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ABSTRACTS



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## Section 1

# "HISTORY OF PHILOSOPHY"

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### **MODERN INTERPRETATIONS OF HEIDEGGER'S FUNDAMENTAL ONTOLOGY**

The topic of this investigation is modern interpretations and ramifications in understanding of Martin Heidegger's (1889-1976) fundamental ontology. It will include Jean-Paul Sartre's point of view, in which he insists on existentialist way of interpretation and Heidegger's opposition to this. Also, I'm going to outline analytic philosophers (Hubert Dreyfus & John McDowell) as possible followers of Heidegger's ideas, who were the ones trying to transform his ontology into philosophy of language. The first part of this article will be devoted to the explanation of the difference between Sartre's existentialist concepts and Heidegger's Dasein (untranslatable term invented by Heidegger for the definition of special form of Being). These ideas will be based on Sartre's "Being and Nothingness" (edition 1943) and "Existentialism Is a Humanism" (the summary of the previous work in a form of lecture series, 1946), where Sartre tried to conceptualize the Being in conjunction with body experience and actions. At the same time Heidegger opposed to "Existentialism Is a Humanism" in his "Letter on Humanism" (edition 1947), in which he emphasizes on the important theoretical distinction between existentialist concepts of Sartre's philosophy and his own Dasein, that contains deeper content. The second part of the research will cover the issues of philosophy of language (in form of dispute between Hubert Dreyfus & John McDowell) based on Heidegger's ontology. Dreyfus's idea is that a human is always in language situation, that forming his world of living (the world is given to us in our language and perception), while McDowell concentrates on the acts of reflection.

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## **A COMPLEX DOCTRINE OF PERCEPTUAL EXPERIENCE BY GEORGE BERKELEY**

George Berkeley's "The Theory of Vision, Or Visual Language: Shewing the Immediate Presence and Providence of a Deity, Vindicated and Explained" is a locus classicus of an action-based theory of perception. Along with his other work "Towards a New Theory of Vision" Berkeley creates a complex theory of visual perception that lies in the immaterialism ecosystem.

Epistemological perception, according to Berkeley, can be reached only within two components: senses and ideas. Berkeley's concept of "sense" is something that now we call "conscious subject"; they are active beings that produce and perceive ideas. Ideas (or sensations) are passive beings that are produced and perceived, in other words, they are the states of mind or conscious experience. While ideas are being constantly perceived by senses, the last ones cannot be perceived, they are comprehended only by self-reflection.

Considering this concept we may conclude that material things (such as a table, a car, etc.) consist of a collection of ideas (color, taste, shape) that are perceived by the human's sense. Here Berkeley distinguishes two levels of object perception: immediate and meditative. "What we immediately and properly perceive by sight is its primary objects, light, and colors. What is suggested or perceived by meditation are tangible ideas which may be considered as secondary and improper objects of sight" [Berkeley G. The Theory Of Vision: Or Visual Language, Shewing The Immediate Presence And Providence Of A Deity, Vindicated And Explained (1733), 2011. P. 35].

Ideas that are connected with other ideas, can be considered as signs and in this case they are not perceived by sense but are signified and suggested as a part of imagination. Therefore, the objects of the sense can be at the same time the objects of imagination. For instance, the color that we see can be perceived not only by our visual sense but also with a help of imagination, in case we will hear the words "blue" or "red".

The object of sense is a directly perceived idea, and the idea of color will be not only an object of sight but also an object of touch, hearing and other senses. But here lies the problem of misperception, a concept that is greatly illustrated in the experiment "Stroop effect". Imagine a set of words that describes colors (red, blue, green). Each of these words are colored in different ways but most importantly not according to their meanings (for example, the word "red" was colored in green). The main task for the testee is to read the color of the word despite its sense. The result of this experiment showed that there are significant difficulties in the transition from verbal to sensory-perceptual functions due to the low degree of automation.

Keeping in mind this fact, in the study of vision, it is necessary to consider the actions and objects perceived by the senses, the ideas of vision associated with the ideas of touch, as well as how one idea inspires another, belonging to other senses. A person who perceives color will associate it with the tangible signs of colored things, based on the experience of other senses, after which color will be considered as a sign associated with a whole complex of sensations represented in the imagination. According to Berkeley, ideas associated with other ideas are regarded as signs by which things that are not perceived by the senses are indicated.

All the various sorts, combinations and dispositions of colors (as well as lights) upon the first perception would be considered only as a new set of sensations or ideas. As they are completely new, a person born blind would not give them the names of things formally known and perceived by the touch. But, after some experience, he would perceive their connection with tangible things and would, therefore, consider them as signs and give them the same names with the things signified.

Berkeley's perception theory is based on the two-term relation of perceiver and perceived, so basically it is the action-based theory that states that all sensible objects are perceived by sense. But can we state that there are ideas that are peculiar only to sight or to touch? Or are there any ideas that have a common perceptual agent? Berkeley considers some ideas as common for several types of senses thus we can provide a perceptual experience only using a complex system of senses. For instance, when talking about size, motion and figure we perceive them only within a complex of sight and touch. The core of Berkeley's concept of complexity is a claim that visual ideas are merely signs of tactile ideas which means that there is no resemblance between visual and tactile ideas. It can be correlated as a relationship between words and their meanings.

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## **MODERN STRATEGIES OF ACADEMIC STUDY IN HEGEL'S PHILOSOPHY**

Nowadays we may have already noticed the growing interest of the worldwide philosophical community in Hegel's philosophy: works by Robert Brandom, Catherine Malabou, Ludwig Siep, Jon Stewart, Wolfgang Röd and Andreas Graeser endure us to reconsider our views on Hegel's philosophy as a matter of academical studies.

The aim of these theses is to perform a brief investigation into the today's most widespread and influential strategies of academic studies in Hegel's

philosophy by investigating the works of selected scholars representing each strategy. Yet, before the beginning of the investigation announced we must pay some attention to the criteria of choosing the strategies to analyze and make the subject of such an investigation clear.

First, the criteria of choosing the exact strategies and the authors representing it in their works is an impact those works made on the modern studies in Hegel's philosophy. According to that, we will be able to take in account both the all-original strategies and the ones inspired by the leading up tradition.

Second, the subject of our investigation will be the topic of Hegel's philosophy, where each of selected scholars refer to as an organizing and pivotal one in the perspective of understanding the whole of this system of philosophy. However, due to belonging to a certain school and accordingly sharing a position of this school towards a matter of an academic study in philosophy, certain scholar may take as such a topic both a concept, a term, a problem, etc. Such an axial topic chosen along with the perspective of understanding the whole of the subject determined by it is what we will refer to as a strategy of academic study and what can also be called a strategy of interpretation.

Now, having completed the brief introduction, we will proceed to the investigation into the works of selected scholars representing each of the chosen strategies. For such an investigation we have chosen this works, which will be investigated in the reverse chronological order of their publishing: "A Spirit of Trust" by Robert Brandom, "Der Weg der Phänomenologie des Geistes" by Ludwig Siep and "L'avenir de Hegel" by Catherine Malabou. All the works presented were printed in the last 25 years and, except for "A Spirit of Trust", which was first published in 2019, have already made a considerable impact on the modern studies in Hegel's philosophy worldwide.

Robert Brandom is a modern philosopher from the U.S., who recently have become an author of one of the most innovative strategies of academic study in Hegel's philosophy, which Brandom himself refers to as a pragmatist semantic reading. According to Brandom, an axial topic of Hegel's philosophy is his radically new conception of the conceptual: "It understands as conceptually contentful anything that stands in relations of what he calls "determinate negation" and "mediation" to other such things" [Brandom R. *A Spirit of Trust*. Cambridge: The Belknap Press of Harvard University Press, 2019. P.2.]. Therefore, so as for Brandom the topic of conceptual content is a core of "Phenomenology of Spirit", that he takes as a main subject of his study, he proposes the semantic approach to interpreting Hegel's thought. Moreover, Brandom states: "As I understand him, the particular approach to the semantic understanding of content that Hegel adopts is a pragmatist one. By this I mean broadly that he thinks that what confers conceptual content on acts, attitudes, and linguistic

expressions is the role they play in the practices their subjects engage in" [Brandom R. *A Spirit of Trust*. Cambridge: The Belknap Press of Harvard University Press, 2019. P.3.]. Hence Brandom refers to the topic of conceptual content as an organizing one for all the narrative of "Phenomenology of Spirit" and claims that Hegel's approach towards understanding this topic is a pragmatist one, he introduces his strategy of studying Hegel's philosophy as a "pragmatist semantic reading".

"*Der Weg der Phänomenologie des Geistes*" by Ludwig Siep develops a traditional strategy of interpreting Hegel's philosophy based on the various interpretations of the concept of "absolute knowledge". Siep's strategy grounds itself upon the concept of "absolute knowledge" as a final stage of the process of integrative development of human consciousness in its various aspects (e.g. morality, art, science) into the total absolute unity of Spirit [Siep L. *Der Weg der Phänomenologie des Geistes*. Frankfurt am Main: Suhrkamp Verlag, 2000. P. 15.]. Therefore, Siep's strategy may be marked as an integrative contextual reading of Hegel's philosophy, where "contextual" refers to the necessity to understand it as both referring to history of mankind, history of philosophy and the history of development of Hegel's philosophy itself.

"*L'avenir de Hegel*" by Catherine Malabou is one of the most influential works in Hegel's philosophy in the continental philosophy in the last decades, which presents quite an unusual way of interpreting Hegel's philosophy. Malabou claims that only having grasped Hegel's concept of time, we would be able to understand this philosophy properly in all of its inner unity. Yet, Hegel's concept of time reveals itself only in a system of relations of three another concepts: plasticity, temporality and dialectic [Malabou C. *L'avenir de Hegel*. Paris: Librairie Philosophique J. Vrin, 1996. P.34.]. Therefore, Malabou presents an interesting strategy of what we could call an inner-temporal reading of Hegel's philosophy through grasping the system of relations between the concepts mentioned.

In the final analysis, three strategies of academic study and reading of Hegel's philosophy, investigated here, are the ones of the most impact on today's academical studies worldwide: pragmatist semantic reading by Robert Brandom, integrative contextual reading by Ludwig Siep and inner-temporal reading by Catherine Malabou. Each of those could be the point of academic interest on its own, yet our main goal in this investigation was only to outline them as the most influential strategies, which nowadays define the conceptual background of academic studies in Hegel's philosophy worldwide.

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## **PHILOSOPHICAL CANON AND PANTHEON**

Exploring philosophical canon, R.Rorty planned undergraduate course "An Alternative History of Modern Philosophy", that would be "a continuous conversation from the end of the Middle Ages to the beginning of the twentieth century without once naming any of the standard canonical figures. This would be a history of philosophy without any reference to Descartes, Locke, Leibniz, Hume, or J. S. Mill" [Geuss R. Richard Rorty in Princeton: Personal Recollections. URL: <https://www.bu.edu/arion/files/2010/03/Geuss-on-Rorty.pdf>]. The idea of a non-canonical approach to the history-of-philosophy narrative is widely discussed in the last half-century. It includes the criteria for the formation of the canon of philosophy, the issues of social or ideological commitment of the philosophical texts choices, the cultural, philosophical, historical and ethical values of texts both for the era when they were created and for nowadays.

There are several ways to rethink Western canon of philosophy. The first one is based strictly on philosophical problems, affected on our canon choices (examples of B.Kuklick's history of Modern canon formation and P.Anstey's alternative approach to Modern philosophy narrative can be given). The second one isn't based on philosophy itself but rather on some social or cultural aspects of canon formation. The problem of exclusion of some groups (e.g. women, or minorities) is widely discussed today. The conflicts of ideologies, the personal preferences of authoritative intellectuals, as well as cultural traditions, intellectual trends, and even public or academic bureaucracy can be the reasons of philosophical text exclusions from the canon. But there is the third way, which includes political causes, when the canon doesn't rise in natural, but more in official way. The canon of "official" philosophy isn't really a canon, but more likely the pantheon of philosophers whose philosophical systems are adopted for ideological purposes in totalitarian societies (the case of soviet history philosophy is given as an example).

The problem of philosophical canon actualizes the possibility of forming alternative histories of philosophy, which can overcome stereotypes of philosophical research and opens new philosophical problems. In order for the canon not to become a pantheon, one must understand the social preconditions for its formation, but also the role of permanent canon deconstructions that shape the constant relevance of philosophy.

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**THE MYTH OF ADAM:  
POLITICAL AND RELIGIOUS INTERPRETATION  
IN JOHN LOCKE'S WRITINGS**

John Locke paid much attention to political and religious themes in his texts. And these political and religious narratives are often interconnected and even via one of them he explains problems of another. To approve this thesis let's analyse different contexts of Adam's story in "The Two Treatises of Government" and "The Reasonableness of Christianity".

In the first text Locke addresses to this biblical narrative to refute Filmer's views about special status of Adam. Filmer found justification of absolute monarchy in God-electness of Adam and argued that all kings were his direct descendants; Locke, who was well aware of the Holy Scripture, had shown the falseness of this position. Philosopher's motives are political – he shown that all human beings are equal in nature and the ruler has a limited power that should not contradict the rights and interests of other citizens. "In the First Treatise Locke contends that Adam's authority is not that of a sovereign but of a parent, a role that is not his alone, but one that he shares with Eve, his wife, and so it is subsequently with respect to all fathers and mothers [Nuovo V. Christianity, Antiquity, and Enlightenment (2011): P. 243].

In "The Reasonableness of Christianity" the English philosopher addresses the myth of Adam for another purpose. In this text he hasn't explained the origin of power, because his intention was to reflect on the idea of original sin. According to the thinker, Adam's disobedience and the punishment that followed should not extend to his descendants. "...For while some men would have all Adam's posterity doomed to eternal, infinite punishment, for the transgression of Adam, whom millions had never heard of, and no one has authorized to transact for him, or to be his representative; this seemed to others so little consistent with the justice or goodness of the great and infinite God, they they thought there was no redemption nessesary..." [Locke J. The Reasonableness of Christianity]. Locke argues the doctrine dishonours God, making him out to be a tyrant [244].

Thus, religious motives are directly interwoven with Locke's philosophical and political thought, and some religious subjects used in different contexts may have different motives.

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**THE CONCEPTS OF "DIVINA INTELLENTIA"  
AND "SIMPLICIA FORMA" IN THE THEOLOGICAL EPISTEMOLOGY  
OF SEVERIN BOETHIUS**

The concept of Intelligence (*divina intellegentia*) and also Form (*simplicia forma*) are one of the key concepts that reveal the nature of knowing God and man in the treatise "Consolation from Philosophy" (Latin "Philosophiae Consolationis"), presenting the philosophical heritage of Severin Boethius. In this treatise, "divina intellegentia" is a way of thinking of things and everything being of God, and is also a concept that reveals the nature of God's existence – the "life of thinking". Instead, "simplicia forma" is the concept through which the path of knowledge in the Intelligence, the form of divine knowledge (*divina scientia*), takes place. In these concepts we can distinguish three problems that require reflection.

1. The problem of the ontological status of the concept of "simplicia forma", in particular the problem of the existence of a form relative to time. Severin Boethius singled out Sense, Imagination, Reason, and Intelligence as modes (types) of cognition principle. The treatise "Consolation from Philosophy" states that the first two types of knowledge are available to animals, the Reason is accessible to man, and Intelligence is subject to God. Each method (type) learns the same things, but in a different way, and each of the higher ways is better than the previous. In exploring the problem of interpreting the ontological status of "simplicia forma" relative to time, two possible options are considered: either Form exists forever at all times, or it exists regardless of time (timeless). The arguments for the latter are given.

2. The problem of the origin of the concept of "simplicia forma" Severin Boethius. Exploring the origins of the terms "simplicia forma" and "divina intellegentia", one can find striking similarities in the interpretations of "simplicia forma", such as J. Marenbon and the interpretation of "form" (Greek μορφή) in Aristotle (e.g. in EL Radlov), in particular, in identifying God with "form" in both cases. The similarity is easily explained by the fact that Severin Boethius translated some of Aristotle's works and often mentioned him in his works, so it is investigated that this is not only a matter of resemblance, but of direct imitation.

3. The problem of man's ability to use Intelligence as a way of knowing. One of the most important questions that arises when considering the concept of Intelligence is whether a person can use Intelligence as a way of knowing, or, conversely, that human ability is limited only by reason, and the divine Intelligence is available exclusively for God. The analysis makes it possible to conclude that a person is still capable of grasping divine

knowledge and reaching the pinnacles of Intelligence, which reveals its highest possibilities, embedded in him by God.

Thus, a detailed analysis of the problems of theological epistemology of Boethius gives us the opportunity to conclude that Boethius combined Aristotelianism in his own philosophy with patristic Christian philosophy, and his teaching is not devoid of anthropocentrism, also, it emphasizes the extraordinary capabilities of man, which enable him to approach the divine nature.

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**THINGS VERSUS THINGS VERSUS THINGS IN WEIRD-PHILOSOPHY  
TRANSPARENT ECO-INDIFFERENCE TIMOTHY MORTON**

Actual today – environmental issues – and topical both in the scientific community and beyond – that is, in our everyday life (I recently went to a pharmacy and the seller, not as it always has been before, did not give me a one-time free package for the goods. I asked – why? The seller said that she is fighting for ecology and environmental pollution) is the subject of philosophical research by Timothy Morton.

This story with new trends in modern philosophy, which includes Timothy Morton, does not begin, as some people think from the 21st century. And also this story does not begin with Bruno Latour, as it may seem.

The philosophers of Dark and Flat Ontologies, Object-Oriented Ontologies themselves, referring to the earlier sources of their philosophy, call phenomenology, Heidegger and Deleuze from Guattari.

We should also mention the characters to whom, in our opinion, there is not enough attention, and which Bruno Latour speaks about when he writes about the origins of his theory – this is Whitehead with his "process philosophy" and Greymas with his Actants, especially Greymas deserves a closer look attention.

Ben Woodard connects modern trends in philosophy with the "dark" turn with the fact that for some time philosophy has become auto-vampiric. Woodard is annoyed by almost everything in Kant and his constant calls to draw the line and not go beyond the permissible limits of academicity. Thus, philosophy began to exist and develop in itself and from itself.

Dark philosophy or a strange philosophy / philosophies, in this case, dark ecology, go beyond the traditional understanding of an object, thing, ecology, "global warming", "Biosphere".

The project of dark ecology, which Timothy Morton turns out to be quite transparent, is partly humanistic. His things and objects are hyperobjects

delimited with a "scientific" understanding of things, objects as factoids. Any object for Morton is a hyperobject, with respect to which all possibilities regarding its definition will never be exhausted. Objects are inexhaustible in terms of their potential, for example, a switch, as Morton writes, can eventually go and speak on talk shows – we don't know its future, except that a thing can be simply multifunctional for both people and non-people. The hammer can be used as a tool, or it can be a runway for a fly.

Objects, things cannot be discriminated like the way it happens in the "Sinister Valley", the attitude towards them should be transformed and move from the "sinister-valley" to the "strange-plain". On the "strange plain" things are more equitable, and this placement means human friendliness to things. That is why, including, this correlates with flat ontologies. So in ecology, not paranoia with the issue-issue of bags should make us more environmentally friendly, but, on the contrary, indifference to things seems to equalize us with them, their friendly coexistence. As Timothy Morton says – if you pet a cat, then you are already environmentally friendly. And, for example, caring for the elephant population has not yet helped elephants at all.

At the same time, things are strange and important, they act, regulate and determine social, social, human. And this applies not only to "global warming" and the "Biosphere", but also to such relevant phenomena as the coronavirus COVID-19. We can observe how non-human factors influence and transform social organization, mobility and more. We simply cannot but recognize and not listen to non-people.

And here we would seem to be according to all the canons of LLC and Dark Philosophy, Weird-Philosophy – to show hospitality to COVID-19, but Timothy Morton notes that he would prefer the survival of a person with AIDS than the survival of the AIDS virus.

But come back to things and objects. It is already clear that Morton denies the reality of things as factoids, which, in this case, are shrouded in a veil, for example, of scientific-conceptual understanding or a pragmatic-everyday attitude. Things, objects are inexhaustible and therefore they are hyperobjects. But, nevertheless, we cannot but state the universalization of the concepts themselves in the sense of naming things, specific things – a hammer, a bedside table – things, objects, that is, they are no longer things, but their universalized, generalized form, some kind of universalism, basic concept. So, we can recall Hegel's "Absolute Spirit", Heidegger's "Dasein", and in this case "actor", "object", "thing" as a universal concept / concepts of ANT / STS, LLC and Dark Ontology, Flat ontologies.

Therefore, three types of things and objects loom here: things-factoids, things-hyperobjects, and things themselves, which are not things at all (generalized. What is a generalized thing?). And here it is appropriate to say after Morton that "the whole is always smaller than its parts".

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## **ARCHAIZATION OF A GLOBALIZED SOCIETY IN THE INFORMATION ERA**

Positive scientific and technical changes, as well as global integration are going on against the background of negative social phenomena. A general move of the global society towards a new social polarization, de-industrialization of a number of countries, rapid increase in unemployment and poverty, widening of the gap between the rich and the poor, and worsening of the ecological situation has been noted recently. These processes correlate with dysfunctional phenomena of deregulation, desocialization, structural imbalance, axiological uncertainty, instability and disequilibrium, which generally correspond to archaization of a globalizing society.

The doctrine of the Information or Knowledge society is the product of neoliberalism ideology. The basis of the neoliberal model of global capitalism is the orthodox idea of "self-regulating society" in the form of "impersonal regulation". However, the world order is influenced by the transnational elite. The latter tries to regulate "self-regulating" social relations through hyper-bureaucratization. The processes of unification, standardization and protocolization of all the spheres of a globalizing society have recently taken the form of a vertically regulated totalitarian monopoly of relations. This fact make them to be on par with such archaic manifestations of the past as absolutism and etatism.

The model of global capitalism ideologically is based on the orthodox idea of a self-regulating society. At the same time, one can see the global introduction of total hyperregulation and the protectionism of the power elites. They use the levers of supranational institutions in favor of big capital-holders. A global world order is formed on these grounds. It accompanied by structural changes in various spheres of public life. The hypertrophication of market relations affects the economy, science, education, politics, government, etc., changing their social status to asocial. In these conditions, information and knowledge are used as tools to promote the ideology of neoliberalism and the destruction of the principle of individual autonomy, as well as for the deliberalization of society. Information and communication technologies themselves turn out to be the means of the new forms of netocracy cyber-elite.

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## **THE POTENTIAL OF HISTORY OF PHILOSOPHY METHOD IN SOLVING THE ISSUE OF RESPECT IN POLITICAL DISCOURSE**

"Contemporary society requires all officials to be as much public as they can. Social media became not the option but a necessity for every public person. Great social media influence can be traced in our culture too, especially political culture. Every post of a politician is considered as their professional statement while we should keep in mind the fact that every politician is a private person. If we distinguish between the words of an official and a private person we may see that the very way to analyze their words can be fundamentally different. In addition to said above it is important to take into account the cultural differences that, also, may determine the final understanding of the statements. Let us consider some important in this aspect cultural differences of Ukrainian and American people in the example of respect as a part of their communication.

The most demonstrative example is the social media activity of the politicians in the USA and Ukraine. There is one important specificity in American politicians, that is, their system of values as an official is determined by their system of values as an individual. Of course, we are all inclined towards behaviour that is natural to us but let us consider it from another side. Most of Ukrainian politically important personalities determine their social media activity as the officials. In contrast, most American politicians develop their self-brand and build a strategy through this brand. For example, Hillary Clinton has her personal Twitter account, which contains pinned to top tweet, that says: "To all the little girls watching...never doubt that you are valuable and powerful & deserving of every chance & opportunity in the world" [<https://twitter.com/HillaryClinton/status/796394920051441664>]. This may be considered as a self-brand determining statement, that is, women supporter politician concerned to respect and defense for the women rights. One more important detail is that most social media active politicians in the USA position themselves as private persons, not as political figures. Many accounts contain descriptions like: "Dad, husband, President, citizen" [Barack Obama <https://twitter.com/BarackObama>], "2016 Democratic Nominee, SecState, Senator, hair icon. Mom, Wife, Grandma x3, lawyer, advocate, fan of walks in the woods & standing up for our democracy" [Hillary Clinton, <https://twitter.com/HillaryClinton>], "Senator, Vice President, 2020 candidate for President of the United States, husband to @DrBiden, proud father & grandfather. Loves ice cream, aviators & @Amtrak" [Joe Biden, <https://twitter.com/JoeBiden>]. "U.S. Senator, former teacher, and candidate for president. Wife, mom (Amelia, Alex, Bailey, @CFPB), grandmother, and Okie. She/her. Official campaign

account" [Elizabeth Warren, <https://twitter.com/ewarren>]. However, Donald Trump's account contains the following: "45th President of the United States of America" [<https://twitter.com/realDonaldTrump>] but he has one more account ad President Trump [<https://twitter.com/POTUS>].

All these examples show us that American politicians demonstrate their respect to all their potential electorate by respecting their values like family, local culture, sexual orientation, gender, and so on. Also, their tweets often aimed at demonstrating and expressing respect for minorities, for example, Joe Biden's tweet about LGBTQ community: "No one should live in fear of being fired, evicted from their home, or denied service in a restaurant just because of their gender identity or who they love. The #EqualityAct is long overdue, and will ensure LGBTQ Americans are treated with the dignity and respect they deserve" [Joe Biden, <https://twitter.com/JoeBiden/status/1106010792367931393>].

Instead of that, we can see that Petro Poroshenko decided to determine him as the president, that is, an official: "П'ятий Президент України, 5th President of Ukraine" [<https://twitter.com/poroshenko>]. Arsen Avakov states that he is "Minister of Internal Affairs of Ukraine" [<https://twitter.com/AvakovArsen>]. Volodymyr Zelenskyy has chosen "President of Ukraine" [<https://twitter.com/ZelenskyyUa>] as his self-determine statement.

These are just a small amount of examples, yet we may suppose that demonstrative features of the professional cultures of Ukraine and the USA. Americans more often consider themselves as the person, they build their brand that may work in every sphere of their life. Instead of that, Ukrainians more often consider themselves as professionals, officials so they prefer to develop their professional image, separate from their personal values, that demonstrates our respect to professional status.

This may explain one more issue in Ukraine, namely the problem when politicians speak for themselves as individuals and expect other people to respect their private system of values but they may not take into account the fact that people see their positions (e.g. president, minister) on the top of their account and consider them only as officials, not ad private persons. At the same time, American politicians will most likely act from the side of their individual and chose to demonstrate their respect to the main human values as individuals and as the officials.

In addition to said above, one can trace these peculiarities of cultures to the writings of philosophers, through their main ideas. For example, I. Kant's understanding of the respect in the context of the rule of law in his "Critique of Practical Reason" may be considered from the standpoint of the cultural conditionality of the desire to unite dismantled German Lands with one national idea. That is, the primacy of the whole, global, collective can be considered as a characteristic feature for the consciousness of German person as a product of German classical philosophy.

Another example is T. Hobbes's position on morality in society in his work "Leviathan". His pragmatic and secular approach to morality can be analyzed through the social conditions in England at the time: urbanization

of the population and England's commitment to consolidation among the key states of Europe helped to promote a more practical understanding of morality. Also, the ideas of T. Hobbes show one crucial specificity of English culture, that is, compulsory protocol respect for all the people. These examples only demonstrate that contemporary discourse can also be considered as conditioned by local cultural characteristics, even in the age of the trans-cultural globalization.

To sum up, we should say that this type of culturally-oriented biographical method may be used not only for localization and justification of professional ethics but, also, for building the most accurate understanding of the "respect" concept within the local conditionality. Furthermore, we may clarify what does "professional" mean, and how the characteristics of a professional are constructed in a culturally and historically conditioned discourse".

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## **THE CONCEPT CAITANYA IN THE PHILOSOPHY OF KASHMIR SHAIVISM IN THE TEXT THE SIVA SUTRAS**

In Kashmir shaivism, which is the philosophy of Tantra, one of the main concepts is caitanya. Explaining its content and meaning is a relevant topic of modern scientific discourse.

In the Ukrainian scientific community, the philosophy of Kashmir shaivism is poorly researched, so the translation of texts and their study seems new and appropriate.

The object of this study is one of the most famous and important texts the Siva Sutras.

The peculiarity of translating Tantra's texts is that it is translation of a content block consisting of several sloka. The choice of meaning of the term depends on the surrounding context.

The basic concepts of the Siva Sutras are caitanya, which is translated as intellect or consciousness, and jñāna, which is translated as knowledge.

In the first sloka the atman is defined as caitanya.

caitanyamātmā II1II

[[https://sanskritdocuments.org/doc\\_shiva/shivasuutra.pdf](https://sanskritdocuments.org/doc_shiva/shivasuutra.pdf)]

The word caitanya is formed from the root ci, which means assembly together.

From the seven sloka it becomes clear that the four states of consciousness are differentiated – awakening, sleep, deep sleep and the pleasure of differentiating them.

jāgratsvapnasuṣu ptabhede turyābhogāsambhavaḥ II7II

And these four states are the being of the atman.

As the state of sleep and awakening, deep sleep and pleasure are states of consciousness, not intellect, so the translation of caitanya as consciousness is more relevant than intellect.

Another important concept of the Siva Sutra is jñānaṃ . The root of the word jñā means knowledge.

In the eight sloka jñānaṃ is defined as the awakening of

**jñānaṃ jāgrat II8II**

In the second sloka, jñānaṃ is defined as a restraining bond.

**jñānaṃ bandhaḥ II2II**

The purpose of the practice of Shiva Sutra is to achieve freedom from illusions, outdated knowledge and limitations.

Thus, the basic concept of Kashmir shaivism caitanya is considered in the Siva Sutras and a practical methodology for cognitive work with caitanya is proposed.

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### **COTTON MATHER'S PHILOSOPHICAL IDEAS IN THE TREATISE "CHRISTIAN PHILOSOPHER"**

The treatise "The Christian Philosopher" (1721), written by the American philosopher Cotton Mather (1663–1728), was for a long time deprived of attention among scholars of early American philosophy. Traditionally, the first American philosophical treatise is considered to be "Elements of Philosophy" (1752) by Samuel Johnson (1696–1772) [Berkeley G., Mathias M. B. George Berkeley: Three dialogues between Hylas and Philonous. London: Routledge, Taylor & Francis Group, 2016. P. 45]. He also published a textbook "An Introduction to the Study of Philosophy" (1743), but a century before various American thinkers had published many books with philosophical ideas. One of these philosophers was Cotton Mather, who in his book described the natural philosophy of his time. In his views, God is the Prime Mover, He is the Architect, and the World is his Temple. He systematically analyzed such phenomena as light, stars, the sun, planets, heat, cold, gravity, minerals, and what is "man".

His level of argumentation testifies to the knowledge of the works of ancient writers and philosophers. He used the ideas of Pliny, Thales, Plato, Aristotle, Roger Bacon: "Aristotle speaks of Thales, as having said, the Stone has a Soul" [Mather C. The Christian Philosopher. London: Printed for Eman Matthews, 1721. P. 104]. About the stars, he said that they can be

counted, and it is desirable to give Christian names. The Universe exists according to the laws of physics, God is their guarantor, but He is also the cause of gravity. Therefore, the American philosopher offers his evidence of the existence of God.

Elizabeth Flower and Murray G. Murphey praised this treatise: "...natural theology as a means of showing that science supported Puritan religious beliefs, and his Christian Philosopher was the first such work written in America" [Flower E., Murphey M. G. A History of Philosophy in America. New York: Capricorn, 1977. Vol. PP. 75-76]. Cotton Mather's book is a scientific summary of 18th-century natural philosophy, thanks to which the first natural science program began at Harvard.

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**IS THE HUMAN MIND ABLE TO MAINTAIN ITS INDEPENDENCE  
IN THE CONTEMPORARY WORLD?**

The "Theological-political treatise" by Spinoza has become an impact for this report. In the XX chapter of the given treatise the author says that the mind of one person or many people cannot be influenced by another one for an indefinite period of time. But taking into account those traditions, which now prevail in the contemporary world, this thought raises more doubt. The question therefore arises: is the human mind able to maintain its independence in thoughts and actions? Are there any means which would help a person to avoid outside influence on his or her own thoughts? Or, perhaps in the modern world there is no guarantee of freedom security and independence of human consciousness?

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**RETHINKING OF EARLY GREEK PHILOSOPHY: FROM DK TO LM**

The report will be about the last fullest edition of fragments of early Greek philosophy, published in the 9-volume A.Laks-G.Most edition in 2016 within the famous Loeb Library [See: L 524-532].

According to Western researchers, over time, this publication will replace the notorious two-volume "Fragments of Pre-Socratics" by Diels-Krantz. What is the specificity of the new edition of fragments of ancient Greek thinkers of the pre-classical period, and how different is it from the previous one?

– First, it's volume. If the Diels-Kranz has only two volumes, then the Laks-Most has nine, which are divided as follows: introduction and explanatory materials (1); early Ionian thinkers (2-3); Western Greek philosophy (4-5); late Ionian and Athenian thinkers (6-7); sophists (8-9). Although it should be noted that as a percentage, only 20% of LK fragments are absent in DK (800 out of 4000). Thus, in particular, the revolutionary fragment of Galen that he cannot find in the Thales treatise the well-known opinion that water is the beginning (ἀρχή) [LK D 2] is rather revolutionary.

– Secondly, the title itself, if the concept of pre-Socratics was not used before Diels-Kranz, then, in fact, this edition again goes back to this understanding of the development of ancient Greek philosophy.

– Thirdly, chronological boundaries, having lost the name of "pre-Socratics", the compilers extend the boundaries of early Greek philosophy, including here Socrates himself (whom they refer to as Sophists).

– Fourth, both the DK and LK collections contain fragments of physicians of various kinds. However, it is in Laks-Most that a separate section is devoted to the philosophical reflection on the comedy and tragedy of this period of ancient Greek culture. Therefore, this title does not speak about the early Greek philosophers, namely philosophy, as a worldview of the then Hellenes.

– Fifth, the results of the latest archeological studies and new fragments of the early Greek thinkers are involved. In particular, it concerns two papyri Derveni and Strasbourg (which contained unknown fragments of Empedocles).

– Sixth, it is structuring Laks-Most, They refuse to build as DK (A, B), but offer as P (person), D (doctrine), R (reception).

In our opinion, this division is caused by the emergence and development of such a scientific direction classical reception studies.

Thus, it can be noted that the edition LM of fragments of representatives of early Greek philosophy can potentially expand and deepen the understanding of the specifics and features of this period of ancient civilisation.

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## **AN INTEGRAL PART OF PLATO'S PHILOSOPHY: THE MYTHOLOGICAL ELEMENT**

My report is devoted to the consideration of mythological consciousness element, which is the most significant and integral aspect of Plato's philosophical theory. Plato uses the myth in his most famous dialogues: "Meno", "Republic", "Phaedrus", "Timaeus", "Statesman". The myth is not just an allegory for Plato. He takes the original form of thought for the basis of his own concept of human beings. In my opinion, Plato's ontological theory, dialectical method and epistemological theory are an example of the synthesis of a classical philosophical thought of antiquity and the mythological outlook of archaic culture.

In the report, I identify and reveal the basic mythological features inherent in Plato's philosophy referring to the specific Plato's writings. The nature of the close link between the myth and Platonic ontology lies in a number of certain specific features. A prominent example is the anthropomorphic nature of the Universe that is the result of the macrocosm division into a world of eternal ideas and current things. The macrocosm corresponds to the human microcosm. The last one is a combination of an immortal soul and a mortal body. Following the mythological division into the golden and profane times, the philosopher describes the things of the outside world only as numerous copies, which are trying to imitate the initial, ideal objects – ideas. Plato's concept of "soul", as an eternal immaterial part of the human being, is also the result of a long and complicated distillation of archaic ideas. They refer the reader to the twin myths as well as to the phenomenon of universal memory, rebirth and recalling the things seen beyond the empirical world.

Therefore, this report reveals the examples of Plato's appealing to the mythological tradition, which is an integral part of the human conception of the world from ancient times to the present time.

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## Section 2

# "THEORETICAL AND PRACTICAL PHILOSOPHY"

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### **LIMINALITY CULTIVATION IN MODERN CULTURE**

The close connection of transition ritual with social reality production raises the problem of the ritual practices role in the process of prediction and regularity of changes in modern society.

The aim is to analyze the transition ritual as a culturally standardized set of actions of symbolic content, focused on the creation of a new identity of the individual in the context of contemporary socio-cultural changes.

Transition rituals are a special class of rituals, associated with individual identity changes.

The first phase of the ritual implies the detachment of a person or an entire group from a previously occupied place in the social structure. The second phase is an intermediate one as the participant acquires the traits of duality, or "liminal personality". During this period, a person has thought and activity ambivalence as he does not fit any classification of status and position in the cultural space. Liminal space is a border or periphery or marginal areas of human existence. Examples of liminal persons are adolescents; illegal immigrants; representatives of marginalized groups and others.

Liminality is not a characteristic of a purely traditional society, it is as well relevant to today's highly differentiated social conditions. The difference between traditional and modern liminality is the fact that primitive people, despite the vague ambiguity of the situation, had a clear idea of the ultimate goal of their transition. For the representative of modern society, the desacralized transition ritual turns to be a playful set of actions which depends on fashion trends so the ultimate goal of transition is unclear and constantly updated. In modern conditions, liminality is not temporary, but permanent, because people feel a constant craving for renovations.

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## **PROCESSES, FORM, AND PERDURANTISM**

According to Mourelatos [Mourelatos A.P.D. 1978. "Events, Processes, and States", *Linguistics and Philosophy*, 2(3): 415-434], the notions of process and event have to do with the notion of the aspect of a predication. In particular, imperfective predications – such as "John was painting for hours" – have nominalizations that are 'mass-quantified' – i.e. "there was painting by John for hours". These nominalizations stand for entities that have no closure that allows one to speak of one painting. These entities are massy-processes. Perfective predications – such as "John painted the Nativity in an hour" – have nominalizations that are 'count-quantified' – "there was one painting of the Nativity in an hour". The entities referred to by count-nominalizations are events that are countable things. Moreover, Mourelatos suggests that the distinction between events and processes is like the distinction between a gold ring and the gold it is constituted by.

Steward [Steward H. 2012. "Actions as Processes", *Philosophical Perspectives*, 26(1): 373-388], [Steward, H. 2013. "Processes, Continuants, and Individuals", *Mind*, 122(487): 781-812] extends Mourelatos's account. First, she points out that events are sums of temporal parts to which mereological essentialism applies. However, she notices that accomplishments, such as pregnancies or mile-runnings, are individual things that: i) are modally robust – i.e. they are things that can be interrupted; and ii) are things that are mereologically robust -i.e. as long a pregnancy continues, it is the very same pregnancy that goes on. Call these features "modal robustness" and "mereological robustness", respectively. Massy-processes and events cannot account for such features. In order to account for them, she introduces a third kind of entities: individual processes that, intuitively, correspond to accomplishments. Steward holds that individual processes are perduring entities that have a form. This form secures the satisfaction of the two features: individual processes are individuated by their forms that ground their modal and mereological robustness. For example, it is in virtue of the form that the very same pregnancy could have been interrupted and it is in virtue of the form that the very same pregnancy can 'gain' temporal parts over time without losing its identity.

In this talk, I shall provide an argument for the thesis that the notion of perdurantism is incompatible with Steward's notion of form. In particular, since the notion of form has been designed for accounting for the aforementioned features, I shall claim that the notion of perdurantism is incompatible the feature of mereological robustness.

First of all, let us present the standard characterization of perdurantism [Hawley K. 2001. *How Things Persist*, Oxford: Oxford University Press]. According to perdurantism, something perdures if and only if it is extended in time and has different temporal parts at different times – a different temporal part for each moment of time. In particular, perduring things are mereological sums of temporal parts. The notion of parthood employed by perdurantism is atemporal: some  $x$  is atemporally part of an  $y$ . This notion of atemporal parthood is required in order to express the idea that a perduring entity is a temporal extended sum of temporal parts present at different times. Finally, perdurantism commits to a basic notion of atemporal exemplification and temporal predications, such as " $x$  is sitting at  $t$ ", are analyzed in terms of it. As a result, a sentence like " $x$  has property  $P$  at time  $t$ " is true if and only if  $x$  has atemporally a  $t$ -temporal part that has atemporally the property  $P$ .

Here the argument. Consider a pregnancy  $x$  is going on between  $t_1$  and  $t_3$  (for short, " $x@[t_1, t_3]$ "). Moreover, consider a pregnancy  $y$  that is present between  $t_1$  and  $t_5$  (i.e.  $y@[t_1, t_5]$ ) and that, intuitively, continues the pregnancy  $x$ . This is a situation where Steward's mereological robustness applies – i.e., it is the very same pregnancy that is going on. Within Steward's framework, this situation is accounted by her notion of form: the fact that the pregnancies  $x$  and  $y$  have a form  $F$  grounds that  $x$  is identical to  $y$ .

However,  $x$  and  $y$  are individual processes and, so, they are sums of temporal parts. Now, sums made up of different temporal parts are different. Indeed, perdurantism adopts a notion of atemporal parthood. Suppose that  $y$  has a temporal part that is present at  $t_4$ . On the other hand,  $x$  that is only present between  $t_1$  and  $t_3$  does not have any temporal part that is present at the moment  $t_4$ . If  $x$  were identical to  $y$ , it would follow that  $x$  has and not has a temporal part that is present at the moment  $t_4$ . Contradiction. Someone may reply by saying that  $x$  does not have that temporal part over the interval  $[t_1, t_3]$ , but it has that temporal part over the interval  $[t_1, t_5]$ . This option amounts to adopting a notion of parthood that is fundamentally temporally. However, such a notion is unacceptable for perdurantism. Thus, Steward's notion of form is incompatible with perdurantism. However, her notion of form has been designed to account for the feature of mereological robustness. So, the fundamental disagreement is between perdurantism and such a feature.

Now, we have two strategies. According to the first strategy, we reject perdurantism for processes and we keep the two features and the associated notion of form. An example of such a strategy is Fine's theory of variable embodiments [Fine, K. 1999. "Things and Their Parts", *Midwest Studies in Philosophy*, 23: 61-74]. According to the second strategy, we hold on to the thesis that processes perdure and we tamper with the two features and the notion of form. For example, first, when we count something as the same process  $x$  over a period of time, we count different processes,  $y_1, y_2, \dots$ , as one. Second, we count different processes,  $y_1, y_2, \dots$ , as one just in case they share the same form. Third, such a form is specific to these different processes – viz., it is something like an enduring trope that is possessed by a set of different things and only by them.

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## **PHILOSOPHICAL REFLECTIONS ON THE PERFORMANCE OF JUVAL NOA HARARI IN DAVOS**

The most important task of the philosopher, since the very emergence of philosophy and the emergence of "lovers of wisdom" as such, is an attempt to conceptualize the "potential of the future". Society (in particular) and humanity (as a whole) constantly pass bifurcation points, lose and gain opportunities, and who, if not a philosopher, is able to reach the meta-level of observation, should guide people.

Work on the good of humanity is not new to philosophical discourse. Plato described the ideal state in his "Politeia" (known to us under the name "State"), indicating differences from all existing forms of organization of society. Niccolò Machiavelli shifted his focus to the sovereign, but the theme of his work remained unchanged – ideal politics are part of an ideal state. Thomas More attempted to embody the idea of an ideal state in his book Utopia. He created a model of an ideal society where there is no private and personal property, where everyone works; there is no power of money and money in general. However, a critical view of this artificially constructed state does not allow calling it fair; family ties are broken in it, there is no money, a new morality has been imposed, and it is completely not clear what will motivate people to work for the good of society (only fear?).

The "City of the Sun" by Tommaso Campanelli is a Christian-communist utopia, a model of a certain "perfect" state dominated by philosopher-priests led by a Metaphysician who embodies the ideal of a leader. Private property and family are absent; children are brought up by the state, universal compulsory 4-hour labor guarantees abundance. All issues of an individual's life are strictly regulated by the authorities; a person himself does not solve even very simple, everyday issues. We can say that this "ideal" state is more like tyranny than a free and happy political formation [Szacki J. *Soziale Schichtung // Deutsche und Polen. 100 Schlüsselbegriffe.* München: Piper, 1992. P. 221-229].

These examples can be continued for a sufficiently long time. According to the Polish scholar Jerzy Szacki, even Marx, in a certain sense, was close to the followers of utopia as an ideologist who demanded to constantly look back at the image of a good society in order to compare the existing order with it and not succumb to the "temptation of reformism". Marx, opposing the writing of "recipes for the cuisine of the future", nevertheless, together with Engels sought to determine the principles on which a good society can be based.

Nevertheless, such an activity of thinkers of the past was much simpler, so to speak, than the task facing philosophers of the 21<sup>st</sup> century. For example, neither Plato, nor Machiavelli, and even Marx

faced the ethical issues of genetic engineering or the problem of developing Artificial Intelligence (AI).

However, such issues are inevitable in modern society. Many studies, symposia, and conferences have been devoted to them, one of which was the next meeting of the World Economic Forum in Davos (January 24, 2020). Special attention, in our opinion, is caused by the speech of the historian Yuval Noah Harari, devoted to the consideration of the third – after the nuclear war and environmental collapse – global problem that threatens humanity today. This problem is the development of technology or "technological breakthrough".

Firstly, it's worth talking about AI. "In the nineteenth Century, a few countries like Britain and Japan industrialized first, and they went on to conquer and exploit most of the world. If we aren't careful, the same thing will happen in the twenty-first century with AI". [Yuval Harari's blistering warning to Davos. URL: <https://www.weforum.org/agenda/2020/01/yuval-hararis-warning-davos-speech-future-predications/>]. The economies of developing countries will simply be destroyed if the technology of robotization of industry makes production more profitable: "Just think what will happen to developing economies once it is cheaper to produce textiles or cars in California than in Mexico?" [Yuval Harari's blistering warning to Davos. URL: <https://www.weforum.org/agenda/2020/01/yuval-hararis-warning-davos-speech-future-predications/>].

The Luddite uprising in England is a good example of this scenario. In the 19<sup>th</sup> century, they were suppressed by troops, both the death penalty and exile were applied to the participants. What threatens the world of the 21<sup>st</sup> century?

Secondly, Yuval raises the problem of personal space security, which is quite familiar to Western (and so far not so unacceptable to our) society. "If you know enough biology and have enough computing power and data, you can hack my body and my brain and my life, and you can understand me better than I understand myself. You can know my personality type, my political views, my sexual preferences, my mental weaknesses, my deepest fears and hopes. You know more about me than I know about myself. And you can do that not just to me, but to everyone" [Yuval Harari's blistering warning to Davos. URL: <https://www.weforum.org/agenda/2020/01/yuval-hararis-warning-davos-speech-future-predications/>].

The ability of a group of people, a government to fully understand a person – better than the person does – is greater than any power that anyone in our history has. "Now if we indeed prevent the establishment of digital dictatorships, the ability to hack humans might still undermine the very meaning of human freedom. Because as humans will rely on AI to make more and more decisions for us, authority will shift from humans to algorithms and this is already happening" [Read Yuval Harari's blistering warning to Davos. URL: <https://www.weforum.org/agenda/2020/01/yuval-hararis-warning-davos-speech-future-predications/>].

Thus, we return to the classic question of freedom. Is a person free whose every movement – by this word I mean any activity in general, even though thinking as a movement of thought – is predicted by means of calculations? The ability to determine each subsequent move of each person is the greatest power, but is it possible?

Thirdly, Yuval points to the breadth of opportunities that technology gives us in the matter of creating a new life. Probably in the future, we will be able to design new forms of life, using our imagination and creative power, and not following the evolutionary path. One of the possible negative examples of such "creativity" may be the following: "In particular, governments, corporations and armies are likely to use technology to enhance human skills that they need – like intelligence and discipline – while neglecting other humans skills – like compassion, artistic sensitivity and spirituality" [Yuval Harari's blistering warning to Davos. URL: <https://www.weforum.org/agenda/2020/01/yuval-hararis-warning-davos-speech-future-predications/>].

Important Note: "Of course, this is not a prophecy. These are just possibilities. Technology is never deterministic. In the twentieth century, people used the same industrial technology to build very different kinds of societies: fascist dictatorships, communist regimes, liberal democracies. The same thing will happen in the twenty-first Century" [Yuval Harari's blistering warning to Davos. URL: <https://www.weforum.org/agenda/2020/01/yuval-hararis-warning-davos-speech-future-predications/>].

However, now I would like to move on to the point of speech that is most important for our philosophical community, in my opinion, the philosophical crisis. "The usual bargain between philosophers and politicians is that philosophers have a lot of fanciful ideas, and politicians basically explain that they lack the means to implement these ideas. Now we are in an opposite situation. We are facing philosophical bankruptcy. The twin revolutions of infotech and biotech are now giving politicians the means to create heaven or hell, but the philosophers are having trouble conceptualizing what the new heaven and the new hell will look like. And that's a very dangerous situation" [Yuval Harari's blistering warning to Davos. URL: <https://www.weforum.org/agenda/2020/01/yuval-hararis-warning-davos-speech-future-predications/>].

One can argue for a long time about why this happens – perhaps the philosophers are too carried away by the honorable past with big names, maybe the task set before us is too complicated – the modern philosopher, as we understand it, should be a person who understands genetics, neural networks and AI problem, economics and politics.

Now we face a difficult but important task – to understand where we are moving. In our opinion, several directions can be divided:

- Rethinking the concept of "freedom" in the conditions of "pre-understanding" of possible human reactions, based on knowledge of his tastes, character, emotions;
- The ethical question of the use of advanced technologies, beloved by many science fiction writers in the phrase "Can we play God?", but now it is a matter of philosophy;

– The most important and difficult question: to try to rethink the fundamental foundations of modern society and the economy of our time, based on the speed of technology development. What will happen to humanity if machines do a significant part of the work? Will the system of commodity-money relations be relevant, provided that most of the work on the production and transportation of goods is not performed by a person?

The variability of possible choices is enormous – starting from the Strugatsky's Noon World, which can be broadly described – for our work, of course – as a world in which people are mostly occupied with their hobbies – a very utopian picture; ending with numerous conflicts between groups of people who will have control over technology and people who have not found their place in the "world without work". By the way, the latter has already been given the designating term – "useless class". Useless for the economy and production, of course.

Or maybe we will construct an AI capable of allocating the planet's resources as efficiently as possible, something like "communism ex machina"?

The time has come for philosophers to be futurists, to master the many disciplines of modern science and to turn their attention to the future.

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### **ANTHROPOLOGY IN THE CLASSICAL PHILOSOPHY OF PRAGMATISM: THE CONCEPTUAL FOUNDATIONS OF JOHN DEWEY'S DIAGNOSIS OF MODERN TIMES**

My presentation will focus on understanding the impact of the anthropological theories of Charles Sanders Peirce and William James on John Dewey's diagnosis of modern society. The purpose of the report is to identify the unity of anthropological and moral-philosophical ideas in the classics of pragmatist philosophy, as well as to understand this system of ideas as a basis for the reconstruction of the modern ideal of individualism, embodied in the works of John Dewey.

In comprehending the human nature, the classics of the philosophy of pragmatism (Peirce, James) expressed ideas that, in their totality, formed the original point of view. In our opinion, in the context of further reflection on the ideals of the era in Dewey's writings, three ideas were the most important. The first is to regard human not only as a habitual being, but also as an intellectual being. Man follows habits and beliefs, but they are not once for all fixed components of human consciousness, but are changeable and amenable to improvement. The second idea is a holistic and comprehensive understanding of human goods, which means attaching

importance to both material and spiritual goods. Such goals as nutrition, comfortable housing, appliances or health stand on the same lines as creativity, education, social charity, and religion. The third idea is the vision of man not only as a particular unit, but as a fundamentally social being. The person possesses self-consciousness, the ability to make individual decisions, to be responsible for himself, but his self-expression and beliefs are always to some extent inscribed in the social environment and predetermined by it. Moreover, only in a social context an individual can expect full unleashing of his potential.

In our view, a detailed elucidation of these ideas of classical pragmatism is fruitful for a better understanding of the nuances of Dewey's critique of modern ideals and his calls for a "scientific attitude" and a "democracy as a way of life".

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## **PHENOMENOLOGICAL CONCEPT OF TIME OF E. HUSSERL**

"The problem of time in philosophy is one of the universal problems. The doctrine of the time develops on the border of physics and metaphysics, philosophy of history and theology, ontology and theory of knowledge, social philosophy, logic and mathematics. At present, research in the field of "philosophy of time" occupies a significant place among the scientific works on philosophy. It should be noted that the basis of the urgency of the problem of time is the fact that the detection of temporality can be seen in almost everything that is evolving and changing. Indeed, a similar aspect of the worldview is inherent in antiquity, the Middle Ages, and the New Age. However, it is in the philosophy of the twentieth century that the theme of time acquires independence and autonomy, and the reason for this is the conscious universality of the problem of time and its presence in the basis of philosophical problems.

In spite of the diversity of the representation of the problem of time in philosophy, it is possible to discover two philosophical connections that determine the way in which the phenomenon of time is considered. It is time and being, and time and consciousness. E. Husserl develops a connection between time and consciousness. In the phenomenological philosophy of E. Husserl the phenomenon of time is viewed from the standpoint of revealing its subjective grounds, which are revealed in the pure experience of the consciousness of time.

Lectures "On the Phenomenology of Internal Time Consciousness" is an important philosophical work of Husserl in the context of reflections on genetic phenomenology. In this sense, this work is classic, in which the

concept of temporality of experience, which is connected with transcendental phenomenology, becomes the main topic for the first time. The Lectures "On the Phenomenology of Internal Time Consciousness" are based on lectures that Husserl read in 1905, and then in 1910 in Göttingen. Husserl begins these lectures with reference to the XI book "Confession" of Augustine, in which Augustine for the first time in the history of European thought raises the problem of subjective time-consciousness. Augustine explains the present, past and future by analyzing the internal experience of the soul, namely its perception, memories and expectations. Husserl's conception of the internal time consciousness continues this subjective tradition. According to Husserl, we have not seen much progress since then, this is due to the naive attitude to time. Husserl distinguishes objective and subjective time. When we speak of the analysis of time-consciousness, of the temporal character of objects of perception, memory, and expectation, it may seem, to be sure, as if we assume the objective flow of time, and then really study only the subjective conditions of the possibility of an intuition of time and a true knowledge of time. But phenomenology is concerned not with the existence of a world-time, the existence of a concrete duration, and the like, but time and duration appearing as such. The phenomenological reduction (phenomenology's fundamental methodological device, involves the philosopher's bracketing of his natural belief about the world) enables Husserl to overcome the naive attitude to time. This overcoming involves the exclusion of objective time, because phenomenology is not about objective time, the historical time of the world, but about the internal time-consciousness, how consciousness constitutes time and its experience in it. Genetic issues appear as constitutive issues. And since constitution always occurs in intentional acts, there is an intentionality of a certain sort.

Every consciousness as a process of continuous flow of intentional experience has its own internal structure. The starting point of consciousness-time is the point now (actual present or primal impression in perception). Each actual phase of experience, such as a melody, becomes a retention and it is subsequently replaced by new impressions. These new impressions, in turn, also become retentions; and what was then a retention becomes the retention of a retention. Every impression carries with it a "train" of the former phases of the experience and predicts future phases. And in this time flow there are constantly modifications. Only the flow structure itself remains unchanged: retention – now – protention. Retention is the primal remembrance that is retained in the present, it is the instant consciousness of a just-past phase, the "living horizon of the now". But at the same time, retention implies an entire continuum that passes into the past moments of the actual now. This continuum is gradually weakening, losing clarity and expressiveness. Retention is different from recollection. In turn, the protention is the primal expectation, the prediction of the future in the present.

The ultimate level of the general of time is the absolute, temporally constitutive flux of consciousness; it is the deepest layer of phenomenological study. This flux is not something temporally "objective".

This is absolute subjectivity, and has the absolute properties of what should only be figuratively called a "flux". Husserl emphasizes the moment of unity of the flux of consciousness, in which the immanent temporal unity, such as the tone of the melody and also the unity of the flux of consciousness itself are constituted.

However, the question arises: how does flow, continuous continuum, continuous change, and therefore multiplicity, create its unity itself? Flux is a continuous change, each phase of which is a "continuity of shades", how can it constitute the phenomenon as something stable and identical? There are some difficulties here. In a stream, in continuous flow, it is impossible to find something that could serve as a limit of fluidity. And since the phenomenological mode of understanding does not allow to go beyond the flux, the philosopher looks for "motionless" in the movement itself. The difficulty is how to achieve unity in the continuous variability of the absolute flux. This remark points to the limits of transcendental phenomenology. Although through the phenomenological reduction desubstantiation of consciousness is carried out, the problem of unity does not disappear".

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## **A NOTION OF MENTALITY: SOCIO AND PHILOSOPHICAL ANALYSIS OF ITS ESSENTIAL PROPERTIES**

Mentality is an important factor affecting social processes at all levels of the social system functioning. Mentality in a modern social and humanitarian paradigm is considered as an essential society property. Due to the study, understanding of the specific properties and basic characteristics of social groups mentality and ethnos as a whole, becomes possible to take them into account and, as a result, to carry out the development and modernization of society and the state more effectively and reasonably.

As mentality properties reflect the worldview of a person or social group, certain identity facets, value guidelines, behaviors in various life situations, so that they can significantly facilitate innovations, and vice versa: they can complicate and restrain even the necessary progressive social innovations.

The problem of mentality in social philosophy requires solving problems of methodological and theoretical levels, because the conceptual and categorical framework, which is used in social and human sciences for general, special and individual properties of the phenomenon of mentality analysis, is multifunctional.

Mentality includes conscious and unconscious elements that are not subject to rational comprehension and articulation. The first one and second

are closely interconnected and create a qualitatively new specialty (peculiarity), distinctive for each social community integrity. Therefore, in our opinion, a socio and philosophical mentality analysis is possible only using philosophical category "special" to denote both the conscious and unconscious elements of the psyche of the society, and an individual representative – the subject of mentality.

A socio and philosophical analysis of the mentality phenomenon requires the development of a conceptual framework that could describe various social and cultural representations of the individual in different categories. The subjective manifestations of the human psyche, which are defined as mentality, reflect the social, economic, political, cultural and moral aspects of public life. They cannot be considered within one category, it is necessary to analyze them as a multi-level formation.

The era of globalization makes its adjustments in all spheres of human activity, actualizes the need for deeper knowledge and analysis of the mentality essence, its impact on modern society. Studying mentality nature of society can significantly help in predicting social and economic development, and can be a valuable assisting tool in resolving ethnic conflicts and in the processes of human adaptation in a new social and cultural environment.

The concept of mentality is closely related to the concept of national identity. We consider the modern proposals to form the transnational society and create a global (globalist) mentality are having no basis behind it, because it contradicts the mentality notion essence. The mentality of each nation has been created for millennia, formed as a unique set of peculiarities of the spiritual world of all its representatives together and individually. It has its own determinants of formation and certain functions, acts on both a conscious and an unconscious level. Yes, on the one hand, globalization is increasingly causes unification processes, which lead to the erasing the unique images ("faces") of nations, their historical originality and uniqueness; but, on the other hand, it is impossible to affect the mentality in the short term artificially.

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## **TWO KINDS OF OBJECTIVITY**

I argue that there are two kinds of objectivity. The first objectivity belongs to natural sciences and needs the experimental establishment on the base of facts about isolated objects. The second objectivity belongs to philosophy of dialogue, phenomenology, and hermeneutics.

Scientific objectivity is based on the researches of isolated objects; therefore scientists don't count the relationship between those objects and their dynamics. Such isolated objects need the mathematical models in order to cognize them. Isolated objects are the part of distorted, by scientists, reality. Therefore, the cognition of isolated objects leads only to distorted or incomplete knowledge.

I call the second kind of objectivity hermeneutic objectivity, when we consider not isolated and static objects, but the relationship between objects, and we try to understand the relationship between them. Hermeneutic objectivity consists of connection between the beginnings and originarinesses of the things, not the objects. Every thing is the very beginning of reality; therefore it is original and new. In order to encounter the new we have to be open towards it and such openness is our understanding. Our understanding is the response upon the new.

I will also focus on the possibility to introduce the hermeneutic objectivity in sciences, especially in human sciences, because a human being is the key element in hermeneutic objectivity. A human being interprets the reality, and the quality of such interpretation depends on the depth of understanding of it; because, objects are on the surface of the reality, while the things are in the depth of the reality.

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## **CAN WE SAVE LIBERALISM? NUSSBAUM'S CAPABILITY APPROACH AS AN ALTERNATIVE TO CONTEMPORARY LIBERAL THEORIES**

Nowadays, the crucial question for liberal theorists is "How liberalism will respond to populism and contemporary global issues such as ecological crisis?". As far as we understand, that old methods failed, the liberal theory must improve itself and find new solutions.

We can find many valuable ideas in the communitarianism. By scrutinizing of liberalism and its vulnerabilities through the communitarian view we can enhance liberalism. But the communitarian theory remains not clear when we talk about the realization of this theory and the plurality of views within this theory cause doubts about the core ideas. But there is one theory that I think can handle problems of liberalism and use positive ideas of communitarianism without its minuses.

As far as we define Martha Nussbaum as a theorist of liberalism we should pay attention to her early works and views. They are no doubt communitarian. Her later transition to liberal views was caused by the influence of feminist problematic. Despite this fact, we still have reasons to determine the "capability approach" as a communitarian concept. It has its

roots in Aristotle's virtue ethics and tries to give an account of global liberal theory. The main point here is the concept of human flourishing. Good political theory from this point of view is one that provides an opportunity to realize 10 basic capabilities in its unique way. The concept of human flourishing is more attractive than justice as fairness. It will become even more important when we will talk about the distribution principle and provide compensation to those who are unlucky in our society (also on the global level). I see Nussbaum's theory as an example of a strong liberal theory that can handle contemporary threats to liberalism.

But most of the other liberal theories are weak. They all share one defect – people cannot speak about the concept of the good life in public. And if some of them require the state, radical versions, deny its role. I will show it using Nussbaum's "capabilities approach" on problematic aspects of Kukatas' theory. Chandran Kukatas is the Australian political theorist. Core ideas of his theory are multiculturalism, strong opposition to Rawls, minimal moral theory.

1) Normativity. Kukatas rely on only on his "two principles of a free society" which is the "principle of freedom of association" and "principle of toleration". Kukatas defines it as the "concept of minimal moral theory". He refused the requirement for state and says that unity among associations should not exist, to create an account for a free society where different ways will coexist and not cohere. But minimal moral theory is also unification. Nussbaum's capability approach demands state for providing basic capabilities for every individual, as far as associations accepted this set of capabilities (which is also normativity, but not for one right concept of the good life, but for many, who accepted the set of basic capabilities. There is no difference between this proposal and Kukatas' proposal, besides the first one protects the concept of the state.

2) Rejection of state. Kukatas writes that the state will limit some conceptions of a good life, so there should be no state.

But this scenario will lead to the 1) libertarian scenario or 2) authoritarian scenario. As far as the state is not important for Kukatas there will be no possibility to solve global problems in a democratic way where all associations will be equal and share common rules, because of the 2 mentioned scenarios and because of understanding toleration as indifference to others.

Nussbaum's capability approach can solve these problems, because applying her capabilities approach provides not indifference, but respect to others and even more, the interest to other conceptions of the good life as far as they can provide maximization of human flourishing. So, the one who accepts the basic capabilities, which are can be changed in the future (but not entirely, because this list looks attractive for every human being, so this possibility should exist but probably nobody will use it). So using capabilities approach we will be able to reduce the negative influence of the market on society and protect small communities. Also, it will be possible to exclude populism (because we can discuss set of capabilities

and if you don't want to use one of them, don't use, but you should not prohibit it for others, as far as you accept the rules and want to be present in communities of communities – the state) and authoritarianism because it denies liberal normativity, so we should not tolerate this conception in our society and unite against such a threat.

3) Inability to solve global problems. Kukatas recognizes only 2 principles of a free society, so it will be impossible, to face the challenge of ecology crisis, because unity is prohibited and associations have no obligation to care for global ecology. Also, to ask somebody to accept the actions to save the global environment as good and necessary will be taken as violent to other conceptions of the good life.

On the other hand, one of the capabilities of Nussbaum's set recognizes the concern and desire to have a good environment as basic for every human being. So the actions to save the environment will be justified starting from the local community and finishing global society.

Conclusion: I showed that Nussbaum's capability approach is the liberal theory with a communitarian basis that can solve some of the actual global issues and save a strong commitment to the core idea of any liberal theory – the value of the individual. 1) Because of its communitarian basis, it can provide adequate normativity, which will serve for the aims of liberalism. 2) The capability approach defines the state as an important concept withing theory, so it will be possible to prevent libertarian and authoritarian scenarios. 3) The capability approach is an attractive theory for every individual and community, because of attention to the concept of human flourishing.

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## **PHENOMENOLOGICAL VALUE OF THE LIFE WORLD AND INDIVIDUALIZATION OF LIFE STYLES**

Complex, ambiguous and contradictory processes occurring at the end of the 20<sup>th</sup> and beginning of the 21<sup>st</sup> centuries, affect and change such subtle and vulnerable matter as the existence of the human spirit, the worldview of the individual, the world of human experience, what the founder of phenomenology, E. Husserl, called the "lifeworld" of man (Lebenswelt). Today, almost all spheres of social life are being transformed. This is manifested primarily in new technologies, new forms of life, modes of outlook and worldview. Modern society of hyper acceleration is characterized by a high level of intensity of social processes, under which the dimension of human being should be adjusted. It opens up the pluralistic

worlds of information, ideas, knowledge, values. Particular attention to the problem of human being in a globalized world is predetermined by the need to find answers to the primordial philosophical questions related to the definition of the essence of people, to find out the place, role and motives of their behavior in society. It is through these issues people try to realize their fundamental desires related to existential dissatisfaction with both the current state of affairs and the person's dominant perceptions of themselves.

Daily life provides a rich assortment of meanings and needs that need to be fixed and transformed into social orders. It begins with activity in a certain intersubjective world of life and the generation of values in the area where one individual has more professional experience than another one. A. Schütz gave a very accurate description of sociocultural reality, calling it "a world shining with meaning". Perhaps, from the presentation of phenomenology, meaning-setting is understood today in a plural sense, they speak of a "territory of meanings", "a search for new meanings". The meaning becomes plural, partial and fluid. Society, indeed, is a gigantic territory of meanings in constant fluctuation, competition and actualization. Plurality, as a special topic of current sociocultural existence, is solved by phenomenology not by ontologization of the private, not by pluralization of chaos, but by its positioning in the intentional constitutive forms of life worlds.

In a fast-paced and dynamic world, the concept of "future" is destabilized and its individual semantic representation disappears. Ordinary people are free not in their actions, but in being able to choose among the activities offered by the society one that maximally provides a sense of inner freedom. The human beingness in the changing information and communication space, the subjectivity of the individual are oriented towards the existence-presence of the subject in the cultural life. Virtuality is the development of an information society, based on the matrix, image, paradigm-model of existence, which is localized in the space of hyper-reality. The existence of man in virtual reality is characterized by virtual consumption, through which self-identification and self-realization of the person in the information space take place. Human ontological and everyday reality is detached from objective reality and is dominated by simulacra.

In the course of the planned development, a new knot of folding social interactions and conflicts has appeared. Where private, social relations, forms of life and work take shape, accordingly, new social structures, identities and movements are formed. U. Beck writes: "The collective destiny of class-free, individualized life situations has become a personal destiny, the fate of an individual, with a statistically fixed but not perceived in life social dimension, and only then, after fragmentation into personal destinies, it should develop new collective destiny. Struck by unemployment and poverty, a social unit is no longer a group, not a class or layer, but an individual generated by the market and existing under specific conditions" (Beck U. Risk society. On the way to another modernity. Moscow, 2000. P. 132). There is an increasingly noticeable separation of the full-employment

system from flexible, multiple, individualized part-time work. Point of influence is shifting from the workplace and the enterprise to the side of education and testing of new forms and lifestyles (p. 139).

The growth of living standards in developed Western societies, according to L. Ionin, led to a change in the nature of social inequality: "...inequality ceases to be value negatively considered; inequality is beginning to be understood as dissimilarity, dissimilarity, ... as pluralization and individualization of life and cultural styles (Ionin L.G. Culture and social structure. Sotsis. 1996. No. 3. p. 31). Due to the increase in living standards and access to education, long-term planning of one's own individual biography takes place, based on individual values and priorities. "New statuses" have arisen associated with special stages of life, people are becoming freer from the dictates of tradition associated with large social groups. This opens up new possibilities for individual experimentation in the field of creativity of life styles and forms.

However, such "salutary" processes and trends characteristic of Western societies with their growing level of well-being occur in the post-Soviet countries for another reasons. The individualization and pluralization of life and cultural styles in them is caused, paradoxically, by a decrease in well-being, the loss by many groups of their previously occupied relatively stable position, the conventionality and variability of the professional structure. Paradoxically, the need to struggle for survival does not impoverish, but, on the contrary, enriches the life-style repertoire of individuals. The need for a side job to support a family often forces an individual to master life forms and styles that he would never have addressed in a safe and stable situation. For example, today it is not uncommon when workers and employees use their free time for commercial activities, become commercial intermediaries, salespeople, etc. That is to say "the relativity of life styles in the practice of an individual person takes place, stable class-cultural and class identifications are destroyed, which can no longer be fully restored even in conditions of possible social and economic stability" (Ionin L.G. Culture and social structure. Sotsis. 1996. No. 3. p. 33).

Pluralization and individualization of life styles, no matter what causes it, lead to further erosion of the common value system. There is no single scale for assessing social success or failure. Success itself is conceived in different ways. For some, success is a profitable business, for others, a degree, for others, the ability to leave the country and work abroad. Since there is no clear scale of social prestige, the division of society into hierarchically located layers is meaningless.

Poverty in Ukrainian society, if it continues, threatens the degradation of all spheres and aspects of life. It leads to a narrowing of the priorities to the most primitive, which causes degradation of intelligence. Relations between people are built not so much on the principles of legitimate social partnership, but on the basis of "social collusion" with corruption officials, deputies, police, judges, tax officials, the mafia. People get locked in the environment of their own "close world – relatives, friends, family". We observe human masses without strong-willed social energy. A socially

integrated society is very important for the mental health of the individual. It is a society with less lonely people, good relations between neighbors, decent and responsible leaders, a developed social infrastructure, less hostility, a lower level of poverty, an effective social security policy.

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## **VOLUNTARY ACTIONS**

Agency is a specific human capacity of being able to act. Agency as such capacity is realized in agent's actions. Actions evidence realization of this capacity. Admitting agency as proper capacity of an agent commits to ascribe him freedom of will and personal identity. Human agency involves psychological, ethical, intellectual, and physical aspects or modes for interpreting this capacity. Mentioned modes are not to be separated, but rather functionally integrated in agency. Agency is crucial root for agent's actions.

A standard approach to agency and actions takes intention as a key human state, the content of which is treated in terms of reasons (if not causes) of actions. But the mental state of intention, of intending something, is not a direct realization of agency as human capacity. Further, intention is seen dependent on other mental attitudes, at least belief and desire. Agency is realized in actions. If intention is a reason for action, agency loses its priority role for the explanation of action. At the same time agency as capacity needs some stimulus to be realized. Intention does not seem to be appropriate candidate for the role of such stimulus.

Agent acts, performs actions due to inherent by him agency and freedom of will. Being the same agent who performs different actions witnesses personal identity of an agent (he remains to be the same human being nevertheless that his mental and physical features can change through time of his life, he acknowledges himself to be himself during his life).

To be free to will and, consequently to act, initiates realization of agent's agency in his actions. Acting voluntarily is a better way to clarify realization of agency than relying on intentions as reasons for actions. Voluntary action does not compulsory need any reason. But being free to act involves psychological, ethical, intellectual, and physical aspects essentially committing if we accept attempt to explain agency and actions in terms of realized in actions agency (stimulated by free will of agent).

John Hyman (in "Action, Knowledge, and Will", Oxford University Press, 2015. – 255 p.) gives an interesting treating of the mentioned issues which became a subject of different reactions nowadays. My analysis of the topic is involving the concept of rationality, as a paradoxical criteria of what and how is being performed in human actions.

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**PHILOSOPHER AS MANAGER**

The philosophy of our day is a little different, than when it was born. But no one forbids us to assume that, regardless of time, philosophy is a progressive field of cognitive activity. In the language of society – management is progressing. In the language of philosophy – progressing thought, thinking, rational activity. The production, organization and dissemination of knowledge constitute epistemic activity. By performing such an epistemic practice, we obtain an epistemic product – knowledge. Manager, public administrator makes decisions according to the model of rational activity, since the inconsistent nature of his thoughts and actions is evidenced. The source of his knowledge is practice. As you can see, in today's context, it makes sense to combine philosophy and management. What is a philosopher as a manager and what is the criterion for his success? This is one of the areas of social epistemology as interdisciplinary field of research and a modern approach to analysis of social reality and social dimensions of knowledge. And "social" is always the relationship, practiced and studied by the philosopher.

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**PHILOSOPHICAL REFLECTION OF POSSIBILITY CREATING  
EMOTIONS IN TECHNOLOGICAL LIFE FORM**

Technological life form, means embodied robotic system, that potentially have own consciousness, can learn, operate with its own body and communicate with other forms of life. Nowadays we have quite developed area of robot making. Not all of them need to be aware or have possibility to communicate. Most of the robots that we have now are working in factories to perform certain repetitive actions. Yes, these are robots. But no, this cannot be called a technological form of life. What is the difference?

The difference is in the presence of consciousness in the broad sense of the word. When I say consciousness, the first thing that comes to mind is cognitive ability. Yes, this is an important component, but consciousness would not be complete, without another important element – emotions.

So how emotions are possible in non-human or non-live form of life? To answer this question, we need to explore what are emotions for living individuals, especially for humans, as the closest and most accessible objects for research. Historically, there is a whole network of theories dedicated to emotions. I consider only three, which, at my discretion, which gradually allowed to come up with modeling emotions for technological life form. First of them is (1) basic theory of emotions, most fully provided by Silvan Tomkins and Paul Ekman, which introduced the concept of 9 basic (congenital) affects and universality of recognition of facial expressions. Second is (2) psychological constructionism, that consider emotions as constructions. An important contribution of this theory was a creation a cyclical model of emotion experience (introduced by Russell), with poles of activation-deactivation and pleasure-dissatisfaction. Which have formed the basis for the creation of a three-dimensional model of emotions, which is now used in the development of robots. Psychological constructionists emphasize that we are always in some state of core affect, which is a sort of barometer that informs us of our relationship to the flow of events. Third group of theories (3) considers emotions as enactions. This direction is named enactivism. Following these theories, the "sense making" activity is at the heart of cognition as enactivists understand. Also, there is focus on the embodied, embedded and extended character of cognitive processes. One of the most significant researchers – Giovanna Colombetti explains emotional episodes are self-organizing patterns of the organism, best described with the conceptual tools of dynamical systems theory, a branch of mathematics designed to account for the temporal evolution of systems that change over time. Furthermore, very important contribution made Daniel D Hutto with his idea of anti-representational stance, that means that feeling emotions not always represent real state of things (fear do not always mean that there is danger). Ideas of self-organization and anti-representation are important for the development of mobile (independent of source) technological life-forms that can learn and increasing their own experience using only basic software at the beginning.

So how things are going with emotional robots today? There are couples of robots, developed on three-dimensional model of emotions. For example, (1) WE-4Rll robot. It has sensing personality and expression personality. External stimuli are interpreted by the robot's sensing personality and it causes change in the emotional state, then the emotional state modifies the robot behaviour through expression personality. Or (2) KORIBA-R, its emotions state consists in an information flow between the robot and the environment. The information flow has two directions: inward (external stimuli are perceived by the robot and affect the robot emotional state) and outward (the robot modifies the environment according to behaviours that are influenced by the emotional state). This two were created in Japan. Other impressing examples, named (3) Kismet and (4) Leonardo, non-human robots made in MIT (USA). Cynthia Breazeal teach them to recognize objects and making their own emotional opinion based on what

they explore. Robot understand tone of voice and reaction of human, who are talking to him, and associate this behaviour with object. Just like children learn which reaction they should have in certain situation. These robots can't speak yet, but their reactions are highly eloquent.

From a philosophical perspective, the development of not only the cognitive components of the technological life form but also the emotional ones, is crucial. Because the development of technology can't be stopped. The robots are already involved and are plan to be involved in many activities where they interact with people. And full-fledged interaction, even with advanced cognitive abilities, but without understanding of emotions, cannot happen. In order for robot to appear to us as a person, not just a machine, it must have consciousness. And consciousness is impossible without emotions. And having received them, the distance between us will come closer, the fear will recede and allow the robots to develop into full-fledged technological life form.

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## **BEHAVIORAL ECONOMICS: NUDGE THEORY AS A MODERN ADAPTIVE PRACTICE**

The emergence of behavioral economics in the twentieth century made it possible to rethink the principles of economic thinking. Economics, and especially microeconomics, until now, assumed an idealized situation according to which, in the presence of reliable information, people need to make the optimal decision (act rationally). Whereas behavioral economics showed a person's inability to do rationally all the time, which caused the crisis of the concept of homo economicus, showing its vulnerability and detachment from reality. The emergence of humans instead of econs raised the question of creating mechanisms to influence human behavior to bring it closer to econs.

Nudge theory is credited to American scientists Richard Thaler and Cass Sunstein. They define "nudge" as follows: "A nudge, as we will use the term, is any aspect of the choice architecture that alters people's behavior in a predictable way without forbidding any options or significantly changing their economic incentives. To count as a mere nudge, the intervention must be easy and cheap to avoid. Nudges are not mandates. Putting the fruit at eye level counts as a nudge. Banning junk food does not" (Nudge, 2008).

Nudge theory is mainly about developing a choice that influences our decisions. This theory assumes that the development of choice should be based on how people actually think and act (instinctively and irrationally

enough), while rejecting the view that all people are logical and rational economic actors. In this respect, nudge theory is a radically different and more complex approach to achieving change in people than traditional methods of direct learning, execution, and punishment. Richard Thaler and Cass Sunstein offer a set of nudges that can make everyone's life better.

Such a theory, though paternalistic, is liberal. We have philosophical doctrine of libertarian paternalism: "Libertarian paternalism is a relatively weak, soft, and nonintrusive type of paternalism because choices are not blocked, fenced off, or significantly burdened" (Nudge, 2008). Thaler and Sunstein set themselves a seemingly impossible task. Paternalists argue that it is sometimes justified to interfere with one's freedom if it promotes the public good or the good of one person. Libertarians will argue that such interference is unacceptable. Force can only be used in response to aggression. For libertarian paternalism, the key is to provide mechanisms for influencing human behavior to that person. And this person will decide on the impact of these mechanisms.

However, the philosophical doctrine of libertarian paternalism and nudge theory suffers criticism. Main criticism on the one hand, libertarians, on the other – paternalists, can be represented by a number of unresolved problems: evil nudgers and bad nudges, the right to be wrong, the authority of the choice architect and so on. These problems require additional analysis and finding solutions.

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**DIGNITY AS AUTONOMY: THE ANSWER TO RUTH MACKLIN**

In 2003, the professor of medical ethics Ruth Macklin expressed a bold idea that the concept of dignity is completely useless, since it matches the value of the concept of autonomy. This remark would be valid, at least in the field of bioethics. Is the statement of R. Macklin reasonable? The answer can be given by considering the origins of the term dignity and the alternative definitions of it.

Firstly, we pay attention to the Judeo-Christian roots of dignity, its definition as something set apart or dedicated to God. Secondly, we can ask about the recipient of respect. It may be certain characteristics of the person, e.g., the ability to rational choice and self-control, but, primarily, it is the persons themselves. To understand which of them, the persons or their characteristics, actually have dignity, we should analyze the regions of dignity and refer to personal experience of dignity.

According to D. P. Sulmasy, we distinguish three regions of dignity: attributed, inflorescent and intrinsic. The first two of them the person gains and loses in social relations, but the third is inalienable. Our experience can testify to the existence of dignity of those three types. We feel humiliated when we find ourselves dependent or powerless, and this may be the reason for identifying dignity with autonomy. However, it is the fact that inner dignity is inalienable that makes us sensitive when we are deprived of other regions of dignity. Such a concept of dignity differs from autonomy and is not useless.

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### **SOCIO-PHILOSOPHICAL ASPECTS OF THE THEORY OF DYNAMIC CHAOS**

The paper analyzes the problem of chaos, which is included in the socio-humanitarian sphere from the field of post-non-classical scientific knowledge. It shows that in the conceptual-categorical apparatus of socio-humanitarian knowledge, such concepts as "social chaos", "controlled chaos", "dynamic chaos", etc. are used. The paper discusses Ukrainian studies (I.V. Yershova-Babenko, etc.), devoted to the problems of chaos in complex psychodimensional systems / environments. It is substantiated in the work that the concept of "chaos" in the circle of basic concepts of the socio-humanitarian sphere has become in modern social theory characterizes the productive aspect of changing human systems / environments, and acts as a mechanism for the formation of a new order in the social environment / system, a mechanism for regulating human actions in society.

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### **THE CONDITIONS FOR THE SUCCESSFUL DEVELOPMENT OF THE ENVIRONMENTAL BUSINESS: SOCIAL AND PHILOSOPHICAL ANALYSIS**

The implementation of the governments' environmental policies has led to the development in Western Europe of a new manufacturing industry. It is the ecological industry, which provides for the development and marketing of the equipment for the control and the prevention of the pollution, as well as

the environmental researches, the ecological monitoring and the environmental consulting services.

The conditions for the successful development of the environmental business in the modern world:

- the creating of favorable conditions for participation of the private sector in the environmental projects through the reform of the tariffs and formation of the legislative field to protect the interests of the internal and external investors;

- the state must have a clear and undeniable imperative of the private property. If there is an orderly system of the property rights instead of the open access, the likelihood that a person (a group of the owners) will be responsible for the environmental degradation and benefit from the protection of nature is the sharply increased;

- the creating more environmental and less resource-intensive technologies, the restructuring of the industrial production in an innovative environmental type, the implementation such management methods that simultaneously increase its efficiency and reduce of the pollution, as well as a create of the environmental orientation at buyers;

- the implanting environmental goals into the interests of the national producers. The interest of the economic entities in the implementation of the low-waste and resource-saving technologies, in the production of the environmental ("green") products, the spread of the environmental management should be constantly stimulated. Therefore, it is imperative to introduce an effective, coherent state incentive and enforcement system of administrative, legislative, market and economic instruments of the environmental regulation, which will help align the interests in the production of end products with the environmental goals. These include, in particular, the reducing the tax burden on the ecological industry enterprises, their preferential lending, a system of the incentives for consumers of the environmental products, etc.;

- the activation of the environmental awareness of the society, the awareness at the level of the public and the individual that the economic and environmental spheres of the public life are closely interconnected.

So, it is necessary to combine the economic instruments (financial market, credit, etc.) and the voluntary activity of business people and the command and controlling functions of the legislation in order to successful development of the ecological entrepreneurship.

The statement of the unity of the development of economy and ecology, of the interdependence of the economic phenomena (processes) and the state of environment is a new paradigm of the social development. The awareness that it is impossible to build a stable and "healthy" economy at the expense of the environmental damage, that it is necessary to develop the economy with taking into account the needs of the environment, has become a significant step towards the creation and development of the ecological industry. The environmental business can be an effective tool for the managing the country's sustainable social and

economic development in the context of the country's economic security, because it contributes to the greening of the human and society life and to the overcoming environmental problems.

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**THE "HUMAN SITUATION" IN THE 21ST CENTURY WORLD:  
TOWARDS AN ANTHROPOLOGICAL TURN IN PHILOSOPHY**

According to experts, the human situation in the modern world is characterized by an extremely high degree of crisis and uncertainty, both at the level of those socio-political processes that are taking place in Ukrainian society and across the globe. In this regard, the search for ideological orientations, which the modern man would be able to withstand in the face of this fluidity and catastrophe, is more relevant than ever. Typically, the role of the sponsors of such basic worldviews rests with society on a special layer of intellectuals, philosophers, artists, scientists. This particular social stratum, by virtue of the peculiarities of its creative vocation, is not directly related to any social class and is capable of "rising" above the situation, looking at society from above, so to speak, "from an aerial view". However, the paradox is that most representatives of this particular creative group nowadays often show their own helplessness in solving such problems, which, in my deep conviction, indicates the need for a thorough revision of the methodological foundations and approaches to these worldview problems. In particular, the well-known postmodern deconstruction of all the basic philosophical concepts underlying Modernism, among which the famous postmodern triad of "deaths" ("death of the Author", "death of the God", "death of the Subject"), on the one hand, being very constructive in terms of debunking the ontological stereotypes of the Enlightenment, on the other, created a meaningful vacuum of life. Consequently, any philosophy in the 21<sup>st</sup> Century requires a renewed interest in the various dimensions of human subjectivity.

In this context, in our opinion, it would be extremely useful to uncover the basic philosophical fundamental approaches to the problem of the "human situation": phenomenologically-existential (K.Jaspers, M.Heidegger, J.-P.Sartre, A.Malro, A.Camus, M.Merleau-Ponty), philosophical and anthropological (M.Scheler, G.Plessner, A.Gehlen), psychoanalytic-existential (E.Fromm, A.Maslow, V.Frankl, R.May) and investigate their mutual influences and inter-flow in the anthropological plane, considering the possibility of their synthetic use in new approaches to the problem of man, necessity of which is dictated by the philosophical discourse of the 21<sup>st</sup> century.

It is this synthetic approach to the "human situation" that is most constructive. For the most part, modern studies are dominated by mono-paradigmatic approaches to this problem: phenomenological, anthropological, and existential, which, in turn, does not allow us to analyze the "human situation" throughout the multitude of its philosophical dimensions.

It is worth noting that the anthropological and existential approach is articulated by their representatives as mutually oppositional. The mere examination of both approaches from the perspective of the achievements of humanistic psychoanalysis and existential logotherapy, which try to combine the strengths of anthropological and existential approaches, removing their contradictions and eliminating flaws, allows to a certain extent remove this opposition, which really is seeming. Thus, it can be stated that the prerequisites for the philosophy of the 21<sup>st</sup> century have emerged and there is a need for a new "anthropological turn". It will entail a rethinking of traditional philosophical anthropology and "subjective ontologies", created by existentialist philosophers, on a fundamentally new basis for the synthesis of knowledge accumulated in biology, psychology, psychoanalysis, sociology, theory of the creative process. The philosophical achievements of humanistic psychoanalysis and existential logotherapy, can be very useful along the way.

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**SARTRE'S EXISTENTIALISM AND ITS CRITICS**

Existentialism is a tradition of philosophical enquiry which takes as its starting point the experience of the human subject, not as merely thinking but the acting, feeling, living human individual. It is associated mainly with certain 19th- and 20th-century European philosophers who, despite profound doctrinal differences, shared the belief in that beginning of philosophical thinking. Existentialism became popular in the years following World War II, thanks to Jean Paul Sartre, who read Martin Heidegger while in a prisoner of war camp, and strongly influenced many disciplines besides philosophy, including theology, drama, art, literature, and psychology.

Sartre's definition of existentialism was based on Heidegger's magnum opus *Being and Time* (1927). In the correspondence with Jean Beaufret later published as the *Letter on Humanism*, Heidegger implies that Sartre misunderstood him for his own purposes of subjectivism, and that he did not mean that actions take precedence over being so long as those actions were not reflected upon. Heidegger commented that "the reversal of a metaphysical statement remains a metaphysical statement", meaning that

he thought Sartre had simply switched the roles traditionally attributed to essence and existence without interrogating these concepts and their history in the way that Heidegger claimed to have done.

Existentialism says existence precedes essence. In this statement he is taking *existentia* and *essentia* according to their metaphysical meaning, which, from Plato's time on, has said that *essentia* precedes *existentia*. Sartre reverses this statement. But the reversal of a metaphysical statement remains a metaphysical statement. With it, he stays with metaphysics, in oblivion of the truth of Being.

Many critics argue Sartre's philosophy is contradictory. Specifically, they argue that Sartre makes metaphysical arguments despite his claiming that his philosophical views ignore metaphysics. Herbert Marcuse criticized Being and Nothingness for projecting anxiety and meaninglessness onto the nature of existence itself: "Insofar as Existentialism is a philosophical doctrine, it remains an idealistic doctrine: it hypostatizes specific historical conditions of human existence into ontological and metaphysical characteristics". Existentialism thus becomes part of the very ideology which it attacks, and its radicalism is illusory. I will try to define what makes Sartre's philosophy to be contradictory.

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**THE IMAGE OF INFINITELY FRAGMENTED BODY  
AND PARTIAL SEXUALITY IN BATAILLE'S "STORY OF THE EYE"**

The phenomenon of human sexuality from the Bataille's perspective of philosophizing occurs in the symbolical world of eroticism fashioned with taboos and the discourse of death. It runs gamut from everyday cultural practices strictly intertwined with the socially prescribed and symbolically significant fear for the absence of sexual desire to the fabulously constructed practices of surpluses in the form of ontological remnants.

On one hand, eroticism transgresses cultural limits by making animality to pulsate in the rupture of being and, on the other, grounds the taboos vitalizing official restricting burdens. The illusionary completeness of being, which is the necessary myth grasped at the mirror stage due to the birth of imaginary constructions, becomes questioned in the existential situations when problematized limits demonstrate some kind of gaps artificially impregnated with fragments, namely partial objects. Sigmund Freud coordinates the stages of psychosexual developments with certain partial objects predominant in the process of sexual investments. The nature of partial objects is such that they belong to human body marking its will-to-sexuality beyond the genital activity. The concept of partiality seems to be

the key point in Lacanian psychoanalysis with regard to the motive of his famous logic of not-all. In semiotic (Kristevan) psychoanalysis partiality comes into existence mainly in the pathological discourses. For example, the partial object in the discourse of abjection is the limit when in the melancholic-depressive complex pain as such plays the role of partial object. The main question about the human myth of sexuality is as follows: Isn't partiality only possible mode by means of which sexuality exists? Isn't eternal force, which fabricates desire, concentrated in the remnants of being? Lacan observes the phantasms inherent to different psychic processes in the crucial moments of articulated masochistic impulses, amongst which self-mutilation, disembodiment and so on might be found. Fragmented body is a) the individual experience of discontinuity presented at the mirror stage during the act of comparing the ideal image of the body as outer object to the inner awareness of it summarily demonstrated in the immaturity of motor functions and b) the complex of phantasms enucleating primordial masochism and presenting the different modes of partial objects. The significant fragments of the body constituted by overtnesses, protuberances and symbolic incisions gather the impossible remnants of primordial separation to the point of fabricating the myth about the completeness of being.

Bataille's "Story of the eye" locates the fragmented body picking it up from the perverse games of main personages. The fragments by which the image of body becomes produced are logically (logic of not-all) linked images of human eye (visual effects of experiencing the dialectics of desire), egg (primordial receptacle of symbolic birth initiating the affects of pain and fear) and animal genitals (animal preconditions of sexuality, presymbolic forms of fundamental cultural encountering). Main personages literally perform sexuality via eroticism in such a way which includes different indicators of transgressed limits – a) autoerotism, b) collective sexual gratification, c) predominance of partial objects and d) profiting from death with its sacralization. However, complete pornographic overtiness in "Story of the eye" fails to tackle eroticism. Moreover, infinitudeness appears in the approximation to eroticism which is doomed to the appointment with pornographically structured fragmented body.

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## **A VIEW OF PRAGMATISM ON THE PHILOSOPHICAL PROBLEMS OF FOOD CULTURE**

Based on five articles from the issue of the journal "Pragmatism Toda", which was devoted to the philosophical problems of food culture, we tried to identify the trends that have developed in relation to food culture among representatives of pragmatism.

Paul B. Thompson in his article tried to find differences in approaches to analytical and pragmatic food ethics. In particular, the author considers logical rational arguments regarding such ethical dilemmas of the modern world that concern vegetarianism and hunger.

Samantha Noll wrote about pragmatic strategy for wildlife conservation on farmland. Global warming and its relationship with farms – this is what becomes the subject of his research. According to the author, following a certain concept may allow animals to be kept in their natural habitat, which will help begin to solve problems with climate change, starting with a reasonable consumption of animal products.

An article from Bart Gremmen called "A moral operating system of livestock farming". His research examines the possibility of applying a pragmatic approach for inventing responsible innovations in animal husbandry.

Michiel Korthals thought about deliberative and pragmatists agriculture. John Dewey wrote about 'edible gardens' and author discusses how in reality such a phenomenon can affect global trends in consumption and replace retail trade.

In search for culinary experience turned out to be Dorota Koczanowicz. The article addresses the aporia of taste in culture. The authenticity of taste and the positioning of food as a commodity become opposites in cooking. But does the consumer himself want to make any rational decisions regarding taste?

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## **THE CONCEPT "BRAIN-PSYCHE-CONSCIOUSNESS / MIND" IN RESEARCH OF PSYCHO-DIMENSION MEDIUM**

This paper substantiates the assertion that based on available research, a general solution to the psyche problem is possible at the conceptual, theoretical, methodological and experimental levels within the framework of a single approach, which is expressed by the concept (macrostructure) that is represented in a man – "brain-psyche-mind / mind / consciousness" and hypertheory of the same name. Such a general solution is possible, based on the conceptual models of psychosynergetics, its place in post-nonclassics, the position on psycho-dimensional environments / systems as multi-scale products of human mental activity. The paper shows that the human psyche is a specific super complex phenomenon: an open nonlinear self-organizing environment / system that is extremely nonequilibrium, working at the "point" of stability loss similar to the brain. The paper presents the methods of studying the psyche, which demonstrate that these positions are also implemented in experimental studies.

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## **THE PHILOSOPHICAL DIMENSION OF AUTOBIOGRAPHY (BASED ON JOHN STUART MILL'S "AUTOBIOGRAPHY")**

Autobiography is not a pure genre. It is neither literature nor history. But what about the autobiographies of philosophers? Should we name them the "philosophical autobiographies"? Is the philosopher's autobiography important when we study his or her philosophical ideas? The interesting insights can give us the autobiography written by the famous British philosopher of 19th century John Stuart Mill.

Autobiography itself has recognizable features, this is a story narrated by narrator, and what is more important, it usually has a consequential logic and can demonstrate the massive part of author's experience. Mill's "Autobiography" makes it perfectly. He is building his story from the very beginning: from childhood and first memories till the late years. Mill is also very frank about the origins of his thoughts and even emotions. He presents his views frankly and critically. Moreover, he is not afraid to talk about his intellectual dilemmas and even mental crisis. Mill shows how the story of his life, a philosopher's life, is deeply related to what he was thinking about. It may sound provocative, but Mill's narrative can be interpreted as a sort of a psychoanalysis. During the whole text, Mill analyzes how his emotions influenced his ideas and thoughts, he agrees and argues with his father's thoughts, he is trying to find the psychological and biographical roots of his thoughts.

However, can we insist on the causal connection between Mill's life and his philosophical work? It will be a very dangerous reductionism which can lead us to a false causal interpretation. In fact, the relation between Mill's life and thoughts is more complicated. On the one hand, we can say that in some ways his life influenced some of his ideas. On the other hand, we can see that some of his ideas influenced his life.

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## Section 3

# "HISTORY AND PHILOSOPHY OF SCIENCE"

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### **SOCIAL INTELLIGENCE PHENOMENON**

Changes that currently happen in almost every domain (education, economics, politics, science, business, etc.), give a clear feeling of issues and holistic along with its complexity, which human beings are facing. Ability to think in various cultural matrices understand phenomenons and processes, on both local and holistically contextual levels, those are challenges of the individuals nowadays. Interpersonal discursive space is very "sensitive" to the social context and activity of its actors. This interaction creates a rather unique environment and sets its meaning. Personality embodied through the plurality of own contexts – artistic, in terms of wording or visual appearance, national, among others and requires an understanding of semantic contextual unity. The phenomenon of social intelligence, which appears in a discursive space plays a key role in the communication process. It has a list of functions: – the ability to adapt to the demands of society; – understanding other people, their actions and influencing them; – knowledge of the behavior of social objects; – understanding and influencing group dynamics; – interaction and problem-solving functions at the subject-subject level; – cognitive and behavioral functions; – understanding themselves and modeling behavior according to their needs, goals, and abilities; – functions to adapt to life situations; – the choice of the appropriate reaction in interpersonal interaction; – understanding conflicts and resolving them; – ensuring adaptability in an ever-changing environment; – motivational function; – self-development function; – function of becoming social competence. The development of a person's social intelligence depends on physical capacity, general intelligence, self-analysis, and understanding of the processes of discursiveness. Discursiveness is a communicative process, a communicative event, which appears as a text or system, where native speakers construct not only relevant text but also social context, and the two representations interact. Since social intelligence is related to interpersonal communication and social interaction, knowledge of group processes and group dynamics management is important. Such

group dynamics could be noticed in any social formation. After all, we are either involved in this process as part of the group or are the organizers of the group process. Understanding these processes provides conscious management of the stages of group dynamics, the redistribution of the efforts of the group at each of the stages, the recognition of conflicts and ways of solving them, and is a necessary skill in mastering social intelligence. One of the important competencies of today is the ability to recognize, understand the causes of conflicts and the ability to resolve them. Important role in the formation of social intelligence is played by the personal qualities of a person – optimism, ability to empathize, extraversion, feeling of justice, independence, ability to make decisions in conditions of uncertainty, stress resistance, focus on group values, understanding of group processes, the will to realize intentions and the ability to act as a leader when it is necessary. The ability to understand other people and social situations is associated with social giftedness – personal qualities such as the power of will, temperament, attractiveness in appearance, diction, mindset, etc. Social intelligence allows you to build your behavior after accurately assessing the situation and analyzing the motivational and behavioral manifestations of other participants. Leadership is an important component of social skill, but displaying social intelligence is about understanding the appropriateness of applying those qualities in a given situation, being able to work in teams and under the guidance of others. The success of a leader in any field (education, economy, business, politics, etc.) is associated with such qualities as the ability to cope with his or her stress, perseverance, energy, flexibility in communication and decision making, sense of humor, critical thinking, integrity of worldviews, anxiety level, understanding of one's priorities and needs, ability to communicate at group level and be clear. Therefore, the possession of social intelligence is a necessary personal characteristic of the present, which determines the success of social interaction. The development of the social intelligence of the individual depends on the individual peculiarities of the structure of the brain.

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## **POST NON-CLASSICAL SYNTHESIS OF KNOWLEDGE**

Comparing the classical, non-classical and post non-classical types of scientific rationality, V. S. Stepin emphasized that emergence of new types of scientific rationality does not invalidate the earlier ones but maintains their significance for researching their respective objects such as simple, self-regulating and self-developing systems [Stepin V.S. Scientific

Cognition and Values of Technogenic Civilization. // "Voprosy Filosofii", N 10, 1989, pp 3-19. (In Russian)].

From the very beginning, the double negation in the term "post non-classical" suggested a possibility of a "return" to studying the objects of classical science on the basis of post non-classical knowledge on the basis of which there arises the very possibility for certain systems to become the objects of classical science's theories. This is especially evident in regard to the realm of the alive [Dobronravova I.S. Physics of the Alive as Phenomenon of Post Non-classical Science. // "Physics of the Alive", 2001, Vol,9, issue 1, pp 85-95. (In Russian) <http://www.philsci.univ.kiev.ua/biblio/dobr-alive.htm>]. As a phenomenon of post non-classical science, Physics of the Alive demonstrated how the self-organization of a live organism's own coherent electromagnetic field of live entails the dynamic stability of the organism as a macroscopic quantum object. As a result of such macroscopic nature, the spreading of electromagnetic waves of millimeter range and their reflection from bones and nails as well as the interference of direct and reflective waves creating papillary patterns proceeds entirely according to the laws of classic electrodynamics [Sitko S.P. Life as Forth Level of Quantum Organization of Nature. // "Biomedical Technologies and Radioelectronics" N 1, 2007, pp 39-50 (In Russian) [http://www.sergiysitko.org.ua/works/4th\\_level.pdf](http://www.sergiysitko.org.ua/works/4th_level.pdf)].

Recently, V'jacheslav Stepin has formulated a general view on the relations among the objects of different types of scientific rationality: "in relation to complex self-developing systems, other types of systems appear not as the coordinate ones but as the former's aspects or fragments. Scientific inquiry into natural, social and mental objects as complex developing systems started precisely from study of their aspects and fragments. It was only at respectively later stages of cognition and practice that the comprehending of these systems as special wholeness began – by taking into account their structural–functional specificity. That was the path leading from classical rationality to non-classical and post non-classical ones. Simple systems appear in this regard as epistemically rather than ontologically original in respect to complex self-regulating and self-developing systems" [Analysis of Structure and Dynamic of Science in Socio-Culture Context. Materials of Discussion about Stepin's Selected Works. // "Voprosy Filosofii", N 12, 2017, pp 5-31/ (In Russian)].

Therefore, the function of post non-classical science lies in providing the synthesis of knowledge accumulated during the entire history of science. Post non-classical theories are called upon to demonstrate the fundamental possibility of multiple variants of non-linear dynamics, which could have been realized in our world. It may, for example, relate to the specific choice of physical constants resulting from the spontaneous breaking-down of original symmetries during the emergence of the Early Universe as described by gauge theories in their cosmological application; or it may relate

to the certain choice of life type that appeared on our planet, which is something that has not been adequately theorized yet. Less epic choices constantly keep happening by chance defining the real necessity of development of complex self-organizing systems of any given nature and demonstrating the possibility of existence of the fragments or aspects, the knowledge of which was provided to us by the previous types of scientific rationality. In this way, there occurs post non-classical synthesis of knowledge providing the unity of science and, in the final analysis, demonstrating the unity of the world.

Below is an example of this kind of synthesis taken from the realm of physics of the alive. In case of quantum physics of the alive, a possibility of taking into account of the dynamic stability of live organisms was created when Professor S. P. Sitko considered the existence of limit cycles of the organism's coherent electromagnetic field from the perspectives of theory of superconductivity and macroscopic nonlinear quantum theory. According to him, "...analyzing the peculiarities of the macroscopic quantum mechanics, I came to the conclusion that macroscopicity of the entire quantum-mechanical object means its superconductivity and the presence inside of it of the dynamic waveguides as normal threads (in the terminology of physics of superconductivity [Rose-Innes A.C., Rhoderick E.H. Introduction to Superconductivity, Pergamon Press, 1969]) stabilize the state of superconductivity in the variable outside world through the changing of these threads' diameters. Therefore, the living systems (in their fundamental being) simultaneously exist as both superconductors of the second type and whole quantum-mechanical objects. It is important that, by "fundamental being", I mean the coherence eigenfield of the organism and its electromagnetic framework. The human body is not a field and possesses of all features of substance: resistance to current, density, chemical composition, optical properties, et cetera" [Sit'ko S.P. Life in the Fundamental Notions of the Physics of the Alive: Luzk, 2012, 21p. [http://www.sergiyitko.org.ua/2012\\_01e.htm](http://www.sergiyitko.org.ua/2012_01e.htm)].

The above quotation clearly illustrates how the synthesis of knowledge previously accumulated in different areas of science realizes itself in post non-classical science. However, no common recep of such synthesis apparently exists. One can only speak about creation of specific post non-classical theories of specific becoming and existence of self-organizing systems. It is important that the task of creating such synthesis can be correctly formulated now by utilizing the theoretical framework of Prof. V. S. Stepin.

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## **SPENSER'S SOCIAL EVOLUTIONISM AND ITS IMPLICATIONS IN PHILOSOPHY OF MIND AND ANIMAL ETHICS**

The idea of social justice as evolutionary developed kind of emotional behavior both in humans and animals was clearly stated by Herbert Spencer in IV Part of the "Principles of Ethics" called "The Ethics of social life: Justice" in 1891. In his book "Justice" Spencer gives the most developed view of his political philosophy and Ethics of social life based on the theory of evolution. Widely known mostly as a sociologist [Francis M. Herbert Spencer and the Invention of Modern Life. Routledge, 2014] or evolutionist by the his thesis 'survival of the fittest' he is almost ignorant in modern theories of consciousness and Ethics. Spencer's evolutionary ideas actually goes far beyond stated because it can be easily integrated within modern socio-neurobiological theories and physicalist Philosophy of Mind.

Surprisingly for 19-century readers Spencer starts his main part of the Synthetic Philosophy, Ethics of social life from the question of animal ethics and concludes with animal consciousness [Spencer H. Justice. Williamce and Norgate, 1891]. Nowadays sociobiological justifications of moral judgements meet supportive considerations from both sides – philosophical (P.Churchland) and scientific (R.Sapolsky). The neurobiological platform of moral decision like carrying on offspring Patricia Churchland finds in neurotransmitter oxytocin [Braintrust: What Neuroscience Tells Us about Morality. Princeton University Press, 2012], Robert Sapolsky hold the line of more classical ethological investigations [Sapolsky R. Behave: The Biology of Humans at Our Best and Worst. Penguin Books; Reprint edition, 2018], but both resume with transition of general mammalian organization to human.

After The Cambridge declaration on animal consciousness stated in 2012 Spencer's claim about animals being treated as ethical responsible for its behavior becomes much more plausible. Due to neuroethics moral considerations does not necessarily relies on conscious states because "subcortical neural networks aroused during affective states in humans are also critically important for generating emotional behaviors in animals" [The Cambridge Declaration on Consciousness // Philosophical thought, № 2, 2016, Pp. 78-80]. In neuroscientific terms neocortex is not inevitable condition for some kind of affective states responsible for emotions associated with moral behavior. This contemporary scientific thesis perfectly correlates with Spencer's claim of civilized forms of morality as continued adaptability of the mankind raised from the sub-human forms (the degree of justice make advances to the degree of organization). More than a century before The Cambridge declaration, philosopher insisted that the process of

mental adaptation starts from nervous modifications that satisfy condition of fitness to environment as developments of the sensations, instincts, emotions, and intellectual aptitudes [Spencer H. Justice. Williams and Norgate, 1891, p.31]. We call same kinds of behavior good or bad, altruistic or selfish in terms 'duty' and 'ought' if it fits our expectations no matter in which form – human or sub-human it presented. The Cambridge declaration states that "the same brain regions generates corresponding behavior and feeling states in both humans and non-human animals" [The Cambridge Declaration on Consciousness // Philosophical thought, № 2, 2016, Pp. 78-80].

In spite of obvious parallels with his ideas Philosophy of Mind and neuroethics are almost ignorant about Spencer as predecessor. It seems that this part of Spencer's theory still waits for its new rediscovery in Philosophy of Mind in the light of neuroscientific data.

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## **SYNERGETICS IN THE EDUCATIONAL SPACE**

Post-non-classical science is human-dimensional, that is, in any study it is impossible to avoid or abstract from human participation, because human activity is closely linked to complex human-dimensional systems: social, political, economic, environmental, educational, etc. In addition, in post-non-classical science, the role of synergetics as a scientific picture of the world and research methodology is growing. And at the same time are beginning to analyze the innovation processes of education systems through a synergistic approach. But it is worth noting that synergistic methodology can be applied in the educational field only when the philosophy of education regards educational processes as self-organizing. It should be borne in mind that synergetics can most meaningfully describe complex nonlinear processes in education, investigate its disordered nature, and, as a consequence, solve many problems in the field of education.

The concept of synergism in education is gaining momentum recently. This concept states that education representatives now need to learn how to introduce self-organizing and creative character into the learning process rather than trying to overcome the chaos of the learning process and personality. It is necessary to take into account not only that the educational process is nonlinear in nature, but also that the education system is formed into four main components:

- 1) the object of education – student;
- 2) the purpose of education;
- 3) training (education, development);

4) educational tools – material base, teachers and others.

When we consider these components together with key synergetics provisions and concepts (integrity, openness, nonlinearity, chaos, complexity, etc.), we will get new provisions (solutions, approaches). Here are some of them:

- holistic nature of training and development;
- behavioral, thinking, spiritual, outlook and personal openness of the object of education to the environment;
- the complex nature of the personality of each individual objects and means of education;
- probable result of training, upbringing and development.

Thus, synergetics has recently started to be actively introduced into the field of education, which has affected the application of a synergistic approach to the analysis of the educational space and the formation of a new direction in pedagogy, namely synergetic pedagogy.

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## **THE SPECIFICS OF THE METHODOLOGY OF MODERN GEOLOGICAL SCIENCE**

The increasing interest in the methodological analysis of aggregate geological knowledge at the present stage of its development is due to many reasons, the main of which are epistemological and socio-practical situations. In modern geology, philosophical and methodological problems are especially important, in particular, the questions of the epistemological features of geological knowledge. The gnoseological situation in the historical development of geological science has changed significantly in the process of qualitatively complicating the object of geological knowledge, since there was an urgent need to use, along with its specific methods, the methods of other sciences (geography, physics, chemistry, and mathematics).

In modern geology, due to the intensive introduction of new research methods and powerful technology, there is a rapid process of accumulation of facts in all its branches, theoretical ideas that are capable of laying new approaches for geological knowledge are justified.

According to many methodologists of geological science (I. F. Zubkov, L. I. Ivashevsky, I. V. Krut, V. I. Onoprienko, S. A. Moroz, etc.) geology in its theoretical development lags significantly behind other natural sciences, therefore the overwhelming number of geological theoretical constructions is still too far from the ideal of these sciences, and the ways and methods of constructing its own theories have not yet been sufficiently studied.

That is why the logical and methodological analysis of this process and the identification of the main tendencies of its development are extremely relevant.

The interest in the methodological issues of geology is caused both by the internal logic of the development of science and by the increase in theoretical sections in it, caused by the need for a deeper and more complete study of natural objects and processes, the development and expansion of the mineral resource base of Ukraine, the need to search for new wealth of its subsoil, etc. From the above, special attention is given to the expansion of scientific research, the generalization of all accumulated geological material, its consideration through the prism of ideals and norms of modern theoretical science, becomes relevant.

The problem of the theorization of geology, in principle, is not new and can be considered and solved as a general problem of the theory of knowledge.

This will make it possible to formulate general requirements for geological theoretical constructions and all theoretical geology. In this case, of course, it should be taken into account, first of all, the cognitive specifics of geology itself and its individual branches, the features of its objects, the goals of the methods accumulated in this science of knowledge. It is necessary, however, to take into account the fact that the various branches of geological science are not united either by common ideas, or by common tasks, or, most importantly, by a general theory. Therefore, it is extremely important to clarify the concept and formulate the basic laws, principles, rules in various fields of geological knowledge in order to theoretically link together the various lines of research. Attempts to resolve the issue of content, boundaries and methods of theorizing modern geology cause widespread discussion and the range of points of view that researchers express is extremely wide. As a result, there is no consensus on how theoretical geology should develop. So, in particular, among the specific requirements for theoretical geology are called: 1) submit a general terminology that will allow us to create and describe abstract models of geological objects of study, algorithmically solve the tasks; 2) create on the basis of a language common to all geology, operate with general principles and means that allow the study of geological objects; 3) suggest ways of choosing various strategies and tactics of theoretical research in general and private sections of geology; 4) to evaluate for comparison and optimization of the development of various theories, both general and individual models, problems and the like. Geology differs from other sciences by the features of the object of study, and this circumstance is decisive in choosing a method for constructing its theory. In our opinion, the lack of a rigorous scientific theory in modern geology is based, in particular, on the fact that it does not solve the main epistemological problem of the non-inherent reflection in the theory of the contradiction of its object and its beginning.

A brief analysis of the main problems, principles and foundations of the functioning of modern geological knowledge gives reason to conclude that

modern geological science is going through a rather difficult period of evolution and the progress in it will largely depend on the solution of its methodological problems.

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## **THE PROBLEM OF VALUE-MOTIVATIONAL FOUNDATIONS OF MODERN PROGRAMMERS**

Nowadays, the ideology of open source software, or as it is more commonly called "open source", has become popular. The code of such programs is available for viewing and review, modification if licensed, copied and used in their programs. Most often, they use "Git" technology to distribute such software, developed by one of Linus Torvalds, one of the most famous "open source" figures, and the platform for project distribution is usually a web service called "GitHub".

There are many reasons to create an open-source solution. Some developers, as they begin to learn new technology, create their own projects that they distribute on the HitHab platform and add to their resume what are known as "pet-projects". People who consider programming to be a hobby are also not included, and working hours are not enough to satisfy their interest, so they start to create their own programs, this is their tool for self-expression. Big companies are opening the code for their libraries to increase their impact and engage programmers around the world in finding bugs and adding new functionality, examples are the global giants of computer technology: Google, Microsoft, Oracle.

Free software can also make a profit. For example, the aforementioned Linus Torvalds, the developer of the Linux kernel, owns shares of approximately twenty million dollars. Businesses receive reports of bugs and shortcomings of their products for almost nothing. Because it allows them to save money on the testing department, people who find the bugs will be financially rewarded by the company and possibly invited to work, for example, Google promises to pay up to ten thousand dollars for finding serious bugs. Also, this company annually conducts a competition among students called Google Summer of Code, which selects open-source projects and winners are paid grants, each project receives five thousand dollars, five hundred of which go for the development of the project, and the rest goes to the student participant. There are also many other similar contests. Developers of well-known libraries make money by consulting companies because they are usually the best experts in the technology they themselves created. Small companies often use the "open-sourcing" solution because the license money is not enough, this allows large firms developing

such a product to strengthen their position in the market. Creating free software is also financially supported by most countries in the world.

So, to conclude, creating free software in most cases is not a source of profit for its developers, but that does not mean that such people program for nothing. Much of the open-source project has been developed by enthusiasts to improve their skills and meet their own interests.

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## **CORRELATION OF POSTMODERNISM AND MODERN SCIENCE**

The subject of the study is the problem of the correlation between postmodernism and modern science, which has entered the postnonclassical phase of its development and is characterized by new features and a new research methodology. These features are often called postmodern changes in science, since postmodernism, as a new trend in European culture, has placed uncertainty, nonlinearity, multi-variant approach and pluralism at the core of its philosophy.

J.F. Lyotard, who is known as the founder of postmodernism, was the first scientist to analyse this issue in his acclaimed study "A Report on Knowledge", which was presented at the Council of Universities under the Government of Quebec at the request of its president. That very Report was published later and is known nowadays under the name of "The Postmodern Condition" (1979). "The status of knowledge is altered as societies enter what is known as the postindustrial age and cultures enter what is known as the postmodern age" – thinks Lyotard.

The arguments for identifying postnonclassical science with postmodernism include the following:

- firstly, both postmodernism and postnonclassics arise in the same period;
- secondly, in postmodernism and in post-non-classical science, an axiological component in the structure of knowledge occupies a significant place;
- thirdly, in both directions the constructivist methodology is used to analyze both social and natural processes;
- fourthly, both postmodernism and postnonclassics focus on blurring the disciplinary boundaries between the sciences;

The main arguments against the identification of postmodernism and postnonclassical science should be recognized:

- firstly, opposing positions on the issue of understanding being. Postmodernism works with textual reality, understanding the world as a text,

which is characterized by fragmentation, subjectivity, multiplicity, "decentration". At the same time, postnonclassical science has as its object of study objective reality, the world, the Universe.

– secondly, for postnonclassical science it is characteristic that the subject is included in the process of cognition, his enormous influence on this process, as well as the creation of human systems, while postmodernism does not clearly distinguish the concept of the subject. According to M. Foucault, it is always necessary to clarify – the subject of what he is: discourse, desire, economic process, etc. ;

– thirdly, the most important difference is the fact that the essence of postmodernism is plurality in considering the theoretical problems that it raises, while postnonclassical science considers the principle of integrity (holism) as its main principle;

– fourthly, postmodernism in the analysis of modern science focuses on the transformed functions and forms of science, while postnonclassical science does not deny the movement towards truth.

Thus, it is too early to put an end to the problem of the relationship between postmodernism and post-non-classical science, these phenomena are interconnected, require special terminological caution and reflectivity on the part of researchers.

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## **A BRIEF INTRODUCTION TO PHILOSOPHY OF MEDICINE**

Philosophical problems arise in every sphere of the science. Philosophers should be able to recognize a problem and give a reasonable response. Medicine is especial sphere, where one can discover many philosophical questions about the nature of human health and diseases, limits of scientific methodology, etc. Since ancient times philosophers have been engaged in medicine. Pythagoras, Empedocles, Democritus, Aristotle, Avicenna, Rene Descartes were famous in both areas: philosophy and medicine. Nowadays, links between these spheres in their strong meaning are reflected in three types: philosophy for medicine, philosophy in medicine and philosophy of medicine.

According to Tristram Engelhardt and Edmund Erde "philosophy for medicine" uses some concepts and notions to make medical explanations [Tristram Engelhardt, Edmund Erde (1978) *Philosophy of medicine in: Reich W(ed) Encyclopedia of bioethics, vol. 3-4, New York, pp. 1049-1054*].

As it is claimed by the Edmund Pellegrino "philosophy in medicine" applies analytical tools (critical reflection, dialectical reasoning, and asking

first-order questions) to display logical structure of medical knowledge. "Philosophy of medicine" considers medicine-qua-medicine, the meaning of medical practice, examines its conceptual foundations, its ideologies, and ethos [Pellegrino ED (1976) *Philosophy of medicine: problematic and potential*. *J Med Philos* 1 (1): 5-31]. In a weak sense, "philosophy of medicine" as a philosophy of science includes general functions of "philosophy in medicine".

Philosophy of medicine has been organized into a discipline in the fortieth years of the last century. Since that time philosophical reflection has been playing an important role in medicine.

Firstly, philosophers make a clarification of terms. For example, such notions as cure (to remove disease), therapy (to ease the suffering caused by disease) and medicine (removal of distress of the sick) have different meanings and are not synonymous in a strict sense.

Secondly, philosophers ask a question about the core, main goal and essence of medicine. According to the philosopher of medicine Alex Broadbent, the core business of medicine is inquiry – that is, understanding and predicting health and disease [Alex Broadbent, *Philosophy of Medicine*, 2018, p. 91]. Of course, cure is the main medicine purposes, but not a core. Because, "you cannot have prediction without cure" [Alex Broadbent, p. 101]. The essence to ask a question "What medicine is and ought to be?".

For the third, philosophers consider ontological status of health and diseases. Is health an objective value-free natural fact – naturalistic conception by Christopher Boorse or a subjective value in the hierarchy of human values, that depend on our interests – as in the normativists' conception by Rachel Cooper? These are two popular contradictory philosophical approaches among numerous theories in the contemporary philosophy of medicine. Along with these approaches, there is a neo-Aristotelian version by Philippa Foot, that tries to deny difference between them. "Simply put, Aristotelian consider there is a natural norm for all biological entities that governs what humans and other biological entities ought to be. These norms are grounded in the kind of thing an entity is" [Elselijn Kingma *Contemporary Accounts of Health/Health: a history* / edited by Peter Adamson, 2018, p. 177]. As a prove to Aristotle's conception, there is an idea that health is the natural good for body, like virtues are the natural good for soul. "...Some good is in the soul – for instance, the virtues; some in the body – for instance, health, beauty..." [1184b, Aristotle, *Magna moralia*].

Fourth, inside the philosophy of medicine have emerged new directions – philosophy of epidemiology. Philosophy of epidemiology focuses on such questions as connection between causation and induction, biological individuality and clonal selection theory, definition of life, interaction between mind and body.

Fifth, the philosophical methods such as phenomenology, hermeneutics or conceptual analysis can be applied to medical notions or medical practices [Thomas Schramme Steven Edwards (2017). *Handbook of the*

Philosophy of Medicine, Springer Science+Business Media Dordrecht, p. 6]. For example, phenomenologists consider pain as phenomena; philosophy of sciences tries to understand other person's mind.

Finally, philosophy of medicine has deep connections with bioethics, but they are not the same. Bioethics is a practical discipline, which discusses normative problems in ethic. Philosophy of medicine is a more speculative or theoretical discipline, which "focusing on conceptual, methodological, axiological and other philosophical issues" [Thomas Schramme (2017) p. 4].

Philosophy of medicine takes a meta-level relating to the different areas of medicine and develops a new cognitive field of philosophical investigation in science.

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## **CONSCIOUSNESS IN THE LIGHT OF NEUROSCIENCE**

If humanity is indeed moving towards a state of "posthumanity" and if transhumanists are right in their confidence in human evolution through the use of NBIC technological convergence, then modern biology is responsible for those global advancements that are taking place in many fields of modern science and technology.

Among the top projects, there are certainly intentions to discover the subtle mechanisms of actions of the human brain responsible for the possibility and reality of consciousness. That is why the achievements of neuroscience create that scientific discourse in which the search for philosophical answers that represent the understanding of consciousness takes on new meanings. The fantastic advances in discovering the subtle neurobiological mechanisms that underlie cognition, understanding, memory, empathy, etc., make neuroscience a symbol of the 21st century.

Neuroscience is a complex area of knowledge that combines, on an interdisciplinary basis, the scientific disciplines of biology, psychology, linguistics, medicine, computer science, etc., their conceptual and methodological approaches. The object of study is the central nervous system and the human brain. The purpose of neuroscience research is to represent the functioning of a designated object as a holistically complex system that guarantees human cognition – the ability to sense, think, explain, memorize, and much more pertaining to human consciousness. On the dry end: neuroscience is the study of consciousness by the methods, conceptual and methodological means of science.

The need to comprehend the situation of neuroscience – its epistemological status, complexity and interdisciplinarity, methodological programs, intentions to intervene in philosophical issues, futuristic perspectives, appeared in the concept of "philosophy of neuroscience". It presents the fundamental philosophical question of "consciousness – the brain", finding weighty arguments that lean the scales toward science rather than traditional philosophy.

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**PRINCIPLE OF PERFORMATIVITY AND TECHNO-SCIENCE  
IN AN INNOVATIVE SOCIETY**

Nowadays the term "innovation", "innovative" is widely used in different contexts and different phrases. They talk about innovative economy, innovative education, innovative university, innovative management, innovative person, innovative society etc. This characteristic has emerged as a determining factor in which the direction and extent of their development are verified by entire countries and world regions. There is such an internationally recognized indicator as The Global Innovation Index [The Global Innovation Index [Electronic resource] / Access mode: <https://www.globalinnovationindex.org/>]. It is calculated according to the methodology of INSEAD International Business School, France. The index is currently the most comprehensive set of innovative development indicators in different countries of the world.

There are two interconnected processes in social innovation systems – knowledge generation and its mass use. The latest can be considered decisive. It is the process of mass consumption of a variety of intellectual products in different spheres of life of the society and determines what knowledge should be produced, to what extent, and at what cost. In other words, the principle of "consuming what is produced" does not apply to knowledge, but the principle of "producing what is consumed". This circumstance led to the emergence of such a phenomenon as techno-science.

J.-F. Lyotard in his work "The Postmodern Condition: A Report on Knowledge", [Lyotard J.-F. The Postmodern Condition: A Report on Knowledge / Jean-François Lyotard. – Manchester: Manchester University Press, 1984. P. 136] speaks of the so-called principle of performativity. He emphasizes that knowledge and information in today's societies have undergone profound and interconnected changes. Increasingly, their

production is limited to situations where it is known in advance that they are in demand and effective, that is, performative (knowledge in demand). It is understood that information is only collected, analyzed and re-created when it is useful.

The idea of performativity becomes the key to understanding the phenomenon of techno-science. Experts associate quite different content with this expression. Sometimes there is an interpretation of techno-science as theoretical research, an indispensable condition of which is the reliance on a powerful technological basis without which they are impossible at all. Thus, O. Stolyarova emphasizes that from Galileo to modern scientists, science deals with nature, which is placed in unnatural, artificial conditions. The term techno-science is intended to emphasize that the natural sciences do not constitute an objective knowledge, detached from the material and technical base [Stolyarova O. FAQ: Technoscience. URL: <https://postnauka.ru/faq/7722>].

This understanding is not satisfactory in a certain aspect. It is believed that techno-science is a certain symbiosis of science and technology. However, this trend was also characteristic of traditional science. The experimental component of theoretical research has always used instruments, technical devices and equipment. The dependence of technology on science has grown steadily and continues to grow. Consequently, these features of science do not yet make it something fundamentally new. One can only speak of increasing marked trends.

For the correct interpretation of techno-science as a recent phenomenon, it is important to the point of view of B. Yudin on the reversibility of the relation between science and technology. He notes that in this case the understanding of cognitive activity (including scientific) "as an activity is assumed to be a degree of secondary, subordinate to practical transformation, to change both the world and man. The very activity of obtaining scientific knowledge is "embedded" in the processes of creation and improvement of certain technologies" [Yudin B. G. Knowledge as social source. Bulletin of Russian Academy of Science. 2006. Vol. 76. No. 7. P. 590]. Previously, basic research was considered the starting point of the knowledge movement. Further, in search of their practical applications, technology and technical products were developed. The final link was finding markets for relevant products. Another scheme was implemented in the field of techno-science. Experts began to consider this scheme as dominant in the system "science – society".

Classical science, which is based on the model of knowledge movement described above, does not conform to the principle of performativity, which is the determining factor of intellectual production in a society of innovative type. This requirement is met by techno-science, which should be considered infrastructure relevant to the system.

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## **PHILOSOPHICAL HERMENEUTICS AS PRACTICAL APPROACH IN ENVIRONMENTAL DISCOURSE**

Philosophical hermeneutics is one of the popular and common used approaches in modern philosophical and cross-discipline discourse. Born as practical discipline for interpreting sacred texts in, it was transformed in metaphysical way by great thinkers of 20th century, such as H. Gadamer and M. Heidegger. Nowadays we can observe the process of transformation of philosophical hermeneutics back to practice. Scientists in such disciplines as medicine, law, design, architecture, information technologies, geography, etc, are using hermeneutical approach in their researches. What is so special about philosophical hermeneutics, which makes it so universal? If we will look on those researches from different fields, we will find that scientists are looking for method of interpretation, which can work with communicative problems. And philosophical hermeneutics, with dialogue as fundament and such useful tool as hermeneutical circle can be helpful.

Philosophical hermeneutics as an approach to environmental studies is a newly created discipline, which arose from the end of 20th century. It's connected with environmental ethics, law, politics and ecology. It can be defined as study of the "interpretive and narrative sense of environment" [Buren J van. *Critical Environmental Hermeneutics. Environmental Ethics. Vol. 17, No. 3. 1995. Pp. 259-275*]. The necessity of interpretation for environment comes from obvious thesis that human have no direct connection with nature. It means that we understand every natural phenome through different narratives which forms our point of view. The source of narrative here can be different – from cultural to political, from geographic to economical. We can easily understand this with the example of any forest. At the same time it can be understood as land, or a place for living or taking a rest for people; as an ecosystem with thousands types of living creatures and plants; as zone of interest of local politics, who can increase their popularity with program of care for that forest; as a lumber from economical point of view; as a place of leisure or tourism, etc. Some of those points of view are good for forest, some are neutral and others can be harmful. How can philosophical hermeneutics help in this practical case?

Firstly, we need to remember that hermeneutics has dialogical nature. In that example with forest first goal is to avoid quick and radical decisions such as to saw half of the trees and sell the wood. There should be a dialogue between experts in ecology, politicians, activists and local people.

Such things as geographical disposition, historical context, condition of forest and interests of local species of animals and plants should be counted. Altogether, it creates field of discourse around the place and can combine philosophical approach with practical solution of the problems of concrete place.

This example shows one of the most important branches of the modern hermeneutics of environment. It is not an abstract discipline about ozone depletion or global warming. M. Drenthen wrote: "From a hermeneutical perspective, such an approach to the human perspective is deeply mistaken, because it presupposes a displaced, disembodied, and a-historical view of our being-in-the-world, that will eventually transform people into the very abstract beings that such a theoretical perspective presupposes" [Drenthen M. Environmental hermeneutics and the meaning of nature. Oxford Handbook of Environmental Ethics. Oxford University Press, 2016, P. 9.]. Rather, hermeneutics is a study of concrete place in concrete time and circumstances. This approach can be fruitful and resultative in perspective of community or country, because it has potential to solve the problem, which is more important than just to talk about it.

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## Section 4

### "UKRAINIAN PHILOSOPHY"

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#### **THE IDEAL OF THE RULE OF LAW IN THE INTERPRETATION OF M. HRUSHEVSKY**

*"Well, making a story is more important than writing it well"  
Mykhailo Hrushevsky, 1918.*

This apt and at the same time metaphorical quintessence of meaning applies not only to the horizon of history but also to the horizon of jurisprudence. After all, perfectly written rules of the law are not always fulfilled, and, wherever, the "ideality" of legal codes correlates with the "ugliness" of legal reality. As Y. Shemshuchenko rightly points out, "in our society, there is a deep gap between the constitutional norms that proclaim the human dimension of law and the state and real social relations, the state of the state's responsibility to man for his activity" [Shemshenko Y. S. *Current Problems of Philosophy of Law. Problems of Philosophy of Law*. 2003. Vol. 1. P. 8]. Speaking in the language of such philosophers of law as I. Kant and G. Hegel, we cannot overcome the gap between the "world of ideas" and the "real world", between "perfect laws" and "ugly" legal reality. We cannot begin to comprehend the issue of Ukrainian law and legislation during the Ukrainian Revolution (1917-1921) without reproducing not just the historical context, but mainly without mentioning such a Person in history as – Mykhailo Hrushevsky (1866-1934), who was and is not just a professor of history, Chairman of the Central Council of the Ukrainian Republic (1917-1918), long-time chairman of the Scientific Society. Shevchenko in Lviv (1897-1913), but also the Creator of the history of Ukraine. From the students' memories of their Master, it is known that: "M. Hrushevsky not only wrote historical works – he himself, created history, was the creator of Ukrainian life" [Lencik V. Michael Hrushevsky in the assessment of his students. Access mode: [http://shron1.chtyvo.org.ua/Lentsyk\\_Vasyl/Mykhailo\\_Hrushevskiy\\_v\\_otsyntsi\\_svoikh\\_studentiv.pdf](http://shron1.chtyvo.org.ua/Lentsyk_Vasyl/Mykhailo_Hrushevskiy_v_otsyntsi_svoikh_studentiv.pdf)]. In addition, Mykhailo Hrushevsky also appeared as a political figure, the husband of the State with ideology and a Person with convictions in history. About the high

culture and scale of his thinking, encyclopedic erudition and professional affiliation is evidenced by the publication "History of Ukraine-Ruthenia" in X volumes, which was written during 1895-1933 and greatly influenced the formation of Ukrainian historiography of modern times.

Restoring democracy, securing the political rights of the Ukrainian people, widespread decentralization on the ground, that is the triad of key postulates that Mykhailo Hrushevsky tried to bring to life as a statesman. Such a triad of M. Hrushevsky's ideas testifies to the a priori conditionality of a rule of law, within which political rights and freedoms can be exercised. Political rights emerge not only where borders are crossed, but, above all, where there is a self-awareness of belonging to a particular community, there is also an awareness of their rights and obligations, the limits of freedom and the price of responsibility. Only where there is respect for the right do true States emerge. Rule of law. In this aspect, it is worth remembering that the definition of "nation" in V. Lipinski's interpretation. I appear to a nation where there is a cohesion around a national idea proclaimed by the elite of Thought, Reputation, Word. It is only where such a commonality of values and beliefs is identified and realized that the foundation of states emerges and becomes self-evident. F. Tonnis rightly said in a meticulous language about the conceptual definitions of the categories "community" (German "Gemeinschaft") and "society" (German "Gesellschaft") [Tionis F. Community and Society / Trans. with him. K.: SPIRIT AND LETTER, 2005]. "Community" denotes a community of beliefs and attests to the balance and balance of values. Instead, "society" is marked by the atomicity of the individual and the imbalance of beliefs. M. Hrushevsky was a supporter of restoration of democracy, which, by the way, correlates with Article 5 of the Constitution of Ukraine "Ukraine is a Republic. The people are the bearer of sovereignty and the sole source of power in Ukraine. The people exercise their power directly and through state and local self-government bodies. The right to define and change the constitutional order in Ukraine belongs exclusively to the people and cannot be usurped by the state, its bodies or officials. No one can usurp state power" [The Constitution of Ukraine. Access mode: <http://www.president.gov.ua/en/documents/constitution/konstituciya-ukrayini-rozdil-j>]. In addition to the fact that M. Hrushevsky substantiated the expediency of broad Ukrainian autonomy, he also called for the unification of the civil society and for the creation of an institution of civil society. In this aspect, we can recall the supporter of the Italian national liberation movement – Giuseppe Mazzini (it. Guissepe Mazzini) (1805-1872). Their views are based on the principles of democracy and national self-determination, which were a decisive requirement at a time when hereditary power and empires were maintained in most continental European countries [Haddock, B. State and nation in Mazzini's political thought (// History of political thought. – Exeter, 1999. – Vol. 20, iss. 2. – P. 313-336)]. In the end,

G. Madzini, like M. Hrushevsky, did political and moral opposition to such imperial projects. They were aware that political change should start with a change in the culture of thinking, a means of educating citizens. The culture of thinking of citizens directly influences the intricacies of legal practice. M. Hrushevsky called for unity without party affiliation, for brotherhood without signs of racial and religious affiliation, for the communion of values and beliefs in the context of the present may be skeptical as a political myth. Moreover, it can be reinforced by I. Kant's argument: "... nature is used by two means in order to restrain peoples from mixing and to separate them – by the diversity of languages and religions" [Kant I. Works in six volumes. M.: Thought, 1966. Vol. 6. P. 287]. At the same time, it is self-evident that despite the above-mentioned skeptical remarks, M. Hrushevsky, nevertheless, believed as a true statesman in the proclaimed meanings, enhancing their value by the relevance of historical facts. Without a shared collective memory of the events of the historical past, we cannot formulate a vision of who we are and where we are going. Oddly enough, the question "who are Ukrainians and where we are going", formulated by M. Hrushevsky, in 1917 in the eponymous work is as urgent, rhetorical, mythical, "eternal" question in the context of the present national social -political thought, like a hundred years later. Moreover, this question convinces us in the cyclical model of the historical process of Ukraine. As a supporter of national ideology, M. Hrushevsky never allowed himself to make harsh statements. He said that it was impossible to disassociate from Russia (at least geographically), which is why he forbade the limits of equal relations in the canvas of public international law. In the context of today, such views can be regarded as diplomatic blunders, because the language of diplomacy is working where they recognize the rules of the game, where they are ready for dialogue, not a monologue of power. Contemporary international politics is the arena of the struggle between barbaric freedom and reasonable freedom, between the arbitrariness of the elect and the value-normative principles of unified international law, which have no geographical boundaries and regional boundaries, but are unfortunately slowed down by "shaky" experiments of restoration XXI century. It is quite obvious that law is not only codes of normative information, but also a "mirror" of all social processes, which reflects the culture of thinking of the community, both its positive aspects and all possible pathologies. Studying the pages of the history of the past, we not only understand the historical contexts, but mainly update the significant meanings and values in the philosophical and legal discourse of the present.

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**THE ISSUE OF IDENTIFYING THE UKRAINIAN PEOPLE THROUGH  
THE PRISM OF CULTURE, LINGUISTICS AND OTHER FACTORS**

In my work, I am researching the problem of self-identification of an ordinary citizen of Ukraine in terms of cultural, linguistic, political differences which are depended on geographical location. Specifically, the influence of neighboring countries on the factors of the formation of the ethnic groups of certain regions.

The Ukrainian people survived many stages of the formation. For example, linguistic and spiritual ethnocide, genocide, infringement of cultural manifestations, education and science.

Today, identification takes place in the process of civil, labouré and political implementation. But still. What is the true manifestation of pronounced identification? Is it enough to just lean on the official state narrative in case of identifying Ukrainians as nation, or is there something more hidden behind their modern forms of identification? I propose to observe this issue in more details in my research. As for me, I believe a relevant model of self-identification of ordinary Ukrainian citizen we need to consider all the possible that could affect individuals' consciousness and self-perception.

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**UKRAINIAN PUBLIC VALUES AND THE IMAGINE OF PUBLIC GOOD  
IN UKRAINIAN SOCIETY: SELF-PERCEPTION AND THE ANALYSIS  
OF PUBLIC BEHAVIOUR**

Ukraine as the state and the Ukrainians as nation have long and complicated history of the formation and development of its political culture, specific form of identification and the common perception of the self and the other on the regional and cultural cross-roads. The aim of this research is to analyse how could have been influenced the idea of common public good in Ukrainian society and the vision of common public values by all the complications of historical development caused by the specific transitive location and constant interactions and collaboration with the various historical, cultural, political and economical actor. While working on the topic the special task is to find whether it is any difference in the perception of

Ukrainians about their general values and the idea of a common good and the real state of things which could be researched by the means of analysis of the examples of the most common patterns of the various public actions and communications that are usual for modern Ukrainian society.

Using the synergy of the philosophical analysis and political, sociological, cultural research methods this work could give a better opportunity to understand Ukraine and the Ukrainian people and their correlation and affiliation to both European and Asian civilizations by both their conscious perception and the models of their behaviour and communication.

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## **UKRAINIAN POLITICAL NATION: PHILOSOPHICAL LOOK**

Political nation is a unity of citizens within a State. Ukraine nation has to transform from ethnical to political one.

Ukrainian people are not a cultural unity. Ukrainian society has lots of controversial issues about past, present and future. Scientific community needs a new philosophical theory about Ukrainian nation. What's the quality of Ukrainian nation's definition? (According to what indicators can we define Ukrainian nation ?)

The language, culture or history can't be the same for all regions of our country. For example, the discussion about Ukrainian radical nationalism led to bad politic consequences. So, we must definite a mechanism of Ukrainian nation's formation as a development of Civil Society in Ukrainian state.

Ukrainian political nation mustn't be only formal unity of citizens. The word "Nationality" has to mean a mental value. Ukrainian citizens must be patriots and be proud of their achievements in economical, political and cultural spheres. The love and respect for the native country has to be a priority motivation for Ukrainian people.

Nowadays Ukrainian nation has some major tasks. One of them is formation of respect for citizenship among Ukrainian people. So we must realize this through innovation competency approaches in education (studying of humanities). The other way of patriotic moods formation is civil activities and movements.

Also Ukraine has to develop an intensive economic, political and cultural growth and to be an active participant of globalization processes.

Ukrainian political nation is a project of future. If Ukrainian people acquire new motivation factors and attitudinal orientations, so this project will be realized.

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**"PHILOSOPHY OF THE HEART" AS A METHODOLOGICAL  
FOUNDATION FOR THE MORAL JUSTIFICATION OF LAW  
IN THE WORK OF HRYHORY SKOVORODA AND PAMFIL YURKEVICH**

One of the options for the religious-existential justification of law is the "philosophy of the heart" (cordocentrism). This philosophical approach to the analysis of the essence of man is not limited only to conscious mental experiences but allows us to see its deep primary principle – the "heart" – as a source of thoughts and cognition.

In the "philosophy of the heart", the justification of law is made on the emphasis on the internal spiritual essence of a law. The idea of law in the context of cordocentrism does not consist of formal-external coercion; it consists of regulating life taking into account the inner world and human freedom. In this case, the law is justified as the possibility of creative self-realization of a person, of his individual development.

The most famous adherent of cordocentrism in Ukrainian philosophical thought is the wandering philosopher Hryhory Skovoroda (1722-1794). The original concept of the law of Hryhory Skovoroda is based not on a rationalistic, but on a religious-ontological basis of natural law, reflects its inner spiritual essence. The initial principles of his legal worldview are the idea of moral autonomy of the individual and the idea of justice; together they find their justification in his concept of "work".

"Kinship" (*srodnost'*) is considered by Hryhory Skovoroda as a divine law, which at the same time is a law for nature and human society. If this law is fulfilled, then peace reigns in the world, and a person achieves happiness. So, "akin labor" is the level of social justice, and law as a mechanism for the implementation of this justice should come from a person, reflecting not so much the external as the internal measure of his freedom.

The cognition of "kinship" as the cognition of man's inner world and his nature is carried out by Hryhory Skovoroda through comprehension of the symbolic language of the Bible. Each person must discover in himself the world of values from the Bible – this makes a person free, as his life becomes meaningful.

The concept of "akin labor" should harmonize natural law and positive law, that is, civil laws that should protect a person's right to his own moral path, through its self-realization. Thus, Hryhory Skovoroda considers the state a necessary form of organization of public life, the purpose of which is to protect farmers and merchants from internal robbers and external enemies. In the state, according to Hryhory Skovoroda, there are two forces:

an internal force (the principle of the vocation of nature) and an external force (the activity of the ruling class).

Later cordocentrism was developed in the philosophy of Pamfil Yurkevich (1827-1874). The source of morality and legal legislation, according to Yurkevich, is not the mind, but the heart. For the philosopher, the "heart" is the initial foundation of the human soul, which allows a person to distinguish between just and unfair, good and bad.

A mentally mature person, according to Pamfil Yurkevich, is guided not only by his own mind, but he also listens to his heart, which encourages him to sacrifice his personal benefits for the benefit of others, for the benefit of society. In justice and love, strong conditions are created for the establishment of peace and brotherhood of people. Yurkevich opposed the justification of law by the moral systems of eudaimonism and utilitarianism since they justify useful actions as a criterion of morality. The disadvantage of moral utilitarianism, according to the philosopher, is the neglect of the dignity of the human person; in achieving the goal he receives not only pleasure but also perfection.

Considering the philosophy of law, Yurkevich notes that the philosophy of law "methodically examines those foundations and essential grounds from which the necessary forms of positive law are built". The philosophy of law in relation to positive law is the analytics of its grounds. It should not be regarded as an inviolable law. A person can judge what is right, not only on the basis of positive law but also on the basis of the idea of law.

Thus, the "philosophy of the heart" in the classical Ukrainian philosophy of law is the methodological foundation of the moral justification of law.

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**ON "INTERNAL EMIGRATION" IN PHILOSOPHICAL THOUGHT  
OF MYKOLA SHLEMKEVYCH**

Mykola Shlemkevych is one of the most prominent representatives of philosophical thought of Ukrainian diaspora. His work "The Lost Ukrainian Person" has left a deep imprint on political philosophy of Ukrainian diaspora of the second half of the 20th century. The study is focused on identification of different types of mentalities among Ukrainians, their collective spirituality. M. Shlemkevych highlights the phenomenon of mass "mental breakdowns" and the state of "boundary situations" that has engulfed Ukrainian society.

M. Shlemkevych pays much attention to the mental state of the Ukrainian diaspora. Ukrainian dissident and literary critic Ivan Dziuba notes that "The

Lost Ukrainian Person" is an attempt to respond to painful existential issues of Ukrainian emigration [Mykola Shlemkevych / Ivan Dzyuba // Dukh i Litera. – 2010. – № 21. <http://ekmair.ukma.edu.ua/handle/123456789/4831>].

In the study "The Lost Ukrainian Person" M. Shlemkevych touches upon the issue of "splitting, feeling of loss and confusion among Ukrainian emigrants in the context of political conformism. According to the philosopher, the main issue is related to political and moral crisis, the loss of qualities that provide the ability to respond adequately to the topical challenges. At the same time, his book "The Lost Ukrainian Person" appeals to the whole Ukrainian community. His audience is not limited to immigrant environment.

M. Shlemkevych's publicist writings, in contrast, appeal to the current state of Ukrainian society beyond the homeland. That is why the concept of "Internal Emigration" remains unaddressed among modern researchers of Shlemkevych's scientific heritage.

In the article "Internal Emigration or a New Society" the thinker expands his assessment of national consciousness of the representatives of the post-World War II wave of emigration from Ukraine. In his opinion, Ukrainians that have settled in the United States over the last 15 years (as of the early 1960s) formed a "third society", along with religious and secular society-forming organizations of the first and second waves of Ukrainian emigration. Initially, the "new emigration" was not a "homogeneous body", but the "society of different societies", formed on the basis of vertical divisions: regional, religious, political, educational.

However, as M. Shlemkevych notes, "newly arrived" Ukrainians are already influenced by the pre-war environment of Ukrainian emigration. This is manifested in an "ideological fading", complacency, orientation to the "static society" which threatens to become "museum of recently living dreams and impulses". "The dynamism of new ideas was shadowed by the desire to preserve the status quo due to tactical rapport and cooperation even between diametrically opposed ideologies" – Shlemkevych states [Shlemkevych M. / "Internal Emigration or a New Society Lysty do Pryyateliv". – 1961. – №5-6 (99-100), PP. 23-28]. At the same time, M. Shlemkevych sees the potential to preserve "free spirit of the creativity" and "free political thought" precisely in the disparate environment of "internal emigration". According to the thinker, "internal emigration" is the right sours to revive the belief in success and the sense of the struggle for an independent state.

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## **WHAT IS THE AUTHENTIC HISTORY OF UKRAINIAN PHILOSOPHY?**

Much has been said about the history of Ukrainian philosophy [see the author's view, for instance: Синиця А. С. Філософія: навч.-метод. посібник. Львів: ЛДУФК, 2014. С. 48–56.]. Since the publication of the work of the renowned literary critic, culturologist, Slavic scientist and researcher of religious thought D. Chyzhevskiy's "Essays on the History of Philosophy in Ukraine" (1931) [see: Чижевський Д. І. Нариси з історії філософії на Україні / Д. І. Чижевський. Київ: Вид-во "Оріон" при УКСП "Кобза", 1992. 230 с.], the cultural paradigm has been established in the interpretation of Ukrainian philosophy. In the context of this paradigm, the analysis of philosophy takes place through the prism of the peculiarities of the national spirit. By defining philosophy as the property of individual nations (not humanity as a whole), the Ukrainian philosophical tradition appears, under such conditions, closely intertwined with literature, religion and politics. Within the cultural paradigm, the history of Ukrainian philosophy was explored at first as the history of the philosophy of individual figures, the most famous of whom are H. Skovoroda and P. Yurkevych.

The second approach to representation of the history of Ukrainian philosophy is its analysis in the context of the philosophical and cultural heritage of the historical eras. For example, in "History of Ukrainian Philosophy" (1996) by V. Horskyi [Горський В. С. Історія української філософії: курс лекцій: навч. посіб. Київ: Наукова думка, 1996. 285 с.] such eras are Kievan Rus, Renaissance (humanism and reformation), Baroque, Enlightenment and Romanticism, the philosophy of the second half of the XIXth – early XXth centuries and the 20–80s of the XXth century. This division can definitely be detailed, refined and supplemented. It is important that in such an interpretation, philosophy is defined by socio-cultural factors.

The third approach to study of the history of Ukrainian philosophy is its interpretation in the context of the history of particular scientific and philosophical centers. For example, in the work "History of Philosophy of Ukraine" [Крالیук П. М. Історія філософії України: навч. посіб. Острого: Вид-во Національного університету "Острозька академія", 2013. 652 с.], P. M. Kraliuk, besides the traditional analysis of philosophical ideas of representatives of the Kyiv-Mohyla Academy for the last decades, draws attention to other little-researched, but undoubtedly important for understanding the historical progress of Ukrainian philosophy, scientific and educational centers: Ostroh Academy, Chernihiv Cultural Center, Lviv University, Kharkiv University, Richelieu Lyceum and Odessa University,

Kyiv Theological Academy, Nizhyn Lyceum, Chernivtsi University etc. The author distinguishes between the concepts of "Ukrainian philosophy" (national) and "philosophy of Ukraine" (that is, the philosophical thought developed on Ukrainian lands by those who lived here – both ancient thinkers like Anaharsis and Poles, Jews, Muslims). This approach is very promising, but it still needs significant refinement. First of all, by those researchers who could publish in the Ukrainian language philosophical treatises and courses, which they read in the mentioned academic and cultural centers, and analyze them at the same high scientific and theoretical level, which deservedly honored the creative heritage of Kyiv-Mohyla Academy.

A thorough study of the history of Ukrainian philosophy as a history of traditions and a history of ideas remains to be done. Therefore, as an alternative to the cultural paradigm of interpreting the history of Ukrainian philosophy, one can propose a rationalist paradigm. It is important to demonstrate that Ukrainian philosophy is not only a worldview of literature, religion or politics, it is also pure philosophy, philosophy as a science [see more: Іваник С. Б. Що таке польська філософія й що вона може дати українській філософії? *Sententiae*. 2015. № 1 (XXXII). С. 128–142; Козаченко Н. П. Дві грані української філософії / Н. П. Козаченко. *Актуальні проблеми духовності: зб. наукових праць*. 2014. Вип. 15. С. 78–87; Синиця А. С. Прагматико-когнітивна інтерпретація сучасної аналітичної філософії: дис. ... д-ра філос. наук: 09.00.05 / Львів. нац. ун-т ім. Івана Франка, 2018. С. 379–389.]. In such a case, like Chyzyhevskiy, one would not have to single out in philosophy the work of poets, writers or religious figures. It will be possible to redescribe the history of philosophy and compare, say, H. Skovoroda's "philosophy of the heart" with P. Lodi's "philosophy of mind" Cyril-Methodius romanticism with V. Lesevych's critical realism, I. Franko's philosophical socio-political thought or D. Dontsov with the scientific and philosophical views of the representatives of the so-called Ukrainian wing of Lviv-Warsaw logico-philosophical school (S. Balei, S. Oleksiuk), etc., personalism of thinkers of the Ukrainian diaspora O. Kulchytskyi or M. Shlemkevych and the ideas of national scholars who developed in the the 60–80s of the XXth century the ideas of logic and methodology of science – in particular M. Popovych, S. Vasyliiev, A. Uiomov, etc. I believe that in this way one can look more carefully at the history of Ukrainian philosophy as the legacy of world philosophical discourse and to prove that, in addition to the cultural tradition, Ukrainian philosophy is also characterized by a rationalist tradition. And it is within the boundaries of rationalist philosophy that the progress of Ukrainian philosophical thought is possible along the lines of analytic philosophy – the "mainstream" of world philosophy of the present.

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**THE PHILOSOPHICAL FOUNDATIONS OF THE EARLY POETRY  
OF P. TYCHYNA AS AN OBJECT OF MYTH-MAKING: 1910S – 2010S.**

The main topic of my presentation is a first comprehensive analysis of the process of scholar and political mythologization of the earliest (1900s – 1920s) poetic heritage of P. Tychna as the most famous and contradictory creator, symbol and myth of Ukrainian culture of the XX century. Tychnologists have always been in the focus of attention on the first – the most famous, stage of P. Tychna's poetry, which, unlike his late "Soviet state-politicized poetry" with its myth of "Soviet Ukraine" (1930s – 1960s), was the period of the poet's creation of the national mythology of the "revived mother-Ukraine".

This study is based on more than a hundred publications of about fifty tychnologists over the past century, explored in my monograph "The Cultural and Philosophical Heritage of Philosophers of the UkSSR era of the Shouted Renaissance" (2015) and my article "Philosophical Attitudes of the Early Works of P. Tychna as an Object of Modernist-Postmodern Myth Creation" (2019).

The main task is the first classifying and survey of three basic periods of this myth-making:

1. pre-Soviet in the Ukrainian People's Republic and the Ukrainian State (1918 – 1920);
2. Soviet and anti-Soviet in the USSR and worldwide (1921- 1991);
3. post-Soviet and post-anti-Soviet in Ukraine and abroad.

It was the early poetry of P. Tychna with its myth-creating potential that became in the XX century a very important object of scientific and political confrontation in the USSR and between soviet and democratic systems as one of the main modern ukrainian narratives-markers of the determination by the Ukrainian people of their state, national, cultural subjectivity. One of the most tragic elements of this process was the very politicized falsifying interpretation of the sense and philosophical foundations of P. Tychna's early poetry in the USSR during 1930s – 1980s, mainly of his first books – from "Clarinets of the Sun" (1918) to "Wind from Ukraine" (1925).

Representing the first of these periods founders of tychnology Y. Mezhenko, M. Zerov and A. Nikovskyi recognized the author of the "Clarinets of the Sun" as a prominent poetic spokesman for the spirit of Ukrainian modern national patriotism and limited themselves to remarks Tychna's "pantheism" and feeling of "world cosmic harmony" as basis of his "philosophical declaration". During the five stages of the second period – tychnology in the USSR, from the era of "military communism" and

Stalinism with the period of the Shotged Renaissance to Brezhnev's "stagnation" and Gorbachov's "perestroika", there were two main lines – official and unofficial (partially anti-Soviet), of the study and mythologization of P. Tychna's poetry.

The first one, from totally censored in 1930s – 1950s studies of L. Sanov and L. Smulson to works of S. Shahovskoyi, L. Novichenko of the 1960s – 1980s and, first of all, the research of B. Korsunskaya "Philosophic motives in Pavlo Tychna's creation" (1977). In this book the previous Stalinist myth of P. Tychna was partially humanized, but he at once was proclaimed the main "singer of the Soviet era" in the UkSSR and the creator of Ukrainian Socialist-realist poetry on the base of exclusively "Leninist guidelines" of Marxism-Leninism. This position was opposed by the most anti-Soviet study in UkSSR unofficial tychnology – "Phenomenon of the Era (Climbing to Cavalry Glory) (1971) of V. Stus, who called the evolution of "ingenious P. Tychna" of 1910s – 1920-s the way from "harmony between man and the cosmos" to "socio-cosmis Darwinism" and called his late work the poetry of a "state poet".

The mentioned unofficial tychnology in the USSR – mainly anti-Stalinist, anti-chauvinist, but partially pro-Soviet, represented, first of all by the studies of P. Tychna colleagues and contemporaries from the era of Shotged Renaissance: A. Leites, O. Biletskyi, D. Zagul, M. Stepanyak, V. Yurynets, and later – in the 1960s – 1980s, by the studies of their apologists, first of all V. Stus, S. Galchenko and S. Telnyuk.

Unlike the official Soviet tychnology, they basically considered P. Tychna's early poetry his highest achievement. It is noteworthy, that one of the first UkSSR academics V. Yurynets in his first – philosophical and literary monograph on the poet "Pavlo Tychna. Experience of critical analysis" (1928) recognized him as the main modern "Ukrainian cultural figure" – "voice of the "revolutionary liberation of the Ukrainian people" in the 1917 and the creator of the modern Ukrainian "national myth" in his poem "The Golden Hum".

The tychnology of the Ukrainian diaspora, also partially represented by poet's former colleagues and friends, mainly in Western Europe and North America, such as: E. Malanyuk, G. Kostyuk, V. Barka, Y. Lavrinenko, G. Lytskyj, G. Grabovych, – generally accepted a very critical assessment of the first of them about P. Tychna as the central modern Ukrainian poet, forced to go to the service of the Leninist-Stalinist regime. Unlike colleagues – developers of theory of "clarinetism" as the worldview-aesthetic concept of P. Tychna, G. Grabovych critically evaluated in his "Diptych about Tychna" (1970s) the "ideological bias" of Soviet and Diaspora tychnologists in the context of a thorough study of poet's early works. The same bias, but on a larger scale and deeper in his great tychnological "pentateuch" (1968 – 1991) studied S. Telnyuk, who for the first time comprehensively examined the philosophical origins of P. Tychna's early poetry on the basis of meetings with the poet and work with his archive – from Jnana yoga, Freemasonry and pantheism of B. Spinoza and G. Skovoroda to the ideas of

French and American Enlightenment, English socialism-utopianism, German Romanticism and Ukrainian, Russian and European Symbolism.

It is these books of S. Telnyuk, first of all "Young I, Young..." (The Poetic World of Pavlo Tychyna (1906 – 1925))" (1990) and "My Unfading Spring...: Roman-Essay on the Poet and His Wife" (1991), stand at the origins of tychnology in modern Ukraine. It is represented not only by a multitude of articles and monographs of S. Tsalik and P. Seligey, J. Tsymbal, R. Harchyk, S. Zhurba, O. Galchuk etc., but also by thesis for a candidate's and doctor's degree of O. Yarovyj, T. Shestopalova, L. Danysh, Y. Tytarenko etc., in which the topic of my report is studied from different – neopositivist, psychoanalytic, structuralist and other scholar and religious, positions. One of the most noteworthy of them are the books: "Tychnyna's Formula of Ukrainian Patriotism" (2002) by M. Pavlenko, "Pavlo Tychyna: Secrets of Life and Creativity" (2005) and "Pavlo Tychyna: New Touches to the Mystical Portrait" (2012) by I. Olshevskiy and "The Socialist-Realist Canon in Ukrainian Literature" (2009) by V. Kharkhyn.

If the first of them offers a romanticized national-patriotic myth of poet as, together with the famous inspirers of his verses T. Shevchenko and G. Skovoroda, sent by God "spiritual guides" – savior of Ukrainian nation, two other scholars have offered a comprehensive analysis of the formation of the poet's personality in the context of myth-making of the pre-Soviet and Soviet periods.

I. Olshevskiy for the first time deeply examined the possible "influence of world religious and philosophical systems", for example of the Middle East – the yogic ideas of S. Vivekananda and R. Tagore, on P. Tychyna's poetry and also paid a special attention to the study of the influence on Tychyna's life of Christian semantics of his name. V. Kharkhyn investigated the role of the poet in the formation of the "Socialist-realistic canon" of Ukrainian Soviet literature as an integral element of Soviet myth-making.

My report shows the lack of a systematic studying of its topic at all the mentioned stages of tychnology, as well as the very narrow speciality of very few – the first, of them. In our opinion, this is directly due to the almost century long active involvement of P. Tychyna's creativity in the global geopolitical confrontation between East and West with its constant scholar and political myth-making. At the same time, the poet's life and work itself, first of all main masterpiece – the unfinished autobiographical poem "Skpovoroda", written for more than half a century, was to a large extent the fruit of his compelled myth-making.

It seems that poet himself – the most authoritative and, at the same time, not studied here tychnologists, was the main creator of the Tychyna's myth. That is why one of the main tasks of tychnology is a comprehensive studying of the poet's entire creative heritage with parallel coverage of the main results of its study in the past and present.

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**THE MARXIST-LENINIST CONCEPT OF THE NATION:  
SOVIET DE-STALINIZATION PROBLEMS AND THE TRENDS  
OF ANTI-MARXIST REVISIONISM IN POST-SOVIET UKRAINE**

There were several stages in the evolution of Russian and then Soviet Marxism, as well as in the series of attempts to reconsider and, as a result, modernize the theory of the nation. The first anti-Stalinist stage is considered to be the most unexpected and radical. It began under the influence of the Twentieth Congress of the CPSU (February 1956), after the report of Nikita Khrushchev at a non-public meeting devoted to the exposure of the personality cult of Joseph Stalin. The de-Stalinization measures in the political sphere began to be held in the very first months after the meeting of the Congress, however, in the sciences society the disclamation of Stalin's merit in creating the theory and concept of the nation, within and from the standpoint of the Marxist teaching, began at the beginning of the 1960s. In the publications of the late 50s, Stalin's ideas and works were still actively cited in a positive context. In scientific terms, his definition of the nation was highly appreciated, as well as the characteristics of its features. The abrupt change in assessments in the works of Soviet social science experts in national themes, the "de-Stalinization" of the theory of the nation itself and its "Leninization", became more active in the 1960s and actually ended by the mid-1970s. It can be considered the completion of the second stage of the renewal of the theory of the nation in Soviet Marxism. The first half of the 1980s is believed to be the third stage. The criticism of Stalin's theoretical ideas about the nation or his judgments and recommendations for conducting national policy (this problem disappeared from the discourse of social science in the USSR), was no longer its specific feature, but a diverse correction of the meanings of the basic elements/features of the national community, which representatives of various social sciences tried to implement.

Finally, it is necessary to recognize that the numerous scientific disputes and the second half of the 1960s, the first half of the 1980s of the twentieth century, were practically ineffectual. A scientific breakthrough in the radical renewal of the Marxist-Leninist, historical and economic theory of the nation, respectively, the meanings and senses of its concept, did not happen. The representatives of the social sciences were reconciled by a research attitude similar to the one that was announced 1970 as a result of a broad discussion of the 1960s ("Voprosy Istorii" journal: 1966, No 4, 6, 12; 1967, No 6-7; and finally number 8, 1970). They came to the conclusion that, "a detailed discussion during the debates confirmed the opinion of the majority" of Soviet scientists, that "the definition of the nation

that we have (similar to Stalin. – V.V.) includes the main features of all types of nations"; it "is scientific, Marxist", "is a part of the Marxist-Leninist theory of the nation". And although such a definition "does not disclose the specific features of each" of the types of nations, however, "the accepted Marxist concept of the nation (with the exception of some clarifications) does not need to be reconsidered".

Moreover, some of the most influential theorists in both Soviet and post-Soviet times, in particular, Ukrainian (G. Kasyanov, M. Stepyko) and Russian (V. Tishkov, V. Malakhov, A. Kustarev), following the well-known Western authorities in the theory of nation and nationalism (for example, such as B. Anderson, P. Alter, R. Brubaker, E. Carr, F. Hertz, K. Minogue, J. Summers, K. Symmons-Symonolewyc, H. Seton-Watson, P. White, etc.), became vocal supporters of either constructivism (especially of the postmodern, cognitive and linguistic type), or adherents of the "paradigm of strategic relativism" and agnosticism. They openly proposed to abandon both, the notion of "nation" and any scientific theoretical modeling of the phenomenon of national community, the definitions of its main features, the understanding of its institutionalization processes, etc. They argued that that there had long been a fundamental and insoluble problem of the "definition uncertainty" in the complex of national sciences (unlike many other social, especially natural, branches of knowledge). Its essence is simple and lies in the fact that even in the medium term there are no scientific and theoretical prerequisites and opportunities to formulate a definition of the nation that could become universally accepted and common to all scientist, at least within the scientific community of one country.

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## Section 5

### "LOGIC"

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#### **MANY-FACED PRAGMATICS**

The point is to collect and cull, survey and describe some important distinctions widely spread and often cited in pragmatics, some pairs of concepts undoubtedly weighty for methodology and history of pragmatics. In short, the aim is to make an overviewed picture more or less consistent.

1. Anglo-American vs European-Continental (tradition of) pragmatics (distinction due to "different geographical location"-characteristic). The former is routed primarily in the tradition of Oxford ordinary language philosophy (Austin, Grice, Searle, Strawson). The latter was inspired by the investigations of European anthropologists, sociologists, psychologists, culturologists.

2. Component vs perspective view of pragmatics (distinction due to "different tradition/history of investigation"-characteristic) make the geographical distinction more specific. Component view is based on modular conception of human mind (human capacities are different, independent, but interacting) and treats pragmatics as distinct theory of language part (alongside with other parts: phonetics, phonology, morphology, syntax, semantics) with its own characteristics. This part is closely related with themes, problems, concepts of the analytical philosophy of language tradition (for example, speech acts, conversational and/or conventional implicatures, presupposition, indexicals). According to perspective view pragmatics doesn't constitute additional, separate part of language theory. It just gives specific perspective (cognitive, social, cultural) to all existing components and is focused on social factors of language use or on how to effect people with the help of linguistic devices. The key point of interest is rather pragmatic perspectives than boundaries of pragmatics.

3. Sometimes speaking about the above mentioned distinctions the distinction between theoretical and social pragmatics or between

4. pragmalinguistics (linguistic pragmatics) vs sociopragmatics or between

5. narrow (pragmatics is the more or less distinctive realm of investigation) and wide (pragmatics deals with everything what characterizes

people as language users or the study of the use of language in its all aspects) treatments of pragmatics are meant.

6. Classical (Austin, Grice, Searle, Strawson) vs modern ("after Grice") pragmatics (or early vs present-day pragmatics). Classical (early) pragmatics is treated as core pragmatics: in the works of mentioned here philosophers the main problems, the first attempts to solve them, conceptual apparatus for handling research were formulated.

7. Neogricean vs postgricean pragmatics is concedered as two projects in modern pragmatics (the legacy of classical, theoretical, early, Anglo-American tradition). Neogricean pragmatics (Gricean pragmatics in the broad sense) tries to develop, improve, specify, clarify, defend Grice's heritage. Postgricean pragmatics poses itself as an alternative (e.g. the theory of relevance).

8. The gricean in the broad sense theories and the relevance theory illustrate the distinction (sometimes it goes about a wide split in pragmatics) between normative and cognitive pragmatics. The relevance theory is postgricean in the sense of basic problem – how to obtain speaker's meaning from sentence meaning, – and basic belief – to know speaker's meaning is to know speaker's hearer-oriented intentions; hearer infers what is meant grounding on expectations that the utterance satisfies some specific standards. The relevance theory is postgricean and cognitive in the sense of replacing the standard Cooperative Principle by the cognitive factor of relevance maximization. Utterances provoke expectations of relevance which navigate hearers to speaker's meaning. The input information is relevant if being combined with existing contextual assumptions it creates the positive cognitive effect (for example, it provides strengthening or changing existing assumptions, beliefs). The force of input information relevance depends on the fact: the more cognitive effect, the less cognitive processing effort.

9. Neogricean pragmatics has at least two strategies: reductionist (the number of Grice's Cooperative Principle maxims becomes fewer) and expansionist (alongside the Principle of Cooperation the Principle of Politeness appears).

10. Theoretical vs experimental pragmatics. Finding and carrying out experiments for testing pragmatic theories are presupposed by experimental pragmatics.

11. Micropragmatics vs macropragmatics. It is not clear how precisely delineate this pair. The distinction is often spoken about in the sense of the distinctions 2.-5. It looks like true having in mind the list of those points which are cited in connection with micropragmatics (speech acts, implicatures, reference, presupposition, indexicality, anaphora), and the list of subdivisions of macropragmatics-style research (cognitively oriented: e.g. psychopragmatics, neuropragmatics, computational pragmatics, clinical pragmatics; socially/culturally oriented: e.g. sociopragmatics, crosscultural, institutional pragmatics; a bunch of projects which do not go under one heading (let it be "motley crew"): e.g. historical pragmatics, applied

pragmatics, pragmatics of fiction, legal pragmatics, feminist pragmatics). One more possible characteristics of macropragmatics is an analysis of metapragmatic phenomena.

12. Pragmatics vs metapragmatics. Although the term "metapragmatics" is ambiguous, there is one obvious and undisputed sense in which we can speak about it: the treatment of pragmatics as metatheory. Some vivid metapragmatic themes: what is the object of pragmatics? is it possible and, if so, how to separate pragmatics from semantics? is pragmatics part of the philosophy of language (having in mind its apparent philosophical roots) or part (which part?) of linguistics (having in mind that the latter presumably fully absorb the former)? Turning back to our list of distinctions, one more juxtaposition preoccupies metapragmatics: code and inferential theories of communication. Due to the former, communication is the process of encoding and decoding messages; due to the latter, communication is the process when speaker and hearer recognize inferentially each other's intentions.

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## **WHAT IS MULTIMODAL ARGUMENTATION?**

Theory of argumentation arises at the end of the last century. The reason for the emergence of a new field was the criticism of the formal logic capabilities. Stephen E. Toulmin's "The Uses of Argument" and Ch. Perelman's and L. Olbrechts-Tyteca's "Traité de l'argumentation: La nouvelle rhétorique" mainly contributed to the nascence of a new logic branch.

We can consider communication to be divided into verbal and non-verbal prospects. Verbal aspect is a basic and universal way of exchanging information between people (verbal means of communication include both oral and written speech). Verbal texts a means of influence is commonly used in politics, advertising and the media. The components of verbal argumentation are the thesis (a statement that needs to be justified) and arguments (statements to support the thesis). Such structure allows you to analyze written texts or oral speeches, since it is quite easy to find justification of the proponent's point of view if you are familiar with the techniques by which this can be done.

Non-verbal components of argumentation can be divided into two types: those directly related to the speaker (gestures, facial expressions, voice changes, gait) and those that exist independently of the orator (visual images, sounds and music). The combination of verbal elements with the other sign systems components forms a complex semiotic message, which

is usually perceived by the audience in its integrity and unanimity. While we need some time and intellectual activity to understand verbal argumentation, non-verbal argumentation is directly available for understanding.

Argumentation theory usually focuses on the study of one verbal or non-verbal aspect. However, a trend called "multimodal argumentation" is coming into force today, according to which there is no clear "division of responsibilities" between the verbal and non-verbal (visual, musical) mode. Instead, attention is paid to both aspects as a whole, to the content and style of argumentation [Assimakis Tseronis. Multimodal argumentation: Beyond the verbal/visual divide. *Semiotica*, Volume 2018, Issue 220, Pages 41–67].

The theoretical and methodological "starting points" in the study of multimodal argumentation are quite diverse. Researchers use instruments from a range of argumentative approaches. Informal logic, pragma-dialectics, and rhetoric are the most significant approaches. Let's consider them in detail.

1. Informal logic studies multimodal argumentation as distinguishing between verbal and non-verbal aspects. However, scholars try to define the term of "argument" given the specifics of both verbal and non-verbal argumentation (visual and musical) argumentation. [Daniel J. O'Keefe (1977) Two Concepts of Argument, *The Journal of the American Forensic Association*, 13:3, 121-128].

2. The pragmatic-dialectical approach demonstrates how its principles can be applied to the study of non-verbal argumentation and its components, while interpreting argumentation as speech act. Pragmatic dialectics is well suited for the analysis of visual arguments, since the theory of hidden, indirect speech acts ensures its application to images. Visual images are seen as indirect speech acts that function as visual arguments, put forward "as a means of defending positions in the critical discussion's context" [Feteris, E., L. Groarke, and J. Plug. 2011. Strategic maneuvering with visual arguments in political cartoons. a pragma-dialectical analysis of the use of topoi that are based on common cultural heritage. In *Keeping in touch with pragma-dialectics*. In honor of Frans H. van Eemeren, ed. E. Feteris, B. Garssen, and F. Snoeck Henkemans, 59–74. Amsterdam: John Benjamins.]. Thus, visual arguments become a very effective means of persuading the audience. Considering argumentation as a social and rational activity, independent of expression form, the pragma-dialectical approach is quite promising for the study of multimodal argumentation as the interaction of all components.

3. A rhetorical view of multimodal argumentation requires an understanding of the context. Proponents of this direction claim that a characteristic feature of non-verbal arguments is their enthymematic nature. Visual and musical arguments provide (1) missed premises or conclusion, which are probabilistic, (2) engaging the ethos and emotional dimension of the argument and (3) they are subject to the consent of the audience and the

speaker on certain issues [McNaughton, M.J. 2007. Hard cases. Tattooing as visual argument. *Argumentation & Advocacy* 43(3 & 4): 133–143].

To summarize, it should be noted that studies of multimodal argumentation arise from the inability to distinguish completely and separate verbal and non-verbal argumentation. There are 3 key approaches: informal logic, pragma-dialectics and rhetoric. Although they are different from each other, each of them agrees that non-verbal (visual and musical) argumentation can never be "translated" into text or verbal propositions. The peculiarity of the argumentative process is that premises and statements are not separate elements; on the contrary, they are interconnected.

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## **THEORIES OF RATIONALITY, THEIR USE IN SOCIAL SCIENCES AND LOGICAL BACKGROUND**

There are many theories of rationality used in order to set a ground for the basic laws in social sciences. Their ultimate aim is to describe the behaviour of people in a way that wouldn't contradict any conclusions, that are provided by sciences such as economics, law, psychology and etc.

This research is relevant due to the number of factors, such as a rising need for modern experiments in cognitive science to prove that a human being can not be rational according to its nature. The key findings extracted from the many actual studies lies in the assumption that an irrational individual can threaten the terrain of social science by itself. If the underlying principles of social sciences are to be proved wrong, the consequences of these principles might be taken wrong just as much, requiring a revision.

Another possible outcome of the analysis could be a discovered difference between cognitive abilities of different races, nationalities or social domains. In case of irrationality of people, there could be two solutions. Human beings could be either equally irrational or some could be more irrational than others, which, in turn, can cause ethical problems.

To illustrate the previously mentioned arguments I will summarize my investigation of the development, merger and change of the theories of rationality in the sphere of economics. By describing the rational choice theory, bounded rationality theory and behavioural approach, the underlying hypothesis and assumptions will be reinforced with laws of logic, which are essential to the whole structure of knowledge.

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## **THE INTERCONNECTION OF LOGIC AND RHETORIC IN THE EDUCATION SYSTEM**

The history of European education shows that logic and rhetoric were closely linked as disciplines designed to develop the art of thinking and the art of speech. Besides, the link between these areas of humanities was also driven by the common object, which is the argumentation in the unity of aspects of justification (logic) and persuasion (rhetoric).

However, the significant successes of logic as a formal science in the twentieth century gradually led to it being solely confined to the construction of formal theories focused on mathematical knowledge. The reaction to the detachment of logic from social practice and real communication was the works of S. Toulmin and Ch. Perelman, which combine criticism of formal logic and the ambition to develop the projects for the further development of logic as a part of humanities. It is known that S. Toulmin had a "working logic", and that of H. Perelman had "new rhetoric".

Both these works have underpinned the informal approach in argumentation theory, which today is the interdisciplinary domain of scientific knowledge. The report will emphasize that in the context of the interconnection between logic and rhetoric a very important impetus for their development and interaction in the twentieth century has also become a practice of education. A prime example of this position is in particular H. Kahane's textbook "Logic and Contemporary Rhetoric". The preface to the 10th edition of the textbook states: "Although Howard wrote a number of books, this one was his favorite because he believed passionately in helping people think critically about the world they live in and the decisions they make. His method was to apply logical principles in a practical way to analyze contemporary political and social issues, rather than to focus on the mathematical structure of logic" [Kahane, H. and Cavender, N. 2006. Logic and Contemporary Rhetoric. The Use of Reason in Everyday Life. Tenth edition. Thomson Wadsworth. p.viii]. In the domestic education system, the interconnection of logic and rhetoric shows up in various aspects of considering the phenomenon of argumentation: logic focuses on formal and informal factors (correct reasoning), rhetoric focuses on factors of persuasion.

The rapid development of current information societies requires the education system to train future experts who are skillful to reasonably and convincingly present their position on various realms. Therefore, for nowadays students, just like in the last century, communicative competences are important, and logic and rhetoric as academic disciplines are oriented on the improvement of these competencies.

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## **THE FUZZINESS OF CONCEPTS AND THEIR APPLICATION IN ARGUMENTATION IN THE THEORY OF MIND**

Daniel Stoljar (author of the book "Physicalism", 2010) tried to understand the complex concept of physicalism. With the help of his book, one can systematize some of existing knowledge on this issue and refine it. The position of this author as a professional in his field opens up scope for discussion in the scientific community, which can be illustrated by clarifying some theses of his book. An example of a fuzzy definition in a concept is the definition of the concept of "property". There is also a fuzzy definition of the concept of "physicalism": any realized property (non-physical) is necessary as a supervenience on physical properties. In paragraph 2.7.5 of the book [Stoljar, D. Physicalism, 2010, P. 41], the author combines two concepts into one (more precisely, does not distinguish between them): his "property" and "law" are one and the same. In this connection, confusion arises when he applies the so-called Hume's law: metaphysically different things cannot be connected by the necessary connection. When Stoljar gives an example of a possible world in which the formation of vital (spiritual) power (1) occurs when atoms combine [Stoljar, D. Physicalism, 2010, P. 84], he uses Hume's law to challenge the truth of physicalism in this world. Further, in the book, he gives an example, "The Beauty of Venice" (2) [Stoljar, D. Physicalism, 2010, Pp. 98-99]. For him, there is no longer any problem that the physical object "Venice" entails such a thing as "beauty". There is no fundamental difference between example (1) and (2), although one can refute example (2) by the same Hume's law. But Stoljar does not do this, but uses (2) as a weighty argument to build further argumentation. Such a logical fallacy arose precisely because of the widespread use of the term "property". This can be avoided if the concepts of "property" and "law" are separated. The next concept that needs to be clarified is a "physical property". The author turns to classical atomism, where there is a division into basic and non-basic properties. Basic – not dispositional. Non-basic – dispositional (they are derivatives and / or related to basic). Among the basic properties, Stoljar calls "density". But density is a disposition to what resists other objects.

Analytical philosophers call the clarity of definitions one of the basic criteria of a scientific and / or philosophical text. It determines the rigour of building the system and the quality of the final theory that the researcher is developing. But, as we see in the analysis of the author's short text, which is part of this tradition, it is necessary to clarify and specify the basic concepts within this tradition itself. Such an analytical work can become a methodological tool for the analysis of philosophical narratives in general.

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### **IS LOGIC REALLY FALLING DOWN?**

In fact, this title does not quite fit into the topic of my report. This is not speculation but rather emotional overstatement, nevertheless I would try to show why we can ask such types of questions, according to the new "epoch". In my report I would focus on the new approaches to the long-standing questions, which relate to reasoning. From the very beginning, logic was an instrument, a regulating scheme and the ability to structure human reasoning. With this in mind, now we have deductive reasoning proposed by Aristotle, which is used today not only in the theoretical but also in the practical field. In addition, we also have the ideas of Francis Bacon, who was known for his fundamental work "Novum Organum". In this work English philosopher argues with Aristotle about deductive reasoning and brings forward inductive reasoning, which he finds more useful, flexible and reliable. Furthermore, we can mention analogical reasoning, which is widely used in different areas.

Strictly speaking, notions mentioned above are fundamental elements of traditional logic. But nowadays it becomes harder and harder to claim that proposed schemes can explain features of human reasoning. Obviously, in my report I won't deny the main purpose of deductive or inductive reasoning, which are dealing mostly with idealizations and abstractions. For the current work, the main point is to show why scholars advocate new methods more and more, denying fundamental logic elements. In fact, today we can easily find out vast variety of thoughts which claim that humans rather irrational creatures than rational ones.

To give an illustration of what I have mentioned, I would look at the couple of empirical investigations in my report. The first investigation was carried out by Jody M. Shynkaruk and Valerie A. Thompson. The main focus of the experiment was to calculate the "confidence" and "accuracy" in deductive reasoning. Another experiment was proposed by polish logicians Mariusz Urbanski, Katarzyna Paluszkiwicz and Joanna Urbanska. The name of their investigation is Deductive Reasoning Test. Actually, these experiments had similar purpose, and both of them in the end leads to the similar conclusion. According to the scholars' assumptions, conclusions were predictable and expected. People hardly use deductive and inductive reasoning in daily life. They find out these structures unnatural and challenging. Together with these evidences, there are a new complex of questions arises: what is "daily" reasoning and how can logic be relate to it?

To answer these questions, I would refer to Daniel Kahneman ("Thinking, Fast and Slow") and Leonard Mlodinow ("Elastic: Flexible Thinking in a Time of Change") in my report. Both of the scientists offer dramatically new visions. Thus Daniel Kahneman captures two modes of thinking: System 1 (Fast, automatic, frequent, emotional, stereotypic, unconscious) and System 2 (Slow, effortful, infrequent, logical, calculating, conscious). By contrast, Leonard Mlodinow focused on other aspects. His main purpose is to show that rapid changes in our world are the main reason why we cannot use old "structures". According to his thoughts, nowadays people overfilled with information and news. These "problems" are the consequences of globalization and virtualization. In addition, Leonard Mlodinow proposes to solve these questions by analyzing the phenomenon of Flexible Thinking.

Summarizing, I would say, that it is hard to deny all changes which leading us extremely fast to the new conclusions. Nevertheless, the most unexpected thought can turn into the new paradigm. And even if the title of my abstract and report is outstanding and controversial, we won't deny that every theory or law had been created by that irrational creature named human.

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## **COULD THINKING AND NOT REASONING BE AN OBJECT OF LOGICAL INQUIRIES?**

Let us start with the definition of the term thinking. Speaking freely thinking can unite any conscious activity we have in mind: remembering someone's name, counting change, daydreaming, as well as reasoning! As John Dewey mentioned it, thinking signifies everything that goes through our minds [Dewey J. 1910. How We Think. Lexington, Mass: D.C. Heath. P. 1]. In this case, it became synonymous to a conscious cognitive process, which makes it excessively wide and difficult to deal with. Trying to tight it up, I propose to define thinking as an active form of cognitive reflection aimed to create new connections and meanings.

Thinking as it is described in its wide meaning is usually considered to be a subject of psychology. While logic (as it is often defined) as the discipline that studies the forms and laws of correct thinking cannot simple capture the immensity of all manifestations of thought. Logic as a science tends to improve and fix the floating process of "thoughts-production" to achieve the necessary consequences. Therefore, its main attention is focused on a proceeding of inferences from premises, which reasoning is.

As Irving Marmer Copi noticed in the foreword of his Introduction to Logic, all reasoning is thinking but not all thinking is reasoning [Copi I. M., Cohen C., Rodych V. 2019. Introduction to Logic. 15th edition. Routledge: Taylor & Francis. xiii]. Reasoning is one of the ways of thinking, its subgroup or, in logical terms, subset. It has a clear form and obeys logical rules. Reasoning is more of an artificial construct developed by logic that pays special attention to the very construction of good argument to ease the contemplation. Thereby logic focusing on the schemes and structures of good human reasoning do miss the natural thinking.

However, when we are talking about logical thinking, do we imply reasoning? Are we talking about deductive, inductive or abductive reasoning? Not really. Yet, as a cognitive process of reflection, it can use all of them for its purpose. Logical thinking is a type of thinking that differs by reasonableness, consistency and rationality of its judgments, but do not follow strictly the logical rules of inferences. Logical thinking is a practical thinking that not only can bring the right conclusions, but also can result by action.

Another practical thinking that depends on logic is critical thinking. The key characteristics of critical thinking are "intellectually disciplined", "reasonable", "skillful", "skilled", "careful", "goal-directed" [Hitchcock D. 2018. Critical Thinking. In Stanford Encyclopedia of Philosophy], but the most important of its features, as for me, is creativity. Thus, critical thinking unites both the rigor of logic and flexibility of thought flowing. As Carl Sagan said, it seems to me what is called for is an exquisite balance between two conflicting needs: the most skeptical scrutiny of all hypotheses... and at the same time a great openness to new ideas [Sagan C. 1987. The Burden of Skepticism. In Skeptical Inquirer, vol. 12. P. 6]. In two words, it embrace the stream of thoughts, information, and opinions and study them using the logical tools.

To sum up, both logical thinking and critical thinking do rely on logic. They use logical methods of argumentation to evaluate truth from falsehood of some arguments, beliefs or assumptions, and stands for a good reasoning. Unlike reasoning, logical and critical thinking are always logically correct, regardless of logical status of their statements. Since they both use logic as a ground, they need to be thought. Therefore, in my opinion, logic should consider these phenomena as a study material.

As a normative discipline, logic should illuminate the most efficient way of studying logical and critical thinking. It should teach how to ask correct question and be reasonable and coherent in your thoughts, show how not to fall into logical fallacies and "attacking faulty reasoning". So answering the title question could thinking and not reasoning be an object of logical inquiries? We should say yes, it could and it should be.

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### **UNDERSTANDING THE CONCEPT OF TRUTH IN MODAL LOGICS**

G. Hegel wrote in his times that the truth is always specific. This, in particular, means that each statement must take into account two factors: a) what specific values of time and place in space it concerns; b) it concerns a separate, individual feature, event or phenomenon (meaning a separate fact), or their generalization, meaning the theory. With this in mind, truth is a property of a statement in which it adequately reflects a fragment of the real world in certain time and space coordinates, regardless of the specifics of this reproduction in the mind of the subject of knowledge and his senses. A property of a statement in which it reproduces the fragment of the real world inadequately is called an false. In the digital representation, the truth in two-digit logics is denoted as 1, and the false is denoted as 0.

In multivalued logics, truth (meaning a set of values TRUE, FALSE, etc. in statements) has more than two discrete values, for example: a) three values – TRUE (1.0), POSSIBLE (0.5), FALSE (0.0); b) four values – TRUE (1.0), RATHER TRUE (0.66), RATHER FALSE (0.33), FALSE (0.00); c) five values – TRUE (1.0), RATHER TRUE (0.75), POSSIBLE (0.5), RATHER FALSE (0.25), FALSE (0,0) etc.

In probabilistic logic, the truth values are: TRUTH (1.0), PROBABLE TRUTH (has an infinite number of values in the range from less than one to more than zero:  $1.0 > P > 0.0$ ), and FALSE (0.0). Thus, in probabilistic logic, the truth acquires an infinite number of P values in the range  $1.0 \geq P \geq 0.0$ . At the same time, the numerical value of this truth can be specified explicitly in the statement, or it can remain undefined, indicated only by the word PROBABLY. When the probability passes from the value of 1.0 to 0.0 through the point of 0.5, the probability of false begins to exceed the probability of the truth of the statement.

The interpretation of the property of statements to adequately reproduce the possible world in modal logics depends on its specific variety. Therefore, if modal logic reproduces certain aspects of the real world (for example, temporal logic, action logic), then it uses the same truth values as in two-digit logic.

For other modal logics (for example, alethic, deontic, axiological), a probabilistic truth value is used. However, this probabilistic truth value in modal logics has its own specifics. This specificity is expressed in the fact that:

a) the probability of the truth of the statement (P) may tend to one or zero, but never reaches them, that is:  $1.0 > P > 0.0$ ;

b) the point at which the probability of false begins to exceed the probability of truth can be located either at 0.5 or at any other point, for example, 0.70, 0.64, 0.35, and so on;

c) a specific numerical value of probability can be specified or omitted (if it is not specified, it is indicated by the word PROBABLY);

d) the probability of truth depends on the subject of its definition sometimes much more significantly than in other logics, that is, on the researcher (person), in particular, on the system of values.

For example, in deontic logic (modality: forbidden, allowed, required) and axiological logic (modality: beautiful, mediocre, ugly), the criterion for the truth of statements, as we believe, can serve as:

- the result of a sociological poll (for example, representatives of the white race consider black as the color of death, while the some coloured people consider white for this occasion);

- the rationale for choosing one from several statements (such a choice can also be based on the result of the survey, but here the number of respondents can be one, if this one person is an expert);

- canonicity of the text (such texts include, for example, laws, standards, normative documents, religious texts, etc.); such texts were once adopted either by questioning experts, or by the justified choice.

Considering this specificity of the probabilistic value of truth in modal logics, it is advisable to use not the term truth, but the term veracity with the meaning VERITY, PROBABLE VERITY (has an infinite number of values), and FALSEHOOD. Accordingly, with regard to the statement that Any theft is forbidden, we will say that this is a verity (the truth is that, in contrast to the ban, some people still steal!), but the fact that Stealing is allowed, we will say that this is falsehood (the truth is that most citizens still do not steal). Both the results of sociological surveys and some canonical texts, such as the Bible, can serve as the basis for assigning such truth values to this statement.

Taking into account the almost complete synonymy of the meanings of the words truth and verity in everyday speech, we consider it appropriate to use them as synonyms, distinguishing only the scope of their use: the terms TRUTH, FALSE – in the traditional, multi-valued and probabilistic logics, and the terms VERITY, FALSEHOOD – in the part of modal logics.

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### **CONCERNING THE ARGUMENT FROM IGNORANCE AS A GOOD PRACTICAL ARGUMENT**

Reading an article on the website of the Interfax-Ukraine news agency regarding the unsettledness of Ukrainian legislation on compulsory referral to the observation or quarantine due to COVID-19 suspicion, I wanted to express my position on this topic. That article is about "how at the moment a passenger arrives in Ukraine to determine that an elevated temperature is a sign of the COVID-19 disease, and not SARS for example, or the passenger's reaction to a long flight or other circumstances?" Besides, as the author of the mentioned article notes, according to the legislation of Ukraine, "this can only be determined after a medical examination and testing (of biological samples). This means that the passenger needs to obey and go to a specialized hospital. Confirming that a passenger really had contact with the infected is possible only if the passenger voluntarily reports this. Otherwise, it is impossible to confirm this fact. Nevertheless, disobedience to border guards and doctors working at checkpoints and the passenger's refusal to undergo a medical examination can be regarded as a violation of sanitary legislation, for which administrative, disciplinary, civil legal and criminal responsibility exists" [Available via. <https://en.interfax.com.ua/news/general/645917.html>].

Agreeing with the position of the author of the article on the unsettledness of domestic legislation on this issue, I would like to emphasize the impossibility of other options for border guards' actions in the circumstances due to the epidemic. Such argumentation is based on the use of the argument from ignorance as a practical argument. The outcome of this discussion depends on  $p$  ("COVID-19 infected Person"), but it is obviously that  $p$  is not defined (ignorance premise). If the argumentation's shift to  $p$  lets to avoid more serious consequences, then the absence of evidence for  $\sim p$  ("COVID-19 non-infected person") is a plausible reason for  $p$  conclusion. We understand that accepting the "COVID-19 infected Person" assumption and taking appropriate actions on it reduces the risk of potentially fatal consequences. So, unless it is known (we will not be sure) that the person is not COVID-19 infected, we will make a probable conclusion that such a possibility exists. In this case, the argument from ignorance is the instance of "negative practical reasoning" [Walton, D., C. Reed, and F. Macagno. 2008. *Argumentation Schemes*. New York: Cambridge University Press., pp. 99-100]. We believe that this is an example of the argument from ignorance as a good (strong) practical argument.

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## **GROUP THEORY APPLICATION AND FORWARD ERROR CORRECTION OF SCIENTIFIC CONCEPTS**

It is plausible that language is processed by the spinal sign reflex mechanism. Human speech sound contains logical properties of phoneme and mora, which interact with in-brain antigen/antibody molecular structures, networking memories and logical circuits developed post birth optimized for physical layer signal evolution, namely syllables, a character set (long lasting syllables) and electronic form (interactive and ubiquitous syllables).

For grammatical decoding, sound localization function at the brainstem auditory nuclei is converted to process sound vectors of grammatical syllables. For axiomatic scientific concepts, sign reflex logic of "If A then B" must be replaced by a group theory logic, so that the results of interdisciplinary conceptual operations should be meaningful and productive.

Before the World Wide Web, it was one-way communication from the past to the future. Thanks to the interactive (i.e. two-way) nature of electronic data, we can discover as much relevant linguistic information as possible with a keyword search within a few seconds. As a result, we obtain multi-disciplinary and a voluminous amount of linguistic information but with an uncertain level of reliability. To correct any errors in linguistic information of the past and construct collective human intelligence, regenerative reading might be appropriate for the individual ontogenesis to repeat intellectual and conceptual phylogeny.

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## **ON THE FACTORS OF THE OCCURRING OF LOGICAL ERRORS IN THE FIELD OF ARTIFICIAL INTELLIGENCE**

An increasing number of modern solutions in the field of politics, business, medicine, science, and human life, in general, are associated with the use of machine learning. Therefore, the issue of regulating artificial intelligence algorithms is becoming mandatory. "AI technology is becoming more and more complex and difficult to understand, making it harder to control whether it is used following existing laws" [Thomas Wischmeyer,

Timo Rademacher (2020) "Regulating Artificial Intelligence", p. 7. (2020)]. Nevertheless, it should be borne in mind that the matter is not only in the algorithms, "an algorithmic system is not just code and data but an assemblage of human and non-human actors" [Kaye D. (2018) Report of the Special Rapporteur on the promotion and protection of the right to freedom of opinion and expression. 29 August 2018. United Nations A/73/348]. On this basis, it's worth talking not only about machine training but also about training people to use an automated decision-making tool. This necessarily includes the principles of logic, ethics and the foundations of mathematical analysis. Errors in decision making by artificial intelligence more often occur due to the fault of incorrectly collected data by a person or incorrectly set weights of values. It is worth taking into account the main errors of argumentative thinking, which are distinguished by logic to avoid their spread to machine decision making. For verification of correctly constructed argumentative schemes, D. Walton suggests using critical questions. They are also suitable for regulating decision-making in artificial intelligence – machines understand the strictly structured language more. Naturally, with the development of machine learning technologies, the decision-making algorithm becomes more complicated, but it is also worth considering the specifics of the use of artificial intelligence in each specific area of human activity. If we talk about natural language processing, which is closer to the direction of logic, then all logical principles are preserved here and we can say that logic is the basis for speech recognition and its generation. Therefore, the expert using this tool must be also an expert in the principles of logical thinking. Lack of expertise in the field of logical knowledge is an important factor in the occurrence of errors that the algorithm allows.

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## Section 6

### "ETHICS"

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**NO MAN IS A HERO TO HIS VALET  
(MORAL ISSUES IN SHAKESPEARE'S 'CORIOLANUS'  
AT IVAN FRANKO NATIONAL ACADEMIC DRAMA THEATER)**

The last years in Ukraine are characterized with the war in the East and its repercussion for the other Ukrainian territory. The current political situation resembles some theatrical performance, sometimes going all Shakespearean.

It is obvious that Ukrainian theaters often choose Bard's of Avon plays for their performances. Love, fidelity, friendship, remorse – all these moral values were central themes for English poet. Thousands of times theater troupes played Hamlet, King Lear, Macbeth, Othello, Romeo and Juliet and other tragedies and comedies all over the world. However, the fate of Coriolanus one of Shakespeare's later tragedies based on Plutarch's work is dramatically different. It was not so popular because of its length (it is one of the longest Shakespeare's play), vivid language, political flavour and protagonists' complexity and ambiguity. By simplifying we can say that the story is about a soldier, who was honored because of his military merit and hated because of his pride and arrogance. There have been less than twenty famous productions of Coriolanus in the world since the play was written, including the movie by Ralph Fiennes (2011) and Tom Hiddleston's performance at London's Donmar Warehouse (2013).

In 2018 this play was chosen by Dmytro Bogomazov for his debut as the main stage director of Ivan Franko National Academic Drama Theater. Valeria Polischuk in her review wrote: "Sadly, politics increasingly permeates all areas of our lives. So, in Ivan Franko National Theater, instead of the New Year's fairy tale for children, the audience was congratulated by the premiere of the Shakespeare's drama Coriolanus" (the premiere was 25th December 2018). Dmytro Bogomazov shortened Bard's of Avon play and made it relevant to modern Ukrainian situation. The performance is spectacular. But spectators felt them uncomfortable because of problems that they saw on stage. On the premier many people left the theater after the first act. Therefore, the motto for Ivan Franko National Academic Drama Theater performance could be "No man is a hero to his valet".

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## **A. MACINTYRE'S THEORY OF PRACTICE IN DETERMINING THE ESSENCE OF CONTEMPORARY CULTURE PRACTICES**

At the base of any culture lies a set of certain practices which determine its features. Thus, it is possible to understand the specificity of culture through the study of the various practices that constitute the fabric of social, and more broadly, everyday life.

Practices theory is the name of the general direction for many studies during 20th-century. Practices in their broad meaning have been a subject of discussion among scientists of different theoretical orientation for a long time.

At the center of the discourse are questions about the essence of practice, its interrelations with activity, institutions and other structural elements of society, world view, and values.

The ethical conception of the practices of American philosopher Alasdair MacIntyre deserves special attention because it can serve as a key to discovering the specific "inner" good of contemporary culture practices.

MacIntyre proposes the conception of an inner good that people who practice this type of activity seek to gain or increase.

If a child learns to play chess in order to receive candy (an external goal), then the child is enrolled in practice not for achieve the inner goods of the game of chess (for the benefits of the practice itself), but for the purpose of receiving external goods. Thus, practice is not an any technical skill, MacIntyre emphasizes.

What is important is how the internal benefits of this type of activity are transformed, developed and enriched with the help of new tricks, techniques and skills.

MacIntyre points out that in the modern world, "valor" or "virtue" is a quality or a property of a person, the possession of which allows the person to obtain the internal benefits of a practice and the absence of which will not allow the person to do so.

In the analysis of the practice from the position of virtue MacIntyre bases on Aristotle's meaning of virtue.

The key word for MacIntyre's system of views appears to be history.

The historical subject itself conceives and constructs its own life within a certain "life narrative".

Another key idea of the MacIntyre system is the idea of tradition.

The MacIntyre tradition is one that brings identity to human individuals and communities in the process of their historical existence, that is to say their common narrative.

Therefore, given the features of the MacIntyre concept, it can be chosen as a methodology for analyzing contemporary culture practices.

This approach gives us an opportunity to explore the essence of particular practice: its goal, what is the inner good of the practice, what is its value, what qualities must a person possess in order to perform the practice.

It gives us an opportunity to evaluate human performance in frames of particular activity.

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### **"THE BOUNDARIES OF FORMAL ETHICS"**

The key issue of the report was considered the question of how applicable in reality is the abstract formalization of moral issues given to us by the tools of logic. This discrepancy seems obvious, since even in questions of the verity of specific "real" statements logic does not play an actual sufficient role, all the more difficult appears then in its use as a research and normative subject in the framework of ethical discipline. Indeed, working only in the framework of metaethical research and deliberately not going beyond the boundaries of their respective principles it is extremely difficult to find contact with the real-world issues, i.e. the world of those acts and actions that we consider moral and which are the subject of these analytical studies.

However, by finding and using a specific clear and holistic conceptual model, it seems quite possible to find those internal structures of consciousness that are associated with general, universal models of logical thought and which can be applied to the field of morality as well. Thus, the crucial point of this work goes as following: while remaining in line with the analytical model of philosophizing in ethics, we can still talk about the viability of research for given reference points through which the spheres of moral as real issue discipline and metaethics come together as a study of the general forms of functioning of concepts, axiomatic thought, their in-between connections and so on. Thus, the report itself is not devoted to "solving" all of the existing problems of moral philosophy by the help of such methodology, however to finding and focusing attention on the insufficient of the current studies of this issue, especially in the Ukrainian philosophical tradition.

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**ENVIRONMENTAL EDUCATION  
AND MODERN INFORMATION NETWORKS**

In the twenty-first century, the relationship between nature and people who were at every stage of socio-cultural development in the closest connection, changed and acquired new features as a result of production scale-up and excessive consumption of natural resources. The situation in the world and in Ukraine is a clear evidence of deep disorder in the "nature-society" system: pollution caused by industrial waste; pollution of air, soil, reservoirs caused by pesticides and radionuclides; dramatic reduction of species diversity of flora and fauna; destruction of unique natural landscapes, etc.

This is not only evidence of the negative tendencies of modern development, but it also poses the main task of modern civilization – the formation of a new paradigm in relations between man, technology and Nature. In this connection, the study of ecological movements in the world and Ukraine, their role in the public national-ecological revival and in the formation of ecological education, consciousness and ecoculture of society as a whole is of great value, scientific, cognitive and practical importance. A special role is played by environmental erudition in the context of the study of modern environmental education, culture and consciousness in the context of information networks.

A striking example of promoting environmental education on the Internet is the Special Education Information System (SEIS). SEIS is an initiative of the European Commission and the European Environment Agency, which includes 39 Eionet European Countries and Eastern Neighborhood countries, including Ukraine [Special Education Information System: <http://seis.menr.gov.ua/?uk/home>]. SEIS Ukraine is an open system for the dissemination of environmental information developed under the ENI SEIS II East project. SEIS makes it possible to simplify, optimize and upgrade existing systems and processes and to organize access to environmental information through the Internet, which is a distributed information system that improves the quality, availability, accessibility and overall understanding of environmental information. Influential online publishers covering environmental issues include: ProEco, Ecopravo, Ukrainian Climate Network, as well as the official portal of the Ministry of Energy and Environmental Protection of Ukraine [Online publications on environmental issues: <https://menr.gov.ua/>, <http://climategroup.org.ua/>, <https://ecopravo.lviv.ua/>, <http://proeco.visti.net/>].

By information networks we mean a variety of social networks (Facebook, Instagram, etc.). It is with their help in everyday life that most people receive

certain information and share knowledge, ideas and solutions to certain environmental problems, trying or forming responsibility for their own actions [Jonas H. The responsibility principle. Ethics Experience for Technological Civilization / Translated from German; foreword, notes by I.I. Makhankova. M.: Airis-press, 2004. – 480 p.], unite in the so-called online communities, such as: Ecodia, UAnimals, Ukraine Without Waste, United planet, Batteries, Give Up [Network communities on environmental issues: <https://www.facebook.com/ecodiya/>, <https://www.facebook.com/UAnimals.official/>, <https://www.facebook.com/NowasteUkraine>, <https://www.facebook.com/ngouniqueplanet/>, <https://www.facebook.com/batareiky/>, <https://www.facebook.com/>]. Not only are they helping to disseminate information on future environmental events as soon as possible and to get involved in the discussion of those that have already taken place, but they are also raising environmental awareness and activity. Social networks, in our opinion, are one of the powerful tools for shaping environmental erudition and environmental awareness of citizens. An example is that despite the availability of environmental education disciplines in educational institutions, pupils and students are more likely to get involved in environmental issues on the Internet. This example can be reversed for the benefit of the education system by combining classroom training with additional online learning. In our opinion, it is worth conducting extracurricular environmental events, mass cleaning campaigns, public lectures discussing the ideas of pupils and students on solving certain problems of ecology of the district, city. Broadcasting these activities on social networks will allow pupils and students from other educational institutions to engage in discussion and participation in future activities. An example is the Philippines experience, where students cannot obtain a college diploma until they have planted at least ten trees.

After all, it is well known that online education is more effective than classical education. That is why the education system should involve a variety of online broadcasts of public environmental events, it is necessary to invite active environmental leaders to give lectures-discussions on, for example, the rules of sorting garbage and more. To understand the need to implement the above ideas, let's turn to the statistics, because according to unofficial data, only 4% of Ukrainians sort garbage. 96% generally have low levels of environmental awareness, or consider sorting irrational due to lack of proper infrastructure [The Channel 24 online publisher: [https://24tv.ua/ru/sortirovka\\_musora\\_chno\\_ob\\_jetom\\_nuzhno\\_znat\\_n1099633](https://24tv.ua/ru/sortirovka_musora_chno_ob_jetom_nuzhno_znat_n1099633)].

As an argument for the effectiveness of social networks in the development of environmental awareness of the population, let's recall the worldwide environmental movement called Trashtag challenge, which originated in America in 2015, but became popular only in early 2019. The main idea was to encourage young people to take care of nature by arranging cleaning and share their achievements on social networks. Trashtag-mania quickly reached Ukraine as well, as an example of this is the organization of mass cleaning campaign in the capital's parks and beaches by the followers of the international environmental movement.

People who have participated in these events have mostly never before participated in such events and have learned about them through social networks. These environmental cleanup activities of the hometown were broadcast by popular TV channels such as: ICTV, NTN, and Ukraine [Network communities on environmental issues: <https://www.facebook.com/ecodiya/>, <https://www.facebook.com/UAnimals.official/>, <https://www.facebook.com/NowasteUkraine>, <https://www.facebook.com/ngouniqueplanet/>, <https://www.facebook.com/batareiky/>, <https://www.facebook.com/>], providing clear evidence that technologies, in this case, social networks, contribute to the development of environmental education and the enhancement of environmental culture in society as a whole.

Despite the considerable number of problems with environmental awareness and education in Ukraine, we have huge potential for development and a number of unfulfilled ideas, which are to preserve the existence of humanity and act as an "absolute duty" of each person [Jonas H. The responsibility principle. Ethics Experience for Technological Civilization / Translated from German; foreword, notes by I.I. Makhankova. M.: Airispress, 2004. – 480 p.].

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## Section 7 "AESTHETICS"

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### **FEMINIST AESTHETICS IN UKRAINIAN CULTURE**

Firstly, my report will be devoted to revealing woman's position in the aesthetics of Ukrainian culture. Primarily, the researching will represent as retrospective view on development feminist ideas in different spheres of culture (art, aesthetics of everyday life, some social phenomena, etc) as considering these ideas now in our conditions.

If we talk about Ukrainian art, it is worth mentioning the preference for masculine narratives, which reproduces masculine view of a woman as a beautiful body, or as an image which should inspire. In addition, the image of a woman often appears overly erotic. Moreover, feminist ideas emerged in Ukrainian art, usually along with other trends.

About the twenty-first century, one of the first exhibitions whose conception was deliberately based on feminist-gender reflections, was the international project *Tenderness* curated by Olesya Ostrovska at the Center for Contemporary Art in 2003. Instead of the traditional portrayal of beautiful women's bodies, he offered a critical look at the situation of women and femininity in Eastern Europe for the Ukrainian art community.

The theme of motherhood in artist exhibitions usually draws attention to the problem of limiting a woman's professional development through immersion in family life.

In the report, I will reveal how feminist aesthetics in Ukrainian culture depends on the social status of women and how individual artists represent feminist motives.

Also in the report will be revealed how artists react to the stigmatization of women as inferior to rejecting motherhood, marriage, as this is what causes the greatest reactions in society.

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## **THE INTERACTION OF MUSIC AND ARCHITECTURE IN CONTEMPORARY ART PRACTICE**

Contemporary art practices show a strong desire to synthesize different principles. In particular, it is an effort to combine art such as music and architecture. The historical dynamics of views on artistic practices led to the fact that these types of art were often opposed. However, a number of philosophers have taken a somewhat different view, suggesting that architecture can be represented as music stagnated in time. Many pieces of music that have a clear structure and prudent architectonics can see so many features that correlate it with architecture. This was especially evident in classical music.

However, contemporary arts are constantly evolving. There have been significant transformations in music practice and architecture. Increasing attention is being paid to individual and unique architectural projects belonging to leading architects, such as Zaha Hadid, Frank Gehry, Louis Kahn, Santiago Calatrava, Philip Johnson, Norman Foster and others. Their projects are designed to bypass the attributes of architecture such as statics and real estate. The unusual asymmetrical shapes, the transition of colors, the dynamics of darkness and light are preferred, and movement is gradually becoming a new attribute of their buildings. This feature is much more akin to architecture with music, which is characterized by fluidity, movement, temporal origin. In the context of these transformations, the emergence of works combining architecture and music is extremely natural. We are talking about the projects of pianist Nadia Shpachenko, a Ukrainian who now lives in the United States, which in 2020 received a Grammy nomination "Best Classical Collection" for album "The Poetry of Places". She has created a program in which composers turn to architecture. Shpachenko performs piano works related to various architectural structures. A number of concert programs by Shpachenko consist of works by classical composers. However, much more interesting are the works of contemporary American composers, written in recent years commissioned by the artist. Many pieces of music have been written under the influence of the latest buildings created by leading architects. These include Louis Kahn's National Assembly Buildings in Dhaka, Bangladesh, the American Visionary Art Museum in Baltimore, Frank Gehry's IAC Building in Manhattan, Aaron Copland's House, Newgrange Ancient Temple in Ireland, House on Island and Pine Plains, Lowell House at Harvard, and Frank Gehry's House.

Therefore, one of the hallmarks of contemporary artistic and cultural practice is the attempt to create unique models of architecture that acquire

fundamentally different attributes. In particular, it is the emergence of a moving, variable beginning that brings architecture closer to music. This trend is accentuated by the emergence of projects that synthesize the achievements of music and architecture, such as the album "The Poetry of Places". This area is promising for the further development of culture and art.

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### **EDITIONS OF UKRAINIAN EARLY MODERN TIME PRINTS RELATED TO SACRED MUSIC PRACTICE: A COMPARATIVE ANALYSIS**

The intellectual thesaurus of Ukraine in early modern times was concentrated in the monastery printing houses, which created cultural and educational centers traditionally led by the Church. The traditions of the ancient cultural heritage associated with its activities helped to preserve the identity of Ukrainian culture and were the key to its revival.

Publications were thematically related to sacred music practice as an indispensable part of the repertoire of Ukrainian printing houses. They can be divided into 3 groups: 1) liturgical editions containing church songs: Oktoikh, Irmologion, Psalter, Servant, Trinity, Akathist, Canon; 2) publication of non-official spiritual songs; 3) books containing instructions for chanting: Charter, Minaiah. In addition to the old printed materials, a number of catalogs of sheet music collected by the efforts of NBU staff (L. Dubrovina, O. Ivanov, L. Ivchenko, L. Rudenko) is a valuable information. Considering the fact that liturgical books appear in the catalogs of Ukrainian typography as a necessary component of the Ukrainian publishing, this caused the detailed study of the collections of Y. Zapask and Y. Isaevich, as well as G. Kovalchuk, N. Bodnar, N. Zabolotnaya, Y. Rudakova, V. Bochkovskaya, L. Haukh and others.

Our statistical analysis of Ukrainian print houses' activity shows that the Kiev-Pechersk Lavra print house had the most productive capacity of printing a large number of musical editions (253 editions). Most of the Psalms were printed there (67), Akathists (47, including 27 – Akathists of the Holy Martyr Barbara), Canons (38), various services (31), Servants (16), Triodes (10 Lenten and 6 Tsvetna). The Pochayiv Assumption Monastery (101 editions during the incomplete eighteenth century) also served as a powerful musical publishing center of the Ukrainian lands, which held leading positions on the Right Bank. Its repertoire included such special editions as "Charter of the Church Penalty" (2), "Magnification of the Feast" (3), and "Prazdney" (1); as a part of Pochaivska Mountain). The printing house of the Lviv Assumption Brotherhood (78 editions) published the

largest number of Anfologions (6), Oktoikhiv (12) and Semi-Inserts (6), and the only one which published "Ermologion or Catavasia" (2). The printing house of the Diocese of Lviv under the St. Yura published the music collection Irmologion, which later was reprinted by the Lviv Brotherhood (2), the Kiev-Pechersk Lavra (4) and the Pochaiv Monastery (4).

Thus, the printing-house of the Kyiv-Pechersk Lavra served as the main supplier of Ukrainian liturgical editions. The Lviv fraternity made a significant contribution into the development of Ukrainian musical culture owing to the liturgical works of the fraternal printing house, the main one was the Irmologion of 1708. The peculiarity of the Pochaiv music center was the initiation of the tradition of publishing Ukrainian iconoclastic songs, which subsequently led to the emergence of notable collections of spiritual songs, the main of which became "The God's Messenger".

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**THE CURRENT STATE OF THE "SOUNDING WORLD SENSATION":  
AESTHETIC PROBLEMS OF THE MUSICAL PERCEPTION**

The modern development of music as a "sounding world sensation" is associated with significant transformations of musical thinking systems that have developed over the centuries, with the destruction of established associative links between stable artistic structures and human perceptions and emotions, relevant relations and experiences. The rapid and very dense flow of innovations that are often inorganic to the national music culture, as well as the idealization of folklore, including its most archaic elements, have created an unstable cultural environment, which in turn forms the aesthetic and artistic public's needs.

The development of aesthetic perception, emotional sensitivity to music of different nature and genre, the improvement of ability to listen, compare, evaluate the most exciting musical phenomena are often replaced by "mobile adaptation" to the norms of musical thinking that arise. These norms, in turn, are often formed in everyday musical practice and are variable and instable. Auditory assimilation of musical material in this case is carried out mainly from extra-aesthetic positions, when extra-musical factors of perception dominate the musical, aesthetic ones and depend on the fluctuations of the constantly changing fashion. The contemporary state of musical art (especially in the case of song and dance genres) is characterized by an orientation to the direct-emotional influence of musical works, a focus not on the cultivation of aesthetic sensitivity to different

forms of musical thinking, but on the passive compliance to the "existing" level of listeners' perception.

The development of the subject of perception happens due to the appropriation of the artistic culture's products, their language and, accordingly, ways of artistic development, as well as – through self-actualization of the individual in the process of perception. A holistic and balanced artistic attitude to the work of art is achieved through the dynamic interaction of two mechanisms – the empathy and objectification, the immersion of the subject in the world of artistic creation, in the world of artistic reality created by the author, and the aesthetic figuration of the object of artistic perception. If the first one is absent, the living aesthetic feeling, emotional sensitivity disappears. If the second is not sufficient, then a naive, infantile attitude to music is formed, there is no conception of it as a particular specific sphere of the spiritual development of humanity. As a result, the artistic nature of the perception is destroyed and the music becomes a noise stimulus. Formation of the ability to natural and harmonious combination of these mechanisms is possible in the case of the presence of both open-emotional and intellectually-sensual communication of the author and the listener through a musical work, regardless of its genre.

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## Section 8

### "CULTURAL STUDIES"

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#### **VERNACULAR DESIGN AS VISUAL PRACTICE OF UKRAINIAN URBAN SPACE ORGANIZATION**

Within the framework of contemporary cultural studies of Ukrainian cities and their spatial organization, attention is paid to such widespread phenomenon as vernacular design. This way of organizing urban space is more than contradictory and often criticized by researchers and intellectuals. On the other hand, vernacular design plays a big role in the visual style of the modern Ukrainian city, and transforms from unorganized and unregulated practices into the status of official transformation of the city (in particular, by companies responsible for the decoration of public urban spaces and do it for budgetary funds).

The term "vernacular" is related with "native of..." or "common to a location or region". It can be treated as a visual reflection of different cultures and styles of living combination in one city region, especially of a combination of rural and urban post-soviet Ukrainian visual cultures. Thus, within analyzing the vernacular design we can better understand the complex cultural environment, where different (often opposite) traditions and cultural identities are implicit.

The crucial characteristic of the vernacular design is that it is practiced by non-professionals. Other main characteristics of vernacular design are: (in)visibility and visual pollution; chaotic; tactical approach; the aesthetics of ugliness; the definition of local, everyday aesthetics; popular in the developing cities, which seek to reestablish their own visual identity (dealing with post-communist architectural and urban planning heritage); breaking the rules and offending the burgher/professional taste; creates hybrid culture.

These urban spaces are filled with signs of collective identity and, often, inter-group competition. In the physical environment, architectural details, commercial signs, and graffiti, among other things, signify the flows of people and culture. So too do social practices, such as commercial transactions, socializing, and commuting, in the public spaces of ethnic vernacular neighborhoods. Our analysis, based on the images shown here and hundreds of others, reveals distinctive visual representations of social

differences. Observing these characteristics of vernacular design can bring us the interpretive context of urban culture collective identity.

Another special type of the vernacular design of Ukrainian cities is the phenomenon of the vernacular garden and kitchen-garden built in anonymously the common urban space. The garden is characterized by its borderline between public and intimate. In particular, a surprising phenomenon in this context is the "vernacular garden" – that is, created privately in the common public territory (homemade flower beds, gardens in the adjoining territories, parks, lawns, various public landscaping areas). Such phenomena also mark the fine line between art and nature (or denote the practice of artistic transformation of nature by the townspeople), and hence the additional complexities and possibilities in their study.

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## **GEORGIAN CULTURE IN BRIEF**

The influence of the West – first from Rome, then from its legal successor, the Byzantine empire, and at the same time from the East – from Iran and the Islamic Caliphate – enabled Georgia to become a unique bridge between Eastern and Western civilizations.

Georgia has its own alphabet, one of the world's 14 unique alphabets. Georgia is an ancient place for various churches and monasteries, most of which are still in Georgia. Alongside the Georgian Orthodox Church you can find Gregorian and Catholic churches, Jewish synagogues and Muslim mosques – the peaceful coexistence of different religions underscores the tolerance of Georgian culture.

Georgia is one of the oldest wine regions in the world, and as recent archaeological discoveries confirm, it is an ancient civilization known for its wine – not Romans or Ancient Greeks, but Georgians. Vine cultivation in Georgia dates back to the Neolithic period, at least 8000 years ago. BBC published also an article about this historical discovery.

Each historic region of Georgia has a distinctive sign. For example, Kakheti is famous for making wine; Kartli – with medieval castles (Uplistsikhe, Forces, Mtskheta, Tbilisi, Samshvild); Javakheti has unique healing baths and mineral waters, Abkhazia and Adjara – with seaside resorts; Samegrelo – with a variety of beautiful dishes; Imereti – with historical monuments, Svaneti – unique medieval towers, Racha-Lechkhumi – unforgettable mountains and etc.

The obligatory attribute of Georgian and Caucasian hospitality is the table – the holiday is organized in perfect order, with the demand of good

conduct and proper etiquette. A specialist who observes that everything goes by the rules is called Tamada. The whole event depends on Tamada's passion and wisdom of his toasts. Tamada's most respected and honorable people are chosen. Tasting the table is a complex and important task: Tamada supervises the holiday by keeping order, toasting, avoiding nonsense, toasting jokes or swapping funny stories.

Georgian songs and dances are one of the most beautiful part of Georgian tradition. The Georgian song Chakrulo was used in 1976 for NASA's Voyager to prove the talent of the song. The best traditional Georgian ensembles are Rustavi and Erisioni. Sukhishvili National Ballet is very popular.

#### Georgian Culture – Literature.

The first Georgian samples of literature date back to the fifth century AC. This church literature of early Christianity depicts the lives of saints who were martyrs. Later there were books about Georgian didactic poems.

The Oriental literature had a strong impact on the development of Georgian literature. The symbol of Georgian prose is the poem "The Knight in the Panther's Skin" which was written by Shota Rustaveli, at the edge of 11th and 12th centuries.

Georgian literary inheritance also consists of great figures, such as Sulkhan-Saba Orbeliani, (who wrote the Georgian thesaurus), Vazha Pshavela, Ilia Chavchavadze, Alexander Kazbegi, Akaki Tsereteli, Galaktion Tabidze and Constantine Gamsakhurdia.

Nodar Dumbadze, a great Georgian writer of twentieth century, who was a novelist, connected his novels with humor and philosophy. His some works have been published in 94 languages.

#### Painting and Architecture.

Georgian painting is a little bit underrated and underappreciated in the modern world. It is represented by great names such as Niko Pirosmani (the inventor of Georgian primitivism), Lado Gudziashvili, Elena Akhvediani and Simon Virsaladze. There are some famous Georgian sculptors: Eldudza Amashukeli, Irakli Ochauri and Zurab Tsereteli.

Architecture in Georgia spans from postmodern to art nouveau residences, from Indo-Islamic buildings to Soviet style monuments and public works, from Orthodox Christian churches to Ottoman mosques.

The architecture of Tbilisi is a sphere of several cultural impacts exerted in Georgia throughout its history. One will quickly be reminded of this after seeing buildings in neo-classical, baroque and Greco-roman styles in the city center near Freedom Square. Chardin street is a labyrinth of corridors which host the most vibrant nightlife in the Caucasus. In the recent years, Tbilisi became very popular and well known by its nightlife. Clubs like Bassiani and Khidi draw more and more techno music lovers from all around the world.

Batumi is a modern city which is experiencing a construction boom. Here you'll see lots of modern glass towers and luxury hotels. Kutaisi, the second largest city of Georgia, is becoming more attractive because of the Kutaisi International Airport, opened in 2013.

Georgian Orthodox churches are representatives of original Georgian architecture. Sameba cathedral is a famous and the most important site for Georgian orthodox pilgrims. The old city of Mtskheta, just north of Tbilisi, is the center of religious architecture.

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### **DIVIDED ETHNOS AS A PROBLEM OF CULTURAL STUDIES**

It is difficult to deny the analytical plasticity of culturology. The mobility of its borders is effected by the dynamics of human development. This relation is indisputable. It is confirmed by life itself, including today's one. The fullness of their estimation belongs to the future, but even then it will be formed on coordinate axis, where essential man's needs are correlated with actual conditions of his being.

Many problems are knocking at the door of contemporary culturology demanding its interference in an interdisciplinary polylogue. If some of them stimulate culturological logistics contextually, others, which are less in number, become the knots fraught with appearance of new and new meanings. It happens due to their correlation with generic and genetic collisions of a Man connected with realization of his social nature. Group magnetism, generated by the collisions of primitive survival, has not just weakened, but in conditions of pressing of alienation and communicative destruction has acquired the features of antishock therapy that plays the role of internal rear in personality perception of the world.

It does not concern a phenomenon of ethnos found itself on scientific periphery with appearance of globalization discourse just at first glance. Today the addressing to an ethnos in the analysis of the processes of modern world development is extremely rare, remaining a tribute to academic inertia, but not the result of awareness of real role of the phenomenon that unfairly appeared behind the limits of active research interest. And it happens at a time, when globalization looks less and less like a way for humanity tired of problems and more and more a very serious challenge.

In these conditions, fraught with discredit and loss of usual social representations, ethnicity shows an ability to become a stable basis of person self-identification – a multilayered and contradictory process. Accepting it as a base of its communication and interaction, an ethnophor chooses with it a correspondent system of cultural identifiers manifesting its

involvement in definite ethnic community. In time of general relativism, affected the whole layer of traditional and spiritual values, it is difficult to overestimate this anchor of spiritual stability. However, it is also exposed to transformation that is testified by a phenomenon of divided ethnos, having obtained its peculiarities in modern history.

We deliberately set aside a phenomenon of the diaspora: a 'nerve' of ethnic division is present in its sensemaking factors as well, but being of very specific character, it requires an individual analysis not pretending to general character of conclusions. The situation is different with interstate division of ethnos, which is turning before our eyes from tendency into regularity. Any of the examples – the DPRK and the Republic of Korea, the PRC and Taiwan, Singapore and the PRC, collision of existence of the FRG and the GDR, etc., in spite of their special historic and political backgrounds, demonstrate an availability of interethnic magnetism as a result of common – persistent spiritual basis that provides the grounds for their culturological analysis. This is not about a so-called 'cultural knowledge' forming, according to F. Barth, an ethnicity as a form of social construction of cultural differences, but about an internal need for a personality of his conscious appropriation and retention. In this voice of the heart, all basic levels of personality are engaged that influence on forms of his social presentation and autopoiesis, while the generality of psychocultural peculiarities of group members are capable to absorb possible expressions of communicative destruction.

The backgrounds affecting ethnicity disunity and formed in different historical circumstances, but chiefly on political basis, are a fact of everyday life in a series of its constantly changing circumstances, when awareness of its national belonging, at all its modern mutation, remains a constant. Even at selfrejection from ethnic group belonging, the characteristics of ethnic community hold a person strongly with their psychomental magnetism. Associated with spiritual intentions of man, these multilevel and complex processes that affect overall geocultural architecture require culturological analytics. Corresponding research of divided ethnos, found themselves in different sociopolitical conditions, is reference for understanding the processes of cultural differentiation and integration, grounds for stability of traditional cultural complexes and universal growing influence, ways to achieve intercultural tolerance, ability to form culture of a single planetary home and so on.

Thus, the divided ethne represent as a kind of field space, where today the sceneries of our still unclear future are unfolding; and experts and culturologists have to build correct projections based on understanding of human nature, and in such way, a phenomenon, how stability of ethnic cultural component is related with it.

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**CREATIVE MAPPING AS A CULTURAL INDUSTRY OF THE CITY**

Creative Mapping is a kind of modern creative industries that provides for the creation and operation of a system of local interactive maps based on cultural mapping using modern augmented reality technologies. This industry involves not only the cultural product of the creative map, but also the infrastructure of its service and development, the presence of a culture of product's consumption, the social and organizational conditions of this industry inclusion in terms of realization and development of a certain region in social and environmental perspectives.

The cultural industry in this context is understood as a type of organization of the everyday life culture in a purposeful and projective manner.

The concept of creative mapping aims to create a cultural product represented with an application for smartphones. In our opinion, it will help increase the tourist value of cities, as well as meet the cultural, entertainment and infrastructure needs of the urban population.

An important aspect of creative mapping in an urban environment is that it becomes part of the city's daytime and nighttime economies, as well as mediates human connection to the public space.

The concept of "context" is also important in the concept of creative mapping, which has been defined by us as local cultural features of urban space, which also include its ecological environment, history and determine the semantic and visual content of the creative map. Thus, it contains landmarks and architectures, cultural and historical sites, cultural and artistic centers, historical and cultural recreational resources and more.

Cultural mapping allows us to explore the context of the urban space, reproduced on a creative map. It is a kind of cultural industry, research methods, tools and identification, description, display, promotion and planning of which are directed to the projective use of combined cultural and environmental assets and resources of individual regions or cities.

We consider creative mapping as logically developed from tourist one. Both types of maps are interdisciplinary areas that are difficult to deal with depending on the region for which the map is created. The basic knowledge for creating maps, in our opinion, is needed in the following areas: geography, history, cultural studies.

Involving a person into a location, as in our concept allows promoting and increasing the contribution of cultural tourism to the economy of a city or a country. Also, this technology makes it possible to attribute tourism to the creative sphere of the economy, since the legislation of Ukraine still does not relate these fields to one another.

For 2019 in Ukraine, the share of creative industries in GDP is already more than 4%, from tourism – only 1.5%. Our project aims to make effective use of raising funds in both areas.

The prototypes for creating the concept of creative mapping were such projects as: Charta Roma, GoogleMaps, ToursByLocals. At GoogleMaps, we have taken the opportunity to create a route and get tips for moving in the right direction. The ToursByLocals project is a good example of collaborating with locals to create maps, so we also make it easier to create a cultural base-map.

The projects we take as references affect different sides and spheres of creative map production. It also substantiates the interdisciplinary nature of the topic and the prospect of future research in both humanities and technical fields.

Thus, the concept of creative mapping may, in the long term, become a field of interdisciplinary research and the creation of a cultural product in the integration of specialists in various fields, but in our opinion, the main role belongs to is a cultural studies specialist.

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## **MASSISATION AS THE CAUSE OF THE APPEARANCE OF THE "MASS MAN"**

Massisation is a social process that can be characterized by most of the modern world since the late nineteenth century. The main factor in this process – is to increase the role and influence of the masses on the cultural, spiritual, political, social, industrial and others spheres of life of society. You can also talk about such phenomena as the unification of society, the globalization of culture, the emergence of the "man of mass", the spread of mass culture, the loss of individuality, the desire for universal equality. The process of massisation is difficult to localize in any one particular specialty, especially since it is not limited to cultural change to a great extent – it is also a psychological change.

Since the late nineteenth century, such issues as A. Arendt, D. Bell, E. Canetti, G. Lebon, P. Lazarsfeld, and D. McDonald have dealt with the questions of crowd psychology, mass, mass consciousness, human mass, mass culture and massization. K. Mannheim, A. Moravia, S. Muscovites, F. Nietzsche, J. Ortega y Gasset, B. Rosenberg, J. Sorel, E. Tofler, G. Friedman, S. Freud, E. Fromm, O. Spengler, C. Jung, K. Jaspers and others.

Massization is a combination of two essentially opposite phenomena. On the one hand, it is a significant growth of life, its variations and possibilities (especially in material terms) in quantitative terms; on the other, it is the devaluation of the personality, its degradation in cultural and social terms.

Social connections weaken and lose their authenticity. The crisis is also manifesting itself in the political sphere; it is a manifestation of the stagnation prevailing over liberal democracy, which Ortega is a supporter of. One of the most influential factors is new technology, and the resulting technicalism, as an essential feature of the new culture, is directly related to the development of empirical science, thanks to which it became possible mass industrial production [Ortega y Gasset H. Reflections on technology [electronic resource] // Ortega y Gasset. Favorites. – M. 2000. P.164-232. – Access mode: [http://www.gumer.info/theology\\_Buks/Philos/gas\\_raz/index.php](http://www.gumer.info/theology_Buks/Philos/gas_raz/index.php)].

Along with scientific and technological progress and development of mass media, large-scale production reaches mass production and mass consumption, which leads to a certain standardization of needs and ways of satisfying them. "Masses arise where people are deprived of their true face, roots, and soil, where they become manageable and interchangeable. All this happened as a result of technical development and is becoming more intense in its following features: [...] forced, senseless work, entertainment as a leisure activity, life as a constant nervous tension ..." [Jaspers K. The Meaning and Purpose of History. – M.: Politizdat, 1991, p. 143].

In his 1926 *Mass Rebellion*, the eminent Spanish philosopher and sociologist Jose Ortega y Gasset reveals the negative effects of massification and predicts its development in the future, while at the same time saying that it is an inevitable process for the development of industrial society. Jose Ortega y Gasset analyzes the historical evolution and compares the current state of affairs with similar crises of the past. He is of the opinion that in addition to totality, separation is also a threat. After all, civilization is first and foremost a desire for coexistence, but when one feels self-sufficient, as is the case now, he no longer has to take into account his neighbor [Ortega y Gasset J. *New Symptoms*. // *Philosophy Reader: In 6 Books*. – Book 6: *The Foreign Philosophy of the 20th Century*. – Kiev: Trust, 1993. – p.155].

"The man of mass" is not a social or class, but a purely psychological concept. The domination of the mass man is a direct threat to the existence of Western civilization. Here's how Ortega y Gasset defines a mass person: "The mass is anyone who does not give himself or herself a valid assessment of good or evil, but instead feels that he is" like everyone else "yet not concerned, and even satisfied. to feel identical with others" [Ortega y Gasset J. *The revolt of the masses*. // Ortega y Gasset J. *The revolt of the masses*. *Dehumanization of art*. *Invertebrate Spain*. – M.: AST: ST Moscow, 2008. – p. 64].

Such a modern man does not need to think about where ideas and tendencies come from, he just takes everything ready and invented and uses. Jose Ortega y Gasset notes intellectual tightness, seclusion, as one of his main features. This new type of person is absolutely not creative and incapable of creativity, because it is easier for him to simply repeat and live in comfortable conditions. To be great is to be indecent. It identifies two types of people: those who adapt and "blend in with the crowd," and those who are constantly unhappy with themselves and strive for improvement. The modern man is more intellectually developed, but he does not use his

capabilities, but only randomly accumulates information, feeling its superiority to other generations. However, the masses do not know that their entire lifestyle is inspired and dictated by a select circle of people. [Ortega y Gasset J. The revolt of the masses. // Ortega y Gasset J. The revolt of the masses. Dehumanization of art. Invertebrate Spain. – M.: AST: ST Moscow, 2008. – p. 56].

It is easier for a man of mass, and even more so a man of mass, to control. In the twentieth century, the theory of psychoanalysis is actively investigating the psychology of the masses, or the crowd. S. Muscovites in the 1980s, in fact, returns to the socio-psychological sources described in the works of G. Tard, G. Lebon and S. Freud. Against the backdrop of an extremely active economic and technological development, global urbanization, mass migration and so on. S. Moskovichi understands that fundamental and inevitable changes are taking place in Western Europe. "The rupture of social ties, the speed of information transfer, the continuous migration of the population, the accelerated and irritating rhythm of urban life create and destroy human communities. Being disjointed, they reproduce in the form of volatile and growing crowds ... The birth of any form of collective life has always coincided with the birth of a new human type. On the contrary, the decline of any of these forms is always accompanied by the disappearance of a certain type of people. We exist in the age of mass communities and human masses" [Muscovites S. 1996, p. 27-28].

Thus, with the incredible development of the twentieth century, it gives birth to a new type of person – a mass man, because of the active massification of society, but the consequences of such dramatic changes trigger inevitable modifications in culture.

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## **CULTURAL VALUE OF URBAN PUBLIC SPACE**

The destruction of the public space (squares, parks etc.) for extensive construction of the modern cities actualizes the need to rethink the idea of the urban public space and to articulate its cultural value. Turning to the history of culture allows us to see certain transformations of its functions. The agora of classical Greece combined religious, political, economic and moral functions ("ethos of nation"). This public space united citizens for political affairs and cultivated civic virtues. The Roman Forum proclaimed the value ideals of empire – law, order, victory, power, peace by means of the specific organize urban space. New public spaces appeared during the Renaissance, when new cities were created for reasons of aesthetics and

prestige by means of architecture, for realization the ideals of equality, unanimity, solidarity. The Age of Enlightenment shifted the emphasis in organizing urban squares from architecture to monuments of rulers. So, public space began to reflect the social orders, traditions, values and attitudes of the authorities.

Modern urban squares and parks are places for official celebrations and religious rituals, for a rest, realization of creative ideas and public communication. Public spaces create opportunities for trade, affect the formation and retention of real estate prices, and are a means of attracting investment and business development in them and adjacent territories. The open public space allows us to realize two important goals. First, it provides opportunities for socialization of citizens by observing patterns of good behavior and by participating in various civic actions. Secondly, informal mechanisms of mutual observation by park and square visitors can safeguard of order and safety. In this way, the openness and attractiveness of the public space can influence the moral state of citizens; unite them for common affairs (cultural projects, demonstrations of solidarity, coordination of joint action).

The cultural value of the modern square is associated with its ability to be a place for the proclamation and implementation of high moral ideals. "Maydan" – Independence Square in contemporary Kyiv shows the transformation of public space into a symbol of the struggle for freedom, independence and dignity. "Maydan" for the Ukrainian is not only the urban square, it is a state of mind, a way of joint action and self-organization, a means of educating citizens, a collective memory, a guide of values of freedom, moral rights and human dignity.

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## **HEAVEN IS A PLACE ON EARTH: "SAN JUNIPERO" AND THE IMAGE OF THE CITY IN CONTEMPORARY TV SERIES**

This abstract concerns the topic of urban depiction as a visual tool to support the production and consumption of contemporary television series. The city serves as a medium of intensifying the images and emotions transmitted by the storylines as well as serves a purpose of being a real shooting location for the episodes. The duality of it is researched through an example of Black Mirror's third episode in season four called "San Junipero" (after the name of the fictional city where the story takes place). The TV series as a phenomenon is viewed as a visual practice of the Postmodernity.

In the particular case of "San Junipero" the city plays the role of an imaginary surrounding that is a virtual reality for the deceased and lethally ill who wish to continue their life in a nostalgic simulation. The showrunner Charlie Brooker has been interested in nostalgia therapy, period pieces and

the concept of afterlife, all of which have dictated the parameters for the depiction of space. The city is visually Californian, periodically set in the 80s (the near past that most of the visitors can still remember and associate with their own experience, yet cannot remember as vividly as not to except the perfect, idealized version of it). According to Linda Hutcheon and Mario J. Valdés in "Irony, Nostalgia, and the Postmodern: A Dialogue", nostalgia is always connected to a visual representation of a utopia, which includes both hypothetical and ethical points of view towards its main premises. The city also serves as an image of the social Purgatory with a promise of both Heaven and Hell, which are able to be freely chosen by the visitors and residents alike. Hell is depicted as a gentrified factory building and Heaven is shown as a remote, secluded place near the ocean.

The real-life prototype for the 80's America is the city of Cape Town, South Africa, which has since then been a prominent subject of google searches and the topic of articles on what places have the same atmosphere as San Junipero. All that shows an impact of set design and location scouting on the viewers and the strong connection between their wishes and emotions and the end-product in a form of a Netflix-based episode.

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**EAST-WEST VECTOR AND MODERN ERANOS ACTIVITY**

The formation of Eranos (1933–1988), an international intellectual discussion community, dates back to the 1930s, that is when the Third Reich (1933–1945) emerged and expanded. Therefore, according to a specialist in the history of evolutionary theory Eduard Kolchinsky, at this time science, power and society are in a transition or crisis period. The researcher points out that there is a widespread opinion: without science, the state has no prospects, and religiosity and mysticism, popular at different stages of European civilization, often testify not so much to the spiritual revival of a political system as to its demise. As an example, the scientist cites Germany's highly advanced technology.

In this context, in times of crisis, the authorities must translate science into "mobilization" rails, trying to create an "ideologically correct science". Accordingly, there is no flexibility in the system that could allow for a researcher's freedom. This leads to the transition of a certain group of scientists whose studies do not fall under the classification of "ideologically correct science" to Margins. In contrast to the system, in times of crisis, there is an alternative model that is usually associated with the circle of names that support a given community – the way the system is supported by the state.

Thus, it is pertinent to recall E. Kolchinsky's conclusion: large-scale crises were often the starting points in the formation of new forms of science organization. Review of the interaction of science, society and power, accompanied by repression of time-consuming scientists and the elimination of certain scientific structures and institutions, ended with the development of new configurations of their relations, forms of organization of science, change of social status of scientists, modification of subjects and language of scientific research, rituals, rituals traditions and ethics of the scientific community. However, such new configurations do not guarantee durability. Thus, Eranos can be classified as a community that emerges in times of crisis and is a form of organization for "marginalized" researchers.

Since the late 1930s, the Eranos conference program has, therefore, focused on the specific topic of archetypes (from the submission of Karl Gustav Jung in particular). This topic has been deepened by researchers in various fields: psychologists, philosophers, cultural scientists, theologians, orientalists, historians of religion, ethnologists, Indologists, Islamists, Egyptologists, mythologists, etc.

In the 1940s, the topic of conferences was a man and his attitude to the world, which would later translate into the idea of a new humanism. The interests of the Eranos participants at this time are close to the problem of the symbolic "production" of the human soul, its language and peculiarities of expression in legends and tales, mythical images and personalities of religious figures, dreams, art, poetry and music. This is where the idea of possible syncretism of science and humanities is born, especially in recent years, at the level with the syncretism of Eastern and Western thought.

Thus, Eranos emerged as an international intellectual community that brought together several humanitarian and natural-science professionals interested in finding the "eternal and unchanging" core of the human spiritual experience. Representatives of this community have become the founders of one of the classic approaches in religious studies and the academic study of esotericism, in close connection with the phenomenological program in religious studies. Having emigrated to the United States, some Eranos representatives laid the foundations for an Anglo-American approach to the academic study of esotericism. Eranos' activities contributed to the development of interdisciplinary research in cultural studies, philosophy and religious studies. Many of the ideas expressed by the Eranos figures are still relevant today.

As noted above, today the Eranos community exists as a fund. According to the Charter, the Eranos Foundation has the following objectives:

- organization of annual conferences called Eranos Tagungen in the spirit of the founder of the community – Olga Frebe Captein (comparative religion – cultural studies – ethics and morals – natural sciences);
- cooperation with other institutions to establish additional Eranos meetings;
- collecting and publishing reports of conference participants in annual publications (Jahrbücher) in collaboration with the established publishing house;

- disseminating information about Eranos' activity through all available media – to reach the widest possible audience;
- creation and management of a place of scientific activity and recreation for people actively engaged in intellectual and cultural activities. For these people, the Foundation Board may be able to stay in the Eranos community for a short or long term (free or at a reasonable cost).

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### **TRANSFORMATION OF VISUAL PRACTICES IN THE CONTEXT OF PRIMARY URBANIZATION**

The research is devoted to the study of the process of primary urbanization as a context of transformation of visual practices. This implies a long-term perspective of studying the city as a mediator of the great tradition. Folk culture in the process of formation of civilization was differentiated into rural and urban one. The city has become a space for formation of new cultural strategies: comprehension, ordering and management. This required changes in the anthropological model.

If visual practices of small traditions were included in the de-differentiated structure of sensual orientations of small culture, the big tradition of urban culture supposed inclusion in the space through contemplation. Thus, the spectacle has received the function of subordinate management, and visual practices have been pulled out of the substratum of human capabilities and received a privileged status in the hierarchy of sensual orientations.

For this perspective, methodologically significant is the understanding of the opposition of the city as a village/city, which was formulated as the basic American sociologist R. Sennett. It was he who edited the anthology of the classic essay on urban culture, which offered a classification of the German and Chicago Schools of Urban Studies. This classification itself has become widely recognized and does not cause controversy. Our work will focus on this body of work, which not all are known to domestic researchers of the city. Particularly basic in this context will be the work of representatives of the Chicago School of R. Redfield and M. Singler.

The purpose of the article is to study the transformations of visual practices in the process of primary urbanization.

The dominant of visual practices of urban space is torn from the unity of sensory orientations of folk culture with its ritualized way of self-government and becomes a way of ordering and managing in the situation of primary urbanization as the basic process of formation of civilization in general. In the process of primary urbanization, the city becomes a medium between: governors and subordinates, man and state, culture (as a small tradition) and civilization (as a large tradition).

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## **MEMORY STUDY-THE IMPORTANCE OF MEMORIAL MUSEUMS**

Societies organize memorial activities to maintain historical memory linked to traumatic events. Nowadays, memorial museums emerged in response to the violence and atrocities of the past and are intended to create better future through education and commemoration.

During the presentation, I will review Holocaust Memorial Museum and House of Terror. They contain exhibits related to fascist and communist regimes. Besides, they are memorials to the victims of these regimes, including those detained, interrogated, tortured or killed. By discussing mentioned museums I will illustrate the historical emergence and global spread of the memorial museum and show how this new cultural form of commemoration is intended to be used in modern societies around the globe.

Overall, I will discuss the important role of the museum in shaping our understanding of the history and how they act as a valuable reference for the future in order to avoid similar mistakes in the future. I will try to confirm that by exhibiting what is most terrible in the past, we can reinforce the superiority of the present. As a result, we appreciate democratic values, tolerance, and peace. In the end I will strengthen the opinion that there is reason to hope that these museums will actually contribute to a more peaceful and democratic present and future.

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## **LANGUAGE AS A SOCIO-CULTURAL PHENOMENON IN SPECIFIC HISTORICAL DISCOURSE**

From time immemorial, people were aware of the importance of language. Undoubtedly, at first, the attitude towards the language was naive, but not groundless, which over time has been proven by scientific research.

They have shown in considerable empirical and theoretical material that language plays a leading role in the lives of both individuals and society as a whole. It is a widely held belief that through language humanity has become human and language proficiency distinguishes it from representatives of the animal world. Therefore, scientists have always given language as a means of communication and a necessary condition for the functioning of culture.

With the separation of science, especially philosophy, in a special kind of activity, common linguistic problems become the subject of research of scientists and thinkers. Yes, ancient Greek philosophers have argued about whether the names of things come from nature, or whether they are the product of a treaty.

The Greeks have created a grammar that can be considered the foremother of all European grammars. Attempts to understand the meaning of words can be noted, beginning with Homer and Hesiod. At first, there was a conviction that there was an indissoluble, natural connection between the word and the object indicated by it, rooted in mythological thinking. The Greeks believed that each subject had two names – the language of the gods and the language of mortals. In the philosophy of the 5th century BC, the statements about a purely conditional relationship between the subject and its name were proposed.

Ancient philosophical thought in the early medieval period received a continuation in the Christian philosophical and theological search for "church fathers" – representatives of early, middle and late patristic. They regarded language as the most important attribute of a person, paying great attention to the communicative and cognitive functions of language, the connection of language with thinking, the origin of language. At the same time, the doctrine of the language of the representatives of patristics appeared as an integral part of theology, as a component of a holistic medieval vision of the world.

Christian doctrine interpreted language proficiency as the most important difference between humans and animals. Its essence was seen in the unity of "body" and "soul", and the essence of language in the unity of "bodily" sounds and meanings.

Functions of language are determined by its purpose to open to another person their thoughts, to teach others and to fix something in their memory. Language is understood as a means of objectification, discrete representation and knowledge of the world. In the structure of a speech act, it is mandatory to have a speaker, a listener, and an air environment in which sound can be spread.

Language has organically entered the field of research of new European philosophers along with the shift of their interests toward epistemology (the so-called "epistemological turn"). Defining the great role of language in cognition, philosophers since the seventeenth century paid attention to the difficulties associated with the misuse of words. Thus, Francis Bacon, the eminent philosopher of modern times, known to us in the first place by his discovery of idols – the innate and acquired features of the human mind that distract us from the truth, prevent us from seeing this world as it really is.

F. Bacon identifies four varieties of idols: the idols of the genus, the idols of the cave, the idols of the theater, and the idols most feared by F. Bacon and which are of most interest to us are the idols of the square. The idols that come from three trivial facts: humans are social beings; people cannot live out of communication; people communicate with words. Certain linguistic terms that distort logic enter human consciousness, because words reflect not what they really are and are used not only for cognition but also for concealing the truth. Society influences each of its representatives through the word. Understanding the sense and meaning of words directly depends on the subjective image of the objective world, and, accordingly, human behavior. By filling words with one or another content (ideas, images; essential, conceptual features), one can help a person to comprehend the truth. It can be disorienting, confusing, and turn into an object of manipulation. "People are united by the language. Words are set according to the understanding of the crowd. Therefore, bad and meaningless word placement strangely suppresses the mind".

Language development contributes to the development of consciousness, and vice versa. This process is unique, though differentiated. Forgetting about unity means turning the language into something external, rather, masking the thought rather than stimulating its development.

The twentieth century is called the "linguistic turn" in philosophy. As the prominent German philosopher, representative of philosophical hermeneutics Hans-Georg Gadamer, put it bluntly, "language in the philosophy of the twentieth century occupied the same place that in classical philosophy occupied the problem of consciousness". Indeed, the analysis of language as a fundamental philosophical problem in the twentieth century is also addressed by representatives of analytical philosophy, and logical positivists, and phenomenologists, and hermeneutists, and structuralists, and many other areas of philosophical thought. Language became a new arena of philosophical competition between modern and postmodern traditions. With the help of "linguistic turn" it is possible to show a certain continuity, heredity in the development of philosophy from modern to postmodern.

Therefore, language is the main constituent characteristic of man. Human intellect, like human being, cannot be conceived outside of language and linguistic capacity to produce and perceive language. If language did not "interfere" with all thought processes, if it were not able to create new mental spaces, then the person would not go beyond the observable. The text, created by a human being, reflects the movement of human thought, builds possible worlds, capturing the dynamics of thought and the ways in which it is represented by means of language.

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**URBAN ARCHITECTURE: BETWEEN TRADITION AND INNOVATION**

A large number of modern cities with a long history resemble, metaphorically speaking, a multilayered pie that sometimes unites completely incompatible elements. Unfortunately, when it comes to shaping a "face" of many cities, commercial interests, spirit of the time or political expediency often come to the fore. Y. Lotman quite accurately notes that the appearance of new, innovative works in literature, music and painting does not lead to physical destruction, for example, of the works of Mozart, Homer or Leonardo, as opposed to architecture, in which old buildings are either demolished or completely reconstructed [Lotman, Ju. (2000). *Arhitektura v kontekste Kul'tury* [Architecture in the context of Culture]. In Lotman Ju. *Semiosfera. Sankt-Peterburg, Iskusstvo – SPb, p. 677*]. Such transformations can either lead to organic dialogueness between architectural structures of different times and eras or destroy architectonics of urban space leading to a cacophonous "sounding" of incompatible buildings. As Lotman notes in his *Semiosphere* in this regard, even "in 1831 the young romantic Gogol pointed to the fruitfulness of different styles in the architectural ensemble, that is, to the polyglotism of the architectural context: "Feel free to place a Gothic building near a Greek one... A real effect is reached by violent contrast; beauty is nowhere as bright and visible as in contrast". And then: "A city must consist of heterogeneous masses, if we want it to please the eye". Of course, Gogol's advice to construct buildings reproducing styles of different epochs sounds naive, but the thought of a dialogue of historical context and modern text sounds rather topical" [Lotman, Ju. (2000). *Arhitektura v kontekste Kul'tury* [Architecture in the context of Culture]. In Lotman Ju. *Semiosfera. Sankt-Peterburg, Iskusstvo – SPb, p. 677*]. In fact, this Gogol's reasoning is nowadays widely used in the latest concepts of modernization of cities' "face" and, in our opinion, goes beyond all writer's boldest imaginations, since there are so much visually incompatible buildings that coexist in many urban spaces that the desired contrast turns into confrontation and style contradiction.

The issue of further development of urban space in the context of finding a balance between tradition and innovation is now very acute and requires deep analysis and involvement of both theoretical and practical experts in order to find compromise and balanced solutions. It is difficult to disagree with the thesis that "a city, as an integral cultural organism, has its own face. Over the centuries, some buildings have inevitably been substituted by others. The "spirit" revealed in architecture, that is, the system of architectural symbolism is preserved" [Lotman, Ju. (2000). *Arhitektura v kontekste Kul'tury* [Architecture in the context of Culture]. In Lotman Ju.

Semiosfera. Sankt-Peterburg, Iskusstvo – SPb, p. 680]. Thus, preservation of the "face" and a thoughtful attitude towards radically innovative updates is an extremely important task in our striving not to lose this "spirit" of a city and its symbolic codes that have been created for centuries and enabled us to "read" vitally important layers of information in architectural structures, which are not always available in written sources.

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### **ENERGY EFFICIENCY AND RENEWABLE ENERGY FINANCING AS INDICATORS OF CULTURAL ECONOMICS IN UKRAINE**

My report will be devoted to analyzing cultural economics of Ukraine in green investments. This is one of the most exciting aspects of OECD researches about Ukraine's economics. It has already become an essential part of economics of OECD members but it is not so popular in Ukraine. Though, there are a lot of perspectives to develop in this EU Eastern Partnership country.

It should be taken into account the macro-economic context for green investment in Ukraine, so it is easier to identify Ukraine's economic features. This type of culture can show which challenges and difficulties this EU Eastern Partnership country encounters nowadays.

In this report, I will reveal the view of OECD about energy efficiency and renewable energy financing in Ukraine, according to which it is really to analyze trends in Ukrainian banking sector and future investments' influence on green economics in Ukraine. These aspects, I suppose, can demonstrate Ukrainian cultural economics on international sector.

Also in the report will be revealed investment climate and sustainable energy profile of Ukraine, which easily show on practice this EU Eastern Partnership country's potential and features of economic culture.

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### **THE CONCEPT OF "SYMBOL" IN CORRELATION WITH THE CONCEPTS OF "SIGN" AND "IMAGE"**

The ability to symbolize is a core characteristic of human culture and a peculiar form of comprehension of the world, contributes to the formation in person of a comprehensive worldview and creative thinking, capable of capturing senses that go beyond only the visible.

The modern aesthetic and philosophical approach to the study of human culture, human being and human consciousness, considering their semantic content and their symbolic character, has revealed the value of the main semiotic categories.

Famous scholars in the field of philosophy, aesthetics, cultural studies, sociology and psychology have studied the problem of symbol and symbolism, including : Plato, Aristotle, Tertullian, Augustine, Thomas Aquinas, I. Kant, G. Hegel, F. Schelling, F. Schlegel, C. Zolher, F. Schiller, J. Goethe, A. Schopenhauer, Ch. Pierce, Ch. Morris, E. Kassirer, S. Langer, S. Freud, E. Fromm, C. Jung, J. Lacan, K. Levy-Strauss, M. Eliade, R. Bart, J. Baudrillard, J. Deleuze, J. Derrida, M. Bakhtin, B. Bibler, A. Losev, A. Tahoe-Godi, Y. Lotman, M. Mamardashvili, Vyach. Ivanov, A. Pyatyhorsky, K. Svasyan and others.

In aesthetics and philosophy of art "symbol" is regarded as a universal category, reflecting the specifics of the figurative development of life in art – a meaningful element of the work of art, considered in its symbolic expression.

Symbol (from Ancient Greek "Σύμβολον" – "sign, signal, password, emblem" and "Συμ βαλλαίνῃ" – means "connection") – a distinctive sign, an image that embodies an idea; something that matters. In symbolism (from Ancient Greek "symbolikos" – signifier, similar, allegorical) by means of symbols express ideas, concepts or feelings.

The Russian researcher in the field of cultural semantics G. Tarnopolska reveals the essence of a symbol through the interaction in it: the signified – the internal content and the signifier – the external image. This interaction occurs in the act of knowing, that is, in the process of human perception of the symbol. This act of cognition, which we may call cognitive energy, takes place over time.

In the function of definition, the symbol carries not only the energy of the essence that it means, but also the energy of the form of expression of that essence. Thus, understanding becomes not simply an act of knowing, but an event of life in which the knowing person acts not as an alienated observer, but as an active participant in the interaction with something that is revealed in the symbol.

The nature of the symbolization process implies ambiguity, as the symbol may have a semantic, informational, emotional and associative load. All this determines the complexity of the perception of the symbol of the personality through rational cognition, intuitive understanding, associative combination, aesthetic feeling, the traditional correlation of one object with another.

The symbol can be specific to an individual level or form of culture and function as a general cultural, within certain subcultures, ethnic, linguistic, professional and others.

Investigating the concept of a symbol, scientists often find its essence by analogy with other concepts. For example, through analyzing the character correlation: the symbol and the sign or the symbol and the image.

Many scholars associate the concept of the symbol with the concept of sign, but others place the symbol separately from the sign and the image. The principal difference between the character of the sign is that the meaning of the symbol does not imply a direct indication of the denotation, that is, of the object being denoted. A sign becomes a symbol when its use implies a socially significant reaction, not to the symbolized object itself, but to an abstract meaning that is conventionally associated with that object in varying degrees. However, sign's form of the symbol may have, and may even attempt to maintain, an external resemblance to an object that is symbolized or denoted as the specific property or feature of that object.

Due to the correlation of "symbol" and "image", most researchers say that the image – a phenomenon that occurs in the mind as a result of fixing one object to another, acting as a spiritual or physical structure that is perceived manifest metamorphosis of primary reality. Therefore, the image is a whole, consisting of a "shell", which is perceived by the person and content, which includes the symbolic load.

Therefore, the symbol is the designation of any concept or idea. It is a universal category in culture, which is revealed through comparison with a sign or image or with some other categories of aesthetics.

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## **POSTMODERN VISIONS OF UKRAINIAN ART**

The spread of postmodernism in Ukrainian culture was conditioned by manifestations of the post-industrial world, namely: changes in social life, economy, politics, culture and rapid development of technological progress. The increase in the amount of information in society has also influenced the interpretation of the reality of the modern man, when information is in most cases perceived through the semiotic system, without even attempting to grasp the essence of the phenomena. Thus, computer methods of artefact production, which most clearly indicate that 'advanced' art seeks not to imitate life but to be it, forming a game alternative type of personality, are of great importance. Post-industrial culture as a whole is focused on the world of imagination, dreams, the subconscious, as the most appropriate chaos, absurdity, ephemerality of the postmodern picture of the world. This orientation is connected with the definition of the transition from modernist consciousness to postmodernist.

The study of such a phenomenon as postmodernism in Ukrainian culture began only at the end of the twentieth century. It is quite relevant nowadays. For Western culture, the peak of postmodernism fell in the

1980s, and now it has become more of a 'past', a kind of classic, though it has not been replaced by anything new. Thus, the centrum of artistic postmodern creativity from the socially stable regions of the West moves to the so-called post-Soviet states. 'The Wind of Freedom', which opens the door to the West for artists from the East, opens up new perspectives, an awareness of unity with world culture.

In his study Bezklubenko S. writes that the term 'postmodernism' came into the artistic, and more widely, cultural usage in the late XX century, as a general definition of style trends in literature and art, which emerged in the context of the growing crisis of ideological thinking, in the ruler and dystopia, as an ironic alternative, first and foremost, to the art of socialist realism, officially recognized as the only decent form of artistic creation in the countries of the socialist block, but also to all others, including modernist ones, artistic trends with their claims to the possession of 'truth' in the last instance [Bezklubenko S. Universal theory and history of art. – K., 2003. – p. 244]. Thus, Ukrainian art was gradually looking for ways to integrate into the European cultural space.

But before assimilating with it, modern Ukraine first had to go through a stage of a deep and objective process of national cognition. The authenticity of contemporary Ukrainian art was to preserve a mentality, a deep and spiritual connection with its traditional culture. Developing the same themes, problems as contemporary Western artists, Ukrainian artists more expressively reflected the crisis of the twentieth century. Western postmodernism was characterized by the deconstruction and denial of everything and everything, unlike Ukrainian art, it sought ways of a spiritual basis for a new rebirth, a determination of its relation to the inheritance, a powerful tradition and a reflection on the past.

Despite the attempts to develop one's own style, there were still problems of uncritical perception of Western culture, inorganic assimilation of its historical dynamics, its aesthetic specificity and, ultimately, its paradigmatic integrity. Such uncritical perception of the West and its culture is a natural and, perhaps, inevitable result of the dramatic traumatic transition of Ukraine from one large System to another, quite the opposite. The inertial and 'unfiltered' mastering of Western culture paradigms led to the mechanical application of these paradigms to the specifics of the Ukrainian cultural context, the non-selective absorption of information flows, which immersed Ukrainian critical thought in the theoretical, methodological and terminological postmodernist chaos. [Pakhlovskaya O. The situation of postmodernism in Ukraine: Ukrainian postmodernism as a cloning without rules. Cinema. Theater. 2001. No. 6, p. 3].

Unlike in Europe, we did not have a scientifically plausible and substantiated picture of art history of the twentieth century, in which different trends and tendencies in mutual comparison would be adequately represented. In view of this, and given the realities of Ukrainian art culture, its current state and social context, the specificity of contemporary social consciousness in our country, it is impossible to accept the idea of mechanical

integration of Ukrainian art into the world artistic context. Any attempt to impose on our artistic practice the concept of the 'right' way, the development of tasks and values, based on Western practice, is also unacceptable.

Postmodernism is not only a cultural current or direction of art, but also a new type of worldview, a universal cultural consciousness, a type of thinking and perception. Postmodernism tries to be everything to both culture, religion, and politics, that is, to embrace all forms of human consciousness.

The concept of universality of postmodernism combines different techniques, styles, cultures and is viewed through the lens of worldviews or aesthetic views, so the general idea of artistic culture is a reflection of the modern worldview in its entirety and paradox.

Summarizing all the above, we can conclude that the postmodern situation for Ukrainian culture has both positive and negative features. Postmodernism led to an optimal transition from one cultural paradigm to another, becoming a link from the totalitarian to the democratic era. In the domestic culture, it was formed in the absence of full circulation of ideas and artistic experience, which determined its context as a crisis-critical, dramatic characteristics, such as radical, politicized, and outrageous. In his ideological and artistic manifestations, he became the expression of global displacements of heterogeneous, contrasting phenomena, meanings, norms, values, texts, which was reflected in the artistic practice of national culture.

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**SUSTAINABLE DEVELOPMENT AND DIVERSITY  
AS THE KEY PRIORITIES IN THE DEVELOPMENT  
OF THE WORLD CULTURAL POLICY: ENCATC PRACTICE**

Forums, conferences, summits, congresses in the field of culture are those significant events that raise issues of urgency that confront its actors and enable them to find solutions. One of these platforms for the strategy development and mapping of the cultural roadmaps was the annual meeting of the European Network for Cultural Management and Cultural Policy (ENCATC). The ENCATC network aims to be a leader in providing a unique opportunity for training, information sharing, professional meetings and common development of European standards for cultural sector.

The purpose of the congress in 2019 in France (attended by representatives from 31 countries.) was to identify innovative approaches to cultural management. Discussions during different strategic sessions were focused on the following topics: internationalization of culture, business models in the field of creative entrepreneurship development, digitalization, cultural management and policy governance.

It is highly important that the problem, which stands as the priority for the world community, is the correlation between sustainable development and diversity. The researcher Chia-Chun Lu points out: "Among the changes of city governance, we can see that the concepts of cultural diversity, cultural sustainability, cultural identity and creative cultural management being used as strategic guidance to help cultural policies being carried out through city development" [Chia-Chun Lu / 10th Annual ENCATC Education and Research Session / Diversity and Sustainability at Work. Policies and practices from culture and education / BOOK PROCEEDINGS / Editor ENCATC / 2019. P 45 // [https://www.encatc.org/media/5134-ebook-of-proceedings\\_encatc-annual-congress-2019\\_final.pdf](https://www.encatc.org/media/5134-ebook-of-proceedings_encatc-annual-congress-2019_final.pdf)].

UNESCO (United Nations Educational, Scientific and Cultural Organization) documents have played a significant role in the discussion of the legal foundations in the regulation of cultural policy. For example, the economist David Throsby has presented a report on the importance of economics within the culture and creative industries, and he noted that the UNESCO Convention for the Protection and Promotion of the Diversity of Culture Expressions still stands as an international standard. This Convention regulates the foundations of the different aspects of citizen's life of the Member States. And according to this level of cultural strategy, a huge number of projects are being formed at the international, national and regional levels.

Therefore, a priority in the context of globalized policy development is the necessity to exchange professional knowledge and networking between scholars, researchers, experts, managers and practitioners related to cultural policy and the direct implementation of cultural projects. This, in turn, contributes to the widespread introduction of the issue of cultural diversity and unified standards into the discourse of the national cultural policies of each of the participating countries.

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## Section 9 "RELIGIOUS STUDIES"

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### **THE HISTORY OF THE THEOLOGY DEPARTMENT AT THE ST. VLADIMIR UNIVERSITY**

My report will be devoted to the history of the Department of Theology at the St. Vladimir University in Kiev in the XIX-XX centuries. It tells about the formation and development of the departments of Orthodox and Catholic theology, and about establishing of the corresponding churches for these two departments. Also, there are considered the outstanding professors who worked at these two departments.

In the process of becoming and development, the human society inevitably comes to the need for its cultural and national identification, to the intention to save the unique distinctiveness and identity. In this context, the issue of religion is relevant, for religion is a universal spiritual phenomenon in society.

The history of the Theology Department at the St. Vladimir University (nowadays Taras Shevchenko National University of Kyiv) dates back to the 19th century. Before the foundation of the St. Vladimir University, there were no departments of theology at the universities of the Russian Empire, while the Western European universities had a long tradition of teaching theology. But in Russia those days, theology was taught in religious schools.

On December 25, 1833, according to the university charter, approved by Emperor Nicholas I, two departments of theology were established at the university within the Faculty of Philosophy: separately for students of Orthodox and Catholic denominations. For each of these two departments there were founded two churches, an Orthodox and a Catholic one, within the building of the university (1836). The Kyiv University became the only Russian university where was the Roman Catholic Theology Department.

The professors at the departments were elected from the clergy in agreement with the diocesan authorities. The study at the Department of Theology lasted 3 years. The final theology exam was considered a state event.

I.M. Skvortsev (1795-1863) was the first professor of the Orthodox theology department, a doctor of theology and an archpriest. He taught at the Kyiv Theological Academy for more than 30 years and gave lectures at

the university for 24 years (1834-1858). He was the prior of the Orthodox University Church, the Honored Professor of the Department, was presented to state awards, including the Order of St. Vladimir.

Since 1834, Master of Theology Y.K. Khodskevich taught at the University of Kiev. Khodskevich got the education in the Dinabursk and the Polotsk Jesuit colleges and became the first professor of the Roman Catholic Theology Department. He was the prior of the Roman Catholic St. Nicholas University Chapel.

These departments taught, respectively, Orthodox and Roman Catholic doctrines, church history, dogmatic and moral theology, church law, psychology, logic.

Subsequently, theology at the university became more and more academic, getting rid of a purely theological form and moving closer to philosophy.

The successor of I.M. Skvortsev was N.A. Favorov (1897). He was an authoritative scientist, a leading representative of the theological science, an author of a number of well-known theological works, collections of sermons, a textbook on homiletics, etc.

On October 21, 1864, the Department of Roman Catholic Theology and the Chapel were closed. Since then, only the Department of Orthodox Theology has functioned at the University.

In 1897, Archpriest P. Svetlov was appointed a professor of theology at the University of St. Volodymyr, who defended the idea of establishing theological faculties in secular higher education institutions. In his opinion, this was determined by the interests of the university itself and the education in general, the interests of the church and the theological science, and, finally, the interests of the state. "Whatever views we have on religion and religious knowledge as a whole in comparison with the scientific knowledge, we cannot cross out the obvious fact that always and everywhere the religious knowledge is an important and significant part of human knowledge of the highest value".

So, the founding of the theology departments at St. Vladimir University brought the Russian Empire's education system closer to the European one.

Theologians and philosophers represented religious ideas at the university, developed new directions, which in the future became the basis of scientific studies for students.

The study of the theological disciplines at St. Vladimir University encouraged the growth of the spiritual culture in the Ukrainian society of the 19 – 20 centuries. The new trends within the confession theology influenced the formation of the religious studies.

The introduction of theology into education was a considerable achievement in the field of the humanities.

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**BUSINESS ETHICS AMONG THE ADHERENTS OF THE CHURCH  
OF JESUS CHRIST OF LATTER-DAY SAINTS**

My report will focus on the study of business ethics in Mormon companies (adherents of The Church of Jesus Christ of Latter-day Saints), namely: what moral principles they adhere to in managing the organization, communicating with their employees, and leading to such positive development indicators companies.

Mormons have achieved considerable financial and political success in America. Among the Republican presidential candidates in 2012 were two Mormons – John Huntsman and Mitt Romney. Based on their examples, as well as representatives of American business: David Nilman, Kevin Rollins, Kim Clark and Clayton Christensen – in the report I will look at what features of religious outlook can contribute to team building.

In Ukraine, the focus of the followers of The Church of Jesus Christ of Latter-day Saints is growing, as is the economy of the country, leading to an increase in the number of Mormons involved in the private and public sectors. My report will outline the principles and approaches that guide Mormons in business ethics.

In the report, I will outline Kim Clark's approach to donating one-tenth of the proceeds, which pays ten percent of all profits (including any proceeds from the sale of shares or real estate, and all interest earned). "We're trying to realize the spirit of 'tenth of our growth' – said Clark, who even goes to pay a tenth of the zero-interest specialty mortgage that Harvard Business School has.

Also in the report I will emphasize the relevance of the study of business ethics in religious organizations, on the example of The Church of Jesus Christ of Latter-day Saints, as creating a positive image of reliable employers in today's information space.

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**THE INFLUENCE OF RELIGIOUS NORMS ON CUSTOMARY LAW**

For centuries, national communities have been under the influence of religion spread across a particular territory. The peculiarities of religious domestic practices in different countries have been transformed under the

influence of national culture and history. The formation of church-legal relations of the Ukrainian believer substantially determines the nature of religion, causing the formation of religious consciousness.

Confessional consciousness interacts with other structural components of consciousness. Therefore, the combination with the set of ideas and knowledge accumulated through the life experience of man and the ethnic community, led to the formation and development of ethno-confessional syncretism.

Religious and national images of the world are in constant interaction, creating an overall picture of the world of Ukrainians, in which religious values are organically incorporated into the common law structure. Traditional literature is the main source of customary law, including ascetic manuals for monks, presented exclusively by male authors and containing a biased attitude toward women in the Church. The religious basis has most of the traditional norms, which stipulate the restriction of women's civic activity to private life, the attribution of different rights and opportunities in society to men and women.

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## **POSTSECULAR AGE BEGIN WITH ETHICS OF AUTHENTICITY**

In his book "The ethics of authenticity" Charles Taylor start to speak about three things: individualism, instrument mindset and concentration on self-realization. He called this as "three illness" of our epoch. Such persons who appreciate this ideals neglect their responsibility as members of their society and citizens of their countries instead of being truly devoted their own authenticity and self-realization. Charles Taylor describe how this process began throw history of our mindset development, by different philosophers who take a part in creation of new consciousness of freedom, individualism and self-construction. The main point of this concept determine that there are plural variation of different points of view, different lifestyles and moral ideals which are equal with each other and have the same moral value and significance in our modern world in great majority of public discourse. All of this with equal rights to be truth.

So when we talk about secular, postsecular, about changes in our modern consciousness we need to refer to this "three illness" which are key concepts for understanding of deep movement in our modern mindset. From this perspective we can find actual answers for most typical questions that connect with our fear of distinction between secular and postsecular consciousness and theirs determinants. Secular age was the way to

postsecular situation. It helps us to prepare the basis for postsecular mindset and culture which obtained by "Copernican Turn" to ourselves deep sources, which in accordance to Descartes, Locke, Rousseau, Herder, and Nietzsche can help us to find everything we need to be independent with our authenticity without searching it somewhere outside.

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## **THE BIBLICAL WORLDVIEW AS A BASIS FOR THE CIVILIZATIONAL CHOICE OF UKRAINE AND ITS CURRENT MODERNIZATION**

The report analyzes the cultural and civilizational consequences of a long experience of Ukrainians' perception of the biblical picture of the world and the corresponding principles of its development. The author's reasoning is based on the thesis that the very acquisition of the Bible as a sacred text created the space of a common language – the language of values and the language of symbols. The present "European world", even as a globalized phenomenon, has historically emerged as the embodiment of an ideal, symbolic "biblical world". In turn, the over-millennial affiliation of Christianized Ukraine to the "biblical world" has become an extremely important symbolic marker and cultural and ideological factor of civilization.

Adopting the principle of biblical historicism coupled with the idea of biblical history as a universal Holy History of Salvation, our ancestors, along with other Christianized peoples, were given the chance to see themselves as full participants in world historical drama. The same universal principle led to the formation of a new model of interpersonal communication – communication, which united families and tribes into nations, and nations into international unity. We still know this unity as Europe – either staying in it or seeking to rebuild and strengthen its ties with it. And, despite the fact that this unity always seemed to be a political, cultural, civilizational unity, it was basically a spiritual and mental unity. The "biblical world", as a center of norms and symbols, was embodied in the various social and cultural forms of the great Europe.

The author outlines a panorama of common cultural ideas and values that have been learned by our ancestors over a thousand years ago, the source of which is the biblical worldview. In particular, the idea (and at the same time the value) of indisputable and unceasing progress is analyzed – as the idea of historical progress in the development of each individual, each local society, as well as humanity as a whole. It is shown that the possibility of such progress is justified by the affirmation of the value of personal creative effort in the transformation of the world – an effort that involves creativity and initiative. The

basis for the creative world transformation for the human development is the value of rational (including scientific) knowledge of the world.

However, it has been shown that the ideas of progressivism, personal creative activism, rationalism and pragmatism in the European mentality are substantially counterbalanced by several important values, which are also of biblical origin. In this context, the idea of personal and collective responsibility for what humans are being done in the world is emphasized. This value – as the maxim of socially significant behavior – in our culture is a powerful safeguard for personal or group selfishness and particularism. These values can be realized in a system of constantly updating communities. Community, communication is the basis of a fulfilling personal and collective life, both religious and secular.

On the concrete examples of the analysis of the reception of the European biblical experience by the figures of the Kiev theological tradition of the late XIX – early XX centuries, the author demonstrates the perception by the Kiev authors of this period of polyphonic unity of the European world, the normative and symbolic core of which was the Bible. The author reasonably argues that by comparing the foreign experience of mastering and applying the Bible with the domestic, "home" situation, Kiev theologian researchers objectively strengthened the idea of a universal "biblical world". The "biblical world" – as the unity of the spiritual-symbolic and ethno-geographical principles, is, to put it now, the "geopolitical phenomenon" – has been globalized and modernized. As a result, there were also challenges to Ukrainian culture and society. These challenges remain relevant every time we attempt modern Ukrainian state and national-cultural construction.

The author's current conclusion is that even now our self-awareness as Europeans, as full members of the global community of nations, requires us to read the Bible as a source of meaning shared with the rest of the world, with the experience of other nations.

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## **MONISM AND DUALISM IN SRI AUROBINDO'S PHILOSOPHY OF INTEGRAL YOGA**

One of the major historiographical concepts proposed by Sri Aurobindo and later developed by his disciple Satprem was the idea of the loss of the original unity of Brahman and the Universe, the Spirit and Matter in the Indian worldview during the post-Vedic times. Satprem turns to the Upanishads, describing the relatively early Indian perception of the omnipresence of Brahman, God.

Satprem himself defines Brahman as a Spirit and in his commentaries He is a world, a land, a life, a people – there is nothing outside of Him. Satprem proclaims with triumph that, at last, division, dualism is abolished once and for all, though he describes the period of existence of the Indian, and perhaps the general Primordial Consciousness, when the division had not existed at all.

But he notes that in practice, for the last three millennia, the view has existed that there is a true Brahman, transcendental, indestructible, and other Brahman, erroneous or minor, to define this intermediate (earthly, material) reality. So, following Aurobindo, Satprem postulates the emergence of a worldview dualism over time, Satprem and Aurobindo deny the possibility of solving it within the Advaitist theory, even calling the time period when this dualism was actualized in the West and the East – about a thousand years BC. This change affected the philosophy and nature of yogic practices. Traditional kinds of yoga lead to a sense of ascending (not descending, as in Aurobindo's yoga) power, kundalini power.

This practical orientation is in line with the worldview purpose of traditional kinds of yoga – to achieve the release of consciousness, which is held captive by physicality, matter, the seeker in yoga seeks to break beyond the visible world and go up, into the state of peace or ecstasy.

But Aurobindo's purpose is not only the rise of power but also the descend of it and not only to seek eternal tranquility and ecstasy, but also to transform life, matter and physicality. Sri Aurobindo offers his own integral yoga as a way of accomplishing this transformation.

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## **SACRED/PROFANED TRANSFORMATION VS OPPOSITION**

The paper analyzes the concept of "profane" related to two various areas: as a field of religious studies, in which "profane" is presented in opposition to the "sacred" and to the sphere of socio-philosophical thought, where this opposition is replaced by their mutual transition and transformation. In the socio-philosophical perspective, starting with the theory of E. Durkheim, there are various paths and ways of "sacralization / desacralization" of objects of social reality, described by different modern scholars (Le Collège de Sociologie). The paper demonstrates the differences between the socio-philosophical and religious approach to the phenomena of "sacred" and "profane", as well as various the possibilities of their philosophical interpretation.

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**ABOUT SOME SPECIAL FEATURES OF THE PROCESS  
OF MEDIATIZATION OF RELIGION IN UKRAINE**

My report will be devoted to the some special features of the process of mediatization of religion in Ukraine because even though we are observing the active use of religious media in the Ukrainian information space, we still cannot speak about the totality or universality of the process of mediatization of religion for all religious organizations in Ukraine.

However, based on review of our previous researches on this issue, we believe that it is important in the context of the study of religious mediatization, not only the size of a religious organization registered by the relevant state authorities and local self-government bodies on the basis of official statistics (religious community registration), but the number of other indicators.

In particular, having a press office of a religious organization, activity strategy and staffing for this area of work, creating own TV channels (websites, apps, etc.), radio and TV channels, or targeting existing social networks, activities on relevant Facebook pages, Youtube video hosting, interaction with secular and denominational projects and more.

Therefore, in the report, I will emphasize the importance of the following factors in the study:

1. the structure of existing religious organizations.
2. attitude to the process of mediatization of religion of each individual registered religious organization and its governing center
3. the level of educational and communication skills of the spiritual leadership and members of the religious community
4. the peculiarities of forms of work in involvement of parishioners in the process of mediatization of religion
5. the presence and content of official statements and positions of representatives of a particular religious organization on the subject under study
6. the content of the available official information resources of the religious community
7. the peculiarities of each to entry into the information space of Ukraine.

Considering the above, in the report I will define further prospects for implementing of the prognostic function of the sociology of religion: to predict, summarize and uncover probable and new trends in the process of the mediatization of religion.

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## **THE PROBLEM OF EVERYDAY LIFE IN RELIGIOUS DISCOURSE**

The main expression of the spiritual life of society is religious activity, which is subordinated to the goals, interests and needs of religious relations. At the same time, religious relations are not limited to the religious sphere, but interact with the structural components of social relations. Thus, religious relations are a condition for further development of social communications. It is in cultic action, according to E. Durkheim, that the community can open the path to sacred objects, while ensuring a return to the everyday world. Religion, in this context, is a phenomenon in which the sacred is expressed as a basic social value. Cultural action is an act by which society asserts itself as a community, that is, it is aware of the identity itself. Therefore, the purpose of religion is to unite society and to establish a connection between the individual and society through religious practices.

Modern scholars, during elucidating the genesis of religion, pay attention to the ways of dividing the secular, the sacred and the sacred. In this context, the sacral is the predicate of those entities that are the object of worship. Religious practices combine the exclusivity of the individual and universality.

It should be noted that the sacral cannot be comprehended by means of one essential feature; there is a need to analyze the construction of the category and justify the legitimacy of their use. The term "Holy" has long been used as an object or model to refer to the forbidden sphere of the supernatural. It was common to use the term "sacred" as a single source for all religions. Thus, all these categories express the specific feature of phenomena and their manifestations. However, within religious practice, it is important to single out questions about their empirical existence and belief in their reality. Instead, there is a need to formulate a category objectified within the philosophical discourse that has practical application and articulates the necessary boundary properties. In our view, "the Divine" is the category where religion determines the content of the system of hierarchically constructed worlds. As a consequence, religious ceremonies do not become a system of worship, but a system of orientation in the structures of spaces.

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**RELIGIOUS CULT IN THE SYSTEM OF SOCIAL RELATIONS**

The main type of expression of the spiritual life of society is religious activity that is subordinated to the goals, interests and needs of religious relations. At the same time, religious relations are not limited to the religious sphere, but interact with the structural components of social relations. Thus, religious relations become a condition for further development of social relations.

Modern scholars, elucidating the genesis of religion, pay attention to the ways of dividing the secular, the holy and the sacred. In this context, the sacral is the predicate of those entities that are the object of worship. Religious practices combine the individual uniqueness and universality. It should be noted that the sacral cannot be comprehended by one essential feature. There is a need to analyze the construction of the category and justify the legitimacy of their use.

It was common to use the term "holy" as the sole source for all religions. In our view, the Divine is the category where religion determines the content of the system of hierarchically constructed worlds. As a consequence, religious ceremonies do not become a system of worship, but a system of orientation in the structures of spaces.

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**THE ORIGINS OF ECOLOGICAL THINKING IN CATHOLICISM**

Today, environmental issues are becoming more and more vital, given the scale of human activity which provoked an environmental crisis. Many researchers and religious figures are convinced that environmental catastrophes reflect the crisis of the outlook and value system of modern mankind. It is religion that must fulfil the worldview function and form the basis of human ecological thinking.

The Catholic doctrine is now looking into the problem of environmental protection. The Church is concerned with both global issues, and specific local environmental changes. However, ecological concerns have been present in Catholicism since the XI century, when exploiting environment for human needs began to prevail in society.

The beginnings of understanding nature are related to the flourishing tradition of hermit monks, because they were close to the nature. For

instance, Peter Damian (1007-1072) glorifies the night sky and synchronizes with it in his prayers, moving to dawn.

The Cistercian monk and founder of the Clairvaux Monastery, Bernard of Clairvaux (1090-1153), claimed that in the end times we would be reunited with God in all his creatures, thus praising the animal world. His contemporary, Hildegard of Bingen (1098-1179) shares this view and adds that animals are endowed with divine wisdom. Despite the fact that they do not gain the resurrection, they are more faithful to God than humans who continually fall into sin.

The inspirer of the modern ecological movement in Catholicism, Francis of Assisi (1181/82-1226) claimed that all creatures should praise God. And humans' duty is to protect nature and wildlife. Many of the stories surrounding the life of St. Francis say that he professed a great love for animals and the environment. For example, he could preach to birds and worship animals. St. Francis also regarded all nature's creatures as his brothers and sisters, including celestial bodies, elements and plants. Researchers are convinced that the words "sister Earth with fruits, flowers and herbs" without reference to animals can be seen as a vegetarian style of consumption [Бастер Ж. Песнь Творения. Христианство и экология / Ж. Бастер. – Санкт-Петербург: Издательство Христианского гуманитарного института, 1997. – С. 225]. Interestingly, Francis insisted on the fact that nature has its intrinsic value. He believed that it is essential, regardless of the meanings that a person puts into it. Human is equal to nature, and is not its owner.

Francis professed to poverty, which is in line with contemporary criticism of the consumer lifestyle. He has opposed excessiveness, which is one of the biggest threats of modern environmental crisis.

It is also worth noting the contribution of Meister Eckhart (c. 1260 – c. 1328), the mystic who found the first revelation in creation during his nature watching. Eckhart understands every creation as a book that contains the reflection of God. If one is able to read, they do not need sermon. The reason for this is that everything in the world comes and goes from the Father. Initially, all images now created were in God, which evokes the understanding of the common divinity for all the diversity of creatures. The role of human is to unite everything, to spiritualize it and to bring it to God. If human can see nature with a divine view, the world harmony will be established.

The Renaissance is distinguished by its individualism and anthropocentrism. However, in the fifteenth century, women claimed the importance of nature. A follower of Francis of Assisi, Poor Clare Sister d'Arcolette de Corbie communicates and shares a meal with animals. Catherine de Gennes is sad and sensitive when seeing the destruction of animals and plants. Julienne of Norwich feels boundless love for nature and believes in harmony restoration. This line is taken by men in the sixteenth century. A Francis of Assisi follower, Capuchin Seraphin de Montegrano returns the fish back to the reservoir after fishing. Dominican Martin de Perez talks to animals, cures, and treats them.

In his works, Michel de Montaigne (1533-1592) relies on faith when it comes to environmental issues. He is convinced that religion teaches to show mercy towards animals. It is hard for him to look at such form of animal abuse as hunting. He believes that the animal cruelty is rooted in a general tendency for cruelty.

The philosopher also points out that the fact that humans and animals live in the same world and serve God shows a certain kind of equality. The Father unites all creatures with family responsibilities, so human should not be magnified over other creatures, even by the criterion of sense. Just as animals do not seem to understand us so we do not understand them. We cannot say they lack intelligence because this topic is not researched enough. Montaigne himself finds many ancient notes on cases animals showing their intellectual abilities. The philosopher also talks about humane treatment of plants, but thinks that humans have stronger connection with animals.

The seventeenth century is abundant in the glorifying nature in Catholic literature. Capuchin Martial de Brives praises all animate and inanimate nature, which is revealed in man as in a microcosm. Yves de Paris urges readers to watch the world. He finds striking parallels between the walls construction and the order of the universe. Jean-Joseph Surin sees divine grace in the elements and animals. He also says that saints are able to feel sympathy or even compassion for animals because they have an inner sense of the divine whole. Pierre de Bérulle believed that animals had the instincts to arrange their lives for the glory of God. Likewise, streams, plants, birds glorify God wordlessly.

To sum up, we see that the representatives of Catholicism have always called for love and respect for nature. Their positions found their development in the modern paradigm and ministry of the Catholic Church. Thus, through its doctrine, the Catholic Church is able to form new ecological mindset based on love and care of the environment. And practical activity strengthens a new system of views and values and enroots it for future generations.

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## **THE BIBLICAL ORIGINS OF THE CHRISTIAN DOCTRINE OF THE HOLY TRINITY**

The task of the current study is to investigate the Biblical background of the Christian tenet of the Holy Trinity. The tenet was formulated by the Nicaean and the Nikaean-Constantinople Creed. Christian apologists claim that the Bible contains indications of the Trinity of the Hypostases of the One God, which are present in many places in the Bible text. However, to our opinion, all these mentions are indirect and ambiguous.

In our report, we will focus in detail on the Bible passages, which are given to Christians to justify the trinitarian principle. Thus, we will argue that the claim that the information for the Holy Trinity is present in the Bible is debatable, and it is possible to derive from the Bible either the Trinity in the terms of the Ecumenical Councils or the One God who has the Holy Spirit predicate and is not consubstantial to the Son. That is why not all Christian denominations profess the Trinitarian doctrine: for example, among the historical churches, the Arians professed the One God-Father, and the Son and the Holy Spirit had a created nature; and today, for instance, the Jehovah's witnesses deny the Trinitary doctrine. So, both the development of the doctrine of the Holy Trinity and anti-Trinitarianism is a creative theological search for Truth, an attempt to come closer to the knowledge of God, to avoid contradictions and accusations of polytheism.

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## **CYBERGNOSTICISM AND INTEGRAL HUMAN DEVELOPMENT**

We human beings need purpose and meaning in our lives, and look forward to a future that is better than the present. Although the Christian religion gives our lives purpose and meaning, millions of citizens of Western Europe and North America have left Christianity behind. When traditional religion is rejected, something must take its place to meet the human need for purpose and meaning.

One attempt to find meaning for one's life with deep historical roots is the search for purpose in the natural sciences and technology. With the new technology of the computer age, a new version of ersatz religion has emerged: "cybergnosticism," the belief that the material world is inferior and that one should seek a better life in the digital world. Several authors have noted similarities between the new cyber spiritualities and ancient Gnosticism.

Some cybergnostics are seeking cyber-immortality. If we do not have spiritual souls and are merely analog computers or robots, then our minds are software and our bodies are hardware. If we can copy our minds to hardware more durable than our frail human bodies, we can continue to live after our bodies die. Although this may sound like science fiction, some scientists take it seriously and are working to achieve it.

Less extreme forms of cybergnosticism exhibit the gnostic desire to escape from this world by entering cyberspace, even if not hoping to attain eternal life there. Some people seek to avoid the challenges and responsibilities of our human reality by spending as much time as possible in

virtual reality. Many students perform poorly in their studies because they spend their days and nights playing computer games.

Benedict XVI (Joseph Ratzinger) explains in his Encyclical Letter *Caritas in Veritate*, on Integral Human Development, that we cannot know who we are or which direction we should go without God. Cybergnosticism is a mistaken attempt to escape from the problems of our good but fallen world, without accepting the reality of this world, the God who created it, and our role within it. We can have the hope of eternal life, but only by accepting the reality that we are composites of material bodies and immaterial souls. Immortality can be attained, not by uploading our minds into machines and escaping from our bodies, but by living virtuous, holy lives in this sinful, fallen world. Rather than attempting to escape to a higher existence in virtual reality, we need to accept the reality of our imperfect world and work together to improve it.

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## **RECEPTIONS OF MODERN SCANDINAVIAN PAGANISM**

In my report, I want to talk about the impact of Scandinavian paganism on modern culture. Culture is a collection of material and spiritual values created by humanity. In the modern world, the word "culture" means combination of many cultures that interact with one another. Therefore, we see an increase in the influence of different traditions on modern art, including the influence of Scandinavian mythology.

How a majestic tree, a tree of legends and traditions has grown on a poor northern soil, undoubtedly arouses interest and admiration. However, the influence of Scandinavian paganism on culture began well before the modern era.

For example, in most European (specifically Germanic) languages, traces of the north can be seen in everyday words. In my opinion, the most striking illustration of this is the names of the days of the week in which, the names of the gods are present. Tuesday is the day of Tiu / Tur . Wednesday – Wodan / Odin Day . Thursday is the day of the Donar / Thor . Friday is Freya's Day. Isn't language the main carrier of any culture?

Following an interest in the old tradition, its revival follows in religious terms as well. We observe this by the example of Asatru ("Faith in the Aesirs"), a neo-pagan movement based on the original sources of pre-Christian Scandinavian religion.

The first modern registered community of followers of the Asatru was founded by Swainbjörn Bainteinnsson and has existed in Iceland since 1973. Similar communities are also registered in Iceland, Denmark and Norway.

Most noticeable to the modern average person is the influence on music.

The founding rights of Norwegian classical music have traditionally been given to Edward Grieg. In his music, he often embodied the images of creatures inhabited by the mysterious nature of Norway. They were all spirits, good and evil, often treasure-keepers. The songwriter Lindblad, also wrote works imbued with mythological and fantasy motives. In 1874, the world saw I. Halstrom's opera "Captive the Mountains", and Hallen wrote the opera "Viking Harald". Richard Wagner, a German classical composer of the 19th century, wrote a series of operas with the common name "The Ring of the Nibelungs", based on the German version of the "Saga of the Nibelungs". This cycle included the "Gold of the Rhine", "Valkyrie", "Siegfried" and "Death of the Gods". Wagner's operas exalt the German spirit and are considered masterpieces of romantic nationalism.

However, in modern times, the northern tradition most influenced heavy music, in fact creating such styles as pagan-metal and viking-metal, and became the basis for many masterpieces in other styles. Therion has recorded the album Secret of the Runes, which is based on the nine worlds of Scandinavian mythology. Bathory recorded a series of albums dedicated to the Vikings and Scandinavian paganism in their later years. These albums are considered classics of the viking-metal genre. But fully this genre was formed by the band Amon Amarth. Many artists have titles derived from Scandinavian mythology, such as Heimdall, Odhinn and Nagelfar. Thanks to them and other representatives of these styles, not only is beautiful music created, but also the spread of Scandinavian culture.

Talking about the impact on literature, we must first consider the formation of literature itself

It was the stories of "Older Edda" and "Jounger Edda" that formed the basis of many later Scandinavian works. At the same time, the clashes of mythological motives with the ecclesiastical can already be noted in the works of this time. The Encyclopedia of Scandinavian Mythology mentions Steenblock's poem "Gurri Kunnan," which is based on a legend that emerged when the inhabitants of the Scandinavian north retreated beneath the Gothic invasion.

Many members of the fantasy genre largely draw on Scandinavian motives. This is already said by the title of the main novel of the father of the fantasy J. R. R. Tolkien "The Lord of the Rings" (the image of the damn ring is borrowed from the heroic songs of Edda). Tolkien doesn't use the idea of treasure stealing, but is based on the idea of power rings that embody all the bad things, including such desirable riches. Sauron, as a servant of the wicked Morgoth, begins to forge the rings of power, gaining the trust of the elves by deception. Also, apart from the plot, one should mention the images and names of some specific characters in the work: the borrowed names of the gnomes in The Hobbit, and the resemblance of Gandalf with Odin and Beorn with berserk.

## Games

The significant impact of Scandinavian paganism can also be seen in computer and board games. Moreover, not only in fantasy-myths-games, but also in author's plots. People like to feel in the place of certain heroes under the protection of the gods. Thanks to this, both games with purely Scandinavian mythology and those that have been influenced and transformed into a setting style have emerged. As a prime example, you can cite the most popular, as it will take too long to list. Dungeons & Dragons, Warhammer and Warhammer 40000 board games, computer games like Rune, TheElderScrolls series, Hellblade, NeverwinterNights, World of Warcraft and more.

## Movies

And besides, we just have to mention movies that are still much less than music or games. Probably the first to mention are a few films about Beowulf, as well as the well-known modern series, The Vikings. Not to mention the White Viking, The Trees, and the Thirteenth Warrior and Valhalla Rising. The Nordic tradition also heavily influenced on Game of Thrones, whose creators admitted that northern European folklore was the main source of inspiration for their series.

So, Scandinavian mythology and the entire northern tradition is a rich heritage of the peoples of ancient Scandinavia. The myths and legends of the majestic north are admired by people all over the world even after many centuries. It is not surprising, therefore, that the original plots of Scandinavian stories inspired writers, poets and composers not only of the XIX-XX centuries, but also of the present.

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## **RELIGION AND HUMAN RIGHTS IN THE CONTEXT OF GLOBALIZATION**

The issue of religion and human rights correlation is anything but simple to consider and solve. It acquires a special importance in the modern world, when the globalization processes actualize the problem of coexistence and harmonization of the two-way relations between the systems of religious beliefs, traditional norms and values, on the one hand, and the universal valued reference-points and standards, on the other, between beliefs of local groups and their legal codes and universal human rights. It is important to find out, how human rights can be, or already are, embedded in religions and local cultures and if religions are able and ready have an influence on forming the system of universal human rights, without losing their own identity and certain particularity. Generally speaking, today the attitude of

religions towards human rights became one of the criteria "of social relevance or irrelevance, of ethical validation or invalidation, and of recognition or rejection at civic level" [Religion and human rights towards a culture of coexistence. Materials of peace and human rights; 20. – Barcelona, 2010. – p. 59-60].

In the modern world we can see the aspiration of religions to uphold the divine rights, that find their ground in God's will and in the systems of traditional norms and values. On the other hand, religions in their diversity focus on human rights in their secular dimensions, that were formulated in the documents approved by the world community, for example, in The Universal Declaration of Human Rights. That is why the question about the system of seniority of two subsets of rights, about possible conflict between them appears.

The interest in the question of correlation between human rights and religions in the context of globalization is predetermined by the awakening of religions and increasing interest in them. It undermines the confidence in capability of theory of secularization to be a unique hermeneutics instrument for the estimation of religious sphere. In spite of its importance, the category of secularisation does not capture all depths and varieties of the religious phenomena and socio-spiritual sphere on the whole. That is why there is a necessity to address other categories, such as: revival of religions, new religious movements, interreligious dialogue, fundamentalism, etc. We can say that the secularization at the level of individual and public consciousness coexists with a consecration of the public sphere, that is especially noticeable in relations between religions and human rights.

The examination of dialectics of two-way relations between religions and human rights in the modern world gives an opportunity to assert that universal religions, as well as universal Gods, do not exist. The assertion of the exceptional nature and universality of one religions in relation to other is a form of religious imperialism, that must be overcome. On the contrary, religions become universal only when they renounce the absolutist and hegemonistic aspirations and protect the universal grounds of humanity. It can be done through dialogue, respect to freedom of beliefs, acknowledgement of a right to choose a world view (including non-religious one), renouncement of applying the power facilities to spread their ideas. This occurs when they acknowledge the universal values of human communities: peace, solidarity, justice, equality, human rights, environmental protection and others. But even in this case, the religions' understanding of human rights is relatively universal because it is limited to the scopes of that religion, its vital and valued priorities. In turn, the theory and practice of human rights must be open for a creative contribution from the side of religions of the world on the basis of their best humanitarian and ecological traditions. In fact, it is impossible to deny, that modern declarations of human rights are built on religious, in particular Judeo-Christian tradition that arrives at their roots of basics ideas of ancient philosophy and is connected to the Western humanistic tradition. This tradition gives an advantage to the personality, individual measuring instead

of the social in human beings. Such a distinct one-sidedness must be overcome by inclusion of values of other religious traditions: Islam, Buddhism, Confucianism, indigenous religions, etc.

In the modern world human rights are mostly examined in secular terms and categories, they appear foremost as an object of legal research. At the same time, the idea that human rights in order to prosper must find the ground in the systems of values of different cultures becomes firmly established. Being not limited by one culture or religion, the concept of human rights exists as a part of all cultural and religious systems. We can hope that all people and nations will bring up in themselves the mature, self-weighted attitude towards human rights. But, most probably, it will become possible "when human rights are embedded properly in the various cultures of the world" [Religion and human rights: linking tradition and modernity in the context of globalization. <https://research.vu.nl/ws/portafiles/porta/42191712/chapter+2.pdf>]. In those countries where in spite of the increasing role of modern secular institutes of management, the religion continues to play an important role in public sphere, the embodiment of human rights does not seem possible without addressing the religious traditions and beliefs.

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## **WHAT WE NEED TO KNOW ABOUT ISLAM**

Islam is the second-largest religion in the world (after Christianity). Muslims are and increasingly will be our neighbors, colleagues at work, and fellow citizens. Despite the fact that there are so many Muslims in the world, in many places there is a lack of understanding about Muslim people and Islam. Most people still think of Muslims as strange, foreign, and frightening, inevitably linked to headline terrorist events. Some people think that All Muslim people are Arab or Middle Eastern, Quran justifies violence, calls for attack or murders of "kafirs", encourages humiliations or contempt for women. This state of affairs needs to change – and can change with better information and deeper understanding. One way to dispel stereotypes is to understand that there are variations within any group. You may, for example, know about differences within some religions. In Christianity, some Catholic practices differ from some Protestant practices, for example. Some Orthodox Jewish practices differ from some Reform Jewish practices. The same is true of Muslims. Before we debunk stereotypes, we need to be clear about what they are. I will try to define the term, identify some stereotypes and discuss what makes those stereotypes harmful.

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## **THE MECHANISM FOR THE IMPLEMENTATION OF THE RIGHT TO FREEDOM OF RELIGION: PROBLEMS AND FUTURE**

My report will be devoted to the consideration of issues related to the freedom of religion, the analysis of modern challenges to ensure it. It is worth noting that each state can be characterized by the degree of freedom of its citizens. Today this principle is the key in the process of activity of many countries. However, freedom of religion is not only separate norms of the fundamental law, but a whole system of normative regulation of specific legal relations in society.

The European Court of Human Rights has repeatedly established that religious freedom is extremely important for believers and it is also an important asset for atheists, agnostics, skeptics and interested people. It is based on pluralism, inextricably linked with democracy and harmony in society. In the 21<sup>st</sup> century, mankind has moved to a fundamentally new phase of existence. Now we are forced to reason globally, and to survive regionally.

In the report, I will reveal the main problems that arise in the process of protecting the right to freedom of worldview and religion in Ukraine and make comparisons with the countries of Central Asia. It should be noted that globally, religion is still one of the factors in the communal life of states and peoples and ensuring religious freedoms, a priority issue for the country's security. In my report, I make attention to the fact that religious organizations as institutions of civil society are autonomous entities and that is why neither the state, nor bodies, nor territorial communities have the right to determine or restrict a particular religion, to provide special protection and legal status for one or another other religious organizations, change their subordination in canonical and organizational matters to any religious centers operating in Ukraine and abroad.

In report it will be analyze a number of issues of religious freedom that need to be addressed and resolved: streamlining and simplifying the system of registration of religious organizations; legislative consolidation of the provision on the disposal of property of religious organizations that have ceased to exist, on its transfer to the ownership of the denomination to which the religious organization belonged, or on its use for the purposes provided for by its charter; a provision has been introduced on the possibility of certification of diplomas issued by a religious educational institution in compliance with the latter requirements of state education standards and others.

The implementation of these proposals will contribute to a more complete and effective implementation in Ukraine of the inalienable right of every person to freedom of religion, optimization of modern church relations in Ukraine, mutually beneficial and equal subjective relations between the state and religious organizations.

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**THE RELIGIOUS MOTIFS IN WILLIAM BLAKE'S POETRY**

The task of the study is to explore religious motifs in William Blake's poetry. Blake's poetry is characterized by a special religiosity and mythology, multilayeredness, encoded images, and, consequently, the complexity of their interpretation. During his lifetime, the author was not understood by his contemporaries, his work was regarded as heretical, encroaching on traditional Christian beliefs. Blake became to be considered as a classic a century later, but till nowadays the author's religious motifs are a mystery to researchers of his oeuvre. Some researchers believe that there is a discontinuity between Blake's early and late works, a rejection of the dualistic idea. However, we believe that these claims are indirect and controversial.

In our research, we will focus on the temporal transformation of religious motifs in Blake's poetry, and will pay attention to the unexplored issues.

Thus, we will claim that the transformation of Blake's oeuvre is the development of his idea: to find harmony between the physical and the spiritual world, to show that the higher does not exist without the lower, that the bodily is a continuation of the spiritual, and that religious organizations must not hamper the spirit and the creative development of a human.

Also, we will consider Blake's myth-making, his universal mythology, which contains a symbolic code – the whole worldview of the mankind. In the subsequent investigation, we intend on continuing exploring the current topic.

We will also emphasize that religious motifs in William Blake's poetry are poorly investigated in the domestic religious studies science and they are a relevant subject of a study for the philosophy of religion and the philosophy of myth.

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**ROGER BACON: FROM FAIR FAITH TO OBJECTIVE TRUTH**

Roger Bacon was interested in naturalistic philosophical questions from an early age. He didn't lose that interest at Oxford University, where he mastered logic and grammar. Later, studying deeply theology at the University of Paris, he became famous for his disputes with the scholastics based on his analytical intelligence and scientific honesty. Since that time

R. Bacon's personal faith in God existed alongside his research work. Joining the Order of the Franciscans in nearly 1250, he got enthusiastically engaged in mathematics, physics, alchemy, astrology, etc., choosing the experimental way for his researches. Due to such an approach he was able to explore optical magnification with the help of glass, find out the reasons for the absence of combustion of things in closed containers, create an ignition mixture as an alternative to fire, envisage a large number of technical inventions (carts without animals, aircraft, telephone), and make a significant impact on the development of medicine. The idea of experimentation as a necessary and obligatory part of science subsequently became a major part of his concept of learning and, ultimately, of his own life philosophy.

Bacon's researches and discourses defied ecclesiastical and scholastic authorities, rules and dogmas. Being not an orthodox theologian, but rather a freethinker, he stood for religious tolerance. Based on such belief, he argued that Christianity is not a perfect religion. Unlike scholastics and alchemists, R. Bacon claimed that form and matter are one whole. In terms of universals' problems he stuck to a nominalist position, although not of extreme order but concept nominalism. For most of his life, Bacon devoted himself to the creation of a broad doctrine – from astrology to theology, paying great attention to the moral philosophy. It became a part of his treatise "Opus Majus", which appeared in 7 chapters: theological, political, ethical, legal, the doctrine of Christ, the art of preaching. In his opinion it was a kind of wisdom of salvation (sapientia dei) which had a divine origin and was involved in all spheres of human activity. According to the scientist, all the wisdom necessary for man is in Holy Scripture, which can be interpreted via philosophy and canon law.

According to the thinker, criticism of scholastics and theology as doctrines could not enrich philosophy with new teachings. It led to the scientist's precarious situation: he was accused of sorcery and black magic. When he had managed to get "heavenly fire" with the help of incendiary glass, the discontent among other monks heavily increased. They considered him "Lucifer", "the new Prometheus". In 1257 he was 10 year sentenced to prison in a Paris monastery for witchcraft. There secretly from other monks R. Bacon wrote a book about the wonders of science. He stated in his book that one should not resort to sorcerers when the powers of science are sufficient to reveal miracles. In 1265 the philosopher was released from prison with the help of his friend, Pope Clement IV. After that R. Bacon created three treatises: "Opus Majus", "Opus Minor" and "Opus Tertium". They consistently substantiated the need for an experimental study of nature using mathematical methods.

Particular attention was paid to experience as the basis for the formation of any knowledge. According to R. Bacon, experience exists in two forms: the first is internal and spiritual, the second is external, obtained through sensations. It is this second, in his opinion, that should form the basis of perfect experimental science. So, the term "experimental science" arose from under Roger Bacon's pen. Finding inspiration in spiritual and monastic

achievements, he sustainably continued his research, defending and proving the priority of experimental science over other types of knowledge. This priority is ensured by three prerogatives: the first is the provision of confidence, the second is the opportunity to bridge the gap between different sciences, the third is the power of experimental science, its ability to discover the secrets of nature, to explore past and predict future. [Rabinovich V.L., Roger Bacon. A vision of a wizard, a kind of gaining experience, living fate, St. Petersburg, "Aletheya", 2014, p. 99].

After the death of his patron Clement IV, R. Bacon was again persecuted. The Franciscan General Pope Nicholas IV, on the urgent advice of the monks, stigmatizes his books. Following this, Bacon's scientific achievements were declared heresy. He was arrested again. The thinker received freedom only after the death of Nicholas IV. However, being imprisoned again he did not stop his intellectual work. Roger Bacon was one of the explores of Christian wisdom. All his works were aimed at a clear vision of the world. His irreconcilable opposition to the clergy was fed, first of all, by this desire and the need to implement appropriate reforms. He strongly believed that experimental studies of nature, providing a person with objective knowledge, bring it closer to divine truth, and therefore better correspond to the spirit of Holy Scripture.

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## **PROSPECTS FOR THE DEVELOPMENT OF INTERACTION BETWEEN RELIGIOUS ORGANIZATIONS AND MEDIA IN MODERN UKRAINE**

Speaking about the prospects for the development of interaction between religious organizations and the media in modern Ukraine, considering the poly-confessionalism of the Ukrainians, we will emphasize the need for an adequate coverage of concrete issues related to the religious sphere. Such an approach will help to strengthen the public credit to religious organizations, as well as it will bring the cooperation between the journalists and the religious speakers to a new level. Otherwise, any mistakes, doubtful facts and misrepresentations would lead to negative consequences and a reaction in the society.

In the report, we will justify the necessity of the following points:

1. In order to provide credible information to the public, representatives of religious organizations should interact more with media representatives. We will cover the possible forms of the interactions and their results.

2. The inclusion of the discipline "Religious Studies" into the university courses to the faculties of journalism. As future media representatives should know the subject well; they should release an

interesting material for the editor, for the secular reader, and for the representatives of the religious organization.

3. There is a distinction between the confessional and the secular journalism in the information space. The confessional journalism reflects theological, social and political point of view of the denomination on world processes in general, or an analogical point of view of a group of believers who belong to a particular denomination. At the same time, the secular media should not aim to promote a definite religious organization, or vice versa, to discredit a one; it should cover the events without bias and prejudice, in order to provide true information to the audience.

The most important thing in building the relations between media and religious organizations now is the ability to see the requirements and to have an impartial attitude to the rules of profession. Every participant must consider not only his interests, but also the interests of the party with whom it will cooperate; every opinion must be professional and objective, based on the moral principles, the mutual respect and the mutual intention to succeed.

During the report and the discussion, we will also highlight some other issues of the development of the interaction between religious organizations and media in modern Ukraine and we will try to outline the ways of solving them.

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## **RITUAL AS A PRESENTATION OF RELIGIOUS FEELINGS**

Religious ritual – a specific project, a model of joining the sacred realm. Due to the religious ritual, on the one hand, a relationship is established and maintained between this world and the other world (heavenly, divine), and on the other, a change in the state of consciousness of a person takes place, its activation, because cult-symbolic actions allow the reproduction of religious images and intensify religious feelings, that helps strengthen relations between believers within the religious organization.

Ritual is the factor by which religious feelings arise. It acts as their external manifestation, introducing them into the context of the agonal. As philosopher S. Romashko noted, "At first, both one-root words, "agon" and "agonia" were used in the meaning of "struggle, competition and gymnastics". Further, the word "agonia" acquired a figurative meaning denoting a certain state of the soul: "mental struggle, confusion and anxiety". In other words, this term denoted any condition associated with any sudden change in perception, with a serious disturbance of mental balance" [Romashko, S. A. (2006). Smertel'nye igry: agon i agonija [Deadly games:

agon and agony]. Retrieved from <http://shukinar.narod.ru/library/agon.html> (in Russian)]. It is a venturesome spirit, energy, a certain mood of the psyche that is associated with such a phenomenon as a game, which, organically combining rational and irrational, possible and real, appearance and reality, allows one to overcome the "instinctive" beginning in a person.

Agonal activity is rooted in aggressive forms of behavior, which, being ordered by the rituals of submission and sacrifice, form a sacred area in culture, translate destructive aggression into a state of sacred obsession, collecting and stabilizing society, on the one hand, and on the other mobilize the individual for active actions. The realization of the "agonal" occurs through the involvement of immanent (natural) for person forces, Eros and Thanatos, the desire for love and the desire for death, which is expressed in different forms of competition. The ritual, as a mechanism for ordering the chaos of everyday life, channelizes the "agon", providing religious feelings with cultural forms and meanings. Therefore, the ritual acts as a catalyst for religious feelings, in which the connection between a person and the sacred sphere is grasped. The ritual, as a component of cult activity, strengthens this connection.

The significance of ritual practices in human life is confirmed by the following fact. At one time, Soviet religious studies scholars proposed to replace religious holidays with specific practices from socialist holidays and thereby not to abandon folk traditions. Consequently, they recognized the significance of the cult element, its sensual impact on people. Actually, they caught the general trend of the importance of rituals and holidays, which no ideology can subvert. In this case, the content of cult activities is less important than the effect that they have on a person. Even the French philosopher, sociologist R. Caillois considered the sacred a real, omnipotent superhuman force, before which the believer is disarmed. He is forced to reverence, tremble before this power, to cajole it. Therefore, the scholar noted that the cult system is designed to "catch, tame it (power – D. Predko), at least somehow control it" [Caillois R. (2003) *Mif i chelovek; Chelovek i sakral'noe*. [Myth and man. Man and the Sacred] (S. Zenkin, Trans.). Moscow: OHI, p. 197 (in Russian)]. Thus, the effectiveness of the influence of the ritual on important moments of human life is achieved precisely by the cumulative effect of repetition. In this context, the ritual is the factor that serves as a certain stimulus for the emergence of religious feelings. It acts as their external manifestation, presents them.

Hence, religious ritual is a certain, established order of symbolic behavior of people. Usually the sacred includes an incentive component. It serves as the basis for the action performed by the ritual as a way of activating and controlling religious consciousness since cult symbolic actions allow the reproduction of religious images and intensify religious feelings.

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## **PRAYER AS A MEETING-DIALOGUE**

Constant improvement of the personality, increasing its role in the process of positive changes in society actualize the problem of finding spiritual guidelines for the existence of mankind. This problem creates an urgent need to comprehend both theological and philosophical achievements associated with the anthropic dimension of the world, an indispensable attribute of which is the modus of spirituality. Prayer plays an important role in this context.

The processual nature of the prayer unfolds in the following sections: direct experience, such as living a certain situation and consolidating it in a certain emotional experience; impersonation in which internal states and processes are verified; comprehension in which both self-reflection of the spiritual state and the entire existential situation unfolds. "Entering" the context of prayer, experiences create an appropriate "force field" that radically changes the context of the dialogue. Accordingly, all the aforementioned forms of the sensations of spiritual processes and states change. In this dialogue, emotional, cognitive and volitional activities merge, acquire synergistic character and are aimed at change of the situation. Therefore, the prayer experience should be considered multifaceted: firstly, it contains not only those religious experiences that cause beyond reality in a person, but there is also a corresponding reaction of a person, his positive or negative response to the experienced experience; secondly, it fixes certain forms of perception, comprehension and transmission of this experience, associated with a particular religious tradition.

Prayer is a mental state that arises from a person's internal need to share his experiences, during which he turns to supernatural forces in order to satisfy his own needs and aspirations. Unlike experience and activity, the phenomenological basis of prayer is "the possibility of the impossible". In the prayer process, the personal attitude, assessment, and understanding of one's spiritual acts and conditions change.

Prayer activates an understanding of the relationship "person-God". In this case, it is a prayer appeal or a request for God's blessing for any endeavor, or an expression of gratitude, or a request for repentance. "In this sense, prayer is the verbalization of what is not verbalized" [Predko D.Ye. *Osoblyvosti molytvy: relihiieznavchyi aspekt* [Features of Prayer: Religious Studies Aspect]. *Dni nauky filosofskoho fakultetu*–2010. *Materialy dopovidei ta vystupiv*. [Science Days of the Faculty of Philosophy – 2010 Materials of reports and speeches]. Kyiv: Kyivskiy universytet. Part 7, 123 [In Ukrainian]]. Therefore, prayer goal-setting is ensured by penetration to the spiritual meaning of what is about to happen or has already happened, but the

person is trying to find an excuse for it – to repent and thereby gain support. In this procedural action, a kind of flow from will to faith as a volitional impulse to a practical action takes place, to those semantic coordinates in which the secret of dialogue unfolds. "Prayer provides insights into the dialogical atmosphere, thereby actualizing, manifesting and strengthening one's own dialogic potentials of the act of insight. Internal dialogues with oneself and with one's soul do not stop with prayer as an attempt to "talk to God," but they are supplemented and opened towards the expected Interlocutor. It's one thing to understand the content of the life situation in an empty and lonely world, and another – in the light of expected, hopeful and even directly perceptible Divine view of the soul. The demanding view, that is seeking the truth of the soul, merciful, ready to forgive and heal "[Vasiljuk, F. E. (2005). *Perezhivanie i molitva (opyt obshhepsihologicheskogo issledovaniija)* [Experience and prayer (experience of general psychological research)]. Moscow: Smysl, 135 [In Russian]].

Prayer as a meeting-dialogue includes such components. First, the need to be able to hear the Other, open yourself to the perception of the Other. Second, the need to understand the Other. Third, a joint synergistic action, which is fixed in the act or event and change a person. Meeting with the Other is like a constant state of "between", where the boundary of my "Self" is expanding, where the "You" is already not "You", but not the "Other" either. This is a kind of flowing process, due to which Self-actualization of oneself through the Other occurs. It is a kind of fluidity in which your personal and the Other merge, outlining an event-meeting, thanks to which the closed system of the human "Self" opens, reflecting with new meanings and rediscovering his own existence.

In a state of prayer, a person tries to fit in, to build his "Self" to the level of the Other, but at the same time to remain himself. If in this goal-setting process person loses himself, ceases to hear a response addressed to his unique self – in this case, the prayer loses its dialogism.

Everything related to prayer experiences is intentional in nature, aimed at self-creation activity, and more specifically in our case, an actively meaningful attitude to prayer as a specific religious practice. In the deep layers of prayer experiences there is something "transsubjective", there is some kind of initial conversion of the human heart to God and the involvement of God in our conversion.

Prayer is a kind of mental state, which is characterized by extreme intensification of the emotional sphere, ultimately leading to the transformation of a person, his breakthrough into realm of the Divine. Moreover, the processual nature of the prayer highlights the spiritual horizons of man's beingness, allows to expand his spiritual-transcendental meanings of existence, which, of course, will help to justify the type of philosophizing, which would combine rational and irrational and thereby serve to mind, feeling and morality in the formation of personality involved in the sphere of the Divine. Prayer practices act as an energy generator, support a person's internal attitude, necessary for further activities and to

overcome difficulties. Thereby prayer becomes a generator of the formation of a peculiar subjective reality of a person, sets his lifestyle and thinking. Therefore, the prayer process forms the complex architectonics of the spiritual way of a person being, sets its viability, due to which he constitutes oneself, aiming at dialogical communication with the Absolute.

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**ROMAN RELIGION: SOCIO-POLITICAL DOMINANTS**

The culture of Ancient Rome impresses with its uniqueness, so the scientists have always been interested in it. In ancient societies religious component always plays a great role: it is one of the main aspects in cultural foundation; it is a significant socio-political factor; as one that performs several important functions, religion becomes a key to understanding of mankind.

The roots of Roman religion reach the first days of Eternal City, where sanctuaries, cults and rituals were born. The world of Romans was full of deities; they had a firm belief that everything obeys the divine will which manifests itself in numina – deities of moments; so that besides classical anthropomorphic pantheon Roman religion counts a bunch of weird deities, each of them is responsible for particular cases from everyday little things (wind blow, baby's first cry, germination of grains etc.) to life-enhancing phenomena such as prosperity of Rome.

In matters of worship Romans were extremely careful. The rituals were strictly regulated, each case had own deity which demanded a special treatment. Roman religion is often accused of formalism for some reasons. First of all, the focus on the rituals those often were incomprehensible and were held in ancient language, unclear even for priests. Secondly, the great amount cults and its detailing as a result of the priests being lawyers. Thirdly, the mentality of Romans, who were disciplined, practical and result oriented.

Cult appears not as a covenant, but as a legal contract between gods and men that requires mutual obligations. Romans transfer internal social relations to relationship between gods and human. The ritual personifies a pay for service that the gods provide. Considering those features, Romans could seem quite mercantile in a matter of religion. Their pragmatism is hard to deny, however "beneficial" relations are prevail in all paganism traditions.

As long as the religion was an important part of Roman culture, it was in close relationship with the state. This fact spawned the politicization either priesthood institute or religion in general. Priest actions were sacred and cannot be doubt.

Although all of this could describe Roman religion as an empty one and its adepts as impious, such conclusion would be erroneous. The piety for Romans meant worship according to the laws of Rome – quite strange, but

totally authentic Roman peculiarity, generated by socio-cultural features. Religion is not conceived as a separate component, it is intertwined in holistic socio-political picture of Ancient Rome. Personal well-being becomes inseparable from the nationwide prosperity.

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## **UNDERSTANDING HUMAN NATURE IN THE LUTHERAN**

Man, according to the teachings of Lutheranism, remained sinful after the crucifixion of Christ, but God forgave her nature. Luther assured that a man whom Christ could not change did not need new efforts. In his opinion, only then does one begin to believe in Christ when he sees his salvation in him. Therefore, true faith in Christ elevates Him to His own existence. Christ's Redemption came for the salvation of man, who can only accept it on the basis of faith. This thesis is a testament to the transformation of Luther's worldviews. If in the doctrine of justification by faith he emphasized the active activity of man in the process of salvation, then in the subsequent writings the German reformer put forward the idea that there is no cause and effect of the human fate from its earthly actions.

The mystery of redemption has led to Lutheran beliefs in the indivisible unity in the person of the Logos of Divine and human nature. This interpretation led to the transfer of the Divine property of ubiquitous to human nature. From the standpoint of Catholicism and Orthodoxy, ubiquitous is divided into the transcendence and immanence of God. However, this ubiquity, according to Luther, seems like a paradox because of the limited human mind that must be perceived only by faith.

Analyzing the Christological considerations of Lutheranism, it is important to pay attention to the philosophical speculation of the principle of "communicatio idiomatum", transferring the human qualities of Christ to the Divine nature.

The concept of Martin Luther, in fact, disproved the Christological heritage of the Fathers' inheritance, because it rejected the rising idea of the union of Divine and human nature in Christ as a necessary act in the process of salvation. Instead, the Lutheran doctrine equated the hypostatic union of the two natures in Christ with the act of combining the Son of God with sin. Therefore, the sinful nature of man so far removed God from his creation that only compensation could compensate for his honor. Through Christ, God had mercy on man, but his sinfulness could not change.

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## **ACTUALITIES OF RELIGION STATE RELATIONS**

Ukraine's independence in 1991 coincided with its entry into the world of democracy. Extremely rapid steps have been taken to the pluralism of worldviews, religious pluralism. Over the past 27 years, in the conditions of complete freedom of conscience, Ukraine's religious network has experienced a kind of renaissance. Whereas in the previous period only nine denominations were officially registered by the state authorities in Ukraine, now we have more than one hundred, the number of their religious organizations has increased from 4.5 to more than 35 thousand. If in Soviet times only 5% of respondents considered themselves believers, now the number of religious people reaches somewhere between 65-70%. The number of believers among young people, intellectuals, men and socially active strata of the population has increased. It can be said that religiosity in Ukraine has become widespread. The social status of religion and religious organizations has increased. Public opinion is dominated by assessments of religion as a defining element of spiritual culture. The predominantly social approach to evaluating religion has been replaced by a moral, ethical and culturological one. There is no discrimination of believers in the field of education, culture, social activities, which has taken place in the past.

At the same time, the current increase in the religiosity of the population is not a result of activities of the Churches or religious missionary work. It is a consequence of spontaneous spiritual searches and people's aspirations for something new. The spiritual vacuum that has emerged after the collapse of a worldview that has dominated for seven decades, the decline of traditional Orthodox confession is gradually being filled with religious in various new confessional manifestations. This, in particular, is now being used by various foreign religious missions, which have intensified their preaching activities in all regions of the country, bringing to the religious field of Ukraine those denominations that were unknown in the past and which by their nature are often far from the Ukrainian mentality. The modern young believer in Ukraine is no longer satisfied with religions, which are based mainly on ceremonial actions, focusing only on the sinful nature of a person. Irrationalization, mystification and personalization of religion are caused not only by factors of historical tradition, but they also reflect the sharp contradictions of the socio-political life of modern Ukraine. Nowadays, Ukrainian authorities are seeking a core of social construction that would ensure the socio-political and spiritual unity of the country. Under these conditions, sometimes even some of the higher state authorities have their views turned to religion, the Church, which has become the only legitimate

institution so far. The modern elite sees religion as a tool of political and ethnic mobilization, a means of achieving those tasks that are beyond the religious sphere. Sometimes church associations are used for political purposes. Various political forces criticize the existing legislation of Ukraine on freedom of conscience, and laws that violate freedom of conscience and freedom of religion are sometimes adopted at regional levels. For example, the introduction of "Christian ethics" at schools, as well as chaplaincy at universities, clearly neglects the right of non-believers (and up to 30% of Ukrainians). Thus, the democratic development of civil society in Ukraine actualizes the affirmation of civil religion in the country, which would be at the same time a guarantee of avoiding any involvement of the state in one of the faiths or the Church, and would contribute to inter-denominational understanding and social harmony.

At the same time, developing a civil society in which everyone is a sovereign, striving to be citizens of such a society, the current generation should maintain mutual respect, tolerance and mutual understanding in their relations. It is necessary to build bridges between religions, and not to engage in the search for what distinguishes them in a distorted and biased form. We need to be open to other values that are different from ours, take them for granted and know that it is in the world of these values someone feels happy, therefore does not want to change them and will not tolerate any encroachment, and even more so in a falsified form on them. It is only a pity that among the followers of various religions, for the most part, there are those who are inclined to recognize their uniqueness, who perceive everything else as evil. Often, because of their intellectual limitations and spiritual blindness, they don't understand that their religion in its current form cannot exist normally in the mentality of other peoples, there, if it appears, it will eventually become unrecognizable. What is true in religion is the thing which unites, as a common root, all religions. It is a belief in the existence of a supernatural world, in salvation through faith and following universal human moral standards. Each religion resolves these truths in its own way.

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## **THE RELIGIOUS ASPECT OF ISRAELI-PALESTINIAN CONFLICT**

The report will be devoted to the consideration and assessment of religious aspects of Israeli-Palestinian conflict based on the religious organizations' doctrines, religious texts such as Quran and Tanakh, international religious freedom reports, Huntington's clash of civilization theory.

The Arab-Israeli conflict especially Israel's occupation of the Occupied Palestinian Territories (OPT) has created an opposition between different religious movements which argue this is a religious conflict that should be resolved in the religious field. The emergence and radicalization of such a socially significant phenomenon as religious fundamentalism in the Jewish field had become one of the reasons for the diffusion of jihadism ideas in the region. Religious fundamentalism excludes human rights especially freedom of religion. Such organizations as Hamas and Palestinian Islamic Jihad arose in Palestine relied on the jihad ideas to dominate in the political life of the region and to spread their own ideology.

The relevance of a transdisciplinary understanding of the problem is proved by the fact that protest movements as forms of opposition display to the realities of modern civilization are increasingly using religion as a tool to promote their own ideology in all areas of society.

The analysis of different religious ideologies in the field of Jewish and Islamic movements will allow us to formulate a more complex system of the origins, correlations, features of their functioning in the Israeli-Palestinian conflict, which will ensure the further effectiveness of scientific studies and conferences on ways of peaceful settlement ('religious peacebuilding') and may have practical applications.

Ideologies based on the divine mandates of land ownership may both prevent and affirm the actions taken on purpose to control the certain land. From the perspective of the shared territory of Israel and Palestine, there are two popular concepts of religious claims, which are represented by Gush Emunim (translated as 'Bloc of the Faithful') and Harakat al-Muqāwamat al-Islāmiyyah (Hamas). Ideological narratives of Gush Emunim and Hamas do not strictly refer to the main concepts of Judaism and Islam. Religious land ideologies are used as a follow-up to violence with the divine concept in economic and political life.

Gush Emunim's supporters use a divine mandate either to legitimate the illegal actions according to the laws of the State of Israel or violate international law. Gush Emunim has different claims from the traditional Jewish ones to the Land of Israel based on God's covenant with Abraham according to the Hebrew Scriptures.

At the same time, Hamas also combines a traditional religious (Islamic) concept with the appeals to justify cruel resistance to the State of Israel. Hamas misrepresents the Islamic conception of waqf, while not respecting the human rights of Israeli civilians, whom Hamas holds liable for the actions of the Israeli politicians.

Absolutist trends of such groups as Gush Emunim and Hamas contribute to further legitimization of violence on the claimed land refer to certain religious traditions. However, we cannot assert that there is a total connection between religion and violence because the above-mentioned groups rely on their own interpretation of religious texts minimizing the current realities.

For example, Gush Emunim encourages settlement throughout the Land of Israel advocating the inherited ownership related to the biblical figure of Abraham despite the occupation of the territory. The figures of Rabbi Abraham Isaac Kook and his son Rabbi Zvi Yehuda Kook are still motivating their followers to justify seizing territory across the Green Line and legitimate violence through the prism of Gush Emunim religious land ideology.

Hamas as a political movement uses the Islamic argument about the whole territory of Palestine as a waqf and the right of dispossessed Palestinians to return to their ancestors' territory. These ideological features invalidate the existence of the State of Israel and defend Hamas's refusal to recognize the State.

Despite the conflict theory of Samuel Huntington in 'Clash of Civilizations', the violence according to the ideologies of Gush Emunim and Hamas do not show the real conflict between the religious tradition of Judaism and Islam. At least the existence of peaceful cooperation between Jews and Muslims within the State of Israel and worldwide may be the confirmation that conflicts aren't just due to religions, they are more about the usage of religious aspects to the ongoing conflicts. The connections between violence and concrete religious traditions are only the convenient element for particular movements in their struggle over the territory at a particular time.

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**RELIGION AND RELIGIOUS REGULATION:  
APPROACHES TO DEFINING CONTENT**

Religion as a spiritual component of human life is the subject of scientific studies of philosophical, sociological, psychological and other directions. Man's belief in the supernatural principle and the supreme Absolute influences the formation of his personal qualities, the nature of his social communication, makes it possible to choose the proper moral values. Given these factors, it should be said that the human personality is endowed with a special worldview, which is expressed in the form of religious thinking. The religious outlook of the modern believer includes not only religious beliefs, but also a number of mystically rationalized rationalist ideas and messages about the achievements of modern science and various knowledge based on the experience of the individual.

Religion acts as a worldview basis for the spiritual life of man, organizes his life on a single values and opens the opportunity for the individual to receive a sensory experience of communication with the supernatural. Based on the pluralism of views on the category of religion, in scientific

studies it is considered within the limits of theological, philosophical, anthropological, sociological and psychological concepts.

Proponents of the theological concepts of religion define the fact of the real existence of God and emphasize the ability of man to communicate with Him through religious and ritual activities. The next approach to defining religion is philosophical. The fundamental difference between this method of knowing and theological is the exclusion of the element of belief in the content of religion from the perspective of the researcher. Religion is considered only as a worldview category, and its essence is described in the context of the general philosophical picture of the world. The anthropological way of knowing the phenomenon of religion is related to the emergence and development of the evolutionary theory of Charles Darwin. In their research, anthropologists use an inductive method to study the formation of religious doctrines from small tribal beliefs. Psychological approaches to the study of religion focus on the causes of a person's religious feelings that lie in his psyche. At the present stage of the development of religious science, an integrated approach to the study of religion is quite common. N. Smart identifies seven dimensions within which any religion functions. Religious doctrine, in his opinion, always consists of practically-ceremonial, empirical-emotional, narrative-mythical, doctrinal-philosophical, ethical-legal, social and institutional-material components.

Also important in our study is the consideration of sociological views on religion and religiosity. Sociology of Religion examines the phenomenon of human religiosity through the prism of the influence of belief on socio-cultural processes in society. The sociological approach is presented in the form of two main areas of research: functional and institutional. Functional research is based on determining the role of religion in the life of society. More widespread in religious science has become a structural-institutional approach, according to which religion is defined as a social institution, which has the following structural elements: attitudes and patterns of behavior, symbolic and utilitarian cultural features, written and oral code, a clear ideology. Thus, with the study of religion in the sociological dimension, there is an opportunity to consider its relation with law and to define the system of religious regulation as a component of social regulation.

The need for religious regulation is caused by the peculiarity of the functioning of the institute of religion in society. As we mentioned, in terms of institutional and integrated approaches to defining religion, it has a multidimensional structure. Any religion implies the presence of two main components: religious ideology and religious activity, carried out in accordance with the moral-ethical and legal principles of the respective religious denomination. These components are interdependent. Religious ideology, as defined in sacred texts and other sacralized religious written and oral sources, forms the basis for the formation of religious norms, the main means of religious regulation. They regulate the religious activities of the religious denomination and set the rules of conduct obligatory for its representatives.

There is currently no definition of religious regulation in the scientific literature, so we propose the following author's wording of this category. Religious regulation, in our view, is an organized process of ordering social relations within a religious organization by means of moral, ethical and legal religious norms, which is carried out in order to ensure religious discipline. Based on this definition, the following essential features of religious regulation should be formulated.

1. It organizes the process of ordering religious social relations.
2. The scope of religious regulation is limited to the scope of a particular religious organization.
3. Religious regulation is represented by two main areas: religious-ethical and religious-legal regulation. These directions differ in the nature of religious norms that make up their content and the mechanism of their application. Religious and ethical regulation presupposes the existence of religious and moral norms governing the values of a particular religion and the desired variant of the believer's behavior. Their action is reinforced by the power of the moral authority of God or the founder of the religious stream who created these norms. In religious-law regulation, religious-legal (canonical) norms, which have the signs of the norms of law, regulate the necessary variant of the believer's behavior and are supported by the force of moral and actual coercion by a competent religious figure or governing body of a religious organization.
4. The purpose of religious regulation is to ensure religious discipline. Religious discipline is the embodiment of law and order in religious relations, a guarantee of the proper functioning of a religious organization as a social institution.

The cited signs of religious regulation suggest that it is an invariable component of social regulation. The specific features of religious regulation testify to its autonomy in the system of social regulation, which opens the possibility of carrying out cross-sectoral religious-legal studies of its structure and content

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**FEATURES OF STATE-CHURCH RELATIONS OF UAOC  
IN INDEPENDENT UKRAINE**

Despite the different character of state-church relations in the 90's of the 20<sup>th</sup> century. in independent Ukraine, they were carried out in these directions:

- return of church property to the state;
- the elimination of interfaith conflicts;

- depoliticization of the religious and ecclesiastical sphere;
- harmonization of national and regional interests on issues related to the formation of a confessional map of the country;
- promoting the development of the religious identity of national minorities.

In turn, with the advent of the 2000s, state-church relations of UAOC were carried out in the context of three main vectors:

1. UAOC reaction to various political events in Ukraine;
2. dialogue between the state and the UAOC in the context of receiving autocephaly;
3. relations between the state and the UAOC within the limits of its intra-church issues and problems.

Accordingly, already at this time it became evident that the UAOC is really showing itself as the Orthodox Church of Ukraine, because in the years of independence it has come a difficult way from the church "under the ban" to one that expresses the identity of the people and society. This religious organization has increased in the number of dioceses, respectively, of the higher and middle clergy, for the period under study. It is also possible to note the significant socio-political role of the UAOC of its fraternities and of the various media.

At the same time, it should be emphasized that, in contrast to the UOC, the UAOC in the period under review has proven itself to be an "open" denomination. This statement is due to the fact that the UAOC, as well as the UOC-KP and UGCC, actively participated in the support of people in the Euromaidan, both their believers and the protesters in general. The UAOC's activities were accompanied by two vectors: spiritual support (services) and moral/physical (assistance with food, things, etc.).

The UAOC's socio-political importance in independent Ukraine is also linked to its active participation in the ATO. Before considering directly the peculiarities of the UAOC's activities in the ATO zone, it should be recalled that another meeting of the Council of Pastoral Care at the Ministry of Defense of Ukraine took place on June 5, 2013. During the meeting, they discussed proposals for joint activities and the development of a unified curriculum for the training of a military priest (chaplain). Separately, the members of the Council considered the issue of including military priests in the peacekeeping contingents of the Armed Forces of Ukraine to carry out international peacekeeping missions, in particular in Liberia, Congo, and Kosovo. At this meeting, the Code of Military Priest (Chaplain) was approved – a document that would regulate the principles of pastoral care of servicemen in the Armed Forces of Ukraine by clergymen from different churches and religious organizations. The meeting was attended by authorized representatives of the UOC, UOC KP, RCC in Ukraine, UGCC, UCEHB, UAOC, Spiritual Administration of Muslims of Ukraine [See: <http://www.ohvu.org.ua/index.php/en/news/154-rad-z-dushpastirskiy-opiki-pri-minoboroni-utverdila-kodeks-vyskovogo-svyashchenika>]. Accordingly, in the ATO zone, the UAOC

priests, as well as other key religious organizations of Ukraine, together with officers of the social and psychological service, are obliged to visit the wounded in military hospitals, work with them as pastors and psychologists. They also give great support to the families in which the father, son, or injured were killed. The Ukrainian Church has also been involved to the fullest extent with volunteer assistance to both servicemen and the population in the occupied territory. Therefore, another powerful argument for creating a Chaplaincy Service is their effective work in combat zones, where they actually replace psychologists and strengthen the combat capability of personnel.

Having analyzed in general terms the activities of the UAOC in the ATO zone, we can conclude that the clergy (both higher and middle) help the military and civilians in this difficult situation both financially (clothing, military equipment, food, household items), and cultural, rescuing the heritage of the Ukrainian people in a "hot spot" from decay and destruction.

Thus, during the years of Ukraine's independence, before granting of Tomos, the functioning of the UAOC in the context of its state-church relations was carried out by the following key aspects: reactions to certain political events, the situation with obtaining autocephaly, as well as addressing various needs and problems of the UAOC with the help of the authorities. However, looking at the development of the UAOC within its relations with the state, it can be said that it played a significant role in the political life of Ukraine.

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## Section 10

### "PHILOSOPHY OF EDUCATION"

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#### **SELF-ORGANIZATION IN EDUCATION: THE FORMATION OF NEW NONLINEAR THINKING**

The paper shows that the synergetic picture of the world leads to the formation of a qualitatively new type – non-linear – thinking, which is extremely popular in today's complex and constantly changing world. Non-linear thinking is the willingness to emerge new, to choose from alternatives, to unexpected growth of minor fluctuations in the macrostructure. The new arises as a result of fluctuations as emergent, that is, predictable and not derived from the available. In the paper it is confirmed that the processes of self-organization in education primarily involve self-organization of the student's personality, thanks to which the mechanisms of constructing senses, their transformation, and the transition from one semantic structure to another are involved. These senses are not given to the subject in advance, but he seeks them out and embodies them in new structures of order, contrasting them with a constantly changing external environment. The paper concludes that the system of transformative education, which is discussed in the works of L. Gorbunova in the context of its development in Ukraine, is built on non-linear thinking and self-organization of personality.

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#### **UKRAINIAN HIGHER EDUCATION MARKET PHILOSOPHY**

Education, literacy, competence, outlook, quality of life, civic position, wealth – only individual, but very important connotations and characteristics, which should be endowed with a person who received education. That an educated person should have. But in Ukraine it is not always the case.

Ideally, education, especially higher education, should be a springboard for a person, a place for the best possible start and realization of one's own inclinations and ambitions in socially useful business. It is the same for both oneself and for people – this is of educated people's credo. Only an educated person can understand that it is not natural and wrong to be happy among the poor, much better when the environment is optimistic.

In Ukraine, quite often the "educational springboard" does not spring, it is even dangerous to jump on it (it quenches the "anthropokinetic" energy), it just jumps over and runs further. The main is a paper is about education, the other is not important. In fact, the overwhelming majority of students profess this very philosophy – a diploma at any cost. Paradoxical savagery: instead of attending classes, studying as the idea of the university provides, many scatter and actually do not get an education, and invest in a piece of paper. And they do it. How could that be? Everybody orients themselves very beautifully in a situation – there is no correlation between the knowledge received in an educational institution and the reality on the labour market. Here appears the main dissonance and the discrepancy between what is in demand and what is written in the diploma. Of course, the university cannot and should not teach everything, especially for life. But it's careless not to produce competitive specialists at all. Undoubtedly, this is not the case everywhere and not always, but the overwhelming majority of universities are guided by an extreme market philosophy – everything is sold and principles with ideals are no exception. Because, if this were not the case, those, who do not attend the class and stand in line for the diploma, would not be able to pass the exam.

Narrow specialization, outdated knowledge, weak practical skills, disregard for ethical values and persecution of economic values have become a driver for the marginalization of the idea of the university. The entire focus of university efforts has shifted towards making money and making profit. "High" principles and values are only declarative. Everyone wants to live. Perhaps there would be nothing disastrous about it, if not for one thing: Ukrainian educational philosophy as well as Ukrainian capitalism are wild. Ukrainian market philosophy looks like this – monopoly instead of productive competition, self-improvement, creation of new. It is worth adding one very important point to the Ukrainian reality – higher education does not guarantee wealth, but it can easily guarantee low wages for years (or even for life), social insecurity and automatic marginalization of the profession, even if it is extremely socially important, such as education or medicine.

But it is not a Ukrainian phenomenon, that educational philosophy is market. Scientists show that a modern university has become a marketplace [Derek Bok (2003). Universities in the marketplace: the commercialization of higher education / Princeton University Press Princeton and Oxford], McDonald's business idea came to life and becoming the so-called McUniversity [Ritzer, G. (2019). The McDonaldization of society / George Ritzer, University of Maryland. Ninth edition: Sage. Dennis Hayes and Robin Wynyard, eds. The McDonaldization of Higher Education. Westport, CT:

Bergin & Garvey, 2002]. H.A. Giroux, S.S. Giroux, on the example of Scandalous Abuse at Penn State, has analysed the modern savagery of a wealthy university with big money, big sports and corporate power that is nothing but a symptom of the war on youth. They argue that the Penn State scandal reveals a hidden order of politics that is a paradigmatic example of mission drift, one largely marked by a retreat from its role as a vital democratic public sphere to an institution willing to subordinate educational values to market values. Stuck in what might be called "an output fundamentalism," Penn State like many other universities now prioritizes market mechanisms that emphasize performance measures that subordinate and tarnish scholarship with an emphasis on bringing in bigger grants, expanding profits, and narrating itself through the celebrity culture of sports. One consequence is that young people are increasingly defined primarily in market terms and subject to modes of education run like factory assembly lines and shaped in the image of shopping malls and high end entertainment complexes. [Giroux, H. and Giroux, S. S. (2012). Universities Gone Wild: Big Money, Big Sports, and Scandalous Abuse at Penn State. *Cultural Studies & Critical Methodologies*, 12(4), 267–273. Giroux, H. (2009). Democracy's Nemesis: The Rise of the Corporate University. *Cultural Studies & Critical Methodologies*, 9, 669–695.].

Thus, the modern philosophy of the Ukrainian university is outwardly formal in the mainstream of the concept of Western universities – marketplace, McUniversity. PR-management of Ukrainian universities sometimes amazes – radio, television, leaflets, social networks, some guarantees of entry long before the beginning of the admission campaign. Everything goes in the process. Entrance campaign as an advertising campaign. But in the essence of this market entirely and completely Ukrainian wild capitalism – to lure, to impose, to hold (even if not to study) and earn. Universities use the full Ukrainian mentality, in which education for a child is like the American's dream.

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## **ON THE IMPORTANCE OF STUDYING OF GEOPOLITICS (INVITATION TO DISCUSSION)**

Ignoring any knowledge may result in certain negative consequences. Ignoring geopolitical knowledge definitely leads to irreversible consequences for the state as a specific "form of life" (Rudolf Kjellen). Why? As it was pointed out by Karl Haushofer, geopolitics is the "geographical mind of the state". In other words, it is only by virtue of geopolitics that the state can

reasonably, competently and without compromising itself, take advantage of its geographical position, using it as a kind of resource to ensure its own vital functioning. We should never forget that geopolitics is not interested in a geographical position per se, but rather in the ability of the state to use physical characteristics of the space it occupies, which are some sort of limiting constants, to achieve its goals (interests) and, according to Raymond Aron, always keeping survival, security and fame as its top priorities. (It's hard to escape the conclusion that the state security being interpreted as the absence of threats to its interests is impossible unless based on geopolitics.)

However, such an ability, first of all, implies the sole control of the state over the space, where it enjoys its power, over its "geo" in the unity of its physical and geographical features (the territory itself, i.e. the land and its subsoil) as well as cultural and historical ones (space as a specific form of social organization that was developed on this territory, comprising, according to Rudolf Kjellen, ethnical & psychological, economic, social, administrative and legal components.) In other words, geopolitics requires the state to control its "geo" and warns that in case such control weakens, it can be intercepted by other states up to emersion (creation?) of a "new country at the same place" (R. Kjellen). Moreover, the landscape, both natural and political, of this "same place" can be changed beyond all recognition.

Secondly, the ability to overcome (not annul!) fatality of "geographical factor" is possible only provided that the state masters the appropriate technologies, both technologies of the physical world exploration (primarily those of means of communication) and technologies of influencing people as representatives of a given "specific form of social organization". It is not a coincidence that, for example, the concept of Atlanticism came to a conclusion that the geopolitical strategy always deals not only with the geographical characteristics of the territory, but also with the cultural and functional orientation of the people residing on this territory (Donald Mining). This orientation is to be overcome in the same way as the fatality of geographical position. That is proved by the notion of "pan concept" (in the modern version – a universal project of global space organizing), which combines civilizational control over space and the phenomenon of civilizational geopolitics as a whole. Geopolitics targets the state towards leadership in technologies and signals that otherwise its space is condemned to technological (as well as civilizational and mental?) "pacification" by states-leaders of the technological race, being at the same time a race to maintain their monopoly on shaping the image of the future (or defined as a future?) form of human community. While, as far as the natural resources component within this space is concerned, the state occupying a respective territory is condemned to lose its hold on it. Indeed, even information and digital technologies, which omnipotence is commonly banked on nowadays, and which triumph is typically associated with the phrase "soil disappears," is impossible without control over the corresponding (and considerable!) raw material base. Therefore, the

information age does not release the state from the need to control its land and subsoil, but rather reminds it of the importance of such control.

In this sense, geopolitics is inseparable from the management of the state at the point of such crucial function as strategic planning. The latter is associated with the modeling of certain "emergency" situations that can change the prevailing trends (Igor Ansoff). Geopolitics deals with the modeling of situations that can fundamentally change the prevailing trends determined by a geographical position. A perfect example is the concept of "Heartland for the goals of strategic importance", developed by Halford Mackinder to maintain a power balance in favor of actors having marine mobility in the context of land vehicles development. The Nord Stream, American liquefied gas, events in Syria, hypersound, Greater Europe and many more fit into an integral picture of the global politics, provided you know the content of this concept.

Besides, the organization of internal life of the state is impossible without geopolitics. Following the logic of reasoning of the above Rudolf Kjellen, it is geopolitics whose purpose is "not a land, but always and exclusively a political organization that pervades it, that is, a territorial form of power [rike]" [See: R. Kjellen State as a form of life. – Moscow: ROSSPEN, 2008. p. 90], is a key element of organization of the state, which always "is something more than its constitution" [Ibid. p. 258]. This is the element, which abolition inevitably leads to destruction of the entire system of public administration as such, including "domination, management, legal organization of the mechanism for the implementation of management objectives" [Ibid. p. 240]. In other words, geopolitics as a doctrine of territorial domination ensures organization of the state power, taking into consideration and using the "influence of space, its shape and location". And, speaking in terms of the notion of "geographical individualization" (external "natural boundaries" and internal "natural landscape"), it also "keeps the spotlight on the integrity of the state", which is impossible without the state's "affiance" to its "specific geographical features". A verbatim quotation of R. Kjellen is: "States strive to find such geographical specific features, so that being affianced to them, to get the natural form of their organic sphere through this union" [Ibid. p. 116].

This context suggests several questions. Cancelling of geopolitics as an academic discipline, is it a symptom of annihilation of the request for state building and state administration? Is it an acknowledgment of annihilation of the demand for organizing the state's space from the perspective of its (state) primordial interests (survival, security and fame)? Constant attempts to accuse geopolitics of "archaism", "obsolescence", "incongruity", etc., do they represent the evidence of a specific "danger" of geopolitics, since geopolitics accentuates the importance of a question about both an authority entity on a given territory of the state, and about the future, which can (and should) become the present for this state?

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## Section 11

# "HISTORY AND THEORY OF POLITICS"

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### **POPULISM AS A PHENOMENON OF MODERN POLITICS**

The initial task of this scientific research was to answer the question of what populism is – a phenomenon, ideology, doctrine, movement, politics, possibly all at the same time, since the term itself was used to denote different kinds of concepts and phenomena.

All attempts at a scientific interpretation took place based on various theories of populism, and therefore, none of them can be universally recognized. The question here is not in the absence of a shared understanding but the presence of a large number of variations.

In 1969, an international conference on populism was held in London to solve this problem. The basic approaches of the theoretical and methodological foundations of the study of populism were laid there.

For Western scholars, the point of view that the essence of populism remains elusive has become virtually consensus, no one can imagine exactly what it is, because its content "escapes from the hands" and cannot be defined.

M. Konovan believes that this term, "depending on the context, can relate to many diverse phenomena" [Dubin O. What is populism : ? / O. Dubyna // Politics and Time (Foreign Affairs). – 1992. – № 3. – P. 32].

From this point of view, the author shares the approach of O. Yarosh that "populism is a dispersed phenomenon, that is, it is a component of many political phenomena, embodied in a variety of ideological forms and political strategies" [Vasyutinsky V. Mass Political Consciousness as Space for Populist Manipulation / V. Vasyutinsky // Contemporary Ukrainian Politics: Politicians and Political Science about it. – Kyiv: Ukr. center flight. Management, 2008. – Special Issues: Political and Technological Studies. – P. 46].

According to the researcher, populism manifests itself, on the one hand, as political rhetoric, and on the other, as a strategy of power. If the first is in the field of ethics, then the second is in the field of political technology.

The use of populism is primarily associated with an emotional, simplified, manipulative style aimed at the instinctive feelings of people, or with an opportunist policy aimed at obtaining voter support. In a democratic society, an appeal to human feelings is widely used, does not contradict the legal norms

of public life. In this regard, populism can be considered, firstly, as a purely political and legal phenomenon, "participates" in the struggle for power. From this point of view, populism can be considered as putting forward unrealistic, but prevalent in society, slogans and promises to achieve a specific political goal. Populism is often defined as "an activity aimed at ensuring popularity among the masses at the cost of unfounded promises, demagogic slogans etcetera" [Migal SM Populism in the Political Life of Society: Abstract. diss. flight. Sciences: 23.00.02 / Migal Sergey Mikhailovich; Odessa Universities Tet. II Mechnikov's a. – Odessa, 1995. – P. 72].

Populism, as a scientific problem, occupies a leading place in the field of contemporary political research, which is associated with its essential role, primarily in the political processes taking place in Ukraine today during the election campaigns. In populism, it is considered to be flirting of politicians with the people in order to gain popularity and, finally, to gain or maintain power. Populism, on the one hand, can be seen as a kind of game on the difficulties of citizens and promises of extraordinary success in solving socio-economic problems in the event of coming to power [Vasyutinsky B. Psychology of Mass Political Consciousness and Behavior. – Kyiv: Doc-K, 1997. – P. 194].

On the other hand, this phenomenon is identical to democracy with the unlimited realization of the will of the majority; propaganda of political goals regardless of parties and institutions through a direct appeal to the people with the goal of pressure on the authorities, the political elite [Vasyutinsky V. Mass Political Consciousness as Space for Populist Manipulation / V. Vasyutinsky // Contemporary Ukrainian Politics: Politicians and Political Science about it. – Kyiv: Ukr. center flight. Management, 2008. – Special Issues: Political and Technological Studies. – P. 23].

Several aspects of the phenomenon of populism were considered in the publications of M. Demyanenko, describing populist methods of influencing voters. The researcher analyzed populism from a moral and ethical point of view and concluded that from an ethical point of view (unlike political science), populism arises from a wholly negative phenomenon. He noted that with the growth of the political culture of citizens, with the development of civil society, the establishment in the society of a sense of tolerance and pluralism of opinions, the level of the potential influence of populists decreases [Demyanenko M. The Moral and Ethical Aspect of Populism // The Paradigm of Cognition. Humanitarian issues. 2015. No. 3 (6). URL: <http://naukajournal.org/index.php/Paradigma/article/view/480>].

Political science should contribute to exposing populist statements and actions through a comprehensive study of this phenomenon. An impartial analysis, public assessments of experts on political actions, and the results of law-making will help to prove the insolvency of populist slogans and promises, and disclosing them is unrealistic.

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## **POLITICAL VIEWS OF CHARLES MONTESQUIEU ON STATE AND POWER**

My report will be devoted to the main ideas of Charles Montesquieu (1689 – 1755) in the context of their applicability to the actual political problems. The author's basic political and juridical concepts can be found in his main works – "The spirit of law" (1748) and "Persian letters" (1721).

Montesquieu was a political philosopher, he lived in the period of Enlightenment and he can really be called a classic of liberalism. His ideas and concepts influenced greatly the political history of the world. Moreover, some of his ideas, like separation of powers, are implemented in constitutions of countries worldwide.

In my report I will make accents on the approach of the author to the main political issues. First of all, Montesquieu analyses laws. He separates them according to the form of government and draws attention to freedom, using the definition of political freedom, measured by laws. Another notable idea deals with principle of government. The thinker takes into account historical background of each country and correlates it with form of government. Such traits as good faith, fear and honour are basic for the relevant governmental systems. Other important concepts are: separation of powers, geographical determinism, and so on.

All mentioned ideas are practically used nowadays and it is a reason why we should study and analyse Montesquieu's thoughts.

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## **CONCEPTUALIZATION OF MODERN THOUGHTS ON THE PHENOMENON OF WORLD ORDER UNDER RESEARCH OF IMMANUEL KANT**

The purpose of my paper is to determine the relevance of the study of the Immanuel Kant world order concept in the context of a global study of the concepts of "world order" and "mondialism".

To achieve this goal, the following tasks were set:

- 1) Identify the main author's criteria to define a concept of "world order";
- 2) Find out the correlation between Immanuel Kant's concept of Perpetual Peace and the concepts of "world order" and "mundialism";

3) Prove and establish the using limits of I. Kant's theoretical works in theorists research of the global world order.

The tasks were solved by analytical and axiomatic methods. The analytical method made it possible to distinguish objective criteria for defining the concepts of "mundialism" and "world order"; to characterize the basic features of the world order "Perpetual Peace" by Immanuel Kant.

A new typology and criterion for estimating world order models using the axiomatic method have been formulated.

The definition of "world order" was given, based on the analysis of previous studies (Raymond A., Bull G., Kissenger G., Morgenthau G., Waltz K., Haas R., etc.). Usually, the concept of "world order" is limited to the involvement of all states in the global international process, globalization or transnationality. However, even when a group of individual states were not involved in the global process at different times in history, they modeled on their territory their own world order based on their own outlook. That is why we regard individual models of the international order as small puzzles, which together form an overall picture of the world order in separate historical periods.

In the theoretical context, if we consider the international order as a realization of the international cooperation principles in order to achieve specific goals, then the world order as a vision of the mechanisms of implementation of the international order has been inherent in every state, state formation or ideology since the beginning of inter-social relations in general. Analyzing the political writings of researchers, figures, movements, and even the mythology of the ancient peoples, we see that they have constructed their vision of the human community international relations.

Therefore, it is necessary to make difference between the concept of world order, which has always existed, and the phenomenon of world order, which could be realized in a literal context. Then, characterizing from a theoretical point of view the "world order", we must first determine whether what we are exploring is a concept within a separate view at "world order", or is it a manifested phenomenon of "world order" that has a concrete realization internationally.

Thus, we propose to differentiate the concept of "world order" and to understand the correlation between the concepts of international and world order. In our definition, "international order" is merely a mechanism for "world order" realization:

- 1) practical (geographical, historical)
  - mosaic world order
  - global world order
- 2) theoretical (conceptual, structural)
  - conceptual world order
  - phenomenal world order

The interpretations of Immanuel Kant's "Perpetual Peace" and "The Idea of Universal History in the World-Civic Plan" were subsequently analyzed on the basis of this division.

The most popular approach to defining the world order is the thesis that our entire world has always been divided into civilization. Civilization is a

universal concept that absorbs the political, economic, social, cultural spheres of human identity. Modern states, however, act as empires, controlling several or many microcivilizations. This principle allowed to virtually unify the hundreds of existing civilizations at this time in seven or eight major, which, according to scientists, would create the history of the future. In this case, the issue of deepening legislative internalization, globalization and the erasure of cultural boundaries between the civilization giants becomes urgent – to finally transform the world mosaic puzzle into a solid picture. The answer to the question of the expediency to create such a planetary state is sought by the scholars of mundialism.

Mundialism is a geopolitical theory of the creation of the One World Order, globalization, the merging of all states and peoples into a single planetary political formation with the establishment of a world government. Based on the research of both foreign and domestic scientists, we can distinguish several features of mundialism that must be implemented to create a single superpower:

- 1) Universal International Law;
- 2) International Court of Justice;
- 3) World Government;
- 4) Supranationality and superculturalism.

As we shall see below, these features are in full agreement with Kant's vision of the world order.

Immanuel Kant was not the first to begin to consider and develop the concept of Perpetual Peace in order to achieve harmony between all peoples. A number of thinkers have already covered this notion, and, moreover, Kant, and later Bentham, have been inspired largely by the work of such philosophers and statesmen as George Podebrad, Maximilian Sully and Henry IV, Emery Creuse, Abbot St. Pierre, Jean – Jacques Rousseau, etc.

Eternal peace, according to the German philosopher, is represented as a federal union of free states on the basis of republicanism (not equal to democracy or liberality), the principles of freedom, depending on a single legislation.

Peoples should be considered as individual citizens of this federation. Although the author emphasizes that it must be a federal union, not a world state, in the sense that one state is subordinate to another, we must understand that this federation has a number of features of a world state, such as: common law, world citizenship, respect for borders only within the limits of political interference (since it is said that citizens of different countries will have the right to travel freely between them), global trade.

We can assume that such a reluctance to define the federation as a state not as a union (which in this context is essentially the same) is due to the fact that he saw the effective state exclusively as a monarchy. But he saw this union on the basis of equality, not subordination, which, by analogy, is more like democracy – and democracy leads to despotism and chaos, in his own assertion. Accordingly, the federation is called a union, not a state, so as not to create logical errors in the presentation of opinions. Moreover, Kant himself

writes that the ultimate purpose of the existence of this union is the "state of the peoples", so we believe that it is possible to identify the union-federation with the world state. This testifies to the Kant project's mundiality.

Kant is convinced that such a rational approach to think about Perpetual peace on the basis of the free states union is the key to his true statement. Freedom in such a federation is not illusory, but quite real. And it is worth quoting Rousseau here: "Give such a state only a day, and it will be enough for it to exist forever."

Not surprisingly, the philosopher concept were further developed theoretically and practically by Jeremy Bentham, Woodrow Wilson, Clarence Street, Johann Fichte, Ernst Champel, theorists of liberal internationalism, and others.

Conclusions:

1) Defined: the concept of world order is hierarchically superior to the concept of international order, although we define it as a separate mechanism for regulating international relations in the context of the universal world order or model of a separate world order. Thus we can break down the concepts of the world order into practical (mosaic and global) and theoretical (conceptual and phenomenal).

2) Found out: the concept of mundialism, as a geopolitical theory of the One World state creation, globalization, the merging of all states and peoples into a single planetary formation with the establishment of a world government, is an example of a theoretical world order model.

3) The concept of Perpetual Peace in Kant's theory, in terms of our author's approach to defining the world order concept – is the "concept" of global world order, because the model involved all the states and peoples of the world, but is also simply theoretical. From the point of view of modern political science, we consider this model to be also mundialistic, because it implies the creation of a new federal state formation on the basis of all countries of the world. It can be said that the model is partially implemented even in practice. In today's world, all countries live in accordance with international law and global trade. However, the main point spelled out by the thinker – peace between states – has not yet been realized."

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## **THEORETICAL INTERPRETATION OF THE MEDIATIZATION OF POLITICS**

The term "mediatization of politics" has gained considerable popularity over the past ten years. This problematique actualization was facilitated by the development of information and communication technologies and social media. With the development of the information political environment, the

power potential of the media discourse has increased. On the one hand, the media should objectively reflect the events of reality, and on the other, they are engaged in the construction of their own media reality, including political one.

Contemporary media have ceased to be just a technological platform. They have become full-fledged political actors who can actively influence political life and institutions. The involvement of media in public life is so great that some processes can no longer be considered without the medial component. This confirms the status of modern society as mediatized. Modern media represent positions, meanings, images, representations, forming the virtual reality of politics, and insufficient conceptual development of this topic, the ever-growing role of the Internet and social networks necessitate a theoretical interpretation of the mediatization of politics.

The first to use the term mediatization to define the role of media as an institutionally organized structure that transmits not only information, but also cultural images, was an English researcher J. Thompson [Thompson J. B. *The Media and Modernity. A Social Theory of the Media* / John B. Thompson. – Cambridge: Polity Press, 1995. – P. 46].

Today, the term "mediatization" is often identified with the concepts of "mediation", "mediatation", "mediation", "medialization", which gives rise to numerous discussions and various interpretations connected with the linguistic differences of researchers and the specifics of a particular translation. Despite various interpretations, the main tendency in the definition of "mediatization" is the emphasis on action. I. Stromback argues that mediatization is a multidimensional, fundamentally process-oriented concept. The scientist defines mediation as a neutral act of transmitting information and communication through the media. Mediation formed the basis of the mediatization process, since more and more messages in the information society are reproduced through the media, that is, indirectly. Thus, mediatization is a broader and more dynamic process-oriented concept [Stromback J. *Four Phases of Mediatization: An Analysis of the Mediatization of Politics* / Jesper Stromback // *The International Journal of Press/Politics* / Jesper Stromback., 2008. – P. 229].

Mediatization is a process associated with changes in mass communication and media development. W. Schultz defined the technological, semiotic and economic characteristics of media as leading to problematic dependencies, exaggerations and limitations. They are closely related to the main functions of the media, such as transmitting, semiotic and economic [Schultz W. *Reconstructing mediatization as an analytical concept* / W. Schultz // *European Journal of Communication* / W. Schultz. – London, 2004. – P. 89].

German communication expert F. Krotz views mediatization as one of the four main processes that continue shaping modern society – along with globalization, individualization and commercialization. Accordingly, mediatization is a metaprocess that is built on various forms of communication as the basic practice of constructing the political, social, and cultural worlds [Krotz F. *Mediatization: A concept with which to grasp media*

and societal change / Friedrich Krotz // *Mediatization: concept, changes, consequences* / Friedrich Krotz. – New York, 2009. – P. 23].

Danish researcher S. Hjarvard notes that mediatization of politics is not a normative concept; it can have both positive and negative consequences. According to the scientist, this process occurs both at macro and micro levels. His division of mediatization into direct and indirect is interesting enough. Direct mediatization means that previously unmediated activity becomes mediated. Indirect one has a more subtle and general character. With indirect mediatization, the form, content and organization of a certain type of activity changes under the influence of mediagenic mechanisms [Hjarvard S. *The mediatization of religion: A theory of the media as agents of religious change* / S. Hjarvard // *Northern Lights* / S. Hjarvard., 2008. – P. 9–26].

Mediatization of politics can be defined as a long-term process related to the growing importance of the media and their impact on political processes, institutions, organizations and entities. They distinguish the following characteristic features of mediatization politics:

- dynamic, long-term process;
- increasing importance and influence of the media;
- influence on political processes and political actors at different levels;
- possibility of indirect influence.

In the process of mediatization of politics I. Stromback identified four aspects that are closely related. The first aspect reflects how important and dominant the media are among other sources of information about politics and society. According to this aspect, politics is determined by the media. The second aspect refers to an extent of media independency from political institutions in terms of how they are managed. The third aspect concerns an extent to that the media are guided by political or media logic in public events coverage. The last, fourth aspect refers to an extent to which political institutions, organizations and entities are guided by media logic or political logic.

These values make it possible to trace the interaction of the media and politics, as well as the very essence of mediatization of politics – direct, indirect and wave-like consequences of the media impact on political processes, institutions, organizations, and entities. At each of these four stages, mediatization of politics can have a different degree of manifestation. Thus, mediatization of politics is determined by the practice of various media and political institutions, organizations, entities, and therefore cannot be defined as an exogenous factor.

In today's world, the media is the defining and sometimes the only way of presenting political reality, regardless of the place and time of events. Thus the media has become one of the most important actors in the political stage. Mediatization of politics means not only transferring political activity into the sphere of mass media, but also increasing dependence of political life on how fully and in what manner political events and actors are covered and interpreted by the media. It gives reason to talk about the merging of the media and political fields, the mutual exchange between these areas.

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**THEORETICAL ASPECTS OF POPULISM  
AND WHY DEMOCRACY NEEDS IT**

Populism has already become one of the top trends in political science in recent years. This fact can't be called surprising for those who are studying this trend, but it has to be said that the interest on populism raised because of Donald Trump's win of U.S. Presidential election in 2016 and the results of United Kingdom European Union membership referendum in 2016 which lead United Kingdom to leave EU not so long ago. It also has to be said that for the first time populism attracted political scientists' attention between 1950 and 1960 with 150 articles on it. After that, the number of articles on populism grew over 1500 between 1990 and 2000. And if to speak about the roots of populism – there is a need to go deep in history, which will show that populism appeared much earlier than in the 1950s. The author of the submission thinks that there is no problem with defining "populism", but there is a problem with understanding what populism is, for what purposes it might be used, whether it is really necessary phenomenon in political life or not and why we shouldn't think that it can be used only for unfair purposes. There is also a problem that it is not clear for everyone whether populism is an ideology or not. The main question of the submission is whether democracy needs populists.

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**VALUE-NORMATIVE SUBSTANTIATION OF THE CONCEPT  
OF LEGITIMATE VIOLENCE IN LIBERTARIANISM**

Today, the issue of protection against violence is as important as ever. Why is that, you ask? We do live in the safest times in global history, after all. Yet this is not exactly true; violence as a phenomenon never disappeared. Furthermore, whether we look at the American or European legislative bases, we face the same issue: the state as an apparatus of violence produces further violence itself. The problem lies in the attitude to governance – or rather, in understanding legitimization of the specific cases of violence in the state-building processes. Libertarianism as a political strain

reappears due to popular distrust in politics. Per David Boaz, it is exactly the incapability of the Western states to deliver on their promises of welfare, security, and social justice that drove these states to despair. What does Libertarianism offer to an individual, then? Above all, freedom. It is the only political strain to radically reject violence as a means of governance. However, can such a state exist? In my speech, I will review the most important and the most relevant issues regarding this political movement. I will trail its path from "the destruction of liberalism" to emergence of a new idea that formed throughout centuries. I will review the issue of legitimation in social and political dimensions. Finally, I will provide an answer to the tough question: Can a state without violence exist?

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### **THEOPHAN PROKOPOVYCH AS AN IDEOLOGIST OF RUSSIAN ENLIGHTENED ABSOLUTISM**

My report will be devoted to Theophan Prokopovych (1681 – 1736) as an ideologist of Russian enlightened absolutism in the context of his political conception and reforms of Peter the Great (1682 – 1725), which to some extent depended on Theophan's conception. The author's main political ideas can be found in his numerous "Words" and in "Truth about the Monarch's Will".

Prokopovych was a theologian, philosopher and politician. His ideas greatly influenced the formation of the Russian Empire through the reforms of Peter the Great. Particularly interesting are his ideas of regular state and the relationship between church and state.

In my report, I will try to prove that the philosopher's theory of the regular state, which is expressed in 2 principles, namely: popular benefit and centralization – gave an ideological basis to the reforms that reformed Russia into an enlightened monarchy. The thinker examines the role of the Orthodox Church, the figure of a powerful monarch and form of government, etc. Thinking about the history of the world, the philosopher concludes that a strong monarchy is the only possible option for Russia.

All these factors, which will come together in the report, enable us to assert that Theophan Prokopovych was indeed an ideologist of enlightened absolutism.

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**FROM POLITICAL PHILOSOPHY TOWARDS  
THE FORMALIZED SOCIAL THEORY:  
AGENCY IN THE JUSTIFIED SOCIAL ORDER OF JOHN RAWLS**

There are discussions among social theorists about borders between theoretical sociology and social philosophy but it is evident that a strict border exists between sociology and political philosophy. This border is pointed out by Francis Fukuyama while citing the famous case when enlarging the police control over minor crimes brought negative results [Fukuyama Francis. *The Great Disruption: Human Nature and Reconstitution of Social Order*. – NY: 2000 – 372 p.]. Most of the scholars interpret it the way that to influence sociological phenomena by means of politics is senseless. With time it became sort of an axiom for social science and political science. So it is interesting to research the case when politics and sociology nevertheless intersect.

In his famous work "Theory of Justice" John Rawls studies the ancient problem of the social contract and what he calls the justified version of it [Rawls John. *A Theory of Justice*. – Cambridge: 1999. – 560 p.]. According to Rawl's conception of "justice as honesty" players of the social field should use the thought experiment. They should abstract from their natural individual differences to form the norms that will assure justified distribution of social goods in this ideal case in particular.

Rawls claims that it is only an experiment but there is an evident analogy between these "ideal players" and agents of social actions in different social theories (actors of T. Parsons, Schutz's agents etc.). It could potentially few different things for political philosophy and social science.

The first is methodological. At least in certain extreme cases political philosophy is enclosed to theoretical sociology. Agents in a thought experiment of Rawls make a global social decision that will influence both the culture and policy of their future society. And as they are described they encompass the image of an ideal policy makers. Maybe exactly those policy makers city lacked in a case presented by Fukuyama.

The second is conceptual. The ideas from the theoretical sociology especially its formalized subgenre can be effectively used in political philosophy. It is well known fact that sociology data affects the policy making process we can see that even in the contemporary Ukraine. But again as in the case presented above sociology exists separately from the political philosophy. Sociological data is just a case for a study for a policy maker and not a guiding idea.

The third thing concerns the synthesis of scientific disciplines. Sociology uses mathematical methods from its beginning as a science but political

philosophy does so very rarely if sometimes at all. Maybe this case of an analogy between political philosophy and formalized sociology can be developed into the study of a true intersection of disciplines.

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## **POLITICAL PRAGMATISM OF NICCOLO MACHIAVELLI**

The relevance of the study. The political legacy of Niccolo Machiavelli practically used when it was created; it was passed as a lesson for the rulers not only of Florence, but also in many other States. The ideas of pragmatism contained in his works was new to the political thoughts of the Renaissance period and marked the transition to a more rational perception of the political reality. In the views of Western researchers, there is a large disagreement as to – read thinker, a pragmatist, or not. In the domestic works, such a question hardly arose; consequently, it is important to systematize the ideas of pragmatism in the writings of Machiavelli and to determine whether they were covered by the understanding of the concept of pragmatism.

Theoretical and methodological basis of the study. In the context of scientific theories of pragmatism researched by Western scientists George Dewey, Pierce, James, Benedetto Croce, and systematic domestic scholar E. M. Chizhova, we were allocated such methods for studying this concept in works of N. Machiavelli: analytical – search and study of the ideas of pragmatism in the works of a particular thinker and justification of this political concept through the theoretical and historical examples. A comparative analysis of the aforementioned political ideas in the writings of other thinkers and researchers of political pragmatism and the study of the linkages between the main theses of their works. Historical – the study of the relevance of the ideas of pragmatism from different historical periods, integrating and adapting the characteristics of the development of political thought of the time of the Renaissance for a better understanding of the origins of pragmatism.

The purpose of this work is to investigate whether it is possible to carry the doctrine of Machiavelli's concept of pragmatism. To achieve the goal were set next tasks:

- 1) Perform the main ideas of the concept of pragmatism in the works of Machiavelli;
- 2) Compare the works of Western and Russian thinkers in the field of political pragmatism with the works of the author and determine if they correlate;
- 3) Explore the relevance of the concept of political pragmatism, as in the days of Machiavelli, and in retrospect on the modern political system;

Object of research is the creative heritage of Machiavelli, the work of Western researchers and political pragmatism.

Subject of research – the concept of political pragmatism in the works of N. Machiavelli. Presentation of the material. The question of the origin of pragmatism bothered a generation of researchers, and although the founder of this movement in modern times is considered to be George Dui, the origins of these ideas can be found in the writings of thinkers of the past. In our opinion, a striking example of such presentation of ideas is the work of Niccolo Machiavelli. However, some scientists utilize concepts of Machiavellianism and pragmatism. At the same time, to understand the background to the formation of such views we have analyzed the historical background of the life and works of Niccolo Machiavelli. For fourteen years after his appointment as the second Chancellor of the Florentine Republic, Machiavelli was engaged in diplomatic activity on behalf of Florence, travelling to the major centers of Italy and also of the Royal court of France and to the Imperial Curia of Maximilian. After coming to power of the Medici family, he was removed from office, but he was trying to draw attention to himself, he did it at the end of his life. In 1520 the cardinal Giulio de ' Medici commissioned him to write "the History of Florence," a task completed in 1525 and presented to the cardinal, who later came to the papal throne as Clement VII. Such a brief overview of the life context of the thinker helps us understand how it formed his concept of pragmatic Emperor, driven by the desire to achieve, retain and effectively use the authority's own experience of Machiavelli. Thanks to a practical training in politics, he was treated and highlighted their knowledge for the future rulers differently than it did then thinkers. In fact, his "Prince", "Discourses", and "The Art of war" was perceived as a specific operations manual an effective and successful head of state.

We have analyzed all the above works, found some quotes in support of pragmatic views in the policy offered by Machiavelli. Balancing the ends and means proposed in the citations, with symptoms inherent in the doctrine of political pragmatists, we see that they largely coincide. As a result, we can give three hypotheses for the development of pragmatism in the context of world political thought:

1) Machiavellianism with his stiffness and force methods is the forerunner of the formation of a moderate political pragmatism in the modern sense;

2) Political pragmatism and Machiavellianism are synonymous with the characteristics of one phenomenon, the political behavior of actors;

3) Political pragmatism and Machiavellianism should be perceived as two independent phenomena;

In contrast to research of the Ukrainian scientist Chizhova we do not consider political pragmatism and Machiavellianism synonymous phenomena, however, we understand that Machiavellianism developed the basic tenets of the doctrine of political pragmatists. It also illustrates that in our work, we have another look at the problem of violence and cruelty in his concepts.

Subsequently, by analyzing examples of political pragmatism in Western political thought and development contemporary politics, we see that this concept is used effectively and efficiently in different countries is possible at all management levels, even in business.

Conclusions. Despite Machiavellian's top negative rank, the author of "The Prince" himself uses a haircut for pragmatism – once the highest moral action today, which can be especially attentive to attention in the proper execution.

According to the results presented in this work, we can say that the ideas Machiavelli spelled out in his second are much closer to the modern understanding of pragmatism, was widely used to justify the need for action in this dimension, as the creativity of the thinker so popular on the modern stage.

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## **GIUSEPPE MAZZINI VIEWS ON INTERNATIONAL RELATIONS**

Giuseppe Madzini is one of the most influential intellectual figures in the history Italian Risorgimento and one of the spiritual fathers of the modern Italian nation. Mazzini is no less a prominent figure in the Italian unification period than Giuseppe Garibaldi and Alessandro Gavazzi. Along with Vincenzo Goberti and Antonio Rosmini-Serbati, he is one of the most prominent Italian thinkers of the nineteenth century. However, in his own era, Magzini was perceived as a figure of European scale, who can be compared in his influence with figures such as John Stuart Mill, Karl Marx and Alexis de Tocqueville.

The most fundamental appeal of the Italian philosopher was to change the existing European political order on the basis of two basic principles: democracy and national self-determination. These appeals sounded quite radical at a time when the vast majority of continental Europe was ruled by absolutist monarchies and multinational empires such as the Habsburgs, Romanovs, or Ottomans. It was Mazzini's belief that, under the historical conditions of his time, only a national state could ensure participation in a democratic political process and civic education. One of the most important works of early Mazzini was the article "From the workers of "Young Italy" to compatriots, where the thinker built the universal motto of the republican movement: "Freedom in everything and for all. Equality in rights and responsibilities, both social and political. Association of all nations, all free people in a mission of progress that encompasses all humanity". This thesis can be considered a cornerstone of the future of international relations for Mazzini. It is interesting how the thinker reveals the principle proclaimed by him. By definition, "people" an Italian means "the total number of human

beings that make up a nation". Philosopher states that many individuals are not a nation as long as it is not governed by a one-to-one law, unified principles, and is not bound by one brotherly bond. "Nation is the word that signifies unity: the unity of principles, goals and rights" Concludes Mazzini. According to the thinker, this is the type of social relationship that leads many people to homogeneous unity. Otherwise, there is not a nation, but a crowd, the barbarian confluence, united for a time by the task of conquest, plunder and robbery. The nation is systematically pursuing the goals of improving and developing all kinds of socially significant activities common to all of its individuals.

For him, the "nation" definition was only a necessary initial step for the future international "brotherhood" of all mankind. Mazzini was sincerely convinced that cosmopolitan ideals and national sentiments should complement each other. The thinker predicted the growth of "aggressive nationalism", so he believed that this could not happen if the system of "sentimental education" was introduced. He was not a nationalist, but rather a Republican patriot. A prerequisite for the existence of such an "association of equals" that would ensure real political participation of the nation should be the Constitution.

Like some of his contemporaries, Mazzini believed that one day the European nations would unite and create the "United States of Europe". According to Mazzini, people who will be freed from the tyranny of monarchs must show a natural desire for an inter-ethnic association that will express the desire of nations to live in peace and harmony with each other in a systematic way. In addition to a political association similar in principle to the modern European Union, Mazzini proposes the creation of a single European Court of Justice that can make legally sound decisions in the event of international disputes. It should be noted that the very idea of the United States of Europe was proposed not by Mazzini but by another Italian Democrat, Carlo Cattaneo, the leader of the Milan uprising of 1848, but it was Mazzini who took specific political steps to achieve this goal. Such concept of international relations can be called the cosmopolitanism of nations, which contains the beliefs in the universal principles of freedom, emancipation and equality, which should be implemented in the context of the Association of Independent Democratic States. Although he did not deny the violent spread of democratic principles in the fight against foreign occupation and despotic regimes, in the future democracies should become "natural allies" engaged in mutually beneficial cooperation. Under such conditions, a "permanent world" should be established, which once again demonstrates a connection with the Kant concept and its further development.

Thus, we can assume that Magzini was a pioneer of the progressive brand of liberal internationalism. It is safe to say that his writings contributed to the political views of many prominent figures of the patriotic and anti-colonial movement, such as Woodrow Wilson, Sun Yatsen, Jawaharlal Nehru, Gandhi. On the way to the Paris Peace Conference, Woodrow Wilson visited Genoa, where he visited the monument of Giuseppe Madzini,

and later said in Versailles that he was guided by the principles laid down by this great Italian. The modern foreign policy of the European Union, the internal political structure of this superpower formation, the preservation of the sovereignty of European countries testify to the great legacy left by the outstanding philosopher to the great family of the peoples of the Old World. This once again requires us to turn to the study of the theoretical achievements of the father of the Italian nation.

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### **THE ABOLITION OF THE MONARCHY – A CRISIS OR THE NEXT STAGE OF POLITICAL TRANSFORMATION?**

The political history of the world testifies to the gradual decline in the number of monarchies. For example, only in the second half of the 20th century has disappeared a little more than 20 monarchies. The last case of the monarchy overthrow occurred in 2008, when the first Constituent Assembly of Nepal proclaimed the establishment of republic. Periodically, statements were made about the transition to the republic of Australia, Canada and New Zealand after the death of Queen Elizabeth II.

But why there is a need to abolish the monarchy? Is this form of state government irrelevant in today's context and cannot effectively meet the modern political challenges? The experience of the European monarchies shows the opposite. Even the Arabian monarchies are being modernized in some way to maintain political stability. Then why did some monarchies go into oblivion while others exist today?

Well-known scientist S. Huntington emphasized that by itself the institute of the monarchy is deeply traditional. In that case other researchers have formed idea about the impossibility or problematic character of its political modernization, and in a broader sense – its political transformation. In this context, it should be noted that the majority cases of the transition from monarchy to republic took place through coups and revolutions. Such experience in the second half of the 20th century had Afghanistan, Burundi, Egypt, Iraq, Libya, Yemen, Zanzibar and several others. In these countries the institute of the monarchy could not cope with such problems as ethnic conflicts, local tribalism and the socio-economic crisis. Failures in domestic politics were multiplied by the absence or limitation of the available forms of citizens' political participation and the weakness of the state power institutionalization, when monarch was the dominating figure in the government system. This led to socio-political explosions.

But did the establishment of the republic solve the existing problems? In the absolute majority of monarchies, which was abolished during the second

half of the 20th century, it didn't. Moreover, in some of them the existing conflicts have deepened. For example, after the monarchy overthrow in Burundi in 1966, there were seven coups and one civil war. The current leader of the country, Pierre Nkurunziza, has established an authoritarian political regime, the absolute majority of the population lives in extreme poverty, and some tension remains between the Hutu and Tutsi ethnic groups. That is, after the abolition of the monarchy Burundi not only did not go forward politically, but on the contrary rolled back.

The same can be said about Afghanistan, Iraq, Libya and Yemen. The overthrow of the monarchy was positioned in the context of its fault in all existing problems. But the further political practice of the selected countries demonstrated that the institute of the monarchy was not so much the source of the problems as it was unable to adequately solve them. By and large, it is fair to say that without responding to certain challenges, the institute of the monarchy brought the situation to crisis. Otherwise there would be no revolutionary upheaval. So, its abolition should be seen as a kind of attempt to solve a concrete problem and choose another path of country's political transformation. The fact that over time the country found itself in the same situation as before overthrowing the monarchical form of government, only means that, in essence, the transformation does not take place, or has a fictitious/fake nature, or takes place in the opposite direction. Therefore, it is possible to speak about the monarchy abolition both as a crisis of political transformation and its next stage.

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**IDEAS OF A "NEW ENLIGHTENMENT" AGAINST  
A RADICAL MARKET PHILOSOPHY:  
THEIR POTENTIAL AND LIMITATIONS**

This study focuses on the "New Enlightenment" concept analyzes, presented by scientists of the Club of Rome in a report "Come on! Capitalism, Short-termism, Population and Destruction of the Planet". The tasks of the studying are to investigate the cultural, socio-philosophical, ethical roots of the pathology of the modern world order and find out the potential of the ideas of the "New Enlightenment" as an alternative conceptual model for the development of the world order.

The authors of the report argued that modern political, economical, social, technological and environmental crises testify to the catastrophic prospects of the global capitalist system and reveal the shortcomings of the neoliberal value system. Neoliberal attitudes of greed, impatience and short-term – are recognized as responsible for the pernicious losses in nature and society.

The scientists of the report believe that "New Enlightenment" will help to overcome reductionist philosophy and pure scientific analytism which underlie the ethos of materialistic egoism that prevails in the neoliberal system of capitalism. The roots of a radical market philosophy (with its principles of liberalization, deregulation and privatization), according to the authors, are connected with the culture of the Enlightenment of the 17th-18th centuries, which, against the backdrop of the rise of science and technology, led to the emergence of a completely new "history": the cosmology of the Great Machine. Today neither the current system of capitalism, nor democracy, nor ideology provides a stable and progressive development of those values that are called to protect; they cannot ensure equitable distribution of benefits and rational use of natural resources. The scientists suppose that the "New Enlightenment" worldview will become a comprehensive knowledge of the world, which can develop scenarios for a more balanced, so-called "sustainable development". In the domestic philosophical and cultural tradition, the integral ideas of the "New Enlightenment" are consonant with the concepts of universal evolutionism, the "philosophy of cosmism", and the concept of "noosphere". These concepts contain the idea that a human needs to develop an understanding of the global nature of all events and phenomena that would correspond to the nature of the world system, as well as understanding himself as an essential part of the surrounding nature and the entire universe (A. Peccei). The "New Enlightenment", like the "New Humanism" (A. Peccei), appears as a project of global humanism, which expresses the main life-principle of the human world attitude – this is love of life, which provides for treating it as a sacred value. The authors of the report "Come on ..." does not give specific answer to the question about the mechanism for implementing the methodology of the "New Enlightenment" and about an alternative socio-economic type of society. Their concept seems eclectic and socially utopian, it hybridizes the principles of socialism and capitalism, collectivism and individualism, planning and the market, science and religion and therefore in our opinion it cannot become a true methodology in overcoming the crisis of modern civilization and its global problems.

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## **POLITICAL RESPONSIBILITY DEFICIT IN THE EUROPEAN UNION**

The European Union is one of the most prominent interstate organizations that political history has ever experienced. It has evolved from a national elites' economic project into a major political body with the basis of democratic representation and is now facing the major crisis

concerning its political organization. One of the key theoretical issues here is to determine the relationship between the EU political institutions in the context of political responsibility.

The framework of political responsibility institutions in nation states lies in the separation of powers, where each political body has its own authorities and is functioning according to a complex system of checks and balances that prevents a concentration of power in one of the branches. Institutional balance in the EU is designated to fill this gap in interstate organization and presupposes the close cooperation between such political bodies as the European Parliament, the Council of the European Union, the European Commission and the European Council. These four institutions are considered to represent executive and legislative branches. So, the case study of the EU is unique and represents a whole new kind of a political system, as it does not entail the strict separation of powers into executive and legislative (the judicial power is considered to be independent) with competencies overlapping across its key political institutions, so it comprises a complex system of both decision-making and implementation. With the Lisbon Treaty coming into force in 2009 and embarking the latest stage of the EU institutional integration this situation has slightly changed and there is still no clear answer to the following question: who is responsible for policy outcomes or, in the context of nation states, who is the head of the union. All mentioned above implies the responsibility deficit as the lack of institutional grounds for a transparent political process.

Therefore, the political crisis in the EU is connected not only with the democratic deficit as the lack of representation but also with the responsibility deficit as the absence of the functioning system of checks and balances between intergovernmental and supranational political institutions of the EU. Further research implies an exploration of the fundamental principles of the political responsibility institutions in the EU in the context of the modern nation state political practice.

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## **POLITICAL PRACTICES OF MODERNIZATION OF THE STATES OF EAST AND SOUTHEAST ASIA**

The specifics of the non-Western political process is caused by the uniqueness and originality of the eastern (Asian), Latin American, African societies as parts of the non-Western world. Non-Western states that have not recently been seen as competitors to global leaders seek to take a considerable part in international competition, outlining the ambitions of

regional or global leadership. Let us turn to the experience of political modernization of East Asian states. East Asia is a large region that is located in the east of Eurasia. It includes such countries as China, Japan, North and South Korea, Mongolia, as well as countries of Southeast Asia (Thailand, Indonesia, Malaysia, Vietnam, Cambodia, Burma, Singapore, the Philippines and Brunei). As S. Pankratov validly asserts, the most important characteristic of a modernizing society is the constant search for forms and mechanisms to ensure their own security. And within the framework of the modern modernization paradigm, reflecting the processes of modern social changes, security cannot be understood as the protection of existing structures and relations. Ensuring the safety of society, on the contrary, involves the active stimulation and modernization of inefficient social institutional formations and interactions [Pankratov S. Global "risk society" and security in the context of the implementation of the national model of modernization // Bulletin of Volgograd State University. Ser. 7, Philosophy. 2012. No. 2 (17), pp. 58-63.]. Colonization had a great influence on modernization processes in the East. Colonial synthesis (N. Simonia and L. Reisner) appears as a close interwinement and interaction of the foreign policy activity of the capitalist West, which is the subject of synthesis, and the traditional feudal tribal East, which has become the object of synthesis. The transformation of the Eastern states was, first of all, reduced to strengthening the position of the national state, which was revived in the colonies after decolonization, and in dependent countries it began to strengthen in the process of reforms and revolutionary transformations. The nature of such a state remained authoritarian, but at the same time it was legitimate and looked democratic in the eyes of the population. Modernization has become an integral part of the political practice, as it was aimed at ensuring independence and national security [L. Reisner, N. Simonia. Evolution of Oriental Societies: Synthesis of Traditional and Modernist. M. 1984]. While carrying out the transformation of political and economic institutions, some countries of the East embarked on this path later than the West, but managed to propose their own path, which is not equivalent to Westernization, and to preserve their cultural and civilizational identity as a specific feature of political modernization in the East is its authoritarian character. However, political authoritarianism not only relies on traditional political culture, but also transforms it. As a rule, the increasing role of the state in the modernization process was accompanied by the establishment of authoritarian regimes – "authoritarianism of development" or "modernizing authoritarianism" (V.Khoros). Such regimes ensured, both economic and administrative methods, a significant increase in the share of capital investments in GDP, including at the expense of the wealthy sections of society. They pursued a policy aimed at technological modernization of the existing industry, and at creating fundamentally new sectors of the economy for the country, provided conditions for the preparation of the corresponding workforce, and created national education and research

systems. Moreover, "authoritarianism of development" repression was not the only thing that was and still is used. While carrying out "coercion to progress", they also relied on public consensus and solidarity in addressing issues of increasing material well-being and expanding opportunities for vertical social mobility [J. Gallagher. Authoritarianism and Development in the Third World // *Brown Journal of World Affairs*, 2009. Vol. 15, No. 2. pp. 87-101].

Modernizing authoritarianism contributed to the formation of a power pyramid with a national leader at the head, who personifies the political regime and is the guarantor of the ongoing reforms. This political regime does not raise insurmountable obstacles to democracy, it contributes to the growth of the middle class, creates the prerequisites for political liberalization and gradually erodes the foundations of its own existence. The harsh nature of government, combined with certain traditions of uncritical perceptions of power, gave a stunning economic effect, led to an activation of the population and an increase in the legitimacy of the regime in many states of the region.

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## **THE STANDARD AND INNOVATIVE REPERTOIRE OF COLLECTIVE ACTIONS DURING THE REVOLUTION OF DIGNITY**

The report focuses on the unveiling of a broad repertoire of political and organizational activities during the Dignity Revolution, the activities that took place in dozens of initiatives in either adopted or innovative form. Five years after the revolution create the necessary distance for rational comprehension of both the causation of the development of the revolution and the events that detonated after the "Maidan" phase had ended (annexation of Crimea and occupation of the eastern regions of Ukraine) and the processes that took place during the three revolutionary months on and beyond the Maidan. The aim of this report is to systematize the broad repertoire of collective actions of the Revolution, and to determine the innovative forms of activity of the protestants, which significantly changed the traditional forms of protesting (demanding) or invented new ones.

The concept of "repertoire of collective actions" – a set of "performances" or a set of means used to achieve collective goals – is introduced by Charles Tilly in the book "From Mobilization to Revolution". The author argues that although the number of such means is potentially unlimited, the active repertoire of the protestants remains rather narrow, as the majority of the used forms of collective actions can be imitated. That is, it uses only the informal channels that existed in history. Innovative forms arise slowly and

are usually the consequences of historical evolutionary changes in the prevailing precepts and values, labor market and daily routines. The approach of Ch. Tilly describes the prospects for the birth of new forms and the establishment of a new repertoire of collective actions. Yet the later studies, in particular Sidney Tarrow's, somewhat weaken the rigorism of Ch. Tilly, arguing that the emerging of new organizations in the social movement, the creation of new forms of collective actions, aggravation of the conflict, conduce to the development of the innovative forms of protest.

The described approaches form the methodological framework for exploring the repertoire of contentious politics of the Revolution of Dignity and enable us to determine the factors that influence the forms of revolutionary activity of the protestants. These approaches also allow us to figure out the prospects of ritualization of the invented forms in the future collective actions in Ukraine and their "export" to other countries. In the report we also study out to which cycle of the collective actions (protest waves) does the Revolution of Dignity belong and what new frameworks did it design.

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## **MODERN CRITICS TO THE DEMOCRATIC PEACE THEORY**

The idea of the perpetual peace of Immanuel Kant caused many new waves of scientific investigations on war and peace studies. One of them was the so-called Democratic Peace theory by Michael Doyle. In 1980 Doyle wrote a short work "Kant, Liberal Legacies, and Foreign Affairs" in which he tries to interpret Kant's ideas on how the states unite under the international authority to build a strong peace system. Later this theory has been investigated by J. Rosenau, D. Babst, R. Rummel and others. The general idea of M. Doyle is that according to what I. Kant wrote, democratic states wage war with others less than the authoritarian ones. Generally, Doyle claimed that political system directly influences foreign affairs policy. On the other hand, there are some contrarguments, that is why we will analyze the critics of the Democratic Peace theory.

From works of ancient philosophers we learn that democracy was one of the most criticized forms of authority. Alexi de Toquille was of the opinion that democracy is the form in which the majority dominates the minority and, as a result, the rights of the minority are being abandoned. He called that "The majority's tyranny". Kant's attitude towards democracy is a bit similar to what A. de Toquille imagined. Kant explains that democracy is nothing else than tyranny where both legislative and executive authorities are spliced. That's because democracy is a non-representative form of authority.

Here are some reasons why Doyle's theory fails. First of all, according to Kant's idea of the perpetual peace, democracy and republic are not the same. Democracy is about the amount of people who have power. Republic means how this power is being used: the legislative and the executive authorities must be splitted and all the citizens must be equal in their rights – these are the main ideas of Kant's concept. Doyle, obviously, mixed the ideas of Immanuel Kant about republic and democracy, intending that these are the same.

Although modern democracies tend to implement some Kant's ideas, the problem of war as a conflict solution still remains one of the most sharp. The principles of liberal democracy partly are being adhered, but when it comes to the state's interest, the interest dominates. That argument is promoted by the political realists. They believe that the more powerful democracies dictate their demands to the developing democracies. Secondly, public opinion is always under the threat of information manipulations, so it becomes difficult to rely on what people think. At last, we may notice that states with mixed or authoritarian political systems do not always wage war with each other or with democracies.

To summarize, one may point that Doyle's Democratic Peace theory tends to acquit the spreading of the liberal democracy ideology and contains weak arguments and wrong understanding of the ideas of Immanuel Kant.

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## **THE FEATURES OF THE INSTITUTE OF PRESIDENCY IN THE COUNTRIES OF ASIA AND AFRICA**

The institute of presidency has gained a stable legitimate character in many countries of Asia and Africa. The institute of presidency is in the Republic of Korea, Syria, Iraq, Indonesia, Tunisia, Senegal, Zaire, Tanzania, Zambia, Benin and etc.

The features of the institute of presidency in the Asian and African countries is the authoritarianism, which often takes the overt totalitarianism. There is the presidential republic in these countries. According to the constitutions of the Asian and African countries, the president is the head of state and the head of government. Also he is the leader of the ruling party. These parties in Africa and Asia are either united or dominant in the political life of the state, which allows the presidents to form not only the government and the local authorities, but even the parliament, from among their

supporters. In fact, the parliaments don't have real legislative powers. Because the legislature is not a counterweight to the presidential power. The parliaments support all decisions of the presidents, designing them in the form of laws. Constitutionally, the parliaments are not protected from the president's power and may be dissolved by his order. The president is the head of executive power, therefore he forms the government independently. Although there are the prime minister and the president in many countries in Asia and Africa. The prime minister is appointed by the president from close people and accountable only to the president, not to the parliament. Both the prime minister and any other member of the government may be dismissed at any time by the president. The judiciary depends on the president completely, who personally appoints and oversees the judges.

The Asian-African model of the presidency is the regime of sole authority. At the same time, presidents often seek to turn their own families into ruling dynasties, appointing their relatives to key positions. In addition, they strive to achieve the principle of unchanging their power, and many of them rule the state for more than ten years.

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## Section 12

### "APPLIED POLITICAL SCIENCE"

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#### **POLITICAL DISCOURSE AS A MODERN MANIPULATIVE TECHNOLOGY IN MASS MEDIA**

It is known that political activity as struggle for power does not exist without the use of language.

"Probably, the language began to be used for the purpose of influence and manipulation since its moment of origin. And our ancient ancestor who guessed to use the word as an influence tool, but not as a cudgel, was, undoubtedly, one of the first manipulators" [Issers, O.S. (1996). What are politicians speak to the people to be pleasant. Bulletin of Omsk University (pp.71-74). № 1].

The tradition of studying manipulation goes back to works of psychologists, sociologists, political scientists. All these scientists estimate manipulation mainly as "impact on the person with the purpose to induce him to make something (to give information, to make an act, to change the behavior) unconsciously or contrary to his own desire, opinion and intention" [Troshina, N. N. (1990). Stylistic parameters of texts of mass communication and realization of communicative strategy of the subject of speech influence, Speech influence in the sphere of mass communication. Moscow]. Influence within institutional communication is carried out by means of agitation, propaganda, demagoguery, belief, suggestion, persuasion and "public relations" (PR). Speech influence (SI) as a field of research studies processes of speech regulation of activity of one person or group of people. From the middle of the last century various aspects of this phenomenon were studied at audience which made it possible to talk about the formation of a new scientific discipline.

According to Teun A. Van Dijk, "as socially, manipulation is defined as illegitimate domination confirming social inequality. Cognitively, manipulation as mind control involves the interference with processes of understanding, the formation of biased mental models and social representations such as knowledge and ideologies. Discursively, manipulation generally involves the usual forms and formats of ideological discourse, such as emphasizing Our good things, and emphasizing Their bad things" [Dijk Teun A. Van (2006).

Discourse and Manipulation. *Discourse & Society* 17, no. 2: 359-383. SAGE Publications London, Thousand Oaks, CA and New Delhi].

So, we can make a conclusion, that Political language is manipulative language. E. Sheigal states that the main function of political language is not imparting information but manipulation of consciousness and behavior [E. Sheigal, *The Semiotics of Political Discourse*, Volgograd: "Peremena", 2000, p.368].

The goal of socio-political communication is to reach an agreement with the interlocutor around political aims, projects and events as well as the justification of former policies and their explanation. Manipulation is allegedly anti-human which is predetermined by the wish to profit from the interlocutor's subordinate position of the object of impact. The manipulator is convinced that the interlocutor does not have his own opinion on the problem and even if he/she does, it can easily be changed in the advantageous (for the orator) trajectory.

Consequently manipulation, is an outplay of human weaknesses which provides the interlocutor's "communicative blindness making him the passive recipient of any piece of information suggested" [M. Bityanova, *Social Psychology: Science, Practice and Ways of Thinking*, Moscow: "EKSMO Press", 2001, p. 576.]. The kernel idea of manipulative impact can be found in sophisms which comprise techniques of philosophy and rhetoric which are supposedly "deceptive". To these reportedly belong: amplification, mockery, appealing to authority, discredit. Isolation, change of the direction of argumentation, delusion, abruption, retardation, reference, distortion, trap.

Actually, there are some manipulative argumentation techniques in modern political discourse:

1) The Technique of Typification, that is pointed at the stereotypization of people and events regardless of their distinctive features and peculiarities of the situation;

2) The technique of false objectivity (In case of false objectivity the manipulator as a rule expresses contradictory opinions formulating pros and cons with a positive bias forward his preferences);

3) The technique of hyperbolization (takes source in the intentional distortion of reality by way of under- or overestimation of an ongoing event);

4) Break in the information chain (The present technique consists in the deliberate pragmatic ellipsis of information which plays right into the hands of the orator. The extremity of this technique is a biased lie. The technique has been labeled so since "the truth" appears at the service of the orator. The technique proves efficient also due to the fact that the orator is better "equipped" than the audience and thus has the privilege over them);

5) The technique of accentuation (Accentuation of minor details discloses the awareness of a politician of everyday problems and ways of livings. It creates the precise picture of reality and inspires confidence in the orator's person);

6) The technique of undisputable facts. This technique is especially remarkable as it is attitude conscious; by attitude we mean that of the target audience, their expectations, prejudices and beliefs. The technique is remarkable for it sheds light on panhuman problems which, at the same time, concern every single person: black or white, gay or straight. The issues are mainly those of environmental protection, global warming prevention, anti-terrorism campaign;

7) The technique of double standards (Shift of connotations which ends up in acceptable conclusions when drawn by the orator and utterly unacceptable ones when inferred by the opponents, is the pragmatic underpinning of the technique of double standards. It is properly observed in the implementation of "ideological" words which allow of ambiguous interpretation).

So, the political discourse is characterized by a combination of different tools of speech manipulation which found reflection in political discourse of mass media. Political discourse of mass media has a huge impact on formulation of public opinion which is done with the help of the above-mentioned tools of speech manipulation.

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**THE DILEMMA OF THE KURDISH REFERENDUM  
AS SEPARATIST MOVEMENT: A CRITICAL APPRAISAL**

Citizens of the Iraqi Kurdistan Region participated in the Kurdish Referendum on the 25th of September, 2017, to register their wishes for their future relative to Iraq, and it is widely viewed by Kurds as a de facto independence ballot. Despite hostility from the Iraqi government, regional countries, and the international community, Kurdish leaders and the Kurdistan Regional Government (KRG) undertook the process according to international norms, and according to the scheduled timing. As a result, most ethnicities in the region had a representative voice, including Kurds, Turkmen, and Arabs, alongside Yazidis, Kakaies, Keldanians, Assyrians, Shabaks, Muslims, and Bahais. The vast majority (92.73%) voted for separation from Iraq, while 7.27% voted against independence. However, the KRG stated that it would not declare independence from Iraq immediately, which is a practical necessity given the potential for conflict. Iran and its proxy, the Iraqi Federal Government, strongly opposes the process, along with the US and their regional allies (including the GCC states and Turkey), all of whom have an interest in maintaining the territorial integrity of Iraq and antagonizing ethnic tensions within it for their own purposes. The Iraqi Government has spearheaded political attacks on the Referendum, and accused Kurdish politicians of being populist separatists and a threat to Iraqi unity. This paper focuses on the main obstacles and challenges Kurds face in their attempts to promote the mechanisms of independence.

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## **THE IMPACT OF HYBRID WAR ON THE PERCEPTION OF UKRAINIAN CULTURE IN EUROPE**

In 2014, on the territory of modern Ukraine, after a series of event that caused armed conflicts, which subsequently grow into an armed confrontation between Ukraine and the Russian Federation. In the media this conflict will be called as "Hybrid war" and then we will understand that this is undeclared war. This conflict will strike our country as the new war for independence and this conflict will change everything.

This conflict has been going on for 6 years and now we can see all of the changes that have taken place during this war. First of all, we need to understand that hybrid war strikes the state in all weakness places and areas in order to effectively capture and destroy it. In this, this war is similar to a virus that gets into the body affects all vital organs. Taking the cultural aspect as the most sensual sphere, I examine the impact of hybrid war on Ukrainian culture and perception of Ukrainian culture in Europe.

During these 6 years, Ukraine spends a lot of time and strength for new reforms that conducted in all sphere. There are a lot of changes that now we can see in politics, economy, culture and perception of Ukraine as a state in Europe. We need to investigate the impact of hybrid warfare on the perception of Ukrainian culture in Europe in order to effectively build our new and strong diplomacy. By understanding how Ukraine is perceived, we will be able to elaborate more on our policies and international relations, understand what aspects should be concentrated and what needs to be reviewed, understand the problem areas and solve them.

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## **CIVIL SOCIETY AS A FACTOR IN THE POLITICAL MODERNIZATION**

My report will be devoted to the some features of the influence of civil society to political modernization.

In particular, based on review of our previous researches on this issue, we argue that the role of civil society in the practice of political modernization has increased significantly in the context of globalization. The development of information technologies has created the foundation for unlocking the

modernization potential of civil society, enhancing its communication component. The offline space has been supplemented by an online analogue, which has changed the structure of communication of society in general and the capabilities of civil society in particular. In the context of the development of information and communication technologies, new interactive channels of communication have opened up between members of a civil society organization, between different actors of civil society, between the third sector and the state and business.

As a result of global changes, civil society has been updated. Therefore, in the report, I will emphasize its newest tasks:

1. The realization of the "civil" principle of every member of society;
2. Liaising with the private sector to obtain transparent financial support for their activities;
3. Participation in the formation and implementation of state policy (public administration);
4. Intensification of community initiatives;
5. Promotion of "responsible" civil society;
6. Forming a tolerant model of internal interactions;
7. Promotion of reporting by public authorities on the effectiveness of their activities;
8. Algorithmization of responses to crisis challenges;
9. Strategic planning of activities;
10. Digitization of internal and external communication processes.

However, political modernization expands the functionality of civil society, making it a full-fledged actor of public policy; diversifies its structure; promotes social mobility; raises the political culture and competence of citizens; facilitates internal and external communication.

Also in the report, I will emphasize, that the communication potential of civil society found the way out of own energy in the process of public discourse, which, in essence, today is one of the main modernization tools in the hands of the community.

As results of public debate, civil society continues a permanent process of self-improvement, as well as an upgrade on the more qualitative principles of the structural elements of the political system, as a whole.

Public discourse contributes to the modernization of the political system, working on the principle of dominoes. Participation in public discussions initiates a change in the political consciousness of a person, due to the process of public discussion last becomes established in the perception of its public role, becomes more initiative, active, responsible, informed and so on. Renewed political consciousness acts as a trigger for the modernization of political culture, which moves from a passive-contemplative state to a participatory one.

Considering the above, in the report I will state that civil society as a factor in political modernization affects its intensity, objectivity, scale, efficiency, effectiveness, optimality, consistency, legal regulation, etc., defines the vectors for improving the political system.

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## **THE INSTITUTE OF POLITICAL LEADERSHIP IN CONTEMPORARY DEMOCRACY**

The poor quality of political leadership is treated as an obstacle to the democratization of the political system during the whole period of a state's independence. However, the realities of today are compelling to consider the problem of political leadership in democracies from a different perspective, since ineffective leaders are more frequently coming to power as a result of more profound democratic transformations and growing importance of electoral procedures.

This issue is relevant not only for transformational political systems but also for advanced democracies. The era of great leaders is more and more often claimed to be over, and bright charismatic people have been replaced by mediocre ones as well as the politicians mostly concerned with satisfying personal needs and participating in election campaigns.

The fact is that in democracies leaders have faced numerous restrictions. After all, a short period of being in power and attempts to win the upcoming election neither stimulate the ruling authorities to implement long-term development programs, nor make them responsible for the remote consequences of their actions. The political timing of reasonable democratic reforms is often inconsistent with the impatience of a politician who is aware of the short-term nature of his tenure. As a result, the crucial principle of professionalism, that is impartiality of the official, is violated.

Also, political issues have reached such a level of complexity that no one is able to assess the impact of all variables on the course of events. In this case, experts who are accustomed to giving recommendations to solve narrow-field problems, in general, appear to be incompetent.

The tendency to replace the qualitative elite selection criterion with the quantitative one is also threatening. If democracy assumes the inevitability of worthless leadership and poor selection, then in the end, it loses its legitimacy.

Moreover, political leaders have become victims of populism in their statements. As a consequence, the authority of the government is declining. The ruling elite does not include the most dignified members of society but "official chatterboxes" or "public favorites", which ultimately leads to apathy among the population and disbelief in the possibility of fair choice.

Contemporary Ukrainian leaders completely fit into the global trends of the development of democratic leadership. Thus, the defining qualities of the candidate for the post of the current head of state were his popularity

and success in show business management. Instead, lack of a clear political platform, political experience and significant political performance were of no importance.

However, do the above mentioned facts prove that poor leadership quality is an integral attribute of a democratic society? In our opinion, such a belief can lead to the complete delegitimation of power, victory of representatives of extreme ideologies during the election and establishment of new forms of authoritarianism.

In order to neutralize the side effects of democratic leadership, we suggest promoting institutionalization of leadership, whereby sustainable procedures and norms for acquiring leadership status are formed, methods of management are formalized, and parity between the elective and professional political elite is maintained.

Thus, in a sustainable democracy, it is impossible to avoid wirepulling and lack of professionalism, but one can use some positive aspects of democracy such as the ability of democratic political institutions to become self-regulated. In order to minimize the destructive influence of poor leadership in a democracy, there is competition between the elites, their rational legal legitimacy, their ability to organize coordinated work of the leadership team and their followers.

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## **STRATEGIC COMMUNICATIONS PLANNING ORGANIZATION IN UKRAINIAN DEFENCE FORCES**

Wars and military conflicts have accompanied humanity throughout history. Up to 95% of all known societies have used military action to resolve external or internal conflicts. According to scientists' estimation over the past 56 centuries, about 14,500 wars were taken place, more than 3.5 billion people were killed. For achieving the most desirable results in wars, the means of their warfare, weapons and military equipment (WME), tactics, strategy, etc. have been constantly improved. An analysis of the nature of the armed struggle, especially in recent decades, indicates about the sharp increase of impacting on the WME on the course and results of hostilities. It can be claimed with confidence that the WMEs nowadays form the basis of the combat power of any state's armed forces and are a decisive factor for success in a potential war or armed conflict.

Scientific-technical progress and the transformation of scientific paradigms are one way or another related to the war. Even today, military power is a reflection of the state's success, the development of its civil society, economy, technology and communication capabilities.

War is a full-fledged exam for the nation. Wars are as an X-ray expose all the public and political problems of society, revealing the effectiveness of a particular model of government and the maturity of civil society.

Wars are always win by strategists who can predict the public political and political situations and who had been planning their activities for many years ahead. Without a deep understanding of the essence of military conflict it is impossible to win a war. It should be counted that it is not always the amount of victories in battles equals victory in war. It is crucial to formulate viable state goals, national and military security strategies which have to determine what the state should be at certain intervals and what it requires.

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### **POLITICAL NETWORK AS A SPHERE OF EFFECTIVE INTERACTION BETWEEN THE CITIZENS AND THE AUTHORITIES**

The precondition for the democratic development of any state is the effective interaction between the citizens and the authorities. According to their political regime, the people are the only source of power in a state. A lack of interaction between the citizens and the authorities holds back the development of the state which, under crisis conditions, triggers destructive processes in a society. In particular, the society does not accept or does not share the ways and methods of achieving the set objectives, the amount of and justification for the resources that are used in the process of making and implementing government and administrative and political decisions. As a result, a stratification of society and the public sphere occurs meaning that applied to the environment of developing and implementing the public policy.

A political network as a model of interests representation considers interaction between the state and society from the point of view of the middle level, meaning a separate entity where mutual relations exist among multiple independent social actors representing public administration, civil and business structures. It is important for a model of this type to formulate a joint interest and to have a voluntary cooperation among the actors based on trust, mutual dependence and equality. All network participants are considered to bear equal responsibility and obligations, which in theory makes it impossible to apply pressure. It means that, in developing a public policy agenda, proposals from the public and the authorities are equally taken into consideration. Due to the especially created conditions, a political network has cooperation among representatives of the public sector, business entities, and the authorities that has a ready-made decision as its output, the decision being satisfactory to all parties.

According to a definition by T. Borzel, a political network means a set of relatively stable relations that unite a multitude of different actors who share resources to achieve common goals. Political networks have a number of characteristics that make them different from other forms of administrative activity in the area of social needs and interests. First, the political networks theory rebuilds relations between public administration and modern society:

- a political network is numerous organizations and institutions implementing the communication between the civil society and the state;
- there is a mutual interest among the organizations and institutions that participate in the network. This interest is conditioned not just upon dependence on the resources but on the striving to achieve common goals;
- all network participants are equally engaged in the process of developing a political decision using both formal and informal rules.

Second, the political networks theory restores the relations between administration and politics. An approach to public administration from the standpoint of political networks shows interest in the political field. In this manner, political networks form an important addition to the existing arrangements of political power. Aside from that, it expands the available resources for solving social problems and introduces new features to it, those of responsibility, culture of dialog, trust etc.

Third, the effectiveness of network structures in the development of political decisions is not permanent. Political network researchers note a number of factors that help enhance the network effectiveness. These include sufficiency of resources and the overall network stability. However, the integrated nature of the network has a much higher importance as well as its ability to serve as an environment for interaction between the public and the authorities.

Fourth, political networks have their special consensus culture: a network is a contract structure that includes a number of contracts arising from the agreed formal and informal rules of communication.

Therefore, a political network is an environment for interaction of governmental and non-governmental entities (institutes of civil society, business community etc.) to formulate and attain public policy goals. Political networks are an environment, in which interaction occurs among representatives from the public, business entities and the authorities to discuss socially important issues that later have broad repercussions, are analyzed and included in public policy agendas. Following the results of such interaction, experts write their reports and recommendations are developed, and specific legislative and administrative decisions are approved. Now political networks are an environment where public interests are not just represented but accepted by the authorities as mandatory recommendations for the approval of effective political decisions supported by the entire society. This approach exactly, which is based on interaction between the authorities and the public in the course of developing public policy, would ensure a high level of trust, a stable political system and a sustainable development of the state.

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## **PRANK AS A MODERN MEANS OF MANIPULATION IN POLITICS**

My report dwells on the research peculiarities prank in modern politics. Prank is viewed as one of the manipulation techniques, which is realized in a form of a joke on politicians (mostly over the phone). The main aim of prank is to throw the objects off balance in order to discredit them in front of the public. The means distinctive feature is manipulation based on the object's feeling of trust and authority towards the subject of prank.

The story of the prank creation is also detected in my work. The main periods of its development are mentioned as well: beginning from the time when the first telephone was invented to using prank in the Internet and via mobile communication. The specific features of expanding possibilities and proportions of prank are reproduced proceeding from the evolution of communication means.

Chiefly I focus on the identifying both positive and negative sides of prank on the basis of the article from American literary magazine *The Atlantic*. The real examples that help to characterize this phenomenon and make certain conclusions are shown. Among positive characteristics there is a possibility of detecting real features and intentions of the object of prank, and among the negative ones there is using prank for the purpose of interfering in the security and regulatory policy of the state.

In addition, the specificity of Ukrainian prank experience and its spreading through Telegram channels are also reflected. The American and Ukrainian experiences of prank are compared according to the criteria of time and consequence. The peculiarities of the Russian prankers actions, as well as of the ones from Europe and the USA, are described.

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## **"THE POSITION OF THE SMALL STATE IN INTERNATIONAL RELATIONS: GEORGIA NEIGHBORHOOD POLICY"**

Throughout history global political climate was usually shaped by powerful countries. The concept "small state" contains its core the terms such as "weak" and "insecure". In contrast to the ancient period, today every state is entitled to follow the principle of self-determination which refers to

the free sovereignty and define its international political status without interference of other countries. Another approach to the world politics small states might develop is integration in international organizations that will act as a guarantee for protection. It is a well-known fact from history that smaller states can successfully strengthen their positions due to international law, and even can implement their interests.

The purpose of this research project, which is presented at the conference, is to define the role of a small state in international relations. It is argued that this issue helps to study the Caucasus region states from the international perspective the best way possible. The research considers the way small states are taking part in shaping political climate in the world. While discussing the processes in the Caucasus and around it, it is impossible not to mention the historic "silk road", the trade route from the Korean peninsula to the Mediterranean Sea. Basically, Georgia had a crucial position and in order to trade and interact with the countries from the east to the west, whereas Georgia used to be crossed. This fact demonstrates that Georgia might be strategically as well as geopolitically essential for the global world, sharing its interests with dominant powers of international relations. Historically, South Caucasus was the major corridor for the "Silk Road" and the new steps taken to this might be expedient.

By defining the positions and possibilities of the small states there will be opportunity to find strategies on how to become attractive for big states, how to co-operate with them and find better solutions to the problems that are emerging in the modern times. Another thing to be mentioned, from the last years Georgia has strengthened the democratic institutions and take important steps in order to be integrated into western world. Visa liberalization for Georgia is the one of the great achievements in the process of integration within western part. Along with Georgia, Armenia sought the values of the western world. Establishing good relations with western countries can be advisable mean how to respond on the Russian aggression. However, more advisable way is to start active co-operation between neighbors – Georgia, Armenia and Azerbaijan and think about opportunity how to dialogue with Russia, instead of aggressive actions.

The research also elaborates on the relationships with the international organizations and the duties of the states within it in order to establish the global partnership and collaboration with the big and small states in international relations. US perspectives on the region are permanently changing and developing, but the main are of policy continuity towards the region is that the US wants all of the multilateral initiatives (from the OSCE, the EU and NATO) to succeed. American interests are not only economic; the primary concern is preventing instability in the region. Relations between the European Union and the South Caucasus countries are better than before. The EU prefers a stable, prosperous neighborhood. Two of major issues for the European Neighborhood Policy towards the region are conflict resolution and regional co-operation. The EU is not intended to work for conflict resolution and is not there to take part in directly in negotiation of

conflicts. A dialogue regime with the EU is viewed as a purpose, as is the further development of neighborhood policy.

The research will be divided into several sections such as: the definition of the role of the small state in international relations, Caucasus and Georgia's neighborhood policy, Policy of US and International organizations in the Caucasus region and Conclusions and Recommendations.

To conclude, Georgia's position in the region is utmost important. Next steps taken by Georgia should be accurate even though it is difficult to play two different games at the same time: aspire to the west or try to establish good relationship with Russia.

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**ROLE OF STATE GRANT PROGRAMS IN THE FIELD  
OF EDUCATION AND YOUTH LEADERSHIP**

Let's take a look on a problem of youth immigration in the scope of well-educated and socially active young people. This people category usually study in the university or just graduated. They are inspired, looking for facilities to bring their ideas to life, for good job opportunities or suitable background for own project founding. To solve this problem, we need to create appropriate educational and personal development atmosphere in Ukraine. New funds, grants for the new Ukrainian generation is one of the ways to improve the situation.

Every day we hear about youth unemployment, lack of active participation and ecological problems. A main carrier of this topics and ideas – young people. They share their opinions and ideas how to make society and environment a little bit better in universities and social networks. If we create the mechanism of collecting, analyzing and implementing ideas, we will have a lot of benefits: positive social changes, increasing of loyalty government and motivation for other people to develop their ideas.

We should pay attention on non-formal methods and online education. State programs should be suitable for young leaders. Youth exchanges, trainings should be created and promoted on national level.

It is important to create facilities for the Non-Governmental Organizations (the NGOs). Their aims to create team, discuss ideas, develop new ways and instruments to make out life a little better. Governmental support will help Ukrainian NGOs to focus on national projects and support youth participation not only abroad but also in our country.

The main aim of state programs in the in the field of education and youth leadership should be to give facilities to grow youth ideas, to educate young people and create powerful team, which will be able make positive changes in our country. Young people, who participates in these programs, will be our future leaders: politicians, entrepreneurs, cultural representatives.

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## **GENDER EQUALITY: THE EXPERIENCE OF THE SCANDINAVIAN COUNTRIES**

Studying the international, and especially Scandinavian, experience of achieving gender equality is not only interesting for Ukraine, but urgent and necessary.

The path to gender equality in the Scandinavian countries paved the way for the women's movement, which in Norway, Sweden and Finland is rich in traditions and reforms to integrate women into society, which were conducted there earlier than in other countries.

An important role in the process of political mobilization of women in the Scandinavian countries was played by political parties that were at the center of the socio-political life of these countries. It was political parties, under the pressure of their active female members, who included the programmatic requirements they formulated in the manifestos and made them official party policies.

In these countries, which had a structured party-political structure and stable electoral systems, no single women's parties emerged. Political energy was channeled into the channel of existing parties, and in organizational terms it took the form of women's party sections.

Gender quotas are a recognized method in the world to achieve gender equality in the political sphere. It stands for positive discrimination and provides the democratic principle of forming a parliament as a representative body of the entire population, all its ethnic, social, cultural and other groups.

It is the Scandinavian countries that have a successful track record in implementing gender quotas, as it is proven in practice that at 10% of the representation, certain issues can be put on the agenda, and only at 40% – can these issues be addressed and resolved.

It was not immediately the idea of introducing quotas that had a more positive public perception. Their opponents argued that the introduction of quotas would reduce the professional level of politicians, whose quality would be determined not by professionalism but by gender. However, the women's movement's vigorous awareness campaign promoted a deeper understanding of the scope and nature of gender discrimination.

Another mechanism for promoting gender equality is the Ombudsman Institute for Equal Opportunities for Women and Men. Many countries have followed the path of introducing the Ombudsman for Equal Opportunities after the adoption of "gender" laws to strengthen control and accountability in society.

In Sweden, the position of Justice Ombudsman was first introduced in the nineteenth century and by the end of the twentieth century, five Ombudsmen had been introduced in the country: gender equality, consumer equality, child rights, disabled rights. The post of Riksdag Commissioner for Equality was introduced in 1980.

In Norway, the position of Ombudsman for Equality between Women and Men and the Equality Appeal Commission have the task of promoting the implementation of the Law, handling complaints of gender discrimination, etc.

Studying the experience of gender policy in Scandinavian countries gives the following conclusions:

- the political actors of gender transformation in the Scandinavian countries are: the state, political parties, public organizations, the media, local governments, the judiciary.

- the shift of the gender situation in the Scandinavian countries has been influenced by a strong solidarity movement;

- An effective means of achieving gender equality was the introduction of a gender quota institution;

- the creation of women's sections in political parties has become an integral part of the political culture of the Scandinavian countries;

- in Sweden, Norway, Finland, a systematic mechanism for gender mainstreaming in all spheres of society has been developed.

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## **INFORMAL CRITERIA INFLUENCE TO EU MEMBERSHIP**

The European Union was created as an association of high standards. At the beginning of the EU history a lot of states were skeptical about the EU project. Today the EU became a successful brand. Despite of difficulties a number of states want to be a part of the EU.

The process of the European Union integration is declared in certain documents. First of all, EU's states the "homework" to meet requirements for the membership. This process is known as a "formal criteria" of the EU integration. The "formal criteria" includes stability of institutions, which guarantee democracy, the rule of law, protection of minority rights, "healthy" market economy, etc.

However, on the ground the reality of integration for new members is different from what is declared. In addition to the formal criteria, a number of

"informal criteria" are applied to an applicant. As a rule, it is based on political reasons and is aimed to the use of formal justification for "securing" informal reasons of refusal. One important fact is that an "informal criteria" may be used because of pragmatic reasons. A number of states which pretend to be a part of the EU, have lower economic development than the EU members. The informal criteria includes aspects that can be a reason for refusal: territorial aspects – the state has to be located in Europe; political expediency – integration can be completed once all members of European community have a political will for it; a new member shouldn't be a new problem for EU – the number of internal problems that the EU is facing keeps getting bigger.

Below is a short list of examples of informal criteria, which can influence the EU's enlargement.

The first one is "Europe is not ready to integrate with new members".

The EU has a lot of inner problems, which influence its development. The EU enlargement is a process that requires a certain period of adaptation. The count of the EU members is proportionally equal to the number of the EU problems. There are both political and economic reasons for the above-mentioned status-quo. Firstly, the political expediency of new members integration almost contradicts the economic benefits of this union. As a result, the EU has a misbalance. It means that the level of new members' development sometimes was lower, than the level of the most developed regions of Europe. The second one is the fact that the bigger the union becomes, the more difficult for states to negotiate with each other. It affects the EU's future integration and internal problem solving (migration issues, terrorism).

"Excessive influence on the sovereignty of an applicant at the moment of becoming a member"

The EU membership requires state to meet a lot of criterias. Sometimes a state can be a hostage of this requirements. On one hand we can talk about mutually responsible states that have signed the Association Agreement or have a candidate or member status. On the other hand, a situation when one state blocks the way to the EU because of its own economic, politics or territorial claims is possible. Asame situation was in North Macedonia about a month ago.

One of principal questions, which blocked the way for North Macedonia to the EU was a territorial claim from Greece. Athens' argument was that the state like Macedonia could not be at the map of Europe, because "Macedonia" is the name of the historical region in Greece. The dispute between Greece and Macedonia has lasted more than 25 years. Finally, the Prespa's agreement ended the name conflict and opened the way to integration. Moreover, the European way of development of the North Macedonia's is considered by its citizens as the best future for the state. Results of sociological research during the summer 2018 show that 57% of citizens consider the renaming a justified step to be a member of the EU and

NATO [Macedonia National Public Opinion Poll, [website], [https://www.iri.org/sites/default/files/iri\\_macedonia\\_july\\_2018\\_poll\\_public\\_final.pdf](https://www.iri.org/sites/default/files/iri_macedonia_july_2018_poll_public_final.pdf)].

It is very important that the last word for the North Macedonia membership was did not belong to Greece. France, Netherlands, and Denmark blocked the North Macedonia integration.

"Europe not only politically, but also geographically".

This criterion is based not only on political, but also on geographic reasons, which can influence integration. Moreover, in Article 1 of the Treaty on European Union mentioned: "This Treaty marks a new stage in the process of creating an even closer union among the peoples of Europe" [Consolidated version of the Treaty on European Union, [website], <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex%3A12012M%2FTXT>], so the European Union is a union ONLY of European states

This problem partially influences Turkish policy. However, this criterion is not a main one. Furthermore, the Turkey's EU integration seems not realistic and informal criteria is not the only reason. The formal reasons have influence too. Turkey continue to demonstrate non-compliance with basics. An annual Amnesty International report points to the problems of democracy development: torture, violation of freedom of speech, denial of minority rights, etc. [Amnesty international, Turkey 2017/2018, [website], <https://www.amnesty.org/en/countries/europe-and-central-asia/turkey/report-turkey/>]. Moreover, Turkey trues to return a death penalty, which can close the way to EU forever.

In addition, Turkey's Islamic cultural traditions are significantly different from the traditions of Christian Europe. The same situation is in Albania, where approximately 64% of citizens are Muslims. But, if Albania territorially is Europe, the borders of Turkey are beyond the European continent and this state has fewer arguments to be in the EU family.

We need to remember that it is impossible to ignore influence of informal criteria. By the way, all informal criteria are a base of forming EU rules and demands. The European Union should create a new framework for cooperation, which can help to solve not only internal problems, and minimize the influence of informal factors.

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## **THE IMPORTANCE OF POLITICAL IDEOLOGIES IN THE COURSE OF SOCIAL AND POLITICAL PROCESSES**

In today's world it is impossible to imagine political activity without the coverage of ideologies of diverse nature. That is why the topic of this work is actual in our time and requires the study of the essence of the ideologization process, the study of the factors that determine it, and the analysis of the

latest ideological doctrines becomes one of the central and important areas of focus of scientific attention of Ukrainian and foreign political scientists. What does the term "ideology" mean in general? Ideology is a system of views and ideas that understands and evaluates people's attitudes to reality and each other, social problems and conflicts, and programs of social activity aimed at consolidating or changing data on social relations.

In writing the scientific work on this topic, I was guided by the research of Ukrainian thinkers M. Popovich, L. Gubersky, M. Mikhalchenko, V. Andrushchenko, M. Kiselev, V. Krisachenko, V. Lubsy, V. Denysenko, F. Rudich, A. Loy, Y. Levenets, V. Horbatenko, I. Voronov, G. Kasyanov, and also some foreign ones, among them A. Haywood, D. March, G. Stoker, T. Bale, and R. Bellamy and other.

Considering the essence of political ideology, it is necessary to point to such influential tradition in political science as the juxtaposition of ideology and utopia. One of the most authoritative supporters of this position – the German and British philosopher and sociologist K. Mannheim, who explored the peculiarities of functioning in society of ideological and utopian consciousness ("Utopia and 20 ideology", "Utopia in the history of social ideas", etc.). In his opinion, the main difference between these phenomena is in the construction of utopia as transcendental to contemporary social being of representation outside of that being. Ideology relies on what is now based on the urgent tasks of socio-political reality.

In order to take political ideology as a factor in the political process, it is important to understand the role it plays in society, its general and specific political functions. Based on the thesis on the influence on the formation of the political process from the economic, socio-group, ethnic, cultural spheres of human life, the role of political ideology is in the fact that it reflects and systematizes this influence in the political consciousness. K. Mannheim believed that "the most important in the concept of ideology is the discovery of social conditionality of political thinking". With the help of political ideology, the realities of economic life, peculiarities of socio-group, ethnic structure are refracted through the prism of socio-political ideals, hierarchized and become the goals of a particular political process.

Political ideology offers an interpretation of political reality in the form of a coherent and logical system. One of the most important elements of this system is the understanding of the role and hierarchy of values in politics, as well as the relations of the subjects of the political process. Political ideology attaches importance to people's political behavior. English scientists D. Manning and T. Robinson point out, "the role of ideology in political life is to form institutional relations between people who give political reality its political specificity".

However, it is also worth to point out about the negative aspects of political ideologies, the most important of which is to influence on the individual and collective consciousness, which contains the danger of distorting the true picture of social relations, creating ideologically colored myths. If science seeks to know the world as it really is, by its nature is

objective and impartial, then ideology, in turn, is subjective, it has a tendency to simplify, the desire to cast one side of reality into the whole picture. Simplified ideas are more readily perceived by the masses than a complex system of scientific evidence, and ideology puts forward attractive ideas that are accepted by the people.

Thus, it can be concluded that political ideology represents a systematic and rationalized set of political ideals, values, norms, programmatic provisions; political psychology provides their deep acceptance and irrational emotional support to individuals and groups of political subjects. But ideology can form both ideals of social development and utopian projects, in which the contradictory nature of its functions is also manifested. Society has a need in development programs based on a scientific analysis of social laws, but it can also suffer from overly ideological projects. The totalitarian systems formed in the twentieth century are the latest example of the latter.

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## **CONSTITUTIONAL LEGAL STATUS OF NON-GOVERNMENTAL ORGANIZATIONS**

The article identifies the constitutional legal status of non-governmental organizations as civil society institution in Ukraine.

It is stated that a need for legal regulation arises either when the interests of the civil society overlap the interests of the State or an individual or when the interest of one institution falls within the range of interests of another civil society institution. Therefore, both the civil society and the State, as well as an individual can benefit from adhering to existing regulations and laws, stipulated by the Constitution that define the general rules for their existence.

It has been determined that the regulatory legal oversight over the activities of non-governmental organizations creates certain limitations for their functioning, describing a framework within which they are to function and means they are allowed to use to reach certain goals. That is why both documents and procedures of the regulatory legislative control of non-governmental organizations all together create a certain organizational dimension, which all of the civil society institutions are to be subordinated to in their day-to-day activities.

The article analyses the Law of Ukraine "On Public Associations" adopted by the Verkhovna Rada of Ukraine, which allows to establish thorough legal support of the institution of non-governmental organizations in Ukraine, and therefore, to create suitable conditions for the efficient

functioning of the entire civil society institutions system and to optimize means and forms of the socially responsible dialogue between civil society and the rule-of-law State. It is also stated that the abovementioned Law is aimed at facilitating the transparency of the legislation, unity of legislative control and its practical aspects; minimizing State-related time and financial expenditures associated with the process of creating, running and terminating non-governmental organizations; eliminating territorial limitations for the activities of non-governmental organizations; creating more legal opportunities for individuals and legal entities to establish the widest range of non-governmental organizations possible; expanding legal capacity of the non-governmental organizations in regards to various types of their activities, including business activities and providing legal basis for introduction of new competition-based mechanisms for the State to commission certain services for the non-governmental organizations.

It has been determined that improvement of the legislative control over the institution of non-governmental organizations is driven by not only an urgent need to adhere to international standards in the field of human rights, regardless of the high-priority status of this ambitious goal, but also by the need to establish a systematic legal regulation of the corresponding privities.

Thus, a conclusion is drawn that only by introducing comprehensive regulations to the main components of the institution of non-governmental organizations it is possible to provide stable grounds for its efficient functioning and to strengthen the civil society institution system in Ukraine.

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## **ELECTIONS AS A TOOL OF REPRODUCTION OF POLITICAL ELITE**

The political elite represents unique socio-political community possessing significant resource potential for sustainable public position and ability to regulate the political sphere of society.

As for social reproduction, including reproduction of political elites, it is a consequence of natural processes caused by human needs according to constant changes of the social environment and its self-improvement. The phenomenon of social reproduction is the process of self-establishment and self-renewal of social systems. It gives a certain specificity for exploring societies which have different features and the nature of social renewal.

One of specific institutions of social reproduction is election. A lot of posts in authorities are provided by society through the popular will. Voters can choose from their environment the most decent candidates for the further representation of public interests. This type of formation is based personal qualities, education, moral features, but not on his social position or belonging

to a privileged class. For citizens, elections are the option for elites disciplining: dissatisfaction with policies and its results is directly related to their willingness to punish the existing government at polling stations.

Elections are not a new tool for social reproduction. But the election phenomenon gives this process a special purpose endowing it with a socio-political sense that serves not only the nation but also the modern political elites.

Elections are not the only way to get power but based on a wide range of democratic elements it has become the most popular tool to access dominion.

Despite the external politicization desire to obtain as many mandates as possible has completely social nature. Craving for political dominance contributes to the natural struggling of political actors for power and influence, and then they have control not only over legislative branch, but they also influence the life of the whole society.

According to the above-mentioned, the importance of elections is difficult to overestimate. By defining elections as an institution of political lobbying, it is necessary to consider the election process as an instrument of legitimation power ensuring the selection of political elite. It is also the way to implement the principles of political freedom in the functioning of representative democracy.

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### **THE SENSE OF OWNERSHIP AS A TOOL TO ADVANCE POLITICAL CONFLICT**

The sense of psychological ownership (i.e., the possessive feeling that an object belongs to someone) has been identified in bibliography as a potentially important predictor of people's attitudes and behaviors (Brown, 1989; Dirks, Cummings, & Pierce, 1996; Peters, 1988; Pierce, Rubinfeld, & Morgan, 1991; Pierce, Kostova, & Dirks, 2001; VandeWalle, Van Dyne, & Kostova, 1995).

"Men who share an ethnic area, a historical era, or an economic pursuit are guided by common images of good and evil. Infinitely varied, these images reflect the elusive nature of historical change." (Erikson, 1959)

The two main trajectories that will aid this research to enhance its focus namely are, the "Macedonian name dispute" between the countries of Greece and the F.Y.R.O.M., and the "Cyprus dispute" which affects the countries of Turkey and Greece. In both instances, throughout the years, there have been efforts made by both sides of a dispute to advance political conflict, successfully or unsuccessfully.

Psychological ownership is defined as the psychologically experienced phenomenon in which a person develops possessive feelings for a target,

object or an idea (Van Dyne, 2004). —An extensive amount of research in a wide variety of fields (child development, geography, philosophy, psychology, law, and consumer behavior) emphasizes the importance of possessions and ownership in influencing human attitudes, motivation, and behavior.

For example, scholars have addressed legal and psychological perspectives on ownership (cf. Etzioni, 1991; James 1890/1950/1963) and links to self-identity, self-adjustment, and wellbeing (cf. Kasser & Ryan, 1993) as well as ownership of tangible (e.g., home, toys) and intangible (e.g., ideas) objects. (Isaacs, 1933; Rochberg-Halton, 1980).

This research will seek to show that when the feeling of owning an idea, a historical heritage or land in the form of one's individual identity, is shaken in its foundations, the possibility of creating political conflict or revisiting a historical political conflict between nations increases.

The term identity points to an individual's link with the unique values, fostered by a unique history, of his people. (Erikson 1954)

Moving forward, with a reluctant eye to predict the future, I will attempt to introduce solutions, comprised of technological advancements and classical scientific and historical data, in a quest to diminish the knowledge and communication gap between nations by educating the participating sides of a particular conflict. Finally, there will also be references to examples, where cultural assimilation assisted in bringing nations closer.

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**PROBLEMS AND PROSPECTS OF LEGITIMATION OF POWER  
IN THE CONDITIONS OF GLOBALIZATION**

There is reason to argue that a democratic political regime is based on a rationalistic model of legitimacy. With the development of globalization processes becomes special relevance of the problem of ensuring the legitimacy of state power in the new conditions.

Recently, we have witnessed an increase in the number of different forms of legitimation and delegitimization. Empirical studies have convincingly shown that the concept of legitimacy is associated with other sociological concepts, so that legitimacy in its pure form no longer exists.

One of the reasons for delegitimation as a process of loss of consensus in the relations between the authorities and society is the lack of confidence of the society in power, or more precisely, in the ability of the authorities to provide reliable protection against terror, armed conflicts without violating the constitutional rights and freedoms of citizens.

In many modern states, there is a need for constructive legal cooperation between governmental institutions and citizens. After all, the transformation of

traditional state-legal structures of a modern information society, the gradual process of becoming international economic and political institutions, causes the transformation of mechanisms to ensure the legitimacy of the authorities.

Due to the low level of trust in the authorities, centralized decision-making, high level of corruption in state bodies, low efficiency of management, the crisis of legitimacy of the authorities causes. The functioning of the state government in the conditions of the information society requires significant changes that must to be reflected in the consistent creation and provision of conditions for the development of the process of communication between society and the state. This is possible through the introduction of effective e-government, which will be to form a new type of state oriented to meet the needs of citizens through modern electronic forms of interaction and other manifestations of digitalization.

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## **GENDER STEREOTYPES IN THE POLITICAL ENVIRONMENT OF INDEPENDENT UKRAINE**

The study of gender stereotypes in the political environment of independent Ukraine is a very relevant topic. This is due to the low involvement of women in politics, where most of them are in lower levels of government. An equally important manifestation of gender inequality in Ukraine is the problem of women's disproportion in the electoral rolls. In addition, in Ukraine at the public level, there is a problem of perception of gender issues, which is viewed through a blurred prism. In order to understand the causes of such trends, it is worth examining the work of domestic scientists Elena Uvarova and Alla Blaga, who study the existence of stereotypes on a political background. In general, researchers such as N. Vlasenko, O. Uvarov, A. Blaga, Y. Galustyan, I. Omelyan, O. Suslova have devoted their own work to gender issues.

Elena Uvarova views gender equality as equality between men and women, which is related to the idea that all men, both men and women, have the right to freely develop their abilities and to make choices without restrictions based on stereotypes. According to the researcher, in the political environment of independent Ukraine the indicators of women's representation on the electoral lists are disproportionate, which indicates that political parties are not ready to support women in elections.

Alla Blaga, a Gender Violence Expert, views gender stereotypes as a barrier to ensuring gender equality in today's Ukrainian society. In addition,

gender stereotypes have an effect on increasing the proportion of gender-based violence that arises from women's aspirations to defend their positions on employment and personal protection. According to the researcher, such barriers are formed due to the lack of a strategic vision of the development of gender policy and legislation by the authorities.

Thus, it can be concluded that, despite the gender mainstreaming in independent Ukraine, mechanisms that generate gender stereotypes continue to operate. In turn, public opinion, dependent on the "gender course" of the state, follows established norms that do not completely get rid of gender stereotypes.

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**THE ROLE OF SUPERPOWERS  
IN THE MODERN MIDDLE EAST POLITICAL PROCESS**

The Middle East has always been an area of interests for superpowers. It came under French and British control after the First World War. In the years following the Second World War it became an area of super power competition. While for the United States the region gained importance because of economic, strategic and political factors, for the Soviet Union its geographical proximity has made it an area of direct concern.

After the Cold War and the collapse of the Soviet Union, The United States has already played a major role in shaping the new Middle East.

Some major events in the Middle East with the US intervention in this region made huge changes in the policies of some countries and in the Middle East in general.

These events are:

US military invasion of Afghanistan in 2001 to eliminate Taliban (September 11, 2001) was a good reason for The US to Attack Afghanistan

The invasion of Iraq by United States that overthrew the government of Saddam Hussein (to putting democracy in this country)

Arab spring (December 18, 2010) that had huge effects on the Middle East and had big changes in some countries in this region such as Egypt, Libya

If we go back to the past in 1979 we had a revolution in Iran that was a series of events that involved the overthrow of the last monarch of Iran, Shah Mohammad Reza Pahlavi (Overthrow of the Pahlavi dynasty) there are different documents that shows who supported revolution from outside, for sure United States with a plan and financial supported made a change in Iran by Ayatollah Khomeini.

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## **THE ROLE OF INTERNATIONAL ORGANIZATIONS IN RUSSIA'S HYBRID WAR AGAINST UKRAINE**

The hybrid format of the aggression does not only pose its victim to the task of the immediate and direct protection of its own sovereignty and interests but also requires considerable effort to receive support from the international community. The hidden actions make diplomatic maneuvering possible for the aggressor country while allowing other states to find excuses for their passivity and unwillingness to go for help. Only recognition of the hostility existence at the international level can change the situation, activate the support provided to the victim.

In this context, the reaction and positioning of the leading international organizations in one way or another responsible for the maintenance of international peace and security (UN, OSCE, NATO, EU, Council of Europe, etc.) are the critical factors.

Since the beginning of Russian aggression, Ukrainian diplomacy has made considerable progress in consolidating support for Ukraine from the international security organizations and forums. Due to their help, Ukraine has formed an objective picture of events in Crimea and Donbas that are now globally accepted. In January 2015, Ukraine formally condemned Russia as the aggressor state with Verkhovna Rada Resolution "Appeal of the Verkhovna Rada of Ukraine to the United Nations, the European Parliament, the Parliamentary Assembly of the Council of Europe, the OSCE Parliamentary Assembly, Global Leaders and All Members of the International Community Regarding the Condemning the Russian Federation as an aggressor state".

Despite the attempts of Russian propaganda to present the situation in favor of them, all leading international organizations have supported Ukraine, sharing its position.

The greatest success was achieved with the support of the Council of Europe. Its Parliamentary Assembly responded promptly to the onset of Russian aggression. The PACE Standing Committee expressed full support for Ukraine's territorial integrity and adopted a resolution condemning the Kremlin's actions.

Ukraine has managed to defend its interests in most of the United Nations institutions, including the General Assembly. On March 27, 2014, the UN General Assembly adopted a resolution supporting the territorial integrity of Ukraine, which automatically declared illegal encroachments of other countries into the territory of Crimea.

The North Atlantic Treaty Organization (NATO) responded to Russia's aggressive policy against Ukraine, condemning Moscow's actions and fully

upholding Ukraine's sovereignty and territorial integrity, as stated in relevant statements by the North Atlantic Council of March 2, 2014.

It has repeatedly condemned the actions of the Russian Federation on the territory of Ukraine and the Organization for Security and Cooperation in Europe (OSCE). On July 1, 2014, at the 23rd Session, the Parliamentary Assembly of the Organization for Security and Co-operation in Europe by a majority of votes adopted a resolution entitled "RESOLUTION ON CLEAR, GROSS AND UNCORRECTED VIOLATIONS OF HELSINKI PRINCIPLES BY THE RUSSIAN FEDERATION".

The clear position on Russian aggression against Ukraine was stated by the European Union.

Despite the informational field, where most organizations supported Kyiv, only few actors were able to provide real help. Even fewer of them actually did that. Main Ukrainian hopes were connected with NATO, but as far as Ukraine is not a member of this Alliance, no military help was received. Nevertheless, on 3 April Alliance stopped their collaboration with Russia until Ukrainian territorial integrity is reestablished.

What is more, the agreement on "Medical rehabilitation and care for wounded" between Cabinet of Ministers of Ukraine and NATO Agency adopted on April 27, 2014 was equally important.

From the military point of view, these measures are not sufficient to stop the Russian Federation's aggression. However, all of them appear to be the element of hybrid answer to Kremlin's policy and called to prove NATO's readiness to protect its members according to Article 5 of the Washington Treaty.

Also one of the few international actors that has taken direct actions to stop the hybrid aggression is the European Union, which implemented a series of economic sanctions against the Russian Federation.

The Organization for Security and Cooperation in Europe has become an international body, which is directly involved in the process of de-escalation of the conflict in Donbas today. The OSCE Special Monitoring Mission aims to monitor the implementation of the ceasefire agreement and the withdrawal of heavy weapons from the demarcation line.

Analyzing examples of the international organizations' reactions to the hybrid aggression of the Russian Federation in Ukraine, we can draw a dual conclusion. On the one hand, leading interstate agencies and security forums have not been exposed to Russian influence: they are one way or another expressing support for Kyiv and condemning Moscow's aggressive policies. On the other hand, the nature of the discussion of these issues and the process of elaborating and approving specific measures against the aggressor proves the inability of the majority of international security organizations to solve such issues in practical terms.

Martin Schulz, the ex-President of the EU Parliament stated: "No one expected the war to become a reality in a country bordering the EU". It may be an illustration of the global understanding of the Russian Federation's hybrid aggression against Ukraine by the world community. As a result,

international organizations were not able to offer an adequate response capable of stopping the real aggression.

President of Ukraine Volodymyr Zelensky, during his meeting with Donald Trump, claimed that Ukraine needs not only financial aid but also international and EU support that can actually end the Donbas war.

Helplessness of some institutions and inflexibility of the others raise the following question: can international safety organizations the way they are today fully perform their mission to keep the world peaceful and safe? Returning to the international relations system based on the principles of international law and respect to national sovereignty seems impossible without a positive answer to the question. The current situation dictates the necessity of deep changes for advanced safety institutions as a guarantee of increasing their capacity and more realistic response to challenges and threats of the modern world.

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## **MODELING OF INTEGRATION OF UKRAINIAN POLITICAL PARTIES INTO THE STRUCTURE OF THE EUROPEAN TRANSNATIONAL PARTY SYSTEM**

My report is devoted to integration of Ukrainian political parties into the structure of the European transnational party system based on a research of the integration of the political parties of several European countries, and research of modern Ukrainian political scene.

Since the course of Ukraine's accession to the EU is constitutionally established, all political structures and organizations will have to adapt to European transnational structures in order to join them.

After the Brexit, the structure of the European Parliament has changed, as 73 British MPs are no longer members of this European institution. Of these 73, 27 are distributed among the member states, according to the proportion of the population of the respective countries. 46 parliamentary seats are reserved for deputies, which in the future could be Ukrainian representatives.

To protect its interests in the European Parliament, a political association must have a representative in the transnational parties.

At the moment 8 political groups and 22 independent deputies are represented in the European Parliament. Each party that is represented in the Parliament has its own political ideology and vector of development. In order to obtain membership, Ukrainian political parties will have to confirm the direction of their policy, which makes impossible the modern system of non-ideological politics.

Obviously, not all parties will take place in the European Parliament, so there may be coalitions of small Ukrainian parties to get the required number of votes.

In my report I will consider possible coalitions of Ukrainian parties and representation of Ukrainian political organizations in the system of European transnational parties, their interaction. Interaction of parties in the European and national parliaments. For example, The EPP Group recognized the importance of continuous political debate with EPP parliamentary groups in national parliaments on matters relating to Europe. Bring the national parliaments into the mix earlier in the legislative cycle. And because it is essential that decisions about the future of Europe are taken by politicians and political parties that are accountable rather than by institutions or anonymous bureaucracies, these interparliamentary meetings are crucial to providing a solid basis for future European integration.

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**THE ROLE OF THE EUROPEAN INSTITUTIONS IN FORMATION OF  
CIVIL SOCIETY IN UKRAINE**

My report is devoted to the analysis of the peculiarities of the process of formation of civil society in Ukraine in the context of European integration. Today we see the strengthening of the principles of civil society, its economic, social, political, spiritual spheres and their elements, but there is a number of factors, that slow down the further process of institutionalization of civil society, its interaction with the state.

In our previous researches, we have noted that an integral part of promoting civil society in Ukraine is cooperation with the Council of Europe and the European Union, their institutions – Parliamentary Assembly of the Council of Europe, the Venice Commission, the Congress of Local and Regional Authorities, etc. Council of Europe Action Plans for Ukraine (2005-2008, 2008-2011, 2011-2014, 2015-2017, 2018-2021), the Association Agreement, and so on are of major importance in these processes.

Such programs of cooperation promote the progress of reforms in state and public institutions, aimed at building of civil competences, the desire of citizens to be active participants and promote reforms in Ukraine, to establish within the state European standards of cooperation of state and local authorities through improving of governance, increasing access to legal help, all these will ultimately strengthen the role of civil society in the processes of Ukraine reforms and its Euro integration aspirations.

In our opinion, the main slow-down factors for the establishment of civil society in Ukraine are:

- insufficient level of legal consciousness and culture of a large part of Ukrainian citizens population;
- too time-consuming and incomprehensible and, therefore, ineffective reforms of state and local self-government;
- simultaneous reform of a considerable number of state and public institutions without deep causal analysis and proper staffing of the relevant areas of work;
- denial of local media, which leads to their closure;
- growth of demand and receiving "hot-news" information on social networks, etc.

Therefore, in the report we will emphasize the importance of combining detection (monitoring), elimination (technical cooperation) and goal setting (rulemaking) in the process of cooperation between Ukraine and the Council of Europe.

1. enhancing the role of the Parliament of Ukraine in identifying and implementing major reforms

2. reforming and strengthening the parliamentary apparatus, its training

3. training of Parliament deputies on raising their awareness of human rights protection, freedom of the media, policy-making process, definition and consistent planning of legislative support for high-quality laws, their compliance with the Constitution of Ukraine

4. completion of territorial reform and adoption of relevant laws

5. reforming of the electoral system, increasing public confidence in elections, legislative definition of the rights and responsibilities of local councilors and the public service at the local level.

6. building the capacity of local elected authorities and their representatives, their status, strengthening accountability at the local level, their status and responsibilities

7. support and further strengthening of the system of local branches of political parties of Ukraine, organization of their training on issues of intra-party democracy, transparency of their financing and work in elected bodies, incl. in election campaigns.

8. expert, technical and methodological assistance to the Government of Ukraine in the development and implementation of a national training program for local public servants.

9. Continuation of the programs "Best practices of local self-government", "Leadership Academy" and more.

In view of the above, we will outline the prospects for cooperation between the Council of Europe, the European Union and Ukraine as implementing modern and future legislative and practical projects, generalizing and revealing new trends in the development of civil society in Ukraine.

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## **PETROSTATES: ENERGY RESOURCES AND AUTHORITARIAN POLITICAL REGIME**

The core concepts that will be used in this article are "political regime" and "petrostate". Doctor of Philosophy, Professor of Political Science in the Taras Shevchenko Kyiv National University Petro Shlyakhtun defines political regime as a system of methods and means of exercising political power. So, it is a distribution of power within a state and framework of its utilization. The author emphasizes that political power and state power are overlapping in this definition [Shlyakhtun P.P., Political Science (Theory and History of Political Science): A Textbook, 2005, <http://politics.elib.org.ua/pages-cat-52.html>]. A second crucial concept for this paper is the "petrostate" concept. Bruce Campbell, Executive Director of the Canadian Center for Policy Alternatives (CCPA), suggested one of the definitions. According to him, petrostate is a state that is "dependent on petroleum for 50 percent or more of export revenues, 25 percent or more of GDP, and 25 percent or more of government revenues". [Mark Taliano, The perils of petro-states: The case of Alberta, 2014, <https://www.aljazeera.com/indepth/opinion/2013/12/perils-petro-states-case-alberta-201312311065497186.html>] Azerbaijan, Kazakhstan, Russia, Saudi Arabia, and Venezuela are perfect examples of modern petrostates. However, there are more of them in the world.

The connection between energy and the political regime has, in its core, "understanding" of energy by different governments in different states. Meghan L. O'Sullivan, the Director of the Geopolitics of Energy Project at Harvard University's Kennedy School, points out that energy can be used depending on a state's "grand political strategy" as (i) ends (a set of objectives/an outcome), (ii) ways (tools for pursuing goals), (iii) means (resources available to apply to some situation) [Meghan L. O'Sullivan, "The Entanglement of Energy, Grand Strategy, and International Security", Chapter 2 "The Handbook of Global Energy Policy", 2013, page 32]. Energy resources in authoritarian governments are used in a mix that ensures the prosperity of a group of people in power and the physical security of an existing status-quo. In other words, petrostates see energy as a way to crystallize the regime and alienate society from political participation.

Thomas L. Friedman, a columnist for the New York Times, outlines the main effects of having oil and gas on a political regime of petrostates by building upon Michael L. Ross' approach to describing the consequences of relying on oil. The first one is the "taxation effect". Oil-backed regimes do not

need to tax their people to get revenues crucial for their survival. At the same time, it means that they do not have to be sensitive to society's opinion (no representation). The second consequence is the "spending effect". The wealth that comes from oil triggers patronage spending that undermines any efforts of society's abilities for democratization. Thirdly, there is the "group formation effect". Petrostates governments often use their wealth and flows of cash to prevent the development of independent social groups that can challenge an existing regime. The "repression effect" is also present as a rule in petrostates. The government is not only investing in impeding of development of civil society. It heavily finances police and military forces in order to secure itself from outer and inner pressure. Every action against the existing regime is severely punished. This rationale leads us to the "First Law of Petropolitics", which is a core idea for Friedman. The First Law of Petropolitics states that "the price of oil and the pace of freedom always move in opposite directions in oil-rich states". [Thomas Friedman, "The First Law of Petropolitics" *Foreign Policy*, May/June 2006, p. 31-32]. In other words, the higher price of oil, the more authoritarian regime is going to be.

If we look at the Global Firepower Index, which estimates the military power of nations based on open-source data, there is a connection between oil-gas and military power. An interesting detail is that authoritarian states, which are the largest producers of oil in the world, are often the most powerful countries of the region. For example, Russia in Eastern Europe [Eastern European Military Powers, 2020, <https://www.globalfirepower.com/countries-listing-eastern-europe.asp>], Egypt, Iran, and Saudi Arabia in the Middle East (the only exception is Turkey that is a NATO member) [Middle East Military Strength, 2020, <https://www.globalfirepower.com/countries-listing-middle-east.asp>]. This demonstrates that the petrostate not only has a likely internal structure, but it also (frequently) has the ability to shape its region according to its preferences.

In conclusion, there is a causal relation between the availability of resources and political regimes in different states. Oil producers tend to have an authoritarian regime that is very hostile to any competition. Their revenues from oil exports allow them to build powerful repression machines and military machines that can ensure the sustainability of a regime and protection of a government in power. By developing Friedman's speculations on the effects of dependence on oil and gas, it is possible to conclude that the level of authoritarianism has a causal relation with the price of oil and its availability. Modern Russia is a perfect example of a petrostate in the former Soviet space. Its economy is growing along with the price of oil, and the regime is authoritarian. In turn, this affects neighboring countries, including Ukraine. Russia is actively using gas as leverage against Ukraine and backs it with military power. The endgame for the Russian Federation is the installation of the pro-Russian regime that will cease attempts to join NATO and the EU by using their energy as a tool of influence.

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## **CLIENTELISM IN THE MODERN POLITICAL PROCESS IN UKRAINE**

In the XXI century, representatives of big business, including corporations, cartels and financial-industrial groups are an integral part of our lives, but only in certain countries their political connection is a condition, a necessity, and a guarantee of their safe and successful existence. In particular, Ukraine is belong to such States.

Today, Ukraine is at the stage of identifying prospects of social development. Global socio-political and economic challenges in combination with a wide variety of internal threats have set the agenda the question about the ability of the Ukraine to be competitive, institutionally stable and investment attractive in the global political arena. One of the major modern conditions of "competitiveness" is the counteracting corruption through a clear delineation of power and big business (primarily, we are talking about financial-industrial groups). Instead, Ukraine, according to the research of the British magazine "The Economist", shows the opposite result – the 5th place in the rating of "The crony-capitalism index" of power and business among the countries of the world [The party winds down // The Economist [Electronic resource]. – Access: <http://www.economist.com/news/international/21698239-across-world-politically-connected-tycoons-are-feeling-squeeze-party-winds?fsrc=scn/fb/te/pe/ed/thepartywindsdown>], yielding only to Russia, Malaysia, Philippines and Singapore. Synthesis of power and big business is conditioned by the fact that the power, on the one hand, is based on the difference "surplus – deficit" of resources, and on the other is itself a powerful tool that gives access to other resources [Glazunov V.V. Democratic and oligarchic tendencies in the conditions of the modern political market / V.V. Glazunov // Cultural Herald: Scientific and Theoretical Yearbook of the Lower Dnieper. – Zaporizhzhia: Enlightenment, 2006. – Issue. 18. – P. 87–93]. According to estimates of "The Economist" analysts, the wealth of Ukrainian billionaires is estimated at 7-8% of the GDP of the State, 2/3 of which are received at the expense of "friendship" with officials in the form of tax benefits, purchase of State property at low prices, questionable tenders and other types of unjustified favor from the state. One hundred of the richest Ukrainians own \$34.8 billion [Gold hundred. Top 100 richest Ukrainians – rating HB and Dragon Capital // New Time [Electronic resource]. – Access: <https://nv.ua/eng/biz/markets/top-100-naybagatshih-ukrajinciv-reyting-nv-i-dragon-capital-novini-kraini-50050784.html>], which is approximately 22-25% of the GDP of the state [Law of Ukraine "On the State Budget of Ukraine for 2020" No. 294-IX of 14.11.2019 – Kyiv: Verkhovna Rada of Ukraine, 2020, No. 5, Art. 31].

Relationships in the triangle "power – financial-industrial groups – society" usually have two main models. The first model involves the relationship between the State and financial-industrial groups in the formal institutional system, where the leading role is played by legislation and specially created institutions. Such a format is inherent in advanced democracies with stable political and economic systems. The second one involves relationships in the informal institutional system. In this model, personal contacts (the phenomenon of "telephone law", modern favoritism, political clientelism, etc.) become the main mechanisms for reconciling the interests of the State and financial-industrial groups. The systematic "rooting" of informal structures in the system of State institutions: government, parliament and the judiciary, leads to a significant spread of corruption in the State, as a result of which State institutions are transformed into an instrument of profit for a small group of people. Under such conditions, political actors are "exempt from both democratic and constitutional-legal control" [Sabanadze Yu. V. Interest groups in transitional societies: [monograph] / Yu. V. Sabanadze. – K.: Logos, 2009. – 208 p. 63]. The "rooting" of informal structures in Ukraine resulted in the transformation of financial-industrial groups into financial-political groups. Such groups are characterized by a combination of economic, political and administrative components in order to pursue private interests.

For the twenty eight years of Ukraine independence, a specific understanding of "politics" has emerged as an instrument for developing, making and implementing decisions by certain interest groups in the interests of these groups. To paraphrase D. Easton's well-known definition of "politics," we can affirm that politics in Ukraine is a powerful distribution of values by certain interest groups in their own interests. According to Professor S. Teleshun, politics became a super-profitable business, which at the turn of the XX-XXI centuries in Ukraine provided an opportunity to earn up to 300% of income. This situation has extremely dangerous consequences. Firstly, it is a systematic "rooting" of corruption in the society functioning. In such circumstances, the phenomenon of corruption becomes not an alien body, but a system-forming element of state-building and a basis of public-partnership relations between society and the political-economic elite. Secondly, there is an alienation of citizens, who are not representatives of a certain financial-political group, from making politically important decisions and division public resources. With the help of mass media (which are overwhelmingly controlled by financial-political groups) the ideas of the important role of financial-industrial groups in the life of society, the non-alternative political choice, the inability to participate in the political life of society unless you are representatives of a big business are imposed. This situation provokes the creation of an artificial "virtual" society, which enters into systemic conflict with real civil society. Thirdly, such perception of "politics" leads to a slowdown in the process of civil society institutions forming, replacing them with ersatz-communication technologies and artificial lobbying entities created in the form of public organizations.

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**RATIONAL VIEW TO IRRATIONAL VOTING BEHAVIOR**

Supporters of democracy say that individual citizen in democratic society must be rationally conscious and active in political life, including voting process. But is it possible simultaneously?

Let's investigate the cardboard behavior of citizen in developed democratic state. Political process and governing of this state is stable and defined by democratic norms. So it doesn't change according to shifting of ruling party. So do significant reasons exist to worry individual about selection this? No. Usual citizen hasn't strong rational interest to participate in voting for potential ruling party. Citizen don't understand why he must give time to find all information about parties. His vote is one among millions and it hasn't decisive power. But if he ever votes result will probably be similar: ruling of some centrist party. So individual make rational decision. Decision is no to take part in voting because expenses to this don't pay back results. And if such positions take every citizen the biggest part of society won't participate in elections. This lead to crisis, irrational for democracy. That's why Anthony Downs exclaimed, that active voting behavior: "is collectively rational, but individually irrational. And, in the absence of any mechanism to insure collective action, individual rationality prevails".

So the goal of researching which is presented by these abstracts is to explain this gap between individual rational and collective irrational behavior on elections and to propose the ways of its solving.

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**DYNAMICS OF CIVIL SOCIETY DEVELOPMENT IN UKRAINE  
UNDER THE IMPACT OF REVOLUTIONS (ON THE BASIS OF  
STATISTICAL DATA AND SOCIOLOGICAL RESEARCHES ANALYSIS)**

The development of civil society in Ukraine takes place in a wavy way. The impetus for each new wave is the intense public discontent that usually leads to mass protests and pickets on the Independence Square, which eventually grow into revolutionary public action (Orange Revolution, Dignity Revolution). The beginning of the revolution is an impetus for the active upward dynamics of civil society development (the number of officially registered NGOs increases, the number of members in NGOs increases,

communication between civil society institutions and opposition political forces is intensified in order to join forces in the fight against a failing state apparatus, the third sector representatives become political players), but in a few years we could observe the downward dynamics, which is caused, first of all, by inconsistency of the results of civil society activities with the stated goals. In addition, purely psychological features of social consciousness (inability to be in permanent tension, the need for discharge) contribute to this dynamics. Despite the current fluctuations (inflows and outflows of civic engagement), in general civil society has shown a positive development trend since independence (only 300 NGOs were registered in 1991 and 85639 NGOs in 2018).

Given that revolutions are an influential factor in shaping civil society in Ukraine, we trace the correlation between the number of civil society organizations before and after the revolutions. Thus, in 2001 the number of NGOs in Ukraine amounted to 25 thousand, and by the end of 2004 – already 28 thousand. According to the State Statistics Service of Ukraine at the end of 2013, 67155 central bodies of public organizations were registered, and in 2015 – 67911. With the number of civil society institutions, their activity increases, as evidenced by the number of undertaken events. During 2014, public organizations of all levels held 349.7 thousand mass events, and in 2015 – 394.5 thousand.

All these data prove that the revolutions in Ukraine are the starting point for another turn in the development of civil society. The downward dynamics, in particular, is confirmed by the fact that 9% of citizens were engaged in volunteering during 2019, in fact, as much as in 2012 (10%), which is significantly less than in 2018 (18%) and less than in 2017 (12%), 2016 (14%), and 2015 (13%) (according to the nationwide opinion poll conducted by the Ilko Kucheriv Democratic Initiatives Foundation in collaboration with the Kyiv International Institute of Sociology from 8 to 20 August, 2019). In addition, 51% of Ukrainians said they were not going to participate in public organizations activities at all, and in 2018 only 36% gave such a response. The main reason for their failure to participate in the activities of public organizations in 2019 is that citizens are not interested in such activities (38.5%), which is significantly more than in 2018 – 22%.

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## Section 13

### "PUBLIC ADMINISTRATION"

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#### **PROSPECTS FOR A CENTRALIZED SCENARIO OF COMPLETING THE ADMINISTRATIVE-TERRITORIAL COMPONENT OF THE DECENTRALIZATION OF POWER IN UKRAINE**

Formulation of the strategy for the introduction of the new stage of the formation of this reform is today a particularly urgent issue, which requires detailed scientific elaboration with the experience of the neighboring countries, which have already passed these stages.

On November 8, the President of Ukraine signed Decree "On Urgent Measures for Reforming and Strengthening the State", in which he decreed the Cabinet of Ministers of Ukraine to revise the method of forming capable territorial communities, taking into account the criterion for developing an optimal social infrastructure network and accessibility of public services, as well as ensuring in accordance with the established procedure in accordance with such methodology, approval and approval of updated prospective plans for the formation of territories of communities of regions. Accordingly, we can talk about the approach to the implementation of the centralized scenario of unification of united territorial communities (UTC).

However, to effectively implement this scenario, you should first pay attention to the following problems:

- there is resistance from individual leaders on the ground, as well as legislative uncertainty regarding the reform of districts and regions;
- lack of incentives for relatively financially viable communities to integrate with financially disadvantaged and depressed communities;
- removal of services from residents of settlements that are part of a united territorial community, but which are not the center of the community, and some of them are generally inaccessible due to underdeveloped infrastructure.

Overcoming these shortcomings is a paramount step in ensuring the effective implementation of administrative-territorial reform and building capable territorial communities in Ukraine.

All of the above points to the need for further detailed analysis and development of an updated effective strategy for further implementation of the decentralization of power reform in Ukraine. Without the completion of the administrative and territorial component, the reform will not be able to be effectively implemented.

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**PROBLEMS OF ADAPTATION OF FOREIGN EXPERIENCE  
IN THE FUNCTIONING OF THE PERSONNEL SELECTION SYSTEM  
TO CIVIL SERVICE POSITIONS**

Since independence, Ukraine's public administration has been in a turbulent and crisis state. One of the reasons and factors for this is the low level of professionalism and legality of a considerable number of civil servants, who are sometimes in the highest positions in the state-administrative hierarchy of Ukraine. The latter is caused, among other things, by the poor efficiency of recruitment to relevant posts, which results in a number of persons being brought there through unlawful agreements and bribery, and some government officials have for years remained in the performance of certain functions without their having legitimate or necessary professional responsibilities qualities. That is why we need to look for ways to increase the efficiency of recruitment to public service in Ukraine, one of which is transferring the most successful practices of this from foreign experience. Nevertheless, their direct and superficial implementation has never ended and cannot be productive unless it has negative consequences for the Ukrainian government. Therefore, the question arises of ensuring effective anchoring and adaptation of the foreign experience of functioning of the recruitment system to the positions of public service in Ukraine.

Constructively approaching the analysis of relevant issues, you need to focus on two dimensions of its solution. The first can be highlighting the specific edge of successful practices of recruitment to positions within the public administration apparatus in the reality of our country. The second point that should be discussed here is the possibility of theoretical integration of key aspects of the application of these components and the formation of general conceptual recommendations for improving the implementation of appropriate recruitment.

The highest relevance of borrowing the experience of certain elements of effective recruitment to public office is the area of public administration of EU countries. This is naturally justified by two factors: first, the incredibly high performance of these states in achieving the productivity and transparency of the work of the public administration system and the selection of persons

to perform functions within its boundaries. Secondly, on Ukraine's irreversible orientation towards the EU and the fulfillment of significant European standards of functioning of governmental bodies. It is natural that the concept of Europeanization of public-administrative institutes and selection of a position within their limits should be analyzed according to the vector of such research. According to the thesis of Professor of the Department of European Integration of National Public Administration under the President of Ukraine IA Grytsyak, the terms are defined as follows: Europeanization of public administration is a European integration process of influence on national systems of public administration, on the one hand, and the corresponding actions of national institutions to perceive this influence. – on the other. The result of Europeanization of public administration is the acquisition by the European countries of similar or separate features in their own systems of public administration]. Meanwhile, the process of Europeanization of the respective structures is generally interrelated with such components that can be established on the basis of the report "European principles of public administration":

- due to the obligation to introduce and enforce EU regulations;
- under the influence of case law, ie decisions of the Court of Justice of the European Communities;
- through close cooperation of national officials and civil servants in EU institutions and at the international level during negotiations, preparation and decision-making meetings, implementation of joint programs and policies, etc.;
- through networking and networking involving EU representatives, national politicians and government officials, civil servants of all levels, private sector representatives, trade unions, civil society, academics and other.

All of the above provides a solid basis for defining general concepts of action and prospects for adapting overseas experience in the operation of staffing structures to public service positions in Ukraine. According to the world experience, the basic generalizations about the criteria and mechanisms of the recruitment within this framework are made by Sergey Seryogin, pointing out that in the world practice there are different approaches to the issue of civil service recruitment, but in the main it is carried out on the basis of professional and the personal qualities, competencies and qualifications of the candidate on a competitive basis and through professional examinations.

N. Morozov makes a similar comment, declaring that the recruitment of personnel to the state-administrative apparatus is determined by the specific mechanism of its implementation, depending on the specialization required for the performance of functions in a certain position, material costs for the implementation of the relevant procedure and the degree of its urgency. Nevertheless, despite the specific local traits of effective recruitment to the public administration system in various developed countries, the principles of its implementation with open competition features and the assessment of applicants are also generally recognized, according to the characteristics of personal qualities, merit and competence.

Russian researchers O Surin and O Molchanova also affirm the world-wide recognition of certain bases and features of the effectiveness of the implementation of the respective processes, which they outline as follows that the world experience shows that the progressive socio-economic development of the country and ensuring its competitiveness in the external market (overcoming technological backwardness) is ensured first of all by the existence of a developed environment of "knowledge generation" based on a significant sector of basic research combined with the effects of a positive education system, a developed national innovation system, a comprehensive public policy and regulatory support in the field of innovation.

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**MAIN DIRECTIONS OF IMPROVEMENT OF THE STATE POLICY OF DEVELOPMENT OF THE UNITED TERRITORIAL COMMUNITIES IN UKRAINE**

The effectiveness of local self-government in Ukraine today is to some extent driven by the proper implementation of the process of decentralization of power, increased activity of territorial communities in its implementation, increased public confidence in the authorities and local self-government, as well as the creation of capable communities. Today, the importance of the role of the territorial community is increasing, so when defining the relation between the concepts of "state", "local self-government" and "territorial community", it should be noted that the latter should be considered not only as a primary entity in the system of local self-government, but also as a ' an act of public policy, the development of which the state should contribute in every possible way, which in turn should lead to the development of local democracy and the formation of capable and self-sufficient territorial communities.

Territorial community in modern conditions is a form of social organization of society, a kind of social institute, which ensures the implementation in a certain area of integration policy on the common interests of local residents. The public form of functioning of a territorial community allows it to be regarded as a representative association representing demographic, country, legal, political, property (economic), professional, linguistic, religious (socio-cultural) connections and more. We are of the opinion of many scholars that the territorial community can also be regarded as a complex "cumulative" form of public organization, an aggregate of locals associated with a public foundation within a certain

territory and united by systemic features. However, it is worth noting here that the territorial community acts as part of a multi-level governance system, organically combining issues of local and national importance, representing local, regional and national interests.

Community development should be seen as both a process and an end result. Thus, community development is, at the same time, a process of increasing the ability to act collectively and the result of collective action, expressed in improving the conditions of existence of the community (economic, social, political, physical, cultural, environmental, etc.).

In the context of community development, the importance of social relationships is crucial for the mobilization of residents and is often a critical component for the success of various development programs and projects. Therefore, the main factor contributing to community development is social capital, which determines the ability of residents to organize and mobilize their resources to achieve certain agreed goals and personalized resources embedded in social relationships between people and organizations that facilitate collaboration and interaction. It's hard to imagine a community making some progress without social capital. The greater the social capital of a community, the more likely it is to adapt and operate in difficult conditions, using effectively other types of community capital. Therefore, the main task of the state policy of development of territorial communities is to promote the development of their social capital. This task also stems from the goal of state policy in the field of local self-government and the development of territorial communities – to create optimal conditions for the formation, support and development of territorial communities as necessary conditions for becoming an economically and socially developed democratic state.

There are two basic approaches to the development of territorial communities that can form the basis of relevant state policy. The conventional, or traditional, approach is to identify the needs, problems and needs of communities (needs-based community development). But focusing on the issues only focuses on what the community lacks. An alternative approach is to develop asset-based community development; the main idea is to increase the community's capacity to create and strengthen its assets, and, unlike focusing on problems and needs, this alternative approach focuses on the community's strengths and assets.

The state policy of development of territorial communities proposes to consider a system of organizational and legal measures defining and ensuring stable and effective activity of public and political institutions aimed at meeting the common and individual interests-needs of residents of the respective community, ensuring self-sufficiency and sustainable development of the respective territory.

Thus, although territorial community development is realized within the community and mainly by the community together with other local stakeholders (private sector and local self-government bodies), however, the role of public policy on community development is also significant here, as it addresses important tasks at each stage of this development, which consists

in the creation of appropriate organizational and legal prerequisites, participation in the development of evaluation criteria for both assets and outputs, in the development and implementation of measures of citizen participation in local affairs, including in community development and in promoting social capital of communities. Supporting local government by the state and creating the conditions for sustainable and independent development of territorial communities in Ukraine is one of the most important tasks of today, which becomes doubly relevant in the reform of the public power system as a whole.

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## **THE GREAT SILK ROAD: PROSPECTS FOR UKRAINE**

The Great Silk Road is not only a thousand kilometers of connection but also the development of the world economies and cultures of the peoples of the world, with their laws, canons, rules and traditions. One belt has played one way and made an extraordinary impact on the development of geopolitics. Therefore, such projects should not be forgotten or removed from the economic space of each industrial country.

The report reveals the evolution of the Great Silk Road, economic development trends for Ukraine. Possibilities and advantages of Ukraine in the project "One Belt, One Road" are analyzed. These include: intensifying trade and economic cooperation by increasing the volume of trade in high value-added goods and high-tech products; investing in small and medium business in Ukraine; implementation of large projects; expansion of mutual investments; deepening cooperation in high technology fields such as aviation, shipbuilding, bioengineering, development of new materials and more.

Given the geographical and investment-economic potential of Ukraine, the creation in our country of the final western point of the modern Silk Road has great prospects for the development of both Ukrainian-Chinese relations and relations of China with the EU countries.

In general, cooperation with China is an integral and strategic direction of Ukraine's foreign economic policy. During 2018, trade between Ukraine and China amounted to almost \$ 6.2 billion and increased by 22%. But this volume of trade does not meet the available potential. If Ukraine steps up and becomes a leading and virtuous participant in the One Belt One Road large-scale project in the next 5 years, its turnover could increase to \$ 20 billion a year.

And in 10 years, Ukraine can claim up to \$ 100 billion in infrastructure investments. Our success depends only on our active activities and our willingness to offer / support infrastructure projects.

From a political perspective, the development of Ukraine's cooperation with the PRC is an opportunity to regulate and balance American and Russian influences. At the same time, attracting Chinese capital will significantly reduce the risk of escalation of hostilities in Ukraine, thereby increasing Ukraine's geostrategic value for China.

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### **PERSPECTIVE TRENDS IN THE USE OF MODELING METHODS IN PUBLIC ADMINISTRATION**

The scientific article is dedicated the need to use modeling techniques in public administration. This scientific article provides a detailed description of the benefits of modeling in public administration. The article also presents the main stages of modeling management decisions; development trends of the public administration model in the field of public service; transition to a new management model to ensure high-quality public service.

The relevance of this study is due to the fact that the complexity of management systems requires analysis of all its levels. At the present stage, modeling is the only universal tool for the study of complex management systems, which analyzes the current and prospective tasks of the management process, the method of forecasting probable future options and a means of planning the potential consequences of the developed solutions.

The use of simulation in the development of decision-making processes in practice management ensures the effective interaction of different stages of decision-making.

Processes of modeling in management theory are carried out according to the following algorithm: isolation and detailed diagnostics of the problem-> model construction-> preparation of information and formation of alternative solutions-> calculation and analysis of the developed alternatives-> practical application of results.

Modeling as a method of research has certain requirements: purposefulness – combining the components of the model with the goal and the expected result; the conformity (similarity) of the models to the original system; obtaining new useful information about the social object (phenomenon, process) in terms of the task neutrality, ie the model should be free from subjective influence, the integrity of the model.

Modeling in public administration and administration reveals negative trends, identifies positive ways to solve problems, offers alternative options.

The introduction of elements of the new model of public management in the management space is based on market models of regulation, which should be oriented to the interests of the consumer. According to the new

management, the statement "State is service" is appropriate. The new model of management is directed against the distribution of political and administrative activities.

New forms of public administration modeling include improvements in monitoring, accountability mechanisms and reporting.

New methods of modeling are based on qualitative decision-making, which contributes to the effectiveness of the implemented tasks and set the basic criteria for quality management activity.

As a result, modeling is an innovative method of public administration, which combines the theoretical and practical sphere of management for the effective functioning of all management processes.

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**INFORMATION AND COMMUNICATION COMPONENT  
OF STATE REGIONAL POLICY**

Effective implementation of state regional policy should be based on the use of legal, economic, financial, organizational, information, educational and other instruments.

Administrative division of the state, natural, economic and geopolitical disagreements between regions make it urgent to increase the effectiveness of regional governance, to find the best possible way to differentiate the rights and responsibilities between the centre and the subjects of the state.

The information and communication needs of the central and regional / local level tend to be in different planes, so an important task for the regional government is to optimize the information links, efforts and costs of collecting, processing and submitting information to the central government.

Information and communication support at the regional level consists in the interaction of state authorities, local executive bodies and local self-government bodies.

Communication mechanism of local governments should be considered as a consistent implementation of a set of legal and organizational actions based on fundamental principles, targeting and use of appropriate management methods aimed at meeting the information and communication needs of the population and the organization of activities of structural units of local authorities. The communication management system of local self-government bodies consists of: directly local authorities and indirectly – the public.

The information and communication mechanism of state regional policy allows all the components of the integrated mechanism to work as a coherent system, because it manages channels, sources of information and is responsible for the feedback system. State information and communication

policies should be oriented to creating and directing information flows and consulting work, forming openness of government through a favorable communication environment, designed to study public needs, public opinion, promote public involvement, public dialogue and in the formation, adoption and implementation of public administration decisions.

Open communication and dialogue need to be added to new communication approaches in government. Open communication means the exchange of information of all types between all members of the organization, its functional departments and levels of the hierarchy. The dialogue is aimed at creating a group communication process based on the principles of teamwork, flexibility, trust and commitment to the overall goals of corporate culture.

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## **BASIC FUNCTIONS AND PRINCIPLES OF THE STATE PERSONNEL POLICY**

In these theses discovers the key functions and principles of the state personnel policy in general, and in Ukraine in particular. Important role in the implementation of personnel policy by public authorities is primarily played by such principles as systematicity, perspective, scientific and legal validity. It is revealed that the mechanism of formation and implementation of the state personnel policy in Ukraine uses such basic functions as the development and decision making, forecasting, planning, organization, regulation, coordination, accounting, control, collection and processing of information.

The relevance of the topic is primarily due to the fact that the purpose of the state personnel policy of the state authorities is to ensure the effective functioning of the state administration apparatus, the formation, preparation, distribution and rational use of highly qualified national personnel in the public sector of different sectors of the economy and in different areas of activity of state bodies and bodies of local self-government, creation of national governing elite. Personnel policy aims to make full use of the creative potential of employees, their energy and ability to solve emergent problems; to help state and municipal employees to fully discover their skills, talents and abilities. Stuffing in public administration is one of the key problems of the state. Having carefully studied the functions and principles, we have the opportunity to improve the quality of work, because there is a direct dependence of the efficiency and effectiveness of government in the country on its human potential.

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**NEW PUBLIC SERVICE AGAINST NEW PUBLIC MANAGEMENT**

Janet and Robert Denhardt do not agree with the interpretation of public administration as a service delivery activity offered by New Public Management. They suppose this approach was incomplete and in a distorted form represented the relationship between the state and citizens. In the late 1990s the Denhardts proposed a new model of public administration (New Public Service) opposed to management, which understood citizens as active participants in government activities, in management processes. Citizens should not be consumers of the government services, but the owners. Civil society is no longer seen as a means to improve the quality of services. The main idea of New Public Management, according to which Americans are not citizens, but consumers of public services, currently is considered to be completely unacceptable, degrading citizens by many critics. In addition, the provision of free guaranteed services is accompanied by the formation of additional paid services, tariffing of services, which in general turns the state into a business-oriented corporation.

In general, the concept of new public service fits the general theory of postmodern public administration, according to which every public servant is, first of all, a human-being, whose performance depends on behavior motives and all the complex of emotions and feelings, affecting relationships in public organization and positive public changes. Basic principles of this theory are humanism, integrativeness, efficiency. The core value is a person, self-actualizing personality. The main goal is to improve a dialogue between all the subjects involved in performance of public administration tasks.

Today, the model of New Public Service is represented in almost all democratic countries of the world in different modifications and to different extents. Separate elements are also implemented in Ukraine, e.g., permit offices, administrative centers, public councils, public expertise, public hearings, professional competence profiles of officials etc.

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**PUBLIC ADMINISTRATION REFORMS IN GEORGIA**

The article consists information about Public Administration reforms in Georgian public sector and overviews advantages and disadvantages of competitive and professional models of civil service in developing countries on the example of Georgia.

The article aims at analyzing those reforms of public administration that have been conducted in Georgia. The author discusses the Public Administration Reform Roadmap, which consists of six directions: Policy Planning, Civil Service and Human Resource Management, Accountability, Service Delivery, Public Finance Management, Local Municipalities. Reaching these goals was the motivation for adopting Action Plan 2019-2020 for Public Administration Reform. Further, the article reflects EU-Georgia Association Agreement that urges the country to carry out comprehensive reforms for building an accountable, efficient, effective, transparent and professional civil service.

For implementing this requirement, in 2015 the Government of Georgia approved the Public Administration Reform Roadmap 2020. The document aims at creation of the comprehensive conceptual framework and mechanism for transparent, foreseeable, responsive and effective public administration as well as for meeting the requirements of the society and European standards.

The article also aims at analyzing how these Action Plan responds to the existing challenges, the cases of contributing to PAR through Civic Monitoring and Engagement. It discusses the efforts of the middle level officials/units, which may not have sufficient political weight, capacity, human resources and therefore, the reform implementation velocity.

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## **FEATURES AND PROBLEMS OF IMPLEMENTATION OF THE MODERN MODEL OF FORMATION AND DEVELOPMENT OF HUMAN POTENTIAL IN THE SYSTEM OF PUBLIC ADMINISTRATION**

Many governments are currently grappling with the search for a new synthesis of traditional and modern principles and techniques of public administration and management. Human potential is the basis of any system, including public administration.

In many countries, the process of strategic thinking in the public sector of human resources has to deal with serious challenges, which further adds complexity to the exercise. Today, the Ukrainian society is characterized by such challenges and threats as the discredited value of human potential in comparison with other resources, the disproportionate development of it within the country and the growth of depressed regions, the weakening of the role of social elevators, the aggravation of the problem of self-development motivation, the diversity of assessment of the quality of personal evaluation etc. At the same time, we can talk about the impact of globalization and euro integration processes in this area.

Currently, there is a need to bring all the elements of human potential into dynamic quantitative and qualitative conformity with the needs of the public administration system. The result should be a diagnosis of the current situation, identification of goals, current problems and ways to overcome them. A detailed description of the situation and the factors that influence it in decision making is needed. It is then possible to develop and identify the best alternative to a further model of human development in the public administration system, to implement it and to evaluate the results of that implementation.

Actually, these stages can be considered an algorithm of public-administrative decision in case of choosing a specific optimal model of human development of the public administration system.

That is why further scientific development of this topic is extremely important today. Especially in the context of the ongoing process of integration of Ukraine into the European Union.

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**THE IMPACT OF ORGANIZATIONAL CULTURE  
ON ORGANIZATIONAL PERFORMANCE:  
A CASE STUDY OF THE PUBLIC SECTOR IN IRAQI KURDISTAN**

This research aims to assess direct and indirect influences of organizational culture of Organizational performance, as well as to evaluate the impact of each sub-element of organizational culture on such performance. In pursuit of this, I provide a research design encompassing descriptive design via qualitative case-study drawn from select public sector organizations in Iraqi Kurdistan. To operationalize the assessment, the Organizational Culture Assessment Instrument (OCAI), a generic but validated research tool to assess organizational culture, developed by Cameron and Quinn(1999) shall be adopted. I hope this doctoral thesis results in a profound understanding of organizational culture.

Organizational culture is a complex phenomenon. Organizational culture is defined variously by many authors in literature.

However, there seems to be a scarcity of literature linking these two, especially within the purview of the public sector and hence the relevance of this study.

There has been a growing interest in recent years directed to the study of organizational culture and organizational performance. Despite this growing interest, organizational culture is an area that has not been fully researched on especially for Iraqi based organizations. Notably, there seems to be

limited literature on the subject of organizational culture in Iraqi Kurdistan and certainly nothing that could reveal any clear pattern of effect and relationship between organizational culture and organizational outcomes for Iraqi based organizations.

According to Joseph and Sümer (2019) the overinflated public sector in the Kurdistan Region of Iraq (KRI), has placed increased pressure on an already struggling regional economy. As an oil-rich developing region, the KRI has characteristically fallen into trap of the resource curse affecting many oil-rich nations. One such symptom of this curse is an overinflated and inefficient public sector, which now employs over half of all adult workers in the region, growing over time for both political purposes and out of fiscal mismanagement. According to the World Bank (2016) in their report titled "Kurdistan Region of Iraq Reforming the Economy for Shared Prosperity and Protecting the Vulnerable", as of 2014 there were an estimated 1,207,143 employees in the whole of KRI. Out of these, "a disproportionate share of the labor force is employed in the public sector (around 680,000) which corresponds to 11.6 percent of the total population employed in broad public sector (including military and police) and 8.3 percent employed as civil servants. The international norm for civilian employment as percentage of population ranges from 3.5 percent to 6 percent respectively for low and middle income countries and is around 5 percent for the Middle East and Central Asia region" (p16). The public sector of the KRI now stands as a fiscal burden on the Kurdistan Regional Government's (KRG) central budget, undermining the region's ability to build a sustainable employment market for the future. The public sector in Iraqi Kurdistan is therefore marked by two key characteristics: one, its huge size – it dominates the economy; and two, its ineffectiveness in ensuring the provision of basic services to the citizens. As of November 2019, the executive arm of KRG consisted of upto 20 ministries and 5 departments. Under each ministry or department, there are several other departments, general directorates, boards, agencies and other entities (See <https://gov.krd/english/government/entities/>). As a person who has worked in the public sector in Iraqi Kurdistan before, I have gathered anecdotal evidence that points these inefficiencies can be attributed to the poor work ethic and organizational culture exhibited in many public sector organizations.

Hence, this study sets out to understand establish how interconnectivity of various clusters of organizational culture influences organizational performance within the context of a developing economy like Iraqi Kurdistan by testing the following hypotheses:

H01: There is a significant relationship between organizational culture and performance of public sector institutions

H02: There is no significant relationship between organization culture on organization performance of public sector institutions in Iraqi Kurdistan In order to investigate the issues around organizational culture and its impact on organizational performance, I will employ qualitative case studies and surveys to collect the empirical data. Case study here being used in the

sense of the Yin (2017) trilogy, i.e., as mode, method as well as units of inquiry. This, together with a thorough literature review will enable a proper understanding and conceptualization of the subject matter. In order to accomplish a systematic approach in the literature review, Creswell and Creswell (2017) five-step process will be applied: "...identifying terms to typically use in your literature search; locating literature; reading and checking the relevance of the literature; organizing the literature you have selected; and writing a literature review". (p 86).

The search for relevant works will be carried out starting with Google Scholar, Directory of Open Access Journals (DOAJ), Business Source Premier (Ebscohost), JSTOR and other databases accessible via the Taras Shevchenko National University of Kyiv library.

Purposive sampling shall be adopted for purposes of drawing the case study public sector organizations. After the selection of the case study organizations, the Organizational Culture Assessment Instrument (OCAI) shall be administered via simple random sampling to the target respondents.

The technology tools to be employed include: NVIVO and SPSS for data analysis and End Note for referencing.

The projected time frame for the whole PhD study is three years as presented in the diagram below. Some aspects like literature review would commence at the earliest.

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**REFERENDUMS IN SWITZERLAND IN 2020  
(STATISTICAL DATA ANALYSIS)**

Many contemporary political scientists, who are proponents of direct democracy (D. Altman, B. Barber, J. Fishkin, J. Matsusaka, M. Qvortrup, etc.) approve, that participatory instruments influence dramatically political culture, political consciousness and development of political rights and freedoms. One of the most significant examples is Switzerland, where referendums are supposed to be regular practice on the national and sub-national levels.

In February 2020, 12 of 26 cantons had sub-national referendums (St. Gallen, Schaffhausen, Solothurn, Ticino, Thurgau, Zurich, Neuchâtel, Graubünden, Geneva, Bern, Fribourg, and Basel Stadt). The citizens voted on at least one issue (e.g., Citizens' initiative "Transparency in policy financing (Transparency Initiative)" in Schaffhausen) and at most four ones (e.g., Citizens' initiative "Middle class initiative – less tax burden for all"; Citizens' initiative "For the relief of lower and middle incomes (relief

initiative"); Act on a tram connection and a road tunnel at the Rosengarten in the city of Zurich (Rosengarten Traffic Act); Law on personal transport by taxis and limousines in Zurich).

Generally, 21 issues were voted on, seven of which were citizen's initiatives. Ten referendums had positive results, the rest (11) – negative. Just one of citizen initiatives had "yes" result. The average turnout was about 35%. The data analysis found out a specific correlation between the total voters' amount and the turnout: the smaller total number of voters in canton, the higher turnout (e.g., Schaffhausen Canton, Citizens' initiative "Transparency in policy financing (Transparency Initiative)" – total electorate 52 414, valid votes 29 549; Basel Stadt Canton, Citizens' initiative "Parking for all road users" – total electorate 105 318, valid votes 50 684) and vice versa, the bigger total number of voters in canton, the lower turnout (St. Gallen Canton, Unified initiative "Authorities' salaries to the public" – total electorate 315 889, valid votes 119 153; Ticino Canton, Introduction of the principle of subsidiarity in the cantonal constitution – total electorate 224 556, valid votes 77 830).

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## **THE NEW PUBLIC MANAGEMENT IN THE CONTEXT OF PUBLIC ADMINISTRATION TRANSFORMATION**

The displayed abstract reveals that public management is carried out in public interest just as any other given area of public administration. Before dwelling into more profound understanding public administration it would be beneficial to distinguish and differentiate how numerous authors attempted to characterise what administration is.

A total definition for public administration however is difficult to define due to the vast number of assignments that fall under it. A number of academicians contend that all the government related work falls into this category whereas other choose to contend that solely the executive angle of government working involves public administration.

Additionally, examining the nature of public administration there have been two prevalent views, one being the Fundamental view and the other one is the Managerial view. The Integral one is all implicating and comprises of all technical, clerical, managerial and manual practices and employees from all stages. This view was introduced to public by White and Dimock. It may vary from one establishment to another depending on their area of work.

Second one, the Managerial view, as the title suggests declares that the public administration includes only the managerial performance. This view was endorsed by Simon, Smithburg, Thompson and Luther Gulick.

Moreover, for understanding it from the context and facility of an organization, it can be generally clarified that; the main authority or the Board decides the vision, mission, long and short term objectives following with the business unit heading action plans and produce or transform processes, number of duties, direct planning, coordinate people on board and begin working towards the achieving of those established objectives as per defined rules. Continuing, the Board can be the Government and the Commerce Unit Heads and their groups can be the public administrators who also are the executors and the individuals who run the show indeed.

The modern term New public management was created by from UK and Australian scholars (Hood 1991 and Hood and Jackson 1991), who had been operating in the field of public administration. Presently, the root of this new definition was to propose a new point of view in the direction of the organizational plan within the public segment, however after a decade, the meaning of this term in discourses and debates became numerous. Some scholars choose to characterize it as the presentation of modern institutional economics to public management while others utilized it to allude to pattern adjustments in policy making. Before making an endeavour to further comprehend vast aspects of New Public Management, one would review in what way it differs from the conventionally known public administration.

The new public management which developed in the 1980s embodied an aspiration to direct the public sector towards business and to increase the efficiency of the ideas acquired from Government and examples of management models from the private sector. It asserted the centrality of those who were the recipients of the services or customers to the public sector.

To sum up, modern public management system proposed a more decentralized control of assets and has been analysing other service delivery models to accomplish better results, along with a quasi-market complex where both public and private service providers competed with each other for an aim to provide better and faster services.

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**FUNCTIONS OF SOCIAL MANAGEMENT**

The concept of "management" came into use in all fields of scientific knowledge. It means managing of processes, technical means and social sphere.

Considering the term "social management" in the broadest sense, it is the process of managing conducted in human society by people and concerning people. Its main peculiarity is the main role of human factor in the administrative systems.

To my mind, social management is a regulated influence on society with the aim of regulating, improving and developing. Social management is an integral system of processes, mechanisms and functions in basic spheres of vital activity of society with the aim to organize relations between state and society.

Long-aged tradition of state existing has formed the basic functions of social management. The main essence and concept of social management, as a regulator of relations between society and state can be viewed through social-administrative functioning.

Fion, a French theoretician of management, was the first, who worked out and structured the functions of social management. To my mind, among the main functions we can italicize the following ones: prevision, organizing, coordinating and control. Another approach to italicizing the functions of social managing was suggested by a Russian economist Dmitriy Valov. Particularly he italicizes three groups of social management functions.

Creating favorable life conditions for people and their gradual improving, creating conditions of safety, observance of human rights and liberties, maintenance, improving of their way of life, work safety, belong to the first group of functions.

The second group of functions of social management includes changes in a content of vital activity: providing and increasing of cultural and material development, institutional activity, providing discipline and order.

The third group is characterized by effecting the course of processes of the development of social systems, forming and selecting of the staff, social organizing of collectives [Kuzmenko S.H. Social management: principles, functions, methods / S.H. Kuzmenko // University scientific papers. – 2011. – № 4. – P. 364-368. – Access regime: [http://nbuv.gov.ua/UJRN/Unzap\\_2011\\_4\\_57](http://nbuv.gov.ua/UJRN/Unzap_2011_4_57)].

The main functions of managing are prevision, programming, planning, regulating and coordinating. Prevision is setting, computation of social phenomena in time and space. Programming is defining the main ways and tasks of the development of object (society) in time and space. Regulating is fulfilling certain tasks of objects, which belong to the process. Coordinating is corresponding of functioning of different subjects and objects, which are in a waterway of realization of this purpose. [Basics of social development : scientific paper / collective of authors : A.V. Reshatnichenko, O.B. Kireyeva, H.D. Holubchyk. – K.:NASA (National Academy of State Administration), 2012. – P. 52]

Considering these functions, principles and methods of social managing are formed. In my opinion, the main functions of social management should be italicized, namely: the function of forming, the function of the authority of managing bodies, standardizing and optimization of the social being subjects' activity, providing the ability of choice, socialization and social mobility, discipline.

I believe that it is reasonable to consider each of these functions separately. The level of authority of power bodies as a certain subject of managing activity is an extremely important function. The authority is

demonstrated through the acceptance by society of the virtues and preferences of the subject of realization of powers. Such function as optimization requires keeping to the demands of reasonability, adequacy, coordination both on the side of the bodies of social managing and on the side of society itself. The function of monitoring the rights and liberties of the citizens means providing opportunities of getting qualitative services by the bodies of social management, determining directions of their own development and the development of local authorities. The function of social mobility allows to realize the best abilities to those, who works better than others in the community.

The necessity of meeting socially formed and technologically determined demands and expectations is satisfied by the function of a discipline in society. Discipline in social management can be defined as a system of administrative, economic, and jurisdictional means aimed to forming the culture of action of keeping the order. The function of communality is an ability of the bodies of social management to organize relations between state and social communities.

Hence, the functions of social management are main kinds of state managing activity, which express and concretize its power-organizational essence and destination of social management. They are the means of authoritative influencing social relations, express the role of state management in society. In my opinion, the functions of social management are aimed at influencing social phenomena and processes, social institutions and the society.

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## **DEVELOPMENT OF PUBLIC ADMINISTRATION AND MANAGEMENT: FROM PUBLIC ADMINISTRATION TO E-GOVERNANCE**

The scientific article is devoted to public administration and management (hereinafter-P.A.M.) as constantly evolving and transforming the phenomenon.

Public administration as a local government is an integral part of a developed democracy. That is why at the moment of active development of democracy in Ukraine and in many other countries of the world it is extremely important to know the history of this phenomenon in order to see the prospects of public administration and to form or, perhaps, reform P. A. Towards increasing efficiency and effectiveness of the State policy.

Therefore, the purpose of this article is to define the prospects of development and shaping the strategy of modern government management

and administration in the direction of e-governance. To achieve this goal, the following tasks were formed:

1. To determine the notion of public government and administration;
2. Formulate the correlation between the concepts public administration, and local self-government;
3. Analyze public administration as a local government in the post-state period and in the period of antiquity;
4. Analyze public administrations as local government in the Middle Ages and the Renaissance;
5. Analyze public administrations as local government in the era of the new time;
6. Analyze public administration bodies as a local government during the last time: the essence and formation of e-governance and e-democracy;
7. Conducting surveys to investigate the readiness of the Ukrainian Society for the implementation of e-governance and information;
8. Formulate perspectives and development strategy of P. A. M. Based on the analyzed material.

A great amount of literature from such scholars and philosophers has been studied and analyzed to write this scientific article, as Y. Tikhomirov, G. S. Afanasyev, L. Morgan, Aristotle, G. Litavrin, J. Hoffman, J. Lock, J. Mill, A. Smith, A. de Tocqueville, T. Jefferson, T. Payne. Such domestic scientists as A.I. Semenchenko, V.M. Dreshpak, V. Malinowski, N.Gritsyaka, Pigayeva.

Due to the fact that IT-technologies is very rapidly developing, the state as a "service operator" improves its methods of work, moving from the bureaucratic principle of management to e-governance. As a consequence, the efficiency and transparency of the authorities are being increased and mechanisms of popular control are being ascertained. It is important to note that the above-mentioned transition determines the formation of a new stage of democratic development – e-democracy.

E-democracy is the ideal and the true essence of democracy as a democracy, because with the help of modern information and communication technologies in the public sector, every person, spending the minimum amount of time, will be maximally involved in the activity of the state in all its directions. Because the volume of bureaucratic apparatus is associated with the desire of people to participate in the formation of State policy and activities of the State, local self-government and other levels of public government and administration.

Interviewing was a big part of the scientific work. It was held among students of different faculties in institutes, different courses in the Taras Shevchenko National University of Kyiv on the topic "e-governance and e-democracy in Ukraine". The aim of this study was to determine the readiness of Ukrainian society to digital transformation in management, awareness and anxiety.

Based on the results of the survey, it can be argued that currently there are sufficient readiness of people to this type of government, but there is no sufficient information about its implementation in Ukraine.

The effective contribution of this work is that he proposed the innovative development of a strategy for the effective introduction of digitalization into the concept of State policy. The purpose of a developed strategy is the maximum convergence of people and public administration. This strategy relies on the trends of e-governance and e-democracy and is based on assessing people of these trends. The strategy of effective and rapid transition to a new type of governance and democracy consists of several aspects: 1. Definition and analysis of the modern situation of perception by the society of such transformations; 2. Informing society about the plans, stages, the current state of realization and feedback with the authorities; 3. Project implementation and constant communication with society.

The proposed strategy covers all possible types of informing society about the introduction of e-governance and e-democracy, successes and failures. An innovative element is the idea of attracting to inform business society and it is proposed to attract business to help society convey the most important information about the State's activities in all its spheres. This idea is offered because, despite the fact that almost everyone has access to the Internet, the poll shows that there is still sufficient awareness.

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**ANTI-CORRUPTION ENFORCEMENT  
AT THE LOCAL GOVERNMENT LEVEL**

Analyzing the scale and speed of the spread of corruption in Ukrainian society, today we can definitely say that this cancer in the creation of the state is the greatest threat to Ukraine as a young state that seeks to coexist with modern countries of Western Europe and North America, trying to become a part of the rapid development of the democratic world and an equal partner among developed countries.

It should be noted that almost all spheres of public and private relations have a high level of corruption in Ukrainian society. Politics and economics, public and private administration, service in state and local government authorities – all these areas are completely riddled with corruption. This is evidenced by the annual results of Transparency International research, numerous assessments of international experts, analytical reports and conclusions of scientists and research institutes.

The success of the anti-corruption enforcement at the level of local governments is directly related to effective anti-corruption policy at the national level. It can be assumed that the local corruption is not a priority problem, which is the fight against state-wide corruption, but the local and

national levels of the anti-corruption enforcement are interrelated, and it is impossible to consider them separately from one another. The greater the corruption scale in Central government authorities, the more corrupt the activities of local authorities become.

Since 2014, systemic changes in the national anti-corruption legislation, which are generally supported by the society, have created a system of independent anti-corruption authorities at the state level. They were empowered to form and implement the state anti-corruption policy, monitor compliance with laws, conduct investigations, justice and judicial control over the observance of the rights, freedoms and interests of citizens and the state.

With the changes in the legislation, a completely new system of mandatory electronic declaration of assets of officials has been formed, and it has enabled the public to monitor the activities of officials at all levels of state and local government, identify the facts of corruption offenses committed by them, and inform anti-corruption authorities in order to bring corrupt officials to justice. Another positive step in the anti-corruption enforcement at the national level was the adoption of the law of Ukraine "On Higher Anti-Corruption Court", 2018, which should be considered as one of methods for solving problems of political dependence of the judiciary and the establishment of the judicial authority in the system of newly established anti-corruption authorities, which would implement an independent judiciary, ensuring the inevitability of punishment of corrupt officials.

The corruption situation at the local level is even more so relevant, since it is often ignored due to the need for anti-corruption actions on a national scale. In other words, by focusing on large-scale phenomena, we lose the overall vision of change and do not notice its effect at the local level.

It is impossible to accurately estimate the corruption range, but even the allowable amount of losses due to the local corruption suggests that there is a large source of outflow of funds outside the focus of public attention. For example, according to the research of the Center for Economic Strategy if the corruption range in Ukraine fell to the level of Poland, GDP would grow by 13%, that is, by more than \$ 20 billion. [<https://ces.org.ua/yakoiu-b-bula-ukraina-bez-koruptsii/>].

In this regard, it is extremely important for civil society to be able to monitor and identify the facts of corruption offenses at the local level, thereby increasing pressure on officials of any category of positions and reducing the possibilities for the existence of ancient corruption schemes at any level. As a result of the changes introduced at the state level, the public began to participate in the implementation of projects for monitoring anti-corruption activities at the local level.

The participation of citizens in local self-government should be realized not only through the right to elect and be elected, but also through mechanisms for monitoring and bringing to justice for the breach of legislation. The desire of residents of cities, districts, villages and towns to

ensure transparent distribution of budget funds, municipal property, and land resources by local officials determined that with the systemic changes in anti-corruption legislation, they received effective mechanisms for monitoring the reliability of information in electronic declarations of officials and their lifestyle, the legality of decisions in the field of public procurement, identifying corrupt actions with real estate, and tracking signs of a conflict of interest in the decision-making process.

Mechanisms for monitoring corruption activities provide for immediate notification on identified corruption facts of the National Agency on Corruption Prevention and the National Anti-Corruption Bureau of Ukraine. However, it should be noted that if state anti-corruption authorities perform their functions improperly and do not counteract the identified facts of corruption at the local level, the anti-corruption system will lose its integrity and effectiveness, which will immediately be used by corrupt officials.

In addition to informing anti-corruption authorities, an auxiliary mechanism for monitoring the activities of local authorities, recommendations may be sent to a higher authority in the procedure of subordination in order to introduce additional measures and strengthen control.

It should be added that the monitoring anti-corruption activities in local self-government authorities is carried out by public organizations in the framework of projects funded only by international organizations. Although the Cabinet of Ministers of Ukraine and the central executive authority which implements the state anti-corruption policy do not allocate funds from the state budget for the implementation of similar projects, the results of such work indicate that public organizations are actively involved in checking anti-corruption activities at the local level, identifying violations and sending relevant information to anti-corruption authorities.

Having gained positive experience in implementing projects of international organizations, the Cabinet of Ministers of Ukraine and the central executive authority which implements the state anti-corruption policy, it is necessary to implement its own programs and projects, directing them to fight corruption in local self-government authorities.

Both at the state level and at the local level, reducing the level of corruption may be achieved, including supporting and encouraging public organizations to work more actively.

Summing up the above, we can conclude that the creation of conditions by the central executive authorities to attract the public to the monitoring local self-government authorities will increase confidence in the central and local authorities, strengthen control over compliance with anti-corruption legislation and reduce the level of corruption in the regions of Ukraine.

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## **THE PROBLEM OF LINGUISTIC TURN IN PUBLIC ADMINISTRATION**

In 2019 Ukraine's public authorities have launched initiatives that have made philology more prominent in governance. In fact, fundamental linguistic concepts have been updated in a number of documents for better regulation of education, records management, publishing, etc. First of all, we are talking about the categorical apparatus of the Law of Ukraine 'On Ensuring the Functioning of the Ukrainian Language as State' (hereinafter – the Law), Resolution of the Cabinet of Ministers of Ukraine dated 22.05.2019 № 437 'Issues of Ukrainian Spelling' and directly Ukrainian Spelling recommended to use by it. These innovations not only filled the legal gaps, but also responded to numerous requests from the interested community. Considerable evidence of this is a large-scale public discussion of orthographic changes, coordinated by the Ministry of Education and Science of Ukraine. At the same time, the implemented reforms significantly affect the administrative system as a whole. The purpose of the proposed study is to outline trends in public administration that emerge within the relevant linguistic turn.

Among other things, the avoidance of directivity in affirming a number of linguistic norms is indicative. Indeed, the Ukrainian Spelling of 2019 (hereinafter – US) is positioned as a management tool. Its single authorized publication is opened by decrees by the executive authorities, intended to regulate the principles of communication. But the orthographic rules allow numerous parallel forms (grammatical ending незалежності and незалежности in the generic singular case in accordance with item 1 § 95, etc.). As a result, the official model of literary language is linked to the universal priorities inherent in Ukraine's sociopolitical sphere. In essence, deregulation and decentralization take on a linguistic dimension.

The participant of management communication generally has to act in the situation of a micro-research. For example, the US obliges him to know ethnocultural details to ensure proper international co-operation (different rules for surnames and names with components *огли, заде* in accordance with item 3 of § 146).

The relationship between the actual scientific knowledge and the set of specific ideas that are implemented in the activities of public institutions also draws attention. On the one hand, there is a tendency for their more complete complementarity, as the work of the Ukrainian National Spelling Commission and the formation of the National Commission on State Language Standards (hereinafter – the National Commission) evidenced. However, a more 'scientific-centricity' can be associated with a more arbitrary interpretation of certain managerial realities. In particular, the terms (Генеральний прокурор

Україні in § 56, correctly – Генеральний прокурор; Управління освіти Шевченківської в місті Києві державної адміністрації in item 1 § 54, instead of управління освіти Шевченківської районної в місті Києві державної адміністрації) that do not comply with the Constitution of Ukraine and the laws of Ukraine in current versions or with established tendencies in the legal writing are illuminated in some examples of US.

The vision of the standards of the state language, presented in the Law, is also peculiar. Pursuant to its article 43, the drafting and approval of the Ukrainian language standards as a state language is carried out by the National Commission. The varieties of such standards provided for in article 44, above all the spelling of the Ukrainian language and changes thereto, the Ukrainian terminology, indicate a tendency to interpret the concepts defined in other legal acts in a broad context. Indeed, article 1 of the Law of Ukraine 'On Standardization' stipulates that a standard is a consensus-based normative document adopted by a recognized body. It is unclear nowadays whether the Ukrainian terminology of all sectors will be regulated by a single document. Besides, some positions about the National Commission may need the improvement from the viewpoint of the list of subjects of standardization set out in article 9 of the above-mentioned profile Law.

Consequently, due to the linguistic turn in public administration, the subject of official communication is more consistently required to have diverse humanitarian knowledge, the ability to systematically make individual choices and activity, in general. At the same time, the general linguistic norms with a number of philological standards are still incompletely separated from purely research ideas. That's why there is a peculiar interpenetration of the scientific and administrative spheres, which needs further monitoring.

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## **THE ROLE OF GERMAN POLITICAL FOUNDATIONS IN THE LIFE OF GEORGIAN SOCIETY**

For more than two decades, German political foundations have been operating in the South Caucasus, including in Georgia. The purpose of this presentation is based on the interviews with the representatives of these foundations, the partners and beneficiaries of their projects, their periodic reports of funded work, public information and publications on the Internet and in scientific world to provide information about the role of the German political foundations, goals and activities in Georgia.

During the presentation, the author will review and compare the most successful projects implemented by these foundations, as well as discuss

the reasons why the projects deserved approval and criticism from the public. It is noteworthy that author will discuss projects that failed to accomplish specific objectives of the Fund. In addition, the author will review the relationship between the regional offices of political foundations in Georgia and their partnership with the Government of Georgia.

Overall, the author will try to identify the role these foundations play in the everyday life of Georgian society, compare the objectives of each fund, the specifics of its intended activities, and make a clear distinction between the political and apolitical foundations in Georgia.

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## **PROJECT MANAGEMENT IN PUBLIC ADMINISTRATION: THE UK EXPERIENCE**

Currently, researchers emphasize development and implementation of project management methods in the public sector based on information and communication technologies. For example, the classic public sector IT support system in the UK failed sometimes, and therefore Agile technologies came actively into use. They are more open to users than traditional developments, thus, it is possible to improve services constantly during implementation process and after it as well. It is planned that soon Agile technologies will be used in 50% of new projects of the UK Government.

In 2011 the UK Government established Priority Projects Department (nowadays it is called Infrastructure and Projects Authority). The key elements of the project implementation system are:

- projects (special attention to high-risk and complex infrastructure projects);
- formation of a highly professional team (development of skills and abilities of team members that ensure the work of the project);
- optimization of the project activity process (monitoring the implementation of the project throughout its entire life cycle from idea to execution).

Public authorities have formed a portfolio that includes approximately 200 priority projects of the Government with a budget of 500 billion pounds in core activity areas. Moreover, a significant number of public institutions implement various projects, including infrastructure ones, using the practice of public-private partnerships, simultaneously stimulating the development of small and medium-sized businesses in the country. In addition, the Government in collaboration with Said Business School University of Oxford is implementing a program to train project team leaders.

Despite significant achievements of project management implementation in the UK, we could highlight some problematic issues:

- too many projects being implemented simultaneously;
- constant changes in the content of projects;
- inconsistency in project management approaches;
- inadequate resources management.

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**THE CONCEPT OF "ANTI-CORRUPTION POLICY":  
THE ESSENCE AND FEATURES**

Corruption exists in one form or another in all countries where there is a political and bureaucratic apparatus since it is closely connected with power and administration. Corruption paralyzes the managerial function of the state, therefore, it can be recognized as a serious malfunction of the management system, since "corruption involves the unauthorised trading of one's entrusted authority" [Graycar, A. (2015). Corruption: Classification and analysis. Policy and Society, 34(2), 89]. In this case, we are talking about political corruption. Most often, the specificity of political corruption is seen in the fact that it is a central part of the other side of public policy, indicating the imperfection of the power system.

The phenomenon of "political corruption" is directly related to the concepts of corruption and anti-corruption policy. However, this terminological series, with all its interconnection, is distinguished by a content. Corruption is a process of "bribery-selling" of representatives of the political and ruling elite, in which organizations and personalities, that are interested in lobbying for their interests in power, actively participate. It is also a characteristic of an individual's consciousness, based on intention to make deception that has led to the loss of value and to harm to the society. Political corruption – the use by an official, public or political activist of the rights associated with his post for the purpose of personal enrichment; bribery of representatives of political elites at various levels (usually statesmen) for political purposes. But anti-corruption policy is a way of expressing, consolidating and implementing forms, methods of functional balances of corruption in the system of anti-corruption state tactics and strategies.

The anti-corruption policy is not just a strategy and tactic of the widespread offensive against this severe form of official crime, but it is specific directions of consistent theoretical development and practical implementation of special measures. Among them, firstly, development of ideological and mental anti-corruption prerequisites for overcoming

corruption tolerance. Secondly, a significant role should be given to institutional and organizational activities, purposefully subordinate to the task of overcoming corruption deformations of the public service. Thirdly, the ongoing conduct of anti-corruption monitoring of the regulatory framework, its protection from corruptogenic regulatory articles by means of legal expertise. In general, the work of government bodies and civil society structures should be carried out in two main directions: firstly, to adopt such legislative acts that the possibility of corruption in their implementation should be minimal and steadily implement them; secondly, to create conditions for combating corruption, as well as for the emergence of public participation in this process, to develop this participation and increase its effectiveness.

Hence, the anti-corruption policy is a continuous activity of state bodies, carried out in close cooperation with civil society institutions, aimed at preventing and combating corruption in the public administration system and in order to identify corruption crimes, introducing effective anti-corruption mechanisms, raising public awareness and implementation of ethical standards of behavior of public officials. Actually, the anti-corruption policy is a model, a certain algorithm of state measures in order to prevent self-serving actions of officials.

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## **THE FUNCTIONS OF THE STATE INSTITUTIONS AND THE WAY OF INCREASING THE EFFICIENCY OF THEIR IMPLEMENTATION IN THE MODERN CONDITIONS**

The state institutions change in the course of the historical development. Examples, some institutions disappear (the institute of absolute monarchy), others appear (the participation of citizens in government).

The state institutions are the formalized phenomena and the processes of life of society, to which belong to both the state and political institutions, as well as processes of their orderly functioning.

There are such classifications of the state institutions. In accordance with the structural and functional principle, state institutions can be divided into: organizational (the presidential institution, the institute of parliament) and functional (the institute of referendum, the institute of administrative control, the institute of state power). According to the degree of material expression, the state institutions are divided into those which have a material expression (the state apparatus, the state institutions, enterprises and organizations) and those that do not have a material expression (the institute of emergency, the institute of elections, the institute of referendum). The types of the state

institutions according to the separation of powers: the legislative institutions (the parliament, the referendum); the institutions of the executive power (the monarch, the president, the government, the local executive bodies); the judicial institutions (the ordinary courts, the extraordinary courts, the special courts, the judicial responsibility, the judicial review) and etc.

The functions of the state institutions in modern conditions are regulatory, integrative, communicative, cultural and educational. The state institutions are a regulatory nature, that is, they are created to regulate a particular sphere of social relations. The state institutions are always a way of organizing certain relationships and relationships as a coherent structure. Another function of government institutions is that they disseminate information that is intended to ensure interaction between people at the expense of a certain organization of their joint life. The cultural and educational function of the state institutions is aimed at creating the conditions for meeting the requests and needs of citizens, forming the personality.

The effectiveness of the state institutions depends on the development of democratic political culture, the civil society, the socio-economic indicators of the state, the political regime and etc. The main indicator of the effectiveness of state institutions in modern conditions is stability in the democratic society. In a stable society, the institutions of the state have clear, clear, unchanging functions. In an unstable society, on the contrary, the functions of state institutions are multifaceted, fuzzy, volatile.

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## **ROLE OF SIMULACRA IN THE CURRENT INFORMATION WARFARE**

The use of simulacra to influence people's consciousness has become one of the effective ways of forming public opinion through the media. Accordingly, the role of simulacra during the information warfare is manifested in the following methods:

– the method of personification of an event, (as a rule, a political event is covered in the context of the fate of an individual ("Nair's nurse", a woman who lost a single child during the bombing, etc.);

– visualization of information (if, before the 1990s, the verbal component was dominated by political information through the media, then the advent of satellite television and virtual reality technologies opened up new possibilities for influencing the human psyche by means of visualized images. Such influence is based on a person's emotionally-emotional experience, to whom she usually trusts more than words;

– the widespread use of metaphor images (a metaphor is known to be a means of transferring meaning from a more familiar phenomenon to a less familiar one, so if, for example, using Adobe Photoshop to portray some well-known political leader in a SS suit wearing a boot on a corpse of a child, in the mind of the addressee, as a rule, there is a negative attitude towards this policy);

– providing verbal and visual information in the context of the value orientations of the majority of citizens of this country.

So, we can these conclusions:

1. Construction and use of simulacra in the confrontation between states, as well as in the struggle for political power, has become a total character today, which is especially evident in the context of armed conflicts and information wars.

2. Unfortunately, modern media for one purpose or another constantly generate simulacra, resulting in information that surrounds a person in their daily lives is often misrepresented (because simulacra distorts the truth, and reality is transformed into so-called hyperreality, when so-called hyperreality). individuals (people) can not distinguish a copy from the original, which is a real danger to its life.

3. The total (overarching) nature of the use of simulacra in the postmodern era poses a real danger to national security, as well as to the cultural values of modern civilization accumulated over thousands of years.

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## **INFORMATION AND COMMUNICATION TECHNOLOGIES AS A TOOL OF INCREASING THE EFFECTIVENESS OF INTERACTION BETWEEN GOVERNMENT AND SOCIETY**

The information society offers citizens new opportunities to influence the political system, in particular through the use of information and communication technologies.

Information and communication technologies can be understood as a set of information processes and means of communication that are carried out using advanced technical means for collecting, receiving, searching, processing, coding, transmitting and storing different types of information, as well as providing a communication process to meet the needs of users.

An analysis of the current state of public authorities' and local self-government's activity shows that information communication and implementation of modern ICTs are an important component of effective public administration.

The first steps in the widespread adoption of ICT in public administration processes began in the mid-1980s.

Today, the active introduction of the latest ICTs in all spheres of public life and in the activities of government and local self-government bodies is one of the priority directions of state policy. ICT, penetrating public administration, is transforming it, providing transparency and openness.

Modern information and communication technologies are changing the nature of interaction between the state and society. After all, due to the intensification of information exchange and ICT development, the principles, methods and forms of managerial influence of governmental structures in the information and communication space on all systems of subject-subject, subject-object and subject-subject are changing relations.

The application of modern ICT in public administration has such advantages: an opportunity for citizens to participate in political decision-making and control their implementation; empowering citizens through access to information resources; ensuring transparency of the authorities' activities; increasing public confidence in state bodies' activities; increasing the volume of tasks performed, a rational approach to completing them through the use of computer hardware and related software, and as a result of reduced costs and time.

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## **FACTORS OF FORMATION OF POLITICAL TRUST IN THE CONTEXT OF PUBLIC ADMINISTRATION**

Trust is a fundamental element of basis for public administration in civil society and constitutes a complex hierarchical social phenomenon. It has a nature of expecting a desired outcome and is based on confidence in accuracy and efficiency of the actions taken by the object of trust and recognition of his activity as the one meeting the interests of the subject. It is conventional to distinguish three types of trust: self-trust, trust towards other people and trust towards the world. The category of trust may also be split up into interpersonal trust (as trust towards people) and institutional (as trust towards abstract systems).

Trust may come in different shapes and have a symbolic meaning, for instance, an oath or a vow. At the same time it may be founded on personal devotion. [Seligman, A. (2000). *The Idea of Civil Society*. [online] Translated by O. Kaminskyi. p.248. Available at: <http://izbornyk.org.ua/selig/sel.htm>.]

Otfried Höffe in his works mentions tolerance as one of the forms of political trust. He describes tolerance as the initial stage of development of trust. He believed that a tolerant person would be striving for life based on equal rights and mutual understanding [Shandor, F. (2011). Legitimation of power: trust and tolerance as factors of social being. Ukrainian scientific journal "Osvita Regionu" (4), p.225].

The concept of "political trust" is bordering to the concept of "partner interaction", which, in turn, is correlative with such concepts as "social interaction", "collaborative activity", "cooperation", "facilitation", "social intercourse", "communication" and "social dialogue". Thus, political trust is a required element for the effective public administration and functioning society.

The specific distinctive features of a civil society are: autonomy and equality of subjects, their mutual recognition and trust, voluntarily accepted mutual responsibility and aspiration for socially valuable objectives [See: Hegel, G. (n.d.). Civil Society. Philosophy of Politics: Chrestomathy, 4, pp.63–176].

The roots of the first type may be traced back to the 1970s. This narrative emphasizes the importance of survival of democratic regimes or communities where the level of political trust is low. "A democratic political system cannot survive for long without the support of a majority of its citizens," – Miller says. The consequences were anticipated in times of rising concern about the democratic stability. Despite the current decline in such trend, allusions to the risk of representative democracy not being able to withstand "trust crisis" are still present in academic and public debates. This fact is the most noticeable in works on new and transitional democracies, where the trust is needed for the preservation of regimes through economic crisis or external shock in conditions of constant public support of alternatives for representative democracy [Chabanna, M. (2014). Trust Towards Political Institutions: Prerequisites and Consequences for Democracy. [online] Available at: [http://nbuv.gov.ua/UJRN/Magisterium\\_p\\_2014\\_58\\_4](http://nbuv.gov.ua/UJRN/Magisterium_p_2014_58_4)].

However, starting from 90s scholars grow understanding that high level of democratic indicators of the regime itself and support of democratic principles may exist in conditions of low level of trust towards institutions and actors functioning in those regimes. The crisis of democracy that had been anticipated in 1970s did not happen. Instead the topic shifted to the statement that even in the circumstances of low political trust representative democracy should not be itself under the threat, rather it has to come through long far-reaching systematic changes in general category of representative. [Shapovalenko, M. (2014). Political Stability and Political Capital in Transforming Society. Scientific journal of M.P. Dragomanov National Pedagogical University, [online] (14), pp.45–57. Available at: [http://nbuv.gov.ua/UJRN/Nchnpu\\_022\\_2014\\_14\\_10](http://nbuv.gov.ua/UJRN/Nchnpu_022_2014_14_10)].

Trust is primarily formed on the basis of interpersonal interaction and cooperation through formal and informal institutions. Thus, trust becomes a foundation for creating a more ramified network of civil society institutes. Such tendencies engender practices of interaction and, accordingly, function as embodiment and continuation of trust towards institutes of political system as a whole. Trust is shaped through continuous evolution of society, while the level of trust serves as a foundation for stability of social structure [Slavko, T. (2012). Political Trust in a Complex Political Environment. In: Scientific works. Politology. pp.133–136].

Trust appears to be a significant factor in preservation of social order for it ensuring the exchange of services, valuable commodities and resources. Interaction and cooperation between individuals is conditioned by the features of the civil society, which are as follows: public engagement, political equality, solidarity, trust and tolerance. [Kuchabsky, A. (2006). Trust towards Public Authorities as the Key Factor of Efficiency of System of Public Administration. pp.103–108].

One of the most effective models for building political trust in modern society is e-democracy, a modern form of political communication. Political communication is the process of transmitting political information through which it circulates from one part of the social community to another (horizontal communication) and between the political and social systems (vertical communication). [Johnson, J. (2009). Existential Aspects of Trust. In: Sociology: Theory, Methods, Marketing. pp.78–92].

Kuchabsky and S. Pogorelyi describe a new third great era of democracy coming with the development of new communication technologies. Analysis of the role of the Internet as a guarantor of democracy is one of the most promising areas of study in current political theory, especially considering its role as a tool for gaining trust in election. [Kuchabsky, A. (2006). Trust towards Public Authorities as the Key Factor of Efficiency of System of Public Administration. pp.103–108].

Political trust has the same theoretical links with political capital as social trust has with social capital. The idea of political trust and political capital is a modern socio-scientific version of the classical concept of brotherhood, along with freedom and equality, and constitutes one of the prerequisites for effective management and public administration in democracy.

Decency and professional competence are extremely important factors in building political trust, not only for a politician, leader or public administration official, but for the system as a whole. This belief is not a novel – the arguments for necessity of knowledge being the foundation of power are found even in Weber's works. Thus, if officials are able to demonstrate professionalism, responsibility and passion in their activities – they will be trusted more.

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**HIGHER EDUCATION AS A FACTOR OF TRANSFORMATION  
OF THE SOCIAL STRUCTURE OF UKRAINIAN SOCIETY**

This study is devoted to the study of the political transformation of Ukrainian society in the context of Ukrainian state-building processes. It is found that the social life, political sphere, the legal culture, and education system are in the organic unity of complementary and cultural common reaching each other. The state decides to economic problems at the expense of higher education. So the government reduces the pressure on the economy by the population. In addition, we see that a direct function of higher education is the reproduction of the social structure of society. Higher education also multiplies socio-professional conflicts. The main problem is not to multiply these contradictions, but the fact that they do not violate the balance. The mass consciousness is perceived as fair. For Ukraine, this problem is particularly acute. Professional formation of youth in Ukraine accompanied by a critical assessment of a "society of the past" and at the same time "the model of the future" is not ready yet. These problems and contradictions necessitate a scientific approach to the study of the process of professional self-determination and adaptation of young people in today's labor market. This implies a permanent correction of the state educational policy.

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## Section 14

# "PHILOSOPHY OF COSMOLOGY"

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### **CONTEMPORANEITY: THE BASIC TRENDS FOR A HUMAN BEING**

A human being is a self-organized changeable system, the vectors of which become mainly unpredictable. Social self-experimenting leads to practising several patterns of behaviour. On the one hand, these patterns cannot be catalogued because of variability. On the other hand, only some of them named typical.

Going eco-friendly is closer to "a new way of one's life" than about "real saving the planet". Everyone must reuse and recycle everything. This trend is quite expensive because of the purchases for the future comforting. Eventually, it will be more profitable to have something of your own, than to pay for one-time use only. Some humans are strict to others but not to the future living conditions. There are four levels of being eco-friendly: (1) reusing and recycling things, (2) intro-balancing social requirements with individual preferences, (3) equal interconnecting with other beings (not only humans), and (4) safe production. "Eco-friendly" is equal to a statement "I'm a part of the Planet, so I care about my primary home".

Going responsible marked as a cornerstone between child and adult. Usually, the human being is socially forced to have mainly negative consequences of any situation, but in real life much better to anticipate the result with the consequences. In this case, responsibility goes before the action but not after it.

Going communicable is set as a social rule. Everyone should be connected. Firstly, a human being cannot be out of the public domain: the others delve into private realms with the pleasure of ensuring access to someone's life. Secondly, "being opened to a conversation" means "the immediate presence on-demand with an included emotional equilibrium". Thirdly, communicators should only message the expected by the other side content, which is acceptable by any life form. Generally, in communication better to be a silent listener than an eager speaker.

These patterns are promoted as the best ones to dominate the human being. Fortunately, life is a gameboard with a wide diversity of settings. If a human being wants to entertain, he/she'll enter the game.

Thus, the basic trends of contemporaneity transform human being to a social creature without the uniqueness: some originally planted ideas used for one's benefit.

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Special section  
"CURRENT AND FUTURE IMAGES OF  
UKRAINE"

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**THE PROBLEM OF POLARIZED PLURALISM  
IN THE UKRAINIAN PARTY SYSTEM WHICH HAMPERS UKRAINE'S  
EUROPEAN INTEGRATION PROCESS**

The research analyzes the problem of the Ukrainian multi-party system in Ukraine, which suspends the development of all spheres of the Ukraine, in particular, its economic and political potential of European direction. Especially today, this issue is crucial for Ukraine because of its confrontation with the Russian Federation in the east, when the state needs decisive action and reforms to become a member of the European Union and NATO.

The problem of a long historical stagnation in the political sphere of Ukraine, due to its non-existence as an independent state entity on the geopolitical map even after independence has contributed to a crisis not only in economic terms, but also reflected in shortage of professional personnel who would be able to work with government deals, which was later manifested in the full incompetence of civil servants in their own craft.

The next step was decided to analyze the party and election systems of Ukraine by comparing them with the state mechanisms of European countries and the USA. We will finally find out what the problem of the Ukrainian crisis today and how it is related to the system of polarized pluralism. As a result, examining the apparatus of other countries will help us understand the root of our own problem.

In the course of the research, the author was able to analyze the issue of gradual democratization of Ukrainian society after independence, the establishment of all independent institutions of state authority and eventually Ukrainians as a separate nation. The researcher will find out what underlies the instability of Ukrainian policy towards the European future, which suspends the integration of Ukraine and its society into the EU, and how it is directly related to the main topic of our research.

At the end of our research, after all the problems of the topic are explained and substantiated, we will summarize all the material presented before and offer an alternative way out of the crisis situation of the party system of Ukraine.

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## **THE IMPACT OF HYBRID WAR ON THE PERCEPTION OF UKRAINIAN CULTURE IN EUROPE**

In 2014, on the territory of modern Ukraine, after a series of event that caused armed conflicts, which subsequently grow into an armed confrontation between Ukraine and the Russian Federation. In the media this conflict will be called as "Hybrid war" and then we will understand that this is undeclared war. This conflict will strike our country as the new war for independence and this conflict will change everything.

This conflict has been going on for 6 years and now we can see all of the changes that have taken place during this war. First of all, we need to understand that hybrid war strikes the state in all weakness places and areas in order to effectively capture and destroy it. In this, this war is similar to a virus that gets into the body affects all vital organs. Taking the cultural aspect as the most sensual sphere, I examine the impact of hybrid war on Ukrainian culture and perception of Ukrainian culture in Europe.

During these 6 years, Ukraine spends a lot of time and strength for new reforms that conducted in all sphere. There are a lot of changes that now we can see in politics, economy, culture and perception of Ukraine as a state in Europe. We need to investigate the impact of hybrid warfare on the perception of Ukrainian culture in Europe in order to effectively build our new and strong diplomacy. By understanding how Ukraine is perceived, we will be able to elaborate more on our policies and international relations, understand what aspects should be concentrated and what needs to be reviewed, understand the problem areas and solve them.

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## **THE PROBLEM OF THE COMMON IDENTITY OF THE CRIMEAN TATARS NATION AND ITS UKRAINIANS CONTEXT**

The relevance of the research topic lies in the issue of Crimean Tatar identity as a sociocultural component of Ukrainian historical narrative. Now, during the hybrid war and the Russian-Ukrainian war in the Eastern Ukraine, which continues from 2014, the question of identity is particularly acute for Ukraine. The question of identity is particularly important for Ukraine

especially after the falsified "liberation" of the Crimean peninsula by Russian liberation troops, the question of identity is particularly acute for Ukraine.

For the historical retrospect of the problem, the research emphasizes that the Crimean peninsula has always served as a focal point for pluralism of cultures and ethnicities, and also played an important strategic role for many states: from Turkey, (the Crimean Tatars feel historical affinity with this country and even migrated there) and to Russia, which deported indigenous peoples and inhabited Crimean peninsula with the Russians.

In the report the attention is focused on the gap of dialogue between the political structures of the Autonomous Republic of Crimea and the Crimean Tatar nation. The political, historical and cultural situation that has emerged on the background of violent deportations and the artificial settlement of the peninsula are analyzed.

The report reveals the leitmotif of modern life of Crimean Tatars and Ukrainians, it lies in the problem of consolidation in the non-violence fight against the propaganda regime of the Russian authorities by supporting the Ukrainian political structures of the Crimean Tatar nation as indigenous. In conclusion the ways of supporting for the persecuted Crimean Tatars in the occupied territory are highlighted.

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## **CREATIVITY AS A KEY COMPETENCE OF THE CULTUROLOGIST IN THE 21ST CENTURY**

Today, culturologists have amount opportunities to pursue their own professional competencies in accordance with their interests. However, theoretical knowledge is often lacking to implement cultural projects. That's why every university gives the opportunity to internship according to the direction of study. For cultural scientists, these are various cultural institutions, such as theaters, concert halls, museums, libraries, etc. Unfortunately, most institutions that host young culturologist do not add enthusiasm or practical skills, because the terms of practice are very short. In addition, students feel compelled because their interests do not always coincide with the specific tasks that they have to accomplish within university practice.

Hnat Khotkevych city palace of culture in Lviv accept students more than 5 years. We have the experience of conducting student internships in 2019, when the students had theoretical lessons and practical tasks in project management. Students were able to take an intensive project management course, and in addition, they were able to test their theoretical knowledge in practice, developing their own ideas with the mentorship of our staff.

In 2020, we gave up on project management internships and decided to focus on the creative potential inherent in each person. We have developed a unique program for the development of creativity, because we consider creativity the key to future successful employment, the path to interesting work that brings satisfaction and decent pay.

Our course included lectures about successful culture and creative projects and trainings course where we developed student's creativity. Also they had homework where they were able to show their independence, discipline and proactiveness.

We think that helping a young cultural scientist to learn more about themselves, their preferences and opportunities to realize their potential are good way to build a new generation of culture managers in Ukraine.

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**SOVIET MONUMENTALISM IN UKRAINIAN ARCHITECTURE  
OF TWENTIETH CENTURY:  
THE PROBLEM OF PRESERVATION AND RETHINKING**

Contemporary decommunization processes in Ukraine needs not only political but also cultural rethinking and explanation, especially in the context of spaces and landscapes that Soviet culture has left behind it. In this study, the phenomenon of the XX century – modern monumental architecture is the main focus.

Most of modern scientist believe that this style of architecture is an anomaly that evolved behind the frontier of the world architecture history. As a rule, all the defects of the Soviet totalitarian regime are transferred to the architecture that reflects it. Such an interpretation of architecture, especially the architecture of the last decades in Ukraine and other countries of the post-Soviet space, gives it a sensational character, but does not answer many professional questions.

The research highlights the analysis of monumental architectural ensembles. The most famous of these are Freedom Square in Kharkiv and the new Government Center in Kyiv. It should be noted that the most striking example of Stalin architecture in Kyiv is located in city-centre – Khreschatyk Street. Post-war architectural narratives and dialogues about the Khreschatyk architectural project are discussed. The methods and symbols of national Ukrainian identity, which presented in the architectural images of the main street of the capital, are emphasized. Also, the analyze of architects' work who managed to complement the buildings with expressive

features of elements of Ukrainian baroque, Ukrainian architectural modernity and even painting of boychukists, is presented.

Now Ukraine is in the process of rethinking values, finding its own identity and a new way of representing it. This process is impossible without comprehending historical experience. This is precisely the reason for the allegation of our new national images for the transmission of cultural code for the future generations.

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### **FEATURES OF THE UNESCO CULTURAL HERITAGE IN LVIV AND ITS ROLE IN TRANSMISSION THE UKRAINIAN CITY'S IMAGE TO INTERNATIONAL LANDSCAPE**

The status of UNESCO cultural heritage is the most significant indicator of cities and states' cultural property value. Architectural monuments in the UNESCO-list create the art-image of the city, which actualizes the problem of their preservation and restoration. The UNESCO World Heritage Site was awarded most of the monuments of Lviv 5th of December in 1998. So, most of the buildings of city center received World Heritage-status. That is why UNESCO architectural monuments, as integral part of the city's life, structure, history, identity, still influence forming of Lviv's international recognition.

In report it is revealed that Lviv's political strategy to preserve monuments belonging to the World Cultural Heritage is under construction, which is why there are some inaccuracies in the legislative sphere. In addition, the problem of financing the proper restoration and conservation of all objects needed is analyzed. The international cooperation of the cities is highlighted in terms of the positive achievements of preserving the common architectural heritage by establishing a dialogue with the EU-Member.

Also, we will discover the urbanistic problem of the city, which represents the aspects of its difficult history. Lviv was a part of the Kingdom of Rusie, then Poland, and Austria, later for a short moment – Ukraine, and then again Poland, then Soviet, then Germany, and then again Soviet, and since 1991 again, but now finally – independent Ukraine. This complicated history describes us the image of international city on its own contexts. In the report the focus is on the analysis of the combined image of engineering achievements and aesthetic tastes from different epochs of the city's biography. It should be emphasized that the urban space of the architecture gives us the opportunity to feel the affinity of different ethnicities and nations in its unity.

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## **FEATURES OF ATTITUDE OF UKRAINIANS TOWARDS WAR AND VETERANS OF ANTI-TERRORISTIC OPERATION SINCE 2014 AND TO THE PRESENT DAY**

We all live with the understanding that someone gives their lives and protects our peaceful sky in the Anti-Terroristic Operation zone. But are we ready to accept our heroes here, where peaceful life reigns? As veterans experience a return to the home, to the haunting metropolis, where they face aggression, hatred, regret, and frustration.

The situation in society has changed significantly since 2014 – from complete heroization to total disregard, from excessive care to blatant indifference. All of these trends are extremely negative and we are seeing the consequences now.

The state's media policy is having a significant impact on the mood in society: it divided the Ukrainians into "them" and "us" has introduced the stereotype of the presence of weapons that veterans bring and which pose a direct threat disseminated unreasonable hate.

Changes in social mood can be divided into three time periods:

The first can be called sublime-patriotic (2013-2015). Veterans are highly praised and receive over-active support. Heroization is a consequence of the Maidan and the change of power. Everyone believed in the changes and inspired by them began to contribute too actively to the enthusiasm of the war participants.

The second stage (2016-2017) is disappointment. The society has come to the realization that veterans are human too, and not all their actions can be called heroic. It is characterized by the discovery of a false message of the first stage. The victories at the front began to be less talked about.

The third stage (2018-2019) is the complete destruction of all illusions, impairment of efforts. The image of a veteran becomes more realistic and down-to-earth. People are tired of the war. Veterans show up in politics, business.

Gender injustice to female veterans is extremely fatal. Stereotypes in society break hopes for respectful attitude that all veterans deserve regardless of gender.

Attitudes from the younger generation and millennials, men and women differ little. The most important role here is played by civic consciousness, which according to veterans many Ukrainians lack due to gaps in the secondary education program. The schools do not talk about the Anti-Terroristic Operation, the military action, the respectful attitude towards heroes and the tradition of honoring the dead. Now the topic of Anti-Terroristic Operation is less and less interesting in our society.

The state is constantly trying to influence the adaptation processes for heroes of war, but these efforts are rather ambiguous.

The efforts to fight against PTSD at the state level leave much to be desired.

As there are no qualified specialists in the field of psychological assistance to the military in Ukraine, and the demand for such services is constantly growing, foreign experts come to Ukraine and conduct many paid trainings.

Many draw on the experience of the United States. This raises the demand for American experts who skillfully use the shortage of qualified specialists in Ukraine to provide paid and not always quality psychological counselling. Many aid centers or initiatives work on grants or short-term financial projects. The integration of foreign experience can not be as effective as it is often described. Only the development of our own techniques will be effective, since the mental features and specifics of warfare in the east should be taken into account to a large extent.

Consolidation of veteran community is needed to join efforts to enhance veteran status.

It is a real challenge for Ukraine and the Ukrainians to learn to react consciously to veterans, without any exaggeration and persuasive stereotypes.

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## **THE INFLUENCE OF LANGUAGE ON TRANSFORMING THE UKRAINE'S IMAGE IN 20<sup>th</sup> – EARLY 21<sup>st</sup> CENTURIES**

The study of the ideological origins of Ukraine's images in the modern public opinion is conditioned by the need for consolidation of Ukrainian society. Its achievements, in terms of profound socio-cultural transformations, are inextricably linked to the symbolic capital that determines the vector of community development, ensuring its competitiveness in the formation of civilizational values. In this regard, language is of particular importance in the process of forming the image of Ukraine as one of the factors that provides for the formation, interpretation and presentation of the historical experience and cultural heritage of the community, thereby determining its identity, represented in the form of some collective "We". Its image is dynamic and depends not only on the cultural values to which political and cultural elites attach consolidating importance in different historical periods, but also on the level of development of a homogeneous communicative space.

Despite the historically changing nature of the images of each community, contemporary Ukrainian history is inextricably linked to the image of Ukraine's populist orientation. Its birth began because of a growing scientific interest in the origins of the cultural identity of peoples and, as a consequence, ethnography. It was through experience in this field that the image of Ukraine was gradually formed, inextricably linked to the peasantry, which though positioned itself as the bearer of the soul of the people, but was considered to be the bearer of the provincial and minor cultural resources to which the language belonged. It was language that formed a clear line of demarcation between the prestigious and non-prestigious cultural environment, defining the level of internal consolidation of Ukrainian society at the beginning of the twentieth century.

The Soviet authorities continued to develop the populist image of Ukraine, which, thanks to its continued social orientation to the countryside, deepened the already distinctive complex of the Ukrainian minority. It was this complex that encouraged the modified part of Ukraine to join the space of privileged Soviet culture represented by the Russian-speaking communicative space. This process was often accompanied by supremacy and contempt for the Ukrainian language and culture, which were considered a sign of provincialism.

The historically formed complex of under-value, inferiority of Ukrainians is every reason to consider as one of the main obstacles to the formation of the Ukrainian homogeneous cultural environment, which would help to overcome the orientation of part of Ukrainians to the imperial cultural centers external to the state, while laying the foundations for rethinking the essentials of Ukrainian folk culture according to sociocultural requests of Ukrainian population and geopolitical orientation of Ukraine.

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## **OVERALL VISION OF THE IMAGE OF UKRAINE ON THE EXAMPLES OF SPECIFIC CULTURAL MARKERS BY EUROPEAN COUNTRIES**

The research analyze the problem of the selected perception of the cultural image of Ukraine on the examples of art, of architecture; historical stereotypes, scientific achievements, established political image, recognition of famous personalities of Ukraine and other European Union Member States.

The problem of long-term economic transformation, geopolitical balancing, and the frequent change in the vector of foreign policy have contributed to and continue to influence to the establishment of ambiguous, ambivalent and partly blurred ideas about the state and its peculiarities at

the domestic level. The next step was decided to analyze the content of several popular media resources that, in their articles, speeches, presentations, etc., directly or indirectly touched upon topics of Ukraine and prominent Ukrainian.

In the course of the research, the author was able to analyze the general trends in the individual states, as well as to present his own vision of the problem, based on the wide information practice of certain media resources. Only an example of these sources prompts us to reconsider the established mechanisms of reasoning, that is, to pay attention to the nature of transitive self-reflection in the context of regional identification.

In the course of the research, the issue of re-imagining the cultural, economic and political image of the EU Member States was raised by young people (students of the Taras Shevchenko National University of Kyiv, Faculty of Philosophy). In particular, the questions concerned the role of civil society, the level of well-being, the economic policies of nation-states, the sustainability of political regimes, the knowledge of current European policy, its active personalities and more. The next step in the study was a detailed analysis of the empirical results, a comparison of statistics, which allows us to speak about the visible preferences of young people of Ukraine, as well as the level of knowledge of our neighbors based on the data obtained by the author.

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**IMAGES OF CULTURAL MEMORY IN UKRAINIAN MUSICAL ART  
OF THE 1960S**

The main focus of our study is the problem of rethinking the post-soviet part of our cultural heritage and highlighting the preservation of its Ukrainian part, especially in the process of decommunization. It should be noted that Ukrainian music of the sixties was very connected to its identity contexts and mentality archetypes of Ukrainian culture, despite the complicated political system of the Soviet Union.

The report reveals the problem of research of the musical tradition of writing, performing, using the old archetypes of folklore for the transmission of intergenerational values through cultural memory.

Ukrainian song – it is the linguistic instrument of national identity because it keeps the sacred sense of language and special cultural code. The song is united, helped to break through and feel the catharsis in the moment of crisis to represent the intention of the soul to be reborn.

Research foundations are based on the revealing metaphorical image of Ukrainian songs and its atheistic spiritual viewing in the words, when

natural forces disappear, which brings us back to the mythological sacral symbols produced by the unnatural phenomenons. Or, on the other side, it tells us about human abilities to get the supernatural, mythological, fairy-tale disguise with an ethnic motive in it.

The problem of returning names to the historical and cultural studies research narrative is discussed. The report presents the results of analyzing texts of popular songs of the 60s which was written by M. Petrenko, R. Bratun, G. Boyko, V. Malyshko, O. Bohachuk.

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### **REPRESENTATION OF UKRAINIAN IMAGES OF IDENTITY IN CONTEMPORARY LVIV GALLERIES**

In this report the problems of the presence/absence of Ukrainian national and cultural components of contemporary and modern art in the galleries of Lviv are revealed, exhibitions of which are important factors in shaping the image of Ukrainian art.

Research foundations are based on the exhibitions that took place during 2019 and the first half of 2020 in two art galleries in Lviv – Dzyga and Green Sofa. The main research criteria was: the number of exhibitions of Ukrainian artists (as opposed to foreign ones) and the presence of Ukrainian cultural and national context in them.

The report presents the results that we have gathered during the analysis of the expositions and their relevance with the Ukrainian national and cultural elements. In particular, the representation of the specific streets and buildings of Ukrainian cities, persons of our state, Ukrainian sacral art, Ukrainian national clothing. Also, the posthumous exhibition of B. Soroka will be in the focus, dissident (1940-2015), where the Ukrainian cultural and historical context was presented, in particular in the illustrations for I. Kalinets collection "Opening the Nativity Scene" and in the series "Hetmans".

The problem of compilation in the exhibitions of selected galleries of different art types (painting, sculpture, graphics, photography), as well as different directions – (expressionism, abstract art) is discussed.

## Round Table

### PERSPECTIVES OF SYNERGETIC KNOWLEDGE IN UKRAINE: PHILOSOPHY, EDUCATION, EVERYDAY LIFE

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#### **ABOUT SYNERGY IN SYNERGETICS**

The synergetic movement developing in the post-Soviet space can be regarded as a kind of dual-core process. The first "core" is associated with the synergetic research that use a well-defined mathematical apparatus. The main object for relevant research is complex highly nonequilibrium systems. However, there is reason to talk about the "second" core, which influenced the post-Soviet version of the development of synergetics. We are talking about humanitarian interpretations of synergetic ideas. In these interpretations, the influence of reflections on the synergy of P. Florensky and the Russian cosmists is quite obvious. Both "synergetic wings" mutually reinforce, mutually enrich each other, but they should hardly be mixed. In this regard, the idea appears of the problem of inter-co-action within the synergetics itself. Both nuclei of the post-Soviet synergetic process seem to be complementary, which creates some uniqueness in comparison with other national synergetic traditions.

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#### **USE OF SYNERGETICAL APPROACH WHEN STUDYING OF CORRUPTION AS SOCIAL PHENOMENON**

Corruption is a complex multistage social phenomenon. It has social sources and reflects the most significant problems of a State and society. Understanding of corruption as phenomenon and its interpretation in laws

and other sources of law depend on national and historical specific features. In other words, the juridical definition of corruption is different in different countries. However, the origin mechanism of this phenomenon is the same in any State: corruption rises in the system of interaction of a State and society (State and social continuum) as the society self-organization and its reaction to the non-effectiveness of the State institutions in vigour. The aforementioned non-effectiveness makes the society (or its elements – separate individuals) look for parallel ways, elaborate a new mechanism to realize own interests. The rise, formation and strengthening of corruption looks like that of a custom because these two phenomena are a made standard reaction of the society to certain changes.

However, due to its scales of spreading and universal use, corruption is a supercustom: when creating a custom as a society reaction to every definite situation during the bifurcation, an individual scheme of reaction is worked out allowing easily, with the least expenditures to establish relationships with the relatively independent parts, which, in the future, using this algorithm, will become elements of a new system. In addition, there is no feedback between the elements contacting with each other immediately within this system. In the corrupt relationships, the schemes of reaction is the simplest – "you do for me, I do for you". Exactly such simplicity allows such relationships to be created with the least expenses of energy, substances, and information. With such conditions, the resources redistribution takes place, injuring other elements of the already existing, early created system because a usual order of reaction in it is broken and creates chaos.

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## **THE SELF-ORGANIZATION OF SCIENCE AND ITS IMPACT ON HIGHER EDUCATION**

While considering the perspectives of the knowledge of self-organization in Ukraine's philosophy, education, and everyday life, I would like to turn to the problem of the self-organization of science and academic life and activity itself, which does present a valid and interesting topic. In fact, the scientific enterprise undergoes today a form of its core transformation, with post-non-classical paradigm of scientific rationality not only having self-organization as an example of its theory, but as a kind of its own way of organization as well.

In the times of the classical science, academic activity used to manifest itself as a free and self-conscious enterprise of naturalists from different

countries of the world who had constituted a kind of the international republic of the researchers organized on democratic and meritocratic principles. With the growing social institutionalization and massification of science, it became deeply rooted in state administration and market economy, and by the 20<sup>th</sup> century used to present a highly centralized entity leaving little place to its traditional self-organization. However, the becoming of post-non-classical scientific paradigm at the beginning of the third Millennium has given rise to some new social trends of scientific research – the ones that enable talking about de-commercialization and re-Enlightenment as a new form of science and higher education.

Namely, the world-wide movement of Open Science declares its orientation on such values, as "Open data" and "Open access" (that stand for sharing of knowledge and against copyright), "Open methodology", "Open review" and "Open educational resources" (documenting the process and providing clear evaluation and available teaching materials), etc. Such notion do remind of the classical Merton's ethos of science with its "communism" and "disinterestedness", in contrast to many practices of the 20<sup>th</sup> century. However, the situation in Ukraine is heavily influenced by the authoritarian approach of the government that contradicts the autonomy principle: research activity is being hindered by rules and demands oriented on the commercial and formal sides of the process (like publishing in Scopus etc.), and it would require some more efforts from the part of the representatives of the Ukrainian academic community to commit themselves to the ethos of Open Science with its potential for self-organization as opposed to the old state-administrative approach of the Modernity age.

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### **COMPLEXITY AS GOING BEYOND THE LIMITS OF LANGUAGE DESCRIPTIONS**

V.I. Arshinov defines a "complexity" as follows: "The concept of "complexity" describes a kind of irreducible mixture of order and chaos in open evolving systems, the essential feature of which is the presence in them of a multitude of complexly interwoven positive and negative feedbacks" [Arshinov V.I. The principle of reflexive complexity in the methodology of converging technologies. // Reflexive processes and management No. 2, 2007. Volume 7. P. 81].

The principle of irreductionism in the complexity paradigm leads to the following situations.

1) It is impossible to teach complex thinking. Education founders on understanding simple explanations and models, which were further complicated and filled with details. If simple explanations and models cannot express the complexity, then the reproduction of observers of complexity becomes impossible.

2) It is impossible to communicate the results of complex thinking to people who think with simple schemes and logical constructions. It is not possible to compactify complex concepts into simple and clear formulations and definitions.

The purpose of this publication is to overcome the problem situations outlined above.

In human languages, there is a feature that is obvious but practically does not attract the attention of researchers. There are words that people understand, but they cannot be defined simply. For example, all people understand such words as "knowledge", "meaning", "thinking", "understanding", however, when trying to describe what they mean, almost insurmountable difficulties arise due to incoherence of descriptions given by different people.

The understanding of such words appears to be beyond the descriptive capabilities of the language and occurs without the help of the language. How is this possible? A similar paradox can be seen in the ability of children from all over the world to speak their mother tongue well before they learn its grammar. The idea of N. Chomsky's universal grammar allows us to describe this oddity, but no rigorous scientific explanation of this fact has been proposed. The very fact of mastering one's native language is beyond the descriptive capabilities of the language, and, generally speaking, does not need explanatory constructs created in this language about itself.

To understand what is beyond the descriptive possibilities of the language, people use a technique similar to creating a hyperlink: they create situations with hints, metaphors, allegories, paradoxes and other tropes that require a direct understanding of what is meant without having to state it. It can be said that tropes are paths beyond the descriptive possibilities of a language by which people come to understand the unwritten and unformulated. The use of tropes does not lead to a reduction of meanings and contents.

It is likely that complex thinking is also beyond the descriptive capabilities of the language, so metaphors, allegories, hyperboles, comparisons, and other tropes are so important for its translation.

Reading the texts by V.I. Arshinov, we can see how more and more tropes are growing in, for example, in the description of the "observer of complexity".

In 2007: it is a "recursive subject" [Arshinov V.I. Intersubjectivity in the context of the post-non-classical paradigm. // Reflective processes and management. Collection of materials of the VI International Symposium on

October 10-12, 2007. Moscow: Kogito-Center, 2007. P. 8], "the figure of a self-organizing post-non-classical subject" [Arshinov V.I. Problems of subjects in post-nonclassical science. Moscow: Kogito Center, 2007.P. 53].

In 2009: the figure of the "recursively becoming subject of cognitive-constructive and communicative activity" [Arshinov V. I. Nanoethics – convergence of ethical problems of modern technologies or prolegomes to the posthuman future? / V.I. Arshinov, V.G. Gorokhov, V.V. Chekletsov // Epistemology and philosophy of science. Moscow, 2009. PP. 96-112.].

In 2010, V.I. Arshinov spoke of the need for "the formation of a new synergetic subject" [Arshinov V.I. How is a synergetic theory of (social) management possible? // Management Philosophy: Problems and Strategies. Moscow, 2010. PP. 46–66.].

In 2013, the author introduces a conceptual character "observer of complexity". He explores "the subject-observer, a reflective subject observing himself, including himself, in the variety of concrete cognitive-design situations he designs himself" [Arshinov V. I. Observer of complexity in the context of the paradigm of post-non-classical rationality // Philosophical Yearbook, issue 18, "Philosophy of science in the world of complexity". Moscow: Institute of Philosophy of the Russian Academy of Sciences. PP. 42–61].

Observation of oneself, accessible for the observer by V.I. Arshinov (but not accessible for the observer by N. Luman), is carried out through some special means, which are probably associated with a special configuration of reflexive processes. In the 2015 publication, there is only a definite hint of these means: "Complexity involves second-order science. It deals with recursive vision, the observation of observers" [Arshinov V.I. Complexity world and its observer. Part one. // Philosophy of science and technology. Volume 20. No. 2 / V.I. Arshinov, Y. I. Svirsky. – Moscow, 2015. PP. 70–84.].

In 2015 and 2016, the first and second parts of the article by V.I. Arshinov and Y.I. Svirsky, "The Complex World and Its Observer", were published. In the second part of this article, the qualities of the subject-observer were formulated.

In 2018, the conceptual character "observer of complexity" is described by V.I. Arshinov as follows: "a temporal observer of complexity, representing in its singularity a communicative-perceptual network assembly of the multiplicity of created partial perspectives" [Budanov V.G. Complexity and the problem of the unity of knowledge. Vol. 1: Toward a strategy for learning complexity / Ros. Acad. Sciences, Institute of Philosophy; V.G. Budanov, V.I. Arshinov, V.E. Lepsky, I.I. Svirsky. M. IF RAS, 2018. P. 8].

The given example of the evolution of the observer of complexity clearly demonstrates how important various metaphors and other tropes play in describing the results of complex thinking.

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## **PERSPECTIVES OF SYNERGETIC KNOWLEDGE IN PHILOSOPHY OF EDUCATION IN UKRAINE**

Modern education today is a real challenge because the old system of education and philosophy is no longer as effective as it was in the 20<sup>th</sup> century. Today, with the emergence of a large number of technological opportunities, participants in the educational process can obtain basic knowledge quite simply, but immediately there is a problem if this knowledge is of high quality or not. In addition, there was a need for individualization of education, that is, for the selection of certain courses and different approaches to teaching. Ukraine is just at the stage of formation of these aspects of synergetics in education. The idea of learning throughout life has now become a trend in Ukraine. Formal education has not yet offered adults opportunities, but a rather large number of schools for adult and educational projects have appeared in Ukraine.

The emergence of synergetics is a natural enough and at the same time effective solution in the philosophy of education. In fact, it is a major element that brings together the various scientific fields. Synergetics of knowledge studies general principles of development complex systems beyond subject matter. This system is being developed in various fields of scientific knowledge, and it is becoming a new philosophy.

Synergetics is based on the laws and laws of self-organization and self-development of the pedagogical, that is, educational system. Synergetics on the one hand destroys a coherent system, on the other hand – does so for the emergence of new sources of development. It focuses on multidimensionality, multidimensionality and polyphonic (alternative and variability) processes of cognition, detection of undiscovered or insufficiently disclosed states in them, recognition of the important role of chance in their development.

## Round Table

### IVAN FRANKO AND THE PHILOSOPHICAL DISCOURSE OF THE UKRAINIAN NATIONAL IDEA

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#### **HUMANISM IN THE WORKS OF IVAN FRANKO AND ANDREY SHEPTYTSKYI**

In the late 19<sup>th</sup> century Ivan Franko published the article "Science and its relation to the working class" in the newspaper "Praca"(1878). He popularized the achievements of science, emphasizing its great significance in understanding the laws of nature and their practical application. Both knowledge and work are equally essential in science, which should be used together for the historical development of the society.

According to him, "a human being from the very beginning aspires to one goal – to happiness. This happiness can only be achieved after science and work turn into one; when every science becomes work, beneficial for the society and every work – the reflection of human thought, mind and science" [Franko, Ivan. Science and its relation to the working class // Chosen Sociopolitical and Philosophic works. Kyiv, 1956. P. 114-130: 123]. All people who work should therefore be educated in order to use their potential for the good. It is the ultimate goal every person is striving for.

Ivan Yakovych points out that the world around us is studied with the help of nature science; human development–life, occupation, values – is the prerogative of anthropological science, while theological science deals with the concept of God and are based on faith (with theologians and the church studying it). In order to analyze the connection between natural and anthropological science, one should study the way a child perceives the world.

A human being (at an elderly age) ponders upon the sense of life, their nature and purpose – it is all about anthropology. The scientific study of human is the most difficult and confusing one, which shows "the beginning of a man's development and clearly specifies their goal – equality and happiness of all people" [Franko, Ivan. Science and its relation to the working class // Chosen Sociopolitical and Philosophic works. Kyiv, 1956. P. 114-130: 128]. Ivan Franko states that a human being, living in the society, should "develop a certain understanding of human life, interaction with the others; it is the understanding of fidelity, justice, truth, friendship and good" [Franko, Ivan. Science and its relation to the working class // Chosen Sociopolitical and Philosophic works. Kyiv, 1956. P. 114-130:

130]. This ideal leads to human happiness, which is the combination of work and their mutual love.

To our mind, these very findings can be traced in the work of Ivan Franko "Reflections upon the Pastoral letter of Andrey Sheptytskyi the Metropolitan "On social questions". The author sees to metropolitan as a pastor of Ukrainians in their sociopolitical life and stresses that pastors should be very sensitive to the problems and "issues" of the time – "to the social questions". He calls him a European, for he persuades to think about human values – law, justice, humanism – promoting their welfare and revival.

The complexity of humanism should be underlined, which is the consequence of historical, ethnolnational and personal diversity of a human community. Ukrainian autonomic traditions should be studied together with the problems of establishing civil society. It is necessary for us to clear our consciousness from the totalitarian stereotypes and to form the need to be human beings with their dignity. That is precisely what Ivan Franko and Andrey Sheptytskyi were teaching love is all about actions, not words!

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**UKRAINIAN NATIONAL IDEA PROBLEM IN IVAN FRANKO'S WORKS**

The paper will be dedicated to the consideration and estimation of views of I. Franko (1856-1916) on the Ukrainian national idea revealed in his works in the context of developmental tendencies of modern Ukrainian community. As the challenges of the twenty-first century as well as social and political existence of Ukraine and the world made it an actual burning issue in philosophical and culturological, historical and statist discourse, argumentation and prediction of the vision in the research of I. Franko's social and philosophical heritage.

Conceptual importance of I. Franko's views on the issue of the national idea of the Ukrainian community in the works of the notionalist is represented by a range of scientific-research works of philosophers, psychologists, educationists, political scientists, historians, philologists and others, namely I. Bychuk, S. Voznyak, M. Hnatiuk, Ya. Hrytsak, O. Zabuzhko, N. Kovalchuk, M. Kozlovets, A. Nakonechnyi, T. Panfilova, Yu. Rymashevskiy and others.

The notionalist substantiated ethical-anthropological understanding of the national idea, and his philosophical research assumed an existential-artistic dimension. The Ukrainian national idea is represented in the following I. Franko's works (*National Anthem, 1880, My Love, 1880, To the Poles*

(people), 1882, *Develop You, High Oak Tree*, 1883, *Moses*, 1905 and others). Ideas of state's independence and unity of the Ukrainian nation are in such I. Franko's works (*Ideas on the Edge*, 1881, *Great Anniversary*, 1898, *What Progress is*, 1903, *Frank Letter to the Ukrainian Galician Youth*, 1905 and others).

The main conceptual characteristics of the content of the concept Ukrainian national idea in the works of I. Franko were the synthesis of nation's unity, national peace and national harmony, national self-consciousness, gaining state's independence and national sovereignty.

Our paper is focused on I. Franko's approach to solving the problem of the origin and alternatives of the national idea. The essence of the approach is to reveal the significance of the national idea which has to become a factor consolidating the Ukrainian society, forming a certain level of national self-consciousness, self-identity, spiritual foundation of state-building.

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**"FRANKO HOLIDAY" PREPARATION IN THE PRISONERS OF WAR CAMP IN SALZWEDEL**

The outbreak of the First World War became a catalyst for the Ukrainian movement revitalizing in Western Ukraine. Namely, the Main Ukrainian Council was organized, the Ukrainian Sich Riflemen Legion was being formed, the emigrants from the Dnipro region created the Union for the Liberation of Ukraine (a non-partisan political organization). The main postulate of the Union for the Liberation of Ukraine was the state independence and integrity of Ukraine. During its existence, the Union consisted of more than 250 members, staff and assets from World War I prisoners of war. When Russian troops advanced in Halychyna in late August 1914 the Union for the Liberation of Ukraine moved its center to Vienna. There they mobilized more action aimed at raising the national consciousness of Ukrainians, in particular among the captive Ukrainians of the Russian army who were in the Austrian camps. In 1915 the Union for the Liberation of Ukraine Center was established in Berlin as well. At that time Ukrainian prisoners of war were concentrated in several camps, including Salzweedel. Educational Department of the Union for the Liberation of Ukraine helped to create the National Educational Club in 1915. At that time there were about 10,000 prisoners in the camp from the Russia controlled territories and mostly they were not nationally conscious. However, purposeful activity of the club changed it significantly. Educational, national,

publishing, social, drama, agricultural, music, cooperative, gymnastic sections were organized, a choir was started, a tea room was opened, a meeting hall for prisoners was built within the club in 1916. Subsequently, the Club was reorganized into the General Council. Among the series of measures introduced during the Council's activities, within the framework of this conference, the organization of Franko Holiday in late June-early July 1916 draws our attention. The sources representing it are stored in the Central State Archives of the supreme authorities of Ukraine.

An idea to organize a concert in honor of the recently deceased Ivan Franko was raised at the meeting of the singing section in June 1916. After a local discussion the idea was heard at the General Council and supported by representatives of all sections. It was not just about honoring the memory of a prominent figure, but above all, it was a meaningful, cultural, educational and also patriotic and educational event. A committee on Franko Holiday was formed from the representatives of all the members of the camp. Their first meeting took place on July 24, 1916. The draft program consisted of music, Ivan Franko poetry, speeches about the life and the role of Ukrainian Prometheus in the national movement. The event was scheduled to take place on July 2, at 4 pm, because at this time most people were present in the camp, these were lecture hours for the prisoners. A committee of 7 persons was set up for further preparation of the Holiday. They were in charge of finalizing the program and resolving all current affairs. However, on the first day a discussion raising questions about the nature of the event broke out at the meeting. Some organizers were of the opinion that it was a mourning event. Others considered the mourning inappropriate, because "... His [Franko's] spirit continues to live between us, and therefore it can be noted that the poet is immortal." Eventually, the participants of the meeting reached a compromise and approved the decision to decorate the premises with national and black mourning flags. However, the debate on flags also continued at subsequent meetings. The attendees insisted that the mourning color of Ukrainians was red and it was black in the European tradition. Therefore, they agreed that red and black flags should be displayed as a mourning sign. Discussion on the nature of the event prompted the committee to make another important decision. The attendees decided that in addition to commemorating the poet's memory on July 2, lectures on Ivan Franko's life and creative achievements should be organized by the educational section, as it will enable the prisoners to find out more about it. The Executive Committee reported on the preparation of the event at subsequent meetings. The "Holiday" program was approved. It included: 1) choir performance; 2) Oryschenko's speech on the importance of Ivan Franko's figure; 3) choir performance; 4) professor Bachynskyi's essay about Ivan Franko's life; 5) poem recitations; 6) piano music; 7) orchestra performance. A wreath and flags were purchased to decorate the hall. Some posters were printed for prisoners' information. The costumes for the performers were taken at the drama section.

As planned, the event took place on July 2, gathering a full house. The majority of those present were extremely interested in the event.

The speech about Ivan Franko's role in the formation of the Ukrainian idea was particularly influential.

To summarize, it should be noted that the popularization of Ivan Franko's work, an important stage of which was described above as "Holiday", became an important component in the system of Ukrainian propaganda organized by the Union for the Liberation of Ukraine in the camp. The implication of this program was the awakening of the national consciousness of the prisoners. A lot of them not only supported the idea of the independent Ukraine, but also joined the Army of the Ukrainian People's Republic during the war with the Bolsheviks.

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**(R)EVOLUTION OF IVAN FRANKO'S RELIGIOUS WORLDVIEW:  
KEY MOMENTS AND DETERMINATIVE FACTORS**

Religious worldview of Ivan Franko is a rather complicated research issue. For a long period, this issue was a part of ideological battles between those who regarded him as a Christian or at least a believer and those who supposed he was an atheist. This issue is much more complicated than "either...or..." Ivan Franko's religious views were changing several times throughout his life. In this article, I am going to mention the key moments of these changes and factors, which may be regarded as determinative. In some cases, these changes were quite radical, so we may apply the term "revolution". In other cases, they were rather a process than a result, so we denote them with the term "evolution". It is impossible to regard changes of Franko's religious views separately from changes in his literature writings, philosophical and political views. Therefore, it is a complex issue of Ivan Franko's transformation. Different scholars offer their paradigms of Ivan Franko's worldview transformation [Tykholoz, B. Philosophical lyrics of Ivan Franko. Lviv, 2009: 87-95]. In my opinion, the most useful paradigm in the context of Franko's religious views is Yevhen Nahlik's one [Nahlik, Y. Bends of Franko's spirit: Worldview. Ideology. Literature. Kyiv: Naukova dumka, 2019: 7-112]. I will use it as a framework in this article.

The first period is the "teenager romanticism" (from childhood until the end of the 1870s). Franko has grown in traditional religious society in the village of Nahuyevychi and in the town of Drohobych. There were no preconditions for his religious views to be different from the typical Galician society of that time. He was inspired by romanticism, especially Adam

Mickiewicz, whom he both imitated (ideas for writings and style) and opposed (Holly Rus' vs Catholic Poland) [Tykholoz, B. Philosophical lyrics of Ivan Franko. Lviv, 2009: 116]. In his first poetry collection, "Ballades and tales", Franko appealed to New Testament traditions and its ethical norms of love and peace [Chopyk, R. Early religion manifests of I. Franko and their role in the evolution of his writings / Ivan Franko and questions of religion: collection of scholar researches. Drohobych: Beskyd, 2004. P. 33-53: 37]. His axiology is based on idealism, love, justice, the domination of spiritual over material [Tykholoz, B. Philosophical lyrics of Ivan Franko. Lviv, 2009: 103]. He was an author of the Christian hymn "Stykh" dedicated to metropolitan Joseph Sembratovych. His fiancée was the daughter of a priest.

The second period is "radical rebellion" (from the end of the 1870s until the middle of the 1890s). Franko was impressed by the ideas of Mykhailo Drahomanov. Franko turned his worldview towards positivism, rationalism and socialism and became Drahomanov's disciple. Just like his teacher, he started to criticize Church, priests and some Christian beliefs. His famous antireligious poetical manifests of that period were "Ex nihilo (monologue of an atheist)", "To comrades from a prison", "Cutter". Franko switched the opposition from "Holly Rus' vs Catholic Poland" to "progressive camp vs conservative camp". Greek-Catholic Church belonged to the conservative camp. Factors, which influenced Ivan Franko: 1) Disappointment in education at Lviv University [Franko, Ivan. Collection of writings in 50 volumes. Kyiv: Naukova dumka, 1976-1986. Vol. 34: 373]; 2) Arrest and prison (1878-1879) – it "burned the bridges": many people started to blame him or be afraid of his company; as a result, he became more radical in his views; 3) Idealism and maximalism, which is common for young people. "Rebellion" of young generations against elders generation elite, in which priests dominated; 4) Reading Biblical criticism authors and other scholars such as E.W. Reuss, H.T. Buckle, J.W. Draper, M. Vernes, D.F. Strauss, J. Lubbock.

The third period is a "worldview evolution" (from the middle of the 1890s until 1908). It was a period of age autorevision – a critical review of person's own views in mature age. It was not a revolution but an evolution. It was slow and that is why it is not so easy to determine the line of change. Drahomanov's death in some way liberated Franko. He felt more open to express himself and his views and feelings [Nahlik, Y. Bends of Franko's spirit: Worldview. Ideology. Literature. Kyiv: Naukova dumka, 2019: 66]. In political views, he moved from socialism to national-democracy. In literature – from realism to modernism. In comparison to previous periods, more witnesses saw Franko taking part in religious practices. Sometimes his participation was quite active: singing, reading "Apostle", discussing sermons with a priest after the Liturgy [Memoirs about Ivan Franko. The 2nd edition. / [ed. M. Hnatyuk]. Lviv: Kameniar, 2011: 167; 317; 330-335; 632; 694]. At the same time, he preserved anticlericalism ("Radicals and religion", "Radicals and priests") and his scholarly works preserved rationalism and positivism ("Poem about creation of the world", "Modern Holly Bible studies"). Therefore, it is quite hard to name Ivan Franko of this period a

Christian in the full sense of this word. He moved towards Christianity but it was still a process. His religious worldview was quite modern. It was separated from a community and was characterized by an individual connection between him and God. The best example of religious views is his poetical collection "My Emerald". It was a collection of Old Ruthenian Christian parables, in which ethics of humanism was combined with early Christian ideas. This ethics oppose to the ritual-canonical ethics of "Scribes" and "Pharisees" [Tykholoz, B. Philosophical lyrics of Ivan Franko. Lviv, 2009: 198]. In that way, he regarded priests and the Church of his time. Love and serving other people was the main concept of Franko's religious views and some transcendental aspects were skipped, especially in his non-fiction and research writings. He was rather an agnostic, who used early Christian ethics, which he in a way modernized. It caused tensions because most of his society was religious in a traditional way, so they could not understand him and continued to think of him as an atheist. It is important to notice that Franko also opposed the ideology of Marxism, which he regarded as a dangerous pseudo-religion that divides people [Tykholoz, B. Philosophical lyrics of Ivan Franko. Lviv, 2009: 198].

The fourth period has started in 1908 and continued until his death in 1916. It was a period of his illness. It had mental manifestations in which he saw spirits of dead people (Drahomanov was among them). According to witnesses, Ivan Franko suffered from the uncertainty as for where his soul would be after his death [Memoirs about Ivan Franko. The 2nd edition. / [ed. M. Hnatyuk]. Lviv: Kameniar, 2011: 786]. This feeling was strengthened with the death of his son Andriy and his friend Mykhailo Pavlyk (both died in 1913) [Memoirs about Ivan Franko. The 2nd edition. / [ed. M. Hnatyuk]. Lviv: Kameniar, 2011: 711]. It was a period when a rationalist has completely died inside him. His foreword to "Babylon Hymns and Prayers" was an example of his religious changes [Nahlik, Y. Bends of Franko's spirit: Worldview. Ideology. Literature. Kyiv: Naukova dumka, 2019: 108-109]. On the 40 years anniversary of his career as a writer Franko declared that fighting religion in his young years was a mistake. He called the youth to read Holy Bible and go to communion [Memoirs about Ivan Franko. The 2nd edition. / [ed. M. Hnatyuk]. Lviv: Kameniar, 2011: 445]. It was a long evolution with a revolution in the end. Although, in a sense, he could not overcome his negative attitude towards some priests and after complicated and dramatic attempts he refused from the last confession [Medvid, I. From a step to the last confession // <https://frankolive.wordpress.com/2016/05/26/за-крок-до-останньої-сповіді/>]. That is why his death provoked a discussion among priests where to give the Christian funeral to Franko or not [Medvid, I. Forgotten diary from archive in Rome: rev. Platonid Filyas about Ivan Franko's Funeral // <https://frankolive.wordpress.com/2019/12/25/забутий-щоденник-з-архіву-у-римі-отець/>].

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## **NATIONAL ASPECTS AS A CENTRAL ASPECT OF IVAN FRANKO'S VISION OF THE SOCIAL AND POLITICAL MOVEMENT OF UKRAINE**

This paper discusses and evaluates Ivan Franko's political and philosophical ideas regarding the social and political movement of Ukraine, as far as they are reflected in his writings of 1896-1907. This period coincides with the third stage of the development of his worldview. During these years Ivan Franko devotes a number of his studies to the socio-political development of the Ukrainian nation (see his review *Ukraina irredenta*, 1895; *Populists and Marxists* a review of A. Faresov's book *Populists and Marxists*, St. Petersburg, 1899), 1899; *BEYOND THE POSSIBLE*, 1900; *The Open Letter to the Galician Ukrainian Youth*, 1905; *Socio-Political Views of Mykhailo Drahomanov*, 1906; *A Review of Ukrainian Literature for 1906, 1907; Freedom and Autonomy*, 1907).

Franko developed his social activities during the heyday of the positivist and social philosophy as developed by Comte, Marx, Spencer, and Leacock. Franko's socio-political views were shaped and repeatedly altered by the influence of the leading authorities of that period. Franko disliked populist ideologies because they paid too little attention to the state; he did not embrace social democrat ideas because he regarded their doctrines as void and false. He had a highly critical attitude toward integral nationalism (D. Dontsov), which was the antithesis of the materialist philosophy of Marxism, reversed the positivism of the leading representatives of the Ukrainian democratic thought (in particular, V. Antonovych, M. Drahomanov, M. Hrushevsky) and was presented as a new the idealistic view of the world. As far as Marxist socialism is concerned, Franko rejected economic determinism, the dictatorship of the proletariat, and state centralization.

Ivan Franko was in favor of the national-state ideology of S. Dnistriansky, who was a professor of Austrian civil law at the University of Lviv. According to Dnistriansky, the following features were important for the development of the state: the territory; the people living on this territory; the social system with its characteristic marks, such as autonomy, authority and autocracy.

For quite a long time, Franko collaborated with Mykhailo Drahomanov, whom he regarded as a political thinker of a European dimension. It was Drahomanov who motivated him to establish, on October 4, 1890, the Ruthenian-Ukrainian Radical Party (RURP) (with the support of Mykhailo Pavlyk, Vyacheslav Budzinovsky, Yevhen Levitsky, Kyrilo Trylovsky and others). In 1899 Franko supported the foundation of the National Democratic Party, with which he cooperated until 1904. Subsequently, after 1905, Ivan Franko was actively involved in political life and formulated his own conception of the Ukrainian national idea.

In his essay "*Beyond the Possible*", Ivan Franko developed the idea of Ukraine's national independence. In this text, Franko substantiated his view of the national development and the key issues of the national question as follows: "The ideal of national independence in every respect, in the cultural and political understanding, is, for the time being, still beyond the possible. So be it. But let us not forget that the thousands of paths that lead to its realization lie just under our feet, and that it will only depend on our awareness of that ideal and on our consent whether we will, maybe, enter completely new paths" [Franko, Ivan. *Beyond the Possible*. Collected Works, Volume 45. Kyiv, Scientific thought, 1986: 285].

Ivan Franko touched upon Ukrainian statehood in his poetic works and political and philosophical works: "We must learn to view ourselves ourselves as Ukrainians – not a Galicians, not as Bukovynians, but a Ukrainians without official borders..." [Franko, Ivan. *The open letter to Galician Ukrainian youth*. Collected Works, Volume 45. Kyiv, Scientific thought, 1986: 405]. In all his political and philosophical writings, the following three key topics stand out: 1) a feasible and possible form of Ukrainian statehood (a federation, territorial or national autonomy, political autonomy); 2) the optimal form of the state as such; 3) the ratio of state privileges and their relation to human rights and freedoms.

Franko's political focus is the creation of an independent and independent Ukraine that serves Ukrainian citizens as an anchor of the rule of law, as a civic state. First and foremost, he was interested in the quality of the norms and values of the political interaction of people within the borders of Ukraine. In a nutshell, Franko regarded the formation of a Ukrainian state as a prerequisite for the development of the Ukrainian civic nation.

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### **IVAN FRANKO'S LIBERAL SOCIALISM: INDIVIDUAL RIGHTS VS RIGHTS OF A NATION**

My report will deal with the consideration of Ivan Franko's social and political views on Ukrainian national idea in the context of the socialistic doctrine. Franko's understanding of socialism, as a new political theory, changed in the perspective of the interrelation between individual freedom and national independence.

The development of Ivan Franko's socialistic theory towards predominance of the national idea is the most clearly traced in his writing pieces as follows: *What is socialism? (1878)*, *Galician socialists program*

(1881), *What is progress?* (1903), *M. Drahomanov's socio-political views* (1906), *Freedom and autonomy* (1907).

In the report, I will reveal Ivan Franko's socialistic ideas in solving the problems of social inequality as well as those on the role of a state as a guarantor of civil liberty, the purpose of the latter understood as social utility. Freedom and solidarity, rather than just equality in the eyes of the law were regarded the highlights of socialism in Franko's early writings. However, the equality of having the opportunity to enjoy public goods as well as political independence should be preceded by a social reform. Even in his earlier writings, Franko failed to deny private property in order to eliminate social inequality. The main requirements of Franko's socialist agenda were as follows: freedom for all, participation in legislation, equal opportunities in obtaining public goods. In fact, we can see a list of basic human rights that can be classified according to personal freedom as a "status negativus"; participation in legislation and the formation of political thought and will as a "status activus"; social rights as a "status positivus". Actually, the priority assigned to a type of rights is determined by the type of a social system: whether it is liberal, republican or socialist.

Franko's early socialistic views were based on the idea that political independence must be preceded by a social reform, that is, an improvement in material existence. In addition, Franko took a critical look at Western European liberalism, which at the beginning of the nineteenth century embodied the economic principle of *laissez-faire*, the latter requiring independence of an individual and being more favorable to the interests of the owners of factories than to the interests those of the workers.

In my report, I will analyze and argue for the evolution of Ivan Franko's socialistic ideas towards prioritizing the liberal base in asserting the national autonomy. The analysis of the mentioned works suggests that Ivan Franko's socialism bears more similarities with the liberal utilitarianism of J. St. Mill, than with K. Marx's theory.

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## **THE PHILOSOPHY OF PERFECT "COMMUNITY" IN IVAN FRANKO'S "ZAKHAR BERKUT"**

People always dreamed of harmony, order, beauty, prosperity, and perfection. They strived to embody the ideas of an ideal society, possessing all these features, in their fantastic projects. But such a society was described in different ways: as the "golden age", as classless communism,

as utopian cities, states, islands, or continents. In the story "Zakhar Berkut", Ivan Franko created the image of the 13th-century community in Carpathian Rus as the project of an ideal life. The author narrates about the picturesque Tukhlia Region, located in-between Hungary and the Highlands, and which is quite different from other Verkhovyna and Zahirya communities. The perfection of Tukhlia Region is close to utopian ideas: the abundance of food, mild climate conditions, fertile lands, forests, rich crops, people who live joyfully, merrily and happily due to both rigid and humane public orders.

Similar ideas were expressed by Ivan Franko in the article "Thoughts on evolution in the history of humanity." Ivan Franko portrays the future, would-be social order in the article, whereas he describes the past orders in "Zakhar Berkut". In the abovementioned article, the writer demonstrates the ways to achieve the perfect social order while, in the story, he depicts the struggle for a well-established social order which has been working effectively for centuries. The common aspect of these societies is "community". According to I. Franko, the basis of the scientific theory of community is economic equality required for true freedom and brotherhood.

The essential characteristics of "the scientific theory of community" are unrestricted freedom of speech, education, conduct of life, neighborhood and transfer from community to community.

The Utopians (Plato, T. More, and T. Campanella) did not treat their future states as universal societies, their utopian systems were rather separate societies. I. Franko also follows these utopian beliefs. He believes that communities can exist in a hostile environment, as well as in communities of a different nature and mode of life. Therefore, the author assumes that the community will have to fight against external enemies; it may interact with other communities to work together, exchange goods or educational achievements.

In "Zakhar Berkut", the Tukhlia community made a free union with the neighboring Highland communities. However, the community could avoid the fight against enemies: the Mongol horde of Genghis Khan. Thanks to the wisdom of their leader, Zahar Berkut, the community is able to achieve the victory.

Utopians' views about the ideal are also manifested in the image of a leader. Utopians, like the philosopher, Friedrich Nietzsche, who created the theory of elitism, the exclusiveness of individuals, whom he called "superhumans", believe that social processes are controlled by a superhuman. The ideal person plays a significant role in them, although collective principles serve as the basis of improving the social life.

Zakhar Berkut from Franko's story is such a hero – the founder of a new life. No wonder the author named his work by the name of his favorite character. Zakhar had been an apprentice of an old monk Akyntiy in a Scythian monastery for three years and became "a new man" with a passionate desire – to devote his life to the creation and strengthening of good social orders in his native land.

Thus, Franko's "community" is a utopian ideal social order, where all people are equal, where the common good is more important than the individual benefit. Tukhliia Region is a separate family ruled by the leader – the oldest and worthiest man – Zakhar Berkut.

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**IVAN FRANKO AND FRIEDRICH NIETZSCHE:  
COMMUNALITY OF FATE**

The XXI century is the age of the crisis of culture, the crisis of values, the time when they become dead idols. It is during this period that one cannot rely on traditional authorities and forms of culture – ideology, morality, the church; all this seems inanimate in a critical situation. The system of values that is dominant in the world today is only one of the possibilities to survive, but not to live. And then the search for the living, that can destroy this inanimate vacuum, begins. So alive are Friedrich Nietzsche and Ivan Franko.

Both are poet's philosophers. There are rare situations where philosophy is combined with poetry, and poetry seems to be almost the highest form of philosophy. This is definitely this situation.

However, the difference between their ideological positions is striking. Franko is a supporter of social-democratic movements, close to the populists: no doubt his views are closer to the left, Nietzsche, on the contrary, is a radical aristocrat, a meritocrat with pronounced far-right views. "Universal freedom, equality, brotherhood, people's well-being, humanism as an end in itself" are fundamental concepts for Franko's worldview. The basic concepts of Nietzsche look rather like this: "Freedom of lords, power of the worthy, hierarchy, prosperity of elites, expansion, eternal overcoming and

ascension, pragmatism and immorality", humanism for Nietzsche was the stillborn fruit of the dead God, whose death he first conceived as a concept "Gott ist tot" in the work "Fun Science" [Nietzsche, F. Fun Science. Alphabetical Classics, 2010. 352 p.: 134]

However, the differences between them are perhaps less than common: the views of both authors have radically changed to the exact opposite throughout life. For example, under the influence of Drahomanov, young Franko abandons the way of life of secular dandy, is despised by the whole secular "bohemian" of Lviv, although before that he was in its ranks. One can draw a parallel with Nietzsche, who at one time sang praises to Wagner and Schopenhauer, but later fiercely and mercilessly criticized them. He even devoted Wagner to the corrosive work Nietzsche contra Wagner. Such a drastic change of position testifies to a fervent spirit, powerful reflection, the ability to smash self-criticism and the desire for the depths of self-search, but not in any way betrayal of one's own views. Nietzsche tells us that the truth is losing its relevance and waiting for a new truth that will break the old tablets: "The snake must change the skin in order to survive." He himself, like a snake, tore off the chain of ideas, friends, etc. – "but instead of each broken chain I grew a wing." With the Nietzsche ideas intersects the image of "Eternal Revolutionary" I. Franko. These two geniuses of the word represent the eternal stream of lava dissolving its old fossil, manifest an eternal revolution in itself.

Both authors have a very complex relationship with religion. It is almost impossible to deny the irrationality and thoughtfulness of I. Franko's religious themes (for example, his poem "Comrades of the Prison".) Nietzsche is even more radical. Those who are familiar with his bibliography can draw the following conclusion from the title of his work "Anti-Christian. Damnation to Christianity" – a conclusion about his attitude to religion. Friedrich Nietzsche constantly emphasized that religion and any will to the other is a condemnation of life, a crime against him, and that any desire for the ideas of the afterlife comes from weakness. He regarded it as Resentment, thinking that people were helpless, weak in their knowledge, powerless before the power-masters of the masters of life, and existentially estranged. Therefore, the weak and the miserable invent their otherworldly consolation as anesthesia from life; He considered God only a false mirror of death: he defined the belief in god or gods as the exclusive prerogative of slaves, plebeians and infantile mobs.

Attitudes with their fathers in Nietzsche and Franko were extremely ambiguous, contradictory and difficult. In the poetry collection *My Ismaragd* (1898), Ivan Franko said that he had no power to love his weak and energy-deprived homeland, so he would be faithful to her as a master dog. At the same time, he greatly loved the language and traditions of the Ukrainian people, studied them and promoted them in every possible way. Nietzsche's patriotic stance was even tougher; she was in tune with the position of the

modern-day talent of modernist Joyce Kilmer: "Are you ready to die for your homeland?" "Let my motherland be ready to die for me."

However, the basic resemblance of the authors, which goes by the name itself, is the community of fate. For a lifetime gift to geniuses, life itself pays for itself with its talentless attitude towards them. A similar fate has not passed and these people. For their liveliness and passion, for their expressiveness and tremendous vitality, the rock of existence has treated them most cruelly. Like Hagar, these figures were wanderers everywhere, unable to find a place to live, traveled and moved from place to place, much like Sisyphus, condemned by their own talents to drag stones of misunderstanding from contemporaries, like Prometheus, condemned to the torment of physical and mental.

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### **IVAN FRANKO'S NATIOSOPHY AS A "SCHOOL OF POLITICAL THINKING"**

National philosophy (Natiosophy) – an important component of Ivan Franko's outlook and creativity as a writer – thinker, actually, the basis and core of his life-creative strategy.

Franko's natiosophy was not predetermined, "learned" or borrowed from other sources, but grew organically from specific socio-historical circumstances, his own intellectual searches and life experience.

To Franko's natiosophy are inherent, in particular, the following features:

- synthesis and interference of scientific, journalistic and artistic thinking;
- polydiscursiveness and multi-genre of its textual crystallization (in prose and verse forms);
- interdisciplinary character;
- universalism of the issue;
- polemic and self-polemic;
- criticality and self-criticism;
- ideological polyvalence;
- principled anti-doctrine;
- evolutionary variability.

The various forms of articulation of Franko's natiosophy (poetic, prose, scientific, journalistic, etc.) did not compete or contradict each other, but

mutually complemented one another. Herewith, poetic intuition often outstripped the reflections of the scientist and the publicist.

The main tenets of Ivan Franko's natosophy can be summarized as follows:

1. A nation is, on the one hand, a natural, historically formed human community (not at all phantasm and not abstraction, but a concrete social reality!), and on the other, – a product of purposeful willful efforts and concrete deeds (that is, reality is not "given", but "preset", intentional). That is, in the understanding of the nation, Franko moved from primordialism (belief in its natural, eternal existence) to modernism (constructivism – the ceasing for the conscious construction of national communities in a modern civilization).

2. Franko's conception of the nation is multilevel and multifactorial. It takes into account the multilayer of a social structure (a nation is thought of as an over-class unity of a different social strata: the peasantry, the working class, the clergy, the secular intelligentsia) and the multiplicity of factors that determine a social development (territorial, demographic, economic, political, cultural, linguistic, literary, etc.).

3. The "multistory" of a social structure of the nation, for Franko, ultimately meant the leading nation-building role of the intelligentsia and its responsibility for the fate of its people. He himself was one of the first Ukrainian public intellectuals who weren't afraid to take on this responsibility. The writer-thinker put special hopes on the educated youth (in particular the student), understanding the crucial importance of the change of generations in the social – historical progress.

4. The thinker clearly differentiated the concept of ethnic masses as a material, the "raw material" of nation – building, and the political nation as a formed structure. "To make a political power out of those masses (and the dark masses cannot be such a power) – that is the main goal..." – Franko argued. To achieve this goal, a national idea should be made a core in the minds of these masses.

5. Franko emphasized the decisive, priority importance of the spiritual ("ideal") factors of being a nation (without neglecting material, objective, in particular territorial, demographic and economic). He clearly understood that without a conscious national idea (the "ideal of national independence", in his own formulation), there is no real existence of a nation.

6. Therefore, in his reflections dominate the understanding of the nation as a kind of cultural community ("cultural organism"), which has the right for a separate identity in the form of a nation-state.

7. Achieving the national ideal requires a clear strategy of concerted purposeful actions by the various social groups and political forces (parties and movements); therefore, an effective process of nation – building shouldn't be spontaneous but programmatic. As a consequence appears Franko's desire to politicize the Ukrainian national movement in Galicia and

his own political activity in the Russo-Ukrainian Radical Party and the Ukrainian National – Democratic Party.

8. Franko's concept of nation-building doesn't boil down to declarative patriotism. It is a pragmatic program of actions aimed at a specific system of appropriate measures.

9. The national idea is important, but without a nation-building work, it is not viable and should be embodied in appropriate personnel and organizational – administrative policies. "It is not the lack of a national idea, but the lack of our own administration that is the cause of our national weakness," – the thinker emphasized.

10. The coexistence of nations for Franko – isn't a God-given "world harmony", the dreamed "eternal peace", but a field of competition (a kind of equivalent of the struggle for existence in the wildlife, though very different from its manifestations in the floral and animal kingdoms), where the chances of success depend on the potential and motivation of the participants, methods of confrontation (peaceful and militaristic), and internal and external conjuncture (coincidence of historical circumstances).

11. Franko believed that Ukrainian national competitions should ultimately be embodied in an independent cathedral nation state that would unite a multimillion Ukrainian people, at that time torn apart and territorially divided between the two empires – Russia and Austria-Hungary into a political integrity. Although in Franko's times this goal seemed to be "beyond the borders of possible", in fact, shortly after the death of the writer, the story confirmed the correctness of his predictions and expectations. At the same time, the civilizational choice of Ukraine as an independent political nation Franko unambiguously thought in the coordinates of Europe, understanding the harmfulness, retrograde and futility of Moscow Orienteering. The Russian scenario was indeed showed up as a dead – end branch of a social development.

12. In different periods of worldview evolution, Franko was characterized by a variable position in the dialectic of social and national in human life: during his youthful fascination with socialist doctrines (1870-1880s), he was known to prefer the former (social), instead at the time of worldview maturity (1890-1900's) – the second (national) factor. However, it is not necessary to represent this evolution as a linear, continuous and one-vector process, because in reality it was zigzag, discontinuous (discrete) and non-linear. It wasn't just a transition "from socialism to nationalism", but rather a complicated and often controversial synthesis of socialism and nationalism (not some specific version of these ideological doctrines, but of their own, specifically Franko's version of them).

Franko's natosophy isn't only a considerable scientific interest as a document of its era, but it can also largely serve as a benchmark for contemporary political thought and the basis of the concept of Ukrainian national education.

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**PHILOSOPHY OF ACTIVITY, ETHICS OF DISCIPLINE,  
PEDAGOGY EXAMPLE: PETRO FRANKO AS AN IDEOLOGIST  
AND ORGANIZER OF "PLAST"**

"Plast" – a Ukrainian Scout Organization that aimed to educate nationally conscious, physically and spiritually developed youth. National version of the World Scout Movement. "Plast" was distinguished by a holistic philosophy and practice of life, which has a clear world outlook, moral and national values, prescribed by the constitution of the rules, established rituals and symbols.

"Plast" played an important role in the formation of several generations of Ukrainian youth – active, nationally conscious. It was this youth who took a direct participation in the Ukrainian national – liberation competitions of the XX century and socio-political and cultural life in general.

One of the initiators, founders, organizers and ideologues of "Plast" was Petro Franko, the youngest son of Ivan Franko. Most likely he probably belongs to the name of the organization and the first formulation of the general philosophical – worldview principles of its activities. Petro Franko – not just a theorist and practitioner of scouting, but a founder of Plast's "philosophy of life" (views of the world, society, nature and a human purpose), Plast's ethics (a code of moral norms and rules of behavior) and pedagogy (the concept of systematic and purposeful education of the young generation). He is the author of articles "Scouts" (1911), "Plast" (Scout) (1913), and "Plast" (manuscript 1912), as well as a number of articles in the press of that time related to the formation of Plast's movement in Galicia. Petro Franko is the founder of the publishing series "the Plast's Book Collection", in which his books "Plast's Games and Fun" (1913), "How to Base Plast's Army?" (1921) were published. The periodical editions of "Plast's Military Location Of The Army" (supplement to the Lviv newspaper "News from Zaporizhzhya") and the scouting supplement to "the New Word" magazine were published with the active participation of Petro Franko.

He was engaged in the organization of scouting centers in the branch of the Lviv Academic Gymnasium and the women's workshop at the teacher's seminary. On his initiative and organization, the First (1913) and Second Plast's Congresses (1914) were held, which played an important role in the consolidation of Plast's centers, the formation of unified foundations of the organization, the development of military uniforms and insignias. Point of communication of both scouting congresses was the house of Ivan Franko at Sofiyivka in Lviv (4 Poninsky St., now 152 Ivan Franko str.). The high level of national consciousness of the Ukrainian youth was evidenced by the Sokil-

Sich "Shevchenko Movement", which took place on June 28, 1914 in Lviv. On it plastuny demonstrated their cohesion and unanimity. The direct management of the scouting department at the "Shevchenko Congress" was carried out by Petro Franko. In mid-July 1914, Petro Franko organized the first permanent scouting camp in Chornohora near the village Dzembronia (now village of Verkhovyna district, Ivano-Frankivsk region). In the camp in the open air, the young men learned to survive in natural conditions, traveled the mountains, trained their military skills.

The youth, organized under the leadership of "Plast", studied discipline, order, responsibility, endurance, national consciousness, courage, solidarity. The Plast's lifestyle, a certain caste of an organization that selected only the best to its members (because not everyone could become scouts!), very much appealed to young people, satisfying their youthful need for romantic ideals, travel and heroism. So there is no coincidence that among the founders of "Plast" was Petro Franko a man incredibly active, passionate, purposeful, optimistic, active, a great patriot, with an urgent need for a life activities, with adventurous spirit, an incredible fan of trials, adventure and extreme.

Code of Scouting Ethics (in the understanding of Petro Franko) provided the observance of moral and behavioral rules. Important in the formation of the scout was the education of strong character, punishment (disciplined obedience), critical thinking. To achieve all these qualities, according to Petro Franko, it is necessary to do some good deed every day and not expect to be rewarded for it; to produce courage and prudence, to think carefully about your actions before any act, to bring the matter to an end; to be thrifty; to actively know your native land, to know the literature, not to shy away from learning foreign languages; lead a healthy lifestyle (not to drink alcohol, not to smoke); acquire knowledge in at least 6 activities. The path of forming a paramount scout layed from fun and games to work. "Plast" – it was a school of adult life.

In the postwar period, Petro Franko was a Plast's patron of the 19th Maxym Zaluzniak Plast's Regiment in Kolomyia. One of the most important principles of the tutor, he considered education by his own example. This was the example which he became for young people in the 20-30's of the XX century. Being a man of a strong will and temper, a man of business, he was different from the rest of the people by his innate intelligence, tact, by his balance, and conscious national-patriotic stance. He was highly respected by the scouts.

# THE IMAGES OF EUROPE AND ASIA IN CURRENT CROSS-CULTURAL PRACTICES

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## **CONFLICT-RELATED MEDIA LITERACY CHALLENGES IN UKRAINE**

The report will be focused at the political culture shift in Ukraine, with consideration to media-related dimension of civic literacy, mass media being one of the tools in the ongoing hybrid war of the Russian Federation against Ukraine. The hybrid war understood as the post-Soviet space reintegration attempts made by the Russian Federation and aimed at disintegration of Ukraine, media literacy of the target audience is the key counteraction means to the manipulative media-spread social and cultural mythologemes, such as those of Russia as the "hegemon and guardian" of the post-Soviet space, "Russian-speaking population defence" in Ukraine, religious purity protection against "secession", and justification for occupation of the territories of Ukraine by means of "will of the locals".

The shift in recognizing the media-sources as reliable by information recipients has been studied based on several sample groups: (1) residents of government-controlled regions of Ukraine representing various communities; (2) the conflict-affected population: internally displaced persons (IDPs) resettling in the government-controlled regions of Ukraine, and returnees to the non government-controlled areas (the NGCA). The data on the first group have been extracted from the series of public surveys and polls on civic engagement and civic literacy of Ukrainian citizens; the mass-media preferences changes of the second group can be traced through the National Monitoring System Reports (NMS reports) on the situation of internally displaced persons, Rounds 11-14, 2018-2019; the data sets containing the results of a regularly conducted investigation on the main sources of information on the situation in the NGCA, based on IDPs' interviews data.

The important findings arising from the comparative analysis of the empirical data are as follows:

1) There has occurred a significant redistribution in the priorities, noticeable in comparison of Round 11 and Round 12 responses, in 2018, and still developing in 2019. In September 2018, television was mentioned by 52% of IDP-informants as the main source of information on their former place of residence, now the NGCA; to compare with 50 % considering Internet the main source [National Monitoring System Report on the Situation of Internally Displaced Persons. 2018. Round 11, September 2018. [https://displacement.iom.int/system/tdf/reports/nms\\_round\\_11\\_eng\\_press.pdf](https://displacement.iom.int/system/tdf/reports/nms_round_11_eng_press.pdf)]

file=1&type=node&id=4964]. By December 2018, the situation changed dramatically, and Internet came in top place as it was named by 59 % of the informants as the main source of information, television being preferred by 53 % of IDPs, and relatives and friends from the NGCA – by 42 % [National Monitoring System Report on the Situation of Internally Displaced Persons. 2018a. Round 12, December 2018. [http://iom.org.ua/sites/default/files/nms\\_round\\_12\\_eng\\_screen.pdf](http://iom.org.ua/sites/default/files/nms_round_12_eng_screen.pdf)]. The distribution of the prioritized sources remained mostly the same in March 2019 survey results report, with further declining of the group preferring TV to 46 % of the sample [National Monitoring System Report on the Situation of Internally Displaced Persons. 2019. Round 13, March 2019. [http://iom.org.ua/sites/default/files/nms\\_round\\_13\\_eng.pdf](http://iom.org.ua/sites/default/files/nms_round_13_eng.pdf)]. And in June 2019, there was fixed one more distribution shift indicating drop of percentage of the IDPs trusting television as a source of information on the NGCA situation, as Internet was trusted by 44 % of the informants [National Monitoring System Report on the Situation of Internally Displaced Persons. 2019a. Round 14, June 2019. [http://iom.org.ua/sites/default/files/nms\\_round\\_14\\_eng\\_web.pdf](http://iom.org.ua/sites/default/files/nms_round_14_eng_web.pdf)].

2) While the changes in the data on media preferences, from TV to Internet, among the IDPs seeking reliable information on their now temporarily occupied places of residence, are evident, on the general level of 2017-2019 quantitative surveys of Ukrainian population, the shifts in the media-preferences distribution have not occurred yet.

3) Internet media and social networking sites demonstrate the aggregated level of preferences in learning about the reforms in Ukraine by 43-47 % of the respondents in 2017 and 2018 surveys [Civic engagement poll. 2017. USAID, PACT. <https://dif.org.ua/uploads/pdf/17388921135a2ea86ba91ea7.14461295.pdf>], that is still far from the distribution shift between TV and Internet media preferences demonstrated in the IDP-related monitoring reports mentioned above.

The survey of civic engagement in 2018 expanded the scope of the social networks preferences investigation, by adding the questions on the existing accounts of the respondents, and the frequency and intention of their usage, as well as on the priority of the intentions, the latter including the relevant for civic literacy items on learning about the news and following public leaders [Public opinion survey to assess the changes in citizens' awareness of civil society and their activities. 2018. USAID, PACT. [https://dif.org.ua/uploads/pdf/3235987555\\_af01ce0267550.88880763.pdf](https://dif.org.ua/uploads/pdf/3235987555_af01ce0267550.88880763.pdf)]. The most peculiar group can be defined of the users of VKontakte and Odnoklassniki sites, as the sites are officially considered illegal in Ukraine since 2017, for a three-year period, based on cl. 422 of the list of Annex 2 to the Decision of the National Security and Defence Council of Ukraine, on the legal bodies of the Russian Federation towards which the sanctions and freeze are to be applied [On implementation of personal, special, economic and other restrictive policy measures (sanctions). 2017. Annex 2. [https://www.president.gov.ua/storage/j-files-storage/00/40/38/6f76b8df9d-0716da74bb4ae6a900d483\\_1494964345.pdf](https://www.president.gov.ua/storage/j-files-storage/00/40/38/6f76b8df9d-0716da74bb4ae6a900d483_1494964345.pdf)].

Despite the legal restrictions, the respondents specified that the sites under the sanctions are those most frequently used by them [Public opinion survey to assess the changes in citizens' awareness of civil society and their activities. 2018. USAID, PACT. <https://dif.org.ua/uploads/pdf/3235987555af01ce0267550.88880763.pdf>], and taking into account the hybrid war context, this reveals the informational gateway of the aggressor state of the Russian Federation being open for one in four Ukrainian citizens, regardless of the defence strategies realized by the state.

The report will cover the issue of critical evaluation of the media-inflicted otherness patterns rooted in language-, nationality- and region-related biases, in their correlation with the social cohesion projects and fails in the conflict-affected communities.

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### **FUTURE IMAGE OF EUROPE IN UKRAINE AND INTERMARIUM PROJECT**

Current image of Europe in Ukraine is the European Union (EU). Still not every European country is the member of this entity. EU is partly an intergovernmental organization and partly a supranational organization, but some European countries have special relations with EU, conclude partial or temporary intergovernmental agreements, share some of the international treaties, but don't recognize supernatural protectorate of EU. Case of Brexit shows that the transformation of EU in new more international, but less supranational organization is quite probable. In this prospect Ukrainian state, Ukrainian political establishment and main economic players is trying to make their forecasts and some first steps to receive own place in this new European order. To be successful in this intent Ukrainians should take more explicit course on integration with European countries: revise the structure of Ukrainian economy, renew national system of law and enforce European vector of Ukrainian foreign policy. For the first time it will be enough to implement thoroughly the existent projects with EU and with individual European countries. But the main task is to check out how Ukraine could be useful for European countries – first of all European neighbors of Ukraine. One of the most promising from this standpoint is the Intermarium project that could integrate the policy, economy and culture of countries which territories lying between the Baltic, Black and Adriatic Seas. This project still needs its legitimization – ideological, political, legal and last, but not least philosophical.

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**CITY AS A MEDIUM**

The aim of the speech is to try to answer the question about what city research brings when it is expressed in terms of medium. I will talk about cultural practices which contribute to fact that the city in structural and communication dimension appears as a space for the implementation of specific values, beliefs, attitudes and lifestyles. The subjects of analyzes within this research perspective are strategies and methods of textual and image communication related to the representation of the past, collective memory, current identity narratives, ideas about the future of the community, as well as economic interests and global trends in technological and environmental solutions, etc.

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**THE STUDIES ON ANCIENT CHINESE PHILOSOPHY  
IN SOVIET UKRAINE**

This report aims to represent the main results of the author's research on the image of Ancient Chinese philosophy in the works of Soviet Ukrainian philosophers. In this report author's will analyze the case of the Ancient Chinese philosophy reception by Volodymyr Dmytrychenko and Volodymyr Shynkaruk in their monograph "The Development of Philosophical Thought in Ancient China", published in Ukrainian language (*Dmytrychenko, Volodymyr and Shynkaruk, Volodymyr. The Development of Philosophical Thought in Ancient China. Kyiv, Publishing Centre of the Kyiv State*

*University named after Taras Shevchenko, 1958*). Authors believe that case is valid and representative because *Volodymyr Dmytrychenko* and *Volodymyr Shynkaruk* were leading scholars in the field of History of Philosophy in Soviet Ukraine during the period of 1950<sup>th</sup> – 1980<sup>th</sup>. Their leading status has been approved by current researches related to the History of Philosophy in Soviet Ukraine (*Andros, Y. "Volodymyr Shynkaruk: Anthropologic Turning Point in Ukrainian Philosophy of the Second Half of the 20<sup>th</sup> Century". *Filosofska Dumka*, no. 1, Nov. 2017, pp. 66-73, <https://dumka.philosophy.ua/index.php/fd/article/view/266>*).

The objectives of the research are:

- To investigate the general image of Ancient Chinese philosophy in the case mentioned above.
- To reveal and analyze the methodological approach to the History of Ancient Chinese philosophy used by *Volodymyr Dmytrychenko* and *Volodymyr Shynkaruk*.
- To identify the main problems of Ancient Chinese Philosophy depicted in Ukrainian philosophy of the Soviet period.
- To describe the key personalities of Ancient Chinese Philosophy highlighted in Ukrainian scholar literature of the Soviet period.

Authors methodology bases on the reception studies approach developed by Tomasz Mróz in "Selected Issues in the History of Polish Philosophy" (*Mróz, T. Selected Issues in the History of Polish Philosophy. Vilnius: Vilnius University, 2016*):

*"...in the studies on the history of any "local" philosophy, attention should also be drawn to the history of international reception of the various philosophical currents. The specific and unique character of philosophy in Poland, France, or Latvia, is also reflected in the character of the reception of new philosophical ideas. The reception may be selective or incomplete, and sometimes even grotesque, but still, reception often reflects the true colours of the recipient"*

(*Mróz, T. Selected Issues in the History of Polish Philosophy. Vilnius: Vilnius University, 2016, pp. 17-18*)

In the report, authors will analyze and prove the following statements, ideas and conclusions.

1) The Ancient Chinese philosophy was perceived in Soviet Ukraine as deeply rich and multifaceted. There is not a single philosophical problem, which would not have been raised and outlined by the philosophers of Ancient China. The value of Ancient Chinese Philosophy is equal to Ancient Greek philosophy.

2) The study of Ancient and Contemporary Chinese philosophy debunks the Eurocentric approach in the interpretation of the History of Philosophy.

3) According to *Volodymyr Dmytrychenko* and *Volodymyr Shynkaruk*, the main problems of Ancient Chinese philosophy are confronting materialism and idealism; logic and theory of knowledge; naïve dialectics.

4) The key personalities of Ancient Chinese philosophy are *Confucius*, *Laozi* and *Wang Chong*.

5) The intellectual milieu of Ukrainian culture of the Soviet period created the specific image of Ancient Chinese philosophy. Undoubtedly, in some cases, these receptions were affected by the peculiarities of the Ukrainian philosophy, which could help to understand the Ukrainian philosophy of the Soviet period.

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**CONCEPT OF AN "IDEAL EUROPE" IN THE PHILOSOPHICAL  
DISCOURSE DURING WORLD WAR I (1914-1918):  
BRITISH RATIONALISM VERSUS GERMAN "INDIVIDUALISM"**

The report addresses the issues of involvement of UK and German philosophers in the "war of cultures" during World War I (1914-1918). Over the course of the war, humanities scholars used opinion-based journalism to formulate certain views and opinions, boost the morale of the army and the public, and call readers to action.

Philosophy was one of the ideological battlegrounds, which meant an antagonism between English rationalism and German individualism. The authors analyze the conceptual principles of the German "idea of freedom", "Germanism" ("Deutschtums") and their criticism by British philosophers. The article sheds light on the idea of an "ideal Europe" put forward by German thinkers as a worldview construct designed to overcome the European cultural crisis.

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## **THE IMAGE OF PHILOSOPHY IN INDIAN CULTURE: ETYMOLOGY AND UNTRANSLATABILITY OF TERMS**

Can we find in the vocabulary of the creative work of Indian thinkers a term which without any caveats translates the European term philosophy (ancient Greek Φιλοσοφία)? This question has been the subject of scientific research throughout the whole history of indology in the "Western world". Sanskrit, as a key language of the Indian spiritual tradition, offers us, in particular, the following terms: darśana (Sanskrit devanagari); anvīkṣiki (Sanskrit devanagari); vidyā (Sanskrit Devānari); tarkavidyā (Sanskrit Devānari); tattvajñāna (Sanskrit Devanagari); tattvavidyā (Sanskrit Devanagari); tārkatva (Sanskrit devanagari); indriyāsaṅga (Sanskrit Devanagari). This list is probably not exhaustive, but we can take it as a basis for research as the most indicative one.

From the above-mentioned list, the most frequently used in textbooks and guides in Indian philosophy are anvīkṣiki and darśana. The predominance of attention to these terms creates the illusion that one of them should be chosen as the literal equivalent of the concept of philosophy in the Western world, however the purpose of this study is to clarify the differences and concordances of meanings of all terms, which, among other things, can be translated as philosophy.

The verbal roots of īkṣ and dṛś, which are the basis of the terms anvīkṣiki and darśana, have the meanings of seeing, perceiving, and thinking. There is reason to state that these terms have become a kind of antithesis of the dominant in the so-called "Vedic period" of the verb "hear" – zṛuti. It is reasonable to assume that the transition from domination of the transpersonal Vedic "hear" to personal "see" is a sign of that significant changes when indirect testimony of inaccessible to most truth, in relationship with which a person is conditionally passive, supplants the notion of direct personal experience – a vision of truth that can be accessed by those who are actively seeking it.

The volume of semantic connotations of darśana is explained by its importance for the history of Indian intellectual discourse. Significant to us is the fact that darśana is not only "to see" but also "to tell", "to present" and "to teach". The two-sidedness of the act of philosophizing is enshrined in the meaning of this term. First, it is both a personal "immersion" and a gaining of personal vision. Secondly, it is the "appeal to others" and the

experience of explaining in teaching and edification. No coincidence that the term darśana is often translated as: "philosophical school".

An important argument in favor of attention to the terms anvīksiki and darśana is the fact that only they, from the list selected, were used in classical Indian literature to identify the most famous doctrines, which formed the basis for the cohesion and the definition of identity of the thinkers who formed the intellectual discourse of India of that times, that is recognized by us as a philosophical one.

The prefix anu in the term anvīksiki can be interpreted by us as an important component of the substantive difference between this term and darśana. The terms anvīksiki, tarkavidyā, tarka are translated both as philosophy and as logic. This can be explained by the fact that the verbal root tark, the only one of those that became the subject of analysis in this study, cannot be translated as "perception". Instead, his translation is indicative of the subject's personal experience of explaining the "hidden" and "unknown", that is not directly represented in perception. Due to the prefix anu, the term anvīksiki also appeals to the manifestation of the "invisible", to what is "after" or "behind" the perception. The reason for translating vidyā primarily as a science is that many names which are used to refer to different branches of knowledge contain this term. The term jñāna is mainly translated as knowledge, even though its content is more complex. The semantic connotations of the verbal roots vid and jñā emphasize the active position of the subject of the action, as opposed to the relative prudence and distance in darśana and anvīksiki. It is not only about perception and comprehension, but also about active acquisition and appropriation of the known. The terms tattva and tva, in the structure of the terms tārkiatva and tattavidyā, are an indication of one of the key subjects of consideration in Indian philosophy, for the explanation of which the word formation of adverbs and pronouns, which emphasize the obviousness and directness of truth in its meaning, is used. The context of use of the the terms tārkiatva, indriyāsaṅga, and the lack of attention given to them by the researchers, allows us to acknowledge their minorities, but the way of explaining the latter of them by the stoicism, which coincides with the specifics of its etymology, is an interesting aspect of the image of philosophy in the Indian culture.

Philosophy in the Indian culture emerges as a personal experience of purposeful contemplation, perception and reflection of the indisputable in its obviousness and completeness of truth, which is the basis of a system of statements that must be explained and substantiated in the teachings for students and dialogues with opponents. Philosophical knowledge is at the same time both individual and universal, and its content must be substantiated, both by personal practice and by rational evidence in "discarded" considerations and discussions.

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**THE USE OF ART-BASED METHODS  
IN PARTICIPATORY SOCIAL STUDIES**

The purpose of the work is to show that the combination of broadly understood education with art and its study allows the creation of the so-called third research space, which gives the possibility of deeper involvement, as well as appearing of investigator (explorer) and artist in the dual role.

We will focus on the most important issues related to the use of art in participatory social studies.

1) Contemporary importance and tasks covered with full roles as a culture animator in the process of animating local communities.

2) Possibilities of the new concept of art-based methods constructed on the basis of research by Partici Leavy. Presenting the general theoretical assumptions of the method. Discussing its importance in gradually blurring the boundaries between science and art. Presentation of specific ways of its application in relation to adaptive and educational practices based on theater and film.

3) Reference to completed or planned research projects in which artistic activities constitute the accepted research method.

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**MULTI-VECTOR GLOBALIZATION AS A METAPHOR  
FOR THE VECTOR OF MULTIDIMENSIONAL SPACE**

The most striking features that characterize the modern world are the movement around the world of large finances, goods, people and – most notably – an unprecedentedly intense exchange of information. To denote all these processes, economists, political scientists, sociologists, and philosophers use the concept of "globalization", depending on the goals and ideas of a particular researcher. The term "globalization" is used to define a

wide range of phenomena and does not rely on any generally accepted economic, political, sociological or philosophical theory.

The scientific literature on the problems of globalization, the most common definitions belong to Roland Robertson, Ulrich Beck, Anthony Giddens, Göran Therborn, and others. The phenomenon of globalization can be described with a clear example of a metaphor for a vector of multidimensional space. Lawrence Robert Klein, Nobel laureate in economics, believes that the essence of globalization is determined by the following factors: the movement of goods between countries and sectors of the economy, the movement of services between countries and sectors of the economy, the movement of financial capital between countries, the movement of people between countries, caused by the need to carry out economic functions, currency operations and the movement of intellectual products between research and training centers [Klein, Lawrence R. (2004). New growth centers in this globalized economy. *Journal of Policy Modeling*, Elsevier. Vol. 26. No. 4. PP. 499-505].

Globalization should be considered as a complex phenomenon that includes many simultaneously occurring processes. Therefore, it has several "dimensions", the most visible and important of which are the globalization of the market, production, and information. Nevertheless, after the collapse of the USSR, after the change of the polar world, which became multipole, the question arises not about the starting point of reference, not about finding the beginning of the globalization process, but about its direction. Whether it will be a Western model of the world or an Eastern one, the philosophers are first of all tasked with answering the question of tolerance and the possibility of peaceful coexistence without negative acculturation of different civilizations.

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### **CULTURAL FEATURES REFLECTED IN POLISH AND VIETNAMESE PROVERBS**

Proverbs as a section of language are a folklore genre that contains much knowledge, wisdom, philosophy, behavior of nations. Research on proverbs themselves is always an interesting job attracting many scholars. More particularly, research on proverbs as tools by language-culture relationship perspective to deeply understand cultures is a much harder task. Using interdisciplinary approach and typological method in Comparative cultural studies based on the data of more than 151 proverbs

processed, the findings of this article will introduce some cultural features of Polish and Vietnamese people as well as East and West. It is just a channel to prove that research on proverbs can help research on culture to affirm the differences and similarities in thought and behavior. Accordingly, this will help the communication and cultural interchange, cooperation, and education better and more effectively.

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### **THE IMAGE OF ASIA IN MODERN JAPANESE PAN-ASIAN DISCOURSE: POLITICAL AND PHILOSOPHICAL ASPECTS**

The concept of "Asia" appeared in East Asia in the sixteenth century, being introduced by Jesuit missionaries. It took more than two centuries for the term to be accepted by different Asian countries. Meaning of the concept was changing several times due to the current political and cultural state of affairs. From understanding "Asia" as a technical term used by East Asian cartographers in reaction to the threat of Western colonization to the "Asia" as an ideal concept for creating of Asian identity of unity and solidarity between countries, that referred as "Asian".

After the World War II idea of "Pan-Asia" is developing in the form of creating an international organization for co-operation between Asian countries, such as Association of Asian Nations (ACEAN), East Asian Vision Group, East Asian Community, ASEAN Plus Three. Mission these organizations could be described as "bringing together disparate neighbours to address economic, security, and political issues, but the group's impact remains limited" (ACEAN). By questioning what modern Asian is and what it should be, what kind of ties could bring together all separate Asian nations organization as ACEAN and EAC are creating new imaging of "Asia" that spread all over the world.

Except for Pan-Asian international organizations, there are other crosscultural practices that based on Pan-Asian's view of the "Asia" are developing that concept and translate it into "the West" (Europe and America). To give an example of such practices could be named modern art, mass media and popular culture. The given research is examining those practices and PanAsian international organizations' activity to understand how Japanese PanAsian imagine of Asian are influence in understanding that region in European countries.

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**CURRENT IMAGES OF UKRAINIAN POLITICS  
AND POLITICAL SITUATION IN THE CULTURES OF ASIAN COUNTRIES  
(CASE OF INDIA, IRAN, IRAQ, EGYPT,  
TURKEY AND BANGLADESH)**

Today, in the development of Ukraine as an independent state, one of the priority areas is joining the world community and if our state claims to be an active participant in world processes, it needs to build cross-cultural ties with other states and cultures. It is necessary to achieve understanding, which guarantees mutually beneficial and equal relations and development.

In this case, it is obvious that politics and the political situation are one of the most important and urgent issues that should be taken for integrating Ukrainian society into the world community and to improve cross-cultural communication.

Every year in Ukraine, the number of foreigners who come to Ukraine for education, tourism, business or for family reasons increases. And most of them are representatives of Asian cultures, which causes even more questions due to the fundamental dissimilarity of these cultures with Ukrainian culture, especially in terms of politics. That is why this issue is becoming increasingly relevant because the comfortable interaction of both parties requires an extensive level of social interaction and communication.

This research attempted to find and analyze common ground between Ukrainian and Asian cultures on political issues. A survey of 160 students of the Institute of Biology and Medicine of the Taras Shevchenko National University of Kyiv was conducted, most of these students are representatives of Asian countries. The purpose of the survey was to analyze the opinions of representatives of Eastern cultures regarding the level of democracy in Ukraine, the level of freedom and security, to understand how foreign countries consider Ukraine to be a suitable country for making business, and whether they believe that Ukraine can become a profitable and equal partner to their country and how similar they think are the political systems of our countries. It is important to get answers to these questions in order to highlight existing or possible communication problems, which are very often arising due to the difference in political culture, agenda and characteristics of political systems in different countries.

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**PROBLEMS AND PROSPECTS  
OF LEGITIMATION OF POWER  
IN THE CONDITIONS OF GLOBALIZATION**

There is reason to argue that a democratic political regime is based on a rationalistic model of legitimacy. With the development of globalization processes becomes special relevance of the problem of ensuring the legitimacy of state power in the new conditions.

Recently, we have witnessed an increase in the number of different forms of legitimation and delegitimization. Empirical studies have convincingly shown that the concept of legitimacy is associated with other sociological concepts, so that legitimacy in its pure form no longer exists.

One of the reasons for delegitimation as a process of loss of consensus in the relations between the authorities and society is the lack of confidence of the society in power, or more precisely, in the ability of the authorities to provide reliable protection against terror, armed conflicts without violating the constitutional rights and freedoms of citizens.

In many modern states, there is a need for constructive legal cooperation between governmental institutions and citizens. After all, the transformation of traditional state-legal structures of a modern information society, the gradual process of becoming international economic and political institutions, causes the transformation of mechanisms to ensure the legitimacy of the authorities.

Due to the low level of trust in the authorities, centralized decision-making, high level of corruption in state bodies, low efficiency of management, the crisis of legitimacy of the authorities causes. The functioning of the state government in the conditions of the information society requires significant changes that must to be reflected in the consistent creation and provision of conditions for the development of the process of communication between society and the state. This is possible through the introduction of effective e-government, which will be to form a new type of state oriented to meet the needs of citizens through modern electronic forms of interaction and other manifestations of digitalization.

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**EDUCATION, HEGEMONY AND EMANCIPATION THE CASE  
OF ROMANIAN ROMA FROM WROCLAW**

In 2018, commissioned by the Municipality of Wroclaw, the House of Peace Foundation invited culturologists and pedagogues to carry out a research on cultural and educational needs of Roma people living in Wroclaw since the 1990s. Roma people are economic migrants, deprived of language (Polish) and literacy skills. They also do not often have a discernment in the rules of modern capitalist society. The background of the research was liquidation of the encampment, where representatives of the Roma community lived and transferred them to a dozen or so locations in the so-called training apartments. The case took on a political character and it was also about an image of the city as a modern metropolis, where is no place for "wild" encampments and spatial conflicts with neighbors. The speech will focus on the research conducted by university representatives who have to create a report indicating what solutions should be applied regarding to cultural assimilation and (in particular) broadly understood education – both in the field of primary education and non-formal education.

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**CURRENT AND FUTURE PROSPECTS  
OF CHINESE-UKRAINIAN RELATIONS**

6 years ago, Xi Jinping, General Secretary of the Communist Party of China, proclaimed the Belt and Road Initiative, also called the New Silk Road, which should firmly link China economically with Central Asia, Europe and Africa. Theoretically, Ukraine could well participate in the EU's trade with China. However, there are nuances that prevent Ukraine from large-scale entry into the Economic Belt. Is there a place for Ukraine in the New Silk Road?

It will be superfluous to remind that the geopolitical location of Ukraine is unique, thanks to it, we, theoretically, could well participate in the EU trade from China. However, there are nuances that prevent Ukraine from large-scale entry into the Economic Belt.

Firstly, Ukraine is not a member of the EU, so it is more difficult to cross the border of goods – one more customs. Bulgaria and Romania are much more attractive in this regard.

Secondly, in Ukraine, customs clearance is not transparent and the economic background for trade with China has remained unattractive for a long time.

Thirdly, the border regions of Ukraine with the EU can hardly boast of developed infrastructure, with rail transport things are even worse, we do not have large transport airports, and their construction is a very risky decision, because there should be a huge turnover in the first years.

If these problems were solved, then cooperating with China within the framework of the New Silk Road would be real. Imagine Ukraine as a base into which goods and raw materials are brought from China, here they turn into finished products and are sent to the European Union.

By the way, we would benefit not only from the trade, but from the fact that being present in the New Silk Road is a powerful impetus for infrastructure development. China invests a total of \$ 40 billion in transportation systems and infrastructure of the participating countries.

The purpose of this research is to analyze the perceptions of the Ukrainian political expert society on enhancing of Chinese – Ukraine cooperation within the framework of the Belt and Road Initiative.

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## **CONCEPTUALIZATION OF MODERN THOUGHTS ON THE PHENOMENON OF WORD ORDER UNDER INVESTIGATION OF IMMANUEL KANT**

The research of world order is becoming more relevant issue to be studied in political science. Great number of diverse concepts and models of the world order are created due to various reasons in the recent decades.

The question is whether we can systematize the broad range of warriorconcepts on the phenomenon of world order that exist in the modern days. Can we fully observe the world order as the structure which is immanent to modern international reality? To answer this question, we need to analyse existing approaches to define the World Order and we have to explore the correlation of the concepts of World Order and International Order.

In this case it was investigated that World Order have always been existed, unless some scientists say it is a creation of modern days. International Order is only a mechanism of realisation of World Order. Due to this investigation, diversity of concepts of World Order are presented in the paper.

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## **PERSPECTIVE TRENDS IN THE USE OF MODELING METHODS IN PUBLIC ADMINISTRATION**

The scientific article is dedicated to the need to use modelling techniques in public administration. This article provides a detailed description of the benefits of modelling in public administration.

Besides, this work also presents the main stages of modelling management decisions; development trends of the public administration model in the field of public service; transition to a new management model to ensure high-quality public service. The aim of this work is to identify modelling prospects for a systematic study of public administration systems.

The purpose of the study requires the following tasks:

- To substantiate the effectiveness of the use of modelling in management activities;
- Outline the specific features of the underlying models that influence the determination of the effectiveness of public administration;
- To analyze the features of modelling decision-making processes in management;
- Explore priority ways to develop the existing public administration model;
- Outline European standards for building a government model.

The relevance of this study is due to the fact that the complexity of management systems requires analysis of all its levels. At the present stage, modelling is the only universal tool for the study of complex management systems, which analyzes the current and prospective tasks of the management process, the method of forecasting probable future options and a means of planning the potential consequences of the developed solutions. The use of simulation in the development of decision-making processes in practice management ensures the effective interaction of different stages of decision-making. This scientific work is based on the study of the effectiveness of modelling in the management of such domestic scientists as V. Averyanov, G. Atamanchuk, V. Bakumenko, D. Dzvinchuk, N. Yevtushenko, Y. Kovybasyuk, L. Mazhnik, N. Meltyukhova, Y. Surmin, S. Chernov, O. Yastremskaya, etc.

Modelling in public administration reveals negative trends, identifies positive ways to solve problems, offers alternative options. Processes of modelling in management theory are carried out according to the following algorithm: isolation and detailed diagnostics of the problem-> model

construction-> preparation of information and formation of alternative solutions-> calculation and analysis of the developed alternatives-> practical application of results. The introduction of elements of the new model of public management in the management space is based on market models of regulation, which should be oriented to the interests of the consumer. According to the new management, the statement State is service is appropriate. The new model of management is directed against the distribution of political and administrative activities. New forms of public administration modelling include improvements in monitoring, accountability mechanisms and reporting.

The empirical basis of my research is to introduce the openness factors of the new administration system in my developed model. Therefore, the novelty is the introduction of a new model of conceptual factors of the New Government. Based on the empirical part of my study, the main postulates of an effective new administration are presented:

- Mission-driven government
- Steer more than row
- Community Owned Government
- Stimulates than controls
- Approval of national markets
- Customer-driven
- Globalization and democratization
- Trade liberalization

As a result, modelling is an innovative method of public administration, which combines the theoretical and practical sphere of management for the effective functioning of all management processes. Modelling as a method of research has certain requirements: purposefulness – combining the components of the model with the goal and the expected result; the conformity (similarity) of the models to the original system; obtaining new useful information about the social object (phenomenon, process) in terms of the task neutrality, ie the model should be free from subjective influence, the integrity of the model. New methods of modelling are based on qualitative decision-making, which contributes to the effectiveness of the implemented tasks and set the basic criteria for quality management activity.

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**PORTUGUESE SPEAKING PHILOSOPHY OF 20<sup>th</sup> CENTURY  
IN PORTUGAL AND BRAZIL:  
PRACTICAL ORIENTATION AS WAY OF BEING**

Portuguese or Brazilian philosophy rarely becomes a matter of contemporary philosophical research papers. This happens mainly because it gets shadowed by other more influential European philosophical traditions or because of different historical and cultural circumstances. But does it mean that those national philosophies don't exist at all? If we look at the structure of Portuguese or Brazilian universities, we will find out that there are philosophical faculties as many as universities. So why is Portuguese and Brazilian philosophy still "terra incognita" for a history of philosophy?

The discussion of this problem could be found in the research papers of the following scholars F. Santoro, T. Teytelbaum, T. Toroschyna, O. Saprykina etc. Aforementioned scholars share the opinion that Portuguese philosophy appears to be the unique national and cultural phenomenon as well as the Portuguese language is sometimes even more philosophical than other European languages. There are two important concepts when it comes to the language of Portuguese philosophy – fado and saudade. These concepts, which are so difficult to translate (someone translate them as destiny and nostalgia), do the Portuguese language whole philosophical. For this reason, there is a common opinion among the scholars that Portuguese and Brazil philosophy is better revealed in the field of arts such as music and literature. All this demonstrates the practical orientation of Portuguese and Brazilian philosophy.

Another reason why Portuguese and Brazilian philosophy is reported to be highly practical is the priority of subjects to which the representatives of those traditions pay most of their attention (aesthetics, ethics, political philosophy and philosophy of education). We assume that it's because they think about the most relevant problems of their community. For instance, one of the most famous Brazilian philosophers Paolo Freire has written many books about the philosophy of education. He touches upon numerous problems of closed society like Brazil in the 20<sup>th</sup> century. Poor level of education is one of them.

Portuguese and Brazilian philosophers also demonstrate their practical orientation in the reception of famous European philosophers. Portuguese speaking philosophers represent some schools of European philosophy, for instance, catholic modernism, structuralism and post-structuralism.

In the author's opinion, Portuguese and Brazilian philosophy appears to be an important part of the western philosophical culture. The inquiries on the main problems of these particular traditions can make the image of western philosophy more complex and complete.

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### **SMOG AS A COMMUNITY REPRESENTATION**

Following one of the most common known problem of modern metropolises-air pollution. I would like to track the way in which we are trying to deal with the causes and consequences of smog in the cities. I understand smog as a hybrid of "natural", "not-natural", social and political things. In my research, I'm using Bruno Latour's Actor-Network Theory, in that perspective we can not treat air pollution only as carcinogenic particles floating in the air, but rather as pollution, which is closely assembled with our ways of living. The actions we are taking to deal with the smog problem, or how we are trying to ignore the problem of air pollution, represent the way in which we are creating our community, and the negotiations within it. It seems interesting then, to follow the hotspots of air pollution problem – with a closer look we can find attempts to construct a common space, where we are deciding about our community. In these context I would like to ask also about smog's place in Ukrainian public media debate and air pollution hotspots areas.

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### **"ONLY A FREE MAN CAN BE COMPLETELY MORAL" – CITY AS A DIALOGUE WITH HISTORY, CITY AS A FIELD OF CHANGE**

Following the Pilate's cultural biography, it is impossible not to notice how diverse are the forms and texts of culture where we can find him. However the governor of Jerusalem has his roots in history, he gained the status of a recognizable figure only thanks to numerous philosophical, iconographic and literary studies.

One of Pilate's more interesting and deepened representation is found in the novel by Mikhail Bulgakov *The Master and Margarita*, where the important element, building the sphere of meanings and values of the prosecutor, as well as pointing to the universality and timeliness of his figure, is the city. It situates Pilate in the context of specific problems of existing reality, as well as provokes socio-political questions.

The form developed by Bulgakov comes to life again in Andrzej Wajda's film *Pilate and Others*, where the city plays a leading and meaning-forming role. The director balances on the verge of fiction and

reality, re-enacting a judgment on Jesus on the ruins of the stadium in Nuremberg – pseudo Rome, which eventually became a testimony to the great fall. The juxtaposition of the real urban fabric, burdened with historical baggage, together with the ambiguous figure of Pilate provokes to ask questions about the freedom of the individual embroiled in an oppressive system of power, and nowadays to search for places that are on the border of meanings and functions.

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### **ADVANTAGES OF GLOBALIZATION IN PERCEPTIONS OF EUROPEANS AND ASIANS**

All people know that the world is changing. The last century present enough gifts for humankind: two World Wars, Cold war, decolonization, a lot of revolutions and so on. It was a chance to expand our mind and freedom. Our ancestors suggested the strong system of values, concepts of peace, cross-cultural experience.

But how many of us really care about it and take it into consideration during own investigations? However, it does not matter, because the main actors of global politics always think of it and attempt to predict its meaning and consequences. An average person should not forget about opportunities, provided by wide globalization and new vehicles. There is no doubt that there is no problem for somebody to reach any point of the Earth approximately in 1 day, so we do not have uncomfortable obstacles in cross-cultural exchange. People do not divide the world into different parts any more, they try to explore it entirely. The concept of soft power has influence on policy of developed states. Of course, we feel troubles in learning cultures of non-democratic countries, but it is no more than exception of the rule.

How could we imagine our cultural area without an Italian pizza, a Belgian waffle, k-pop? We adapt these practices to our reality and they become a new normality. It is always amazing to have an image of a life of people and share experiences and advices. Everyone could find something suitable for him/herself. And it is not a full list of advantages we have. What a good time we live in!

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**PERCEPTION OF EUROPE AND ASIA OF STUDENTS  
OF THE FACULTY OF PHILOSOPHY TARAS SHEVCHENKO  
NATIONAL UNIVERSITY OF KYIV IN UKRAINE**

After 2014 citizens of Ukraine returned external politic independence of country. Ukrainian citizens reaffirmed course of integration of country to space of European Union and Western World in whole. Also Ukraine on the base of big maneuvers tried to find the allies against aggression of Russian or although to strengthen external position and authority of Ukraine on the background of its weakening because of events in 2014. Very important in this dimension are contacts and relationships with countries of Far East in two dominant directions. First direction represents contacts and partnership with countries in the questions of contraction of Russian aggression – with State of Japan and Republic of Korea. These countries take permanently anti-Russian and pro-Western position because of question of Kuril Islands and aggression to them from Democratic People's Republic of Korea which is supported by Russian. Second direction represents contacts with countries which demonstrate the high economic development and enforcing of political influence in world, for example with People Republic of China and Socialist Republic of Vietnam. This direction of external politic contacts can be profitable for Ukraine economy and it can strengthen Ukraine in world society. But we need remember that such independent external policy was chosen by citizens of Ukraine themselves during the Revolution of Dignity. And mass of people from whole quantity of protesters in those dignity times are students. According to social researches quantity of students was 13,2 percent from quantity of all protesters on Revolution of Dignity. And students of The Faculty of Philosophy of Taras Shevchenko National University of Kyiv joined to revolution activity. According to the recollections of graduates there were times then for example 60 percent of students from separate course of political science were on Maidan Nezalezhnosti. And target of this research is request the inheritors of that generation of students about their attitude to external course of Ukraine which were chosen by their predecessors and their percetion of Europe and Asia in whole on this background.

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### **CHANGES OF PERCEPTION OF EURO INTEGRATION COURSE AFTER REVOLUTION OF DIGNITY BY CITIZENS OF UKRAINE**

Euro integration course is always important for Ukraine and its citizens. It attracts by its economic and security benefits and the indisputable acknowledgement of Ukraine in whole world like European high progressive country as result of that. However, before 2014 support of this course from Ukrainians wasn't permanent. They refused this course because of some temporary difficulties or loses and inefficiency of politics who tried to realized it. But in 2014 Ukrainians assumed this course by fights and blood during Revolution of Dignity. And after that Ukrainians finally realized nature of the biggest alternative of Euro integration. The integration this Russia that can be achieved only losing of independence and territories like Russia forcibly want from Ukraine and Georgia and like now Russia want from Belarus by pressing to this country. And after that during permanent war with Russian forces on the East of country Ukrainians eventually become firm in the position of support of Euro integration. And this support only become bigger from year to year basing of assumptions of social and political scientists and researchers. And like they prove this support didn't change only with the full change of people in high authority in 2019. Conversely it only become stronger. And it is very important to check it on real facts to destroy all arguments of pro-Russian forces in Ukraine that it isn't true. So according to this the goal of this research is to analyze changes of perception of Euro integration course after Revolution of Dignity by citizens of Ukraine.

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### **MARINE CULTURE OF THE NORTHEAST VIETNAM: APPROACHING FROM THE THEORY OF CULTURE ECOLOGY**

The purpose of this paper is to contribute to further clarifying the characteristics of marine culture in the Northeast of Vietnam from the theory of cultural ecology. The research results of the article will also be a scientific

basis to contribute to the study of Vietnam's sea and islands from the science of culture. In order to carry out this research, the author uses an analytical-synthesis method which is used to deeply understand the research object, combining a comparative method to show the similarities and differences between the marine culture of Northeast Sea and some other areas in Vietnam. The author attaches special importance to the practical survey method: participating in cultural activities of residents of some localities in the Northeast Sea of Vietnam (such as Quan Lan Island, Co To Island, Cat Ba Island ...), and conducting interviews with people for the purpose of truly describing phenomena related to marine culture. Previous studies in Vietnam only focused on describing the appearance and stated the values of Vietnamese coastal culture and some localities in the Northeast but the theory of approach in marine culture research is unclear. This research uses the theoretical framework of cultural ecology to affirm: the people in the Northeastern region of Vietnam with their thinking have created ways to adapt to the natural environment and constantly creating material and spiritual values that bring about the highest adaptation to nature to benefit their own life activities. The research results of this article can be used as a reference for the culture of the islands in the Northeast in particular and the Vietnamese culture in general, including theoretical research on marine culture, as well as the analysis of marine cultural characteristics from cultural ecology theory.

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