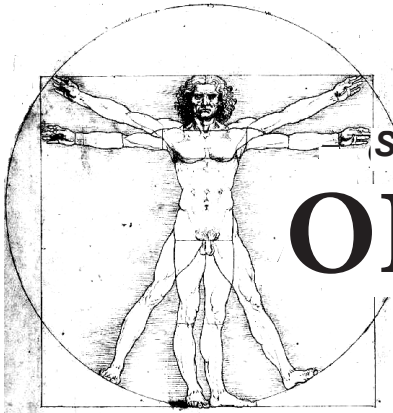


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*SOCIO-HUMANITARIAN PROBLEMS*  
**OF PERSON**

*Philosophical and World-View Bases  
of a Person's Existence*

*Philosophico-culturological Dimensions  
of a Person's Existence*

*Political Dimensions of Freedom  
of a Personality*

*Psychological Health of a Person  
and Society*

*Reviews*

*№ 7 2013*

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## **Philosophical and World-View Bases of a Person's Existence**

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### **ANTHROPOLOGICAL DIMENSION TECHNICAL OBJECT IN SOCIOCULTURAL DISCOURSE**

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*The concept of “object”, “subject”, “object” in their sociocultural determination of human activity are analyzed. Revealed a fundamental characteristic of the subject-reform activities – its instrumentality. Defined sovereign specific technical object, its uniqueness and originality. It was found the social nature of technology and equipment, their relationship with social conditions, as in the socio-historical process.*

*Keywords: technology, technical object, object, subject, activity.*

In modern philosophical, sociological and scientific literature communication techniques and technologies to human activities studied mainly in the context of the determination of their level of knowledge of natural science. However, less conditionality disclosed techniques specific social way of life. First of all it concerns the understanding of the technical object, revealing its true nature and unique in human practice. Understanding this is essential to determine the social nature of technology and technology and their relationship with social conditions, as in the socio- historical process.

Note that the universal basis for the emergence of technology, technical tools that implement the object model and the social character of human activity is social and historical practice. This position is fully justified famous Ukrainian philosopher M. Tarasenko. Technology arises when there is a production tools, and human labor actually begins with their production. Instrumental as the defining characteristic is inherent in all human activity. That is why the technology refers to “technical” practices in general, and not as a form technical certain industry practices. That is, the technology – it is not a form of practice, and practice in all aspects of instrumental content. The history of technology is deployed according to the history of manufacturing technology tools. That led to their production on the one hand, the development of human nature, turning them into material conditions of human life, the other – the formation of man as a natural and social beings, the formation of the world culture. Technology, says M. Tarasenko – specific expression of objectifying degree and extent practical human use of nature-based social purposes [5, p. 154–167].

Feature of human activity, the fundamental way of existence is real life collectivity that is directly social character of human life. It is an objective condition of the person and the objective world of social culture in general. Usually, the specific way of human to understand some type of communication material and materialized, scientific, spiritual and practical elements, their relationship with the subject and the tools. In this case, the human way of uniquely identifying the peculiarities of technological tools and certain elements of the learning process. "Feedback" – namely, the process of conditioning of these guns mechanisms of human labor is taken into account, in our opinion, is not enough. The fact that the characteristics of human activity is not confined to its technological and spiritual and practical factors. They are only background activity, without which, understandably, the activity can not be made. The inner essence of how human activity is, in fact, that it is in its genesis and development is directly social process – the public nature of the activity and forms its specific way.

The main components of the social forms of practice – the consideration people to nature and relationships between people, their mutual mediation. This aspect of the problem studied in our literature primarily from the standpoint of natural components of real activity, its ideal incentive points (object, tool, feasibility). However, human activities are not analyzed in terms of its social content and nature of social forms. If true what people refer to each other indirectly through specific forms of social activity, it certainly is the object of philosophical investigation techniques. Without clarification of these conditions can not adequately determine identity or activity or technology features and technical subject.

It is clear that the disclosure of specific technical subject, an understanding of its no take to purely technical characteristics, it is necessary to distinguish "non-technical" human-measuring parameters – i.e. the human factor. When it should not be understood merely individual and personal activities in its various substantive and meaningful cognitive and spiritual ways. The human factor is a universal aspect of public life in general, which, of course, inherent in certain species and areas of human labor, but also is not limited to them.

Of course, a person is always in unity with their livelihoods, and through it with the world of nature and social life. This process of establishing a man of his life as an object of consciousness and freedom is the basis for distinguishing actual human time (factor) in all its socio-cultural and technological sense. The human moment (purely human) – this is not the man in her individual and personal life, not the whole aggregate human activity and its specific required element. It displays and records deliberately carried out the act (the time of) human activity, namely that its limit when the person using the mind identifies itself with the conditions of existence and brings their activities to a level of awareness of the conditions and purposes of his life, affirms its own activity as an integral, socially organized, consciously controlled process. That is actually a human – it self-realizing moment of human life that it has subject focused, taking into account (and therefore somewhat independent) elemental forces of nature-historical process.

It is well known that the human activity in its social and historical dimensions objective is realized in two ways: spontaneous, unconscious necessity and conscious, socially organized process. The first point describes organic "interweaving" human

element in the practice of direct material life, the second – the ascent of human activity to consciousness and will, so that it becomes possible occurrence (self-apportionment) the human element, its offshoots in a relatively independent factor in human life and humanity.

Going material and practical life that unfolds spontaneously, unconsciously, to up – integrally organized form is a kind of “waterline” that characterizes the process self-realizing human activity from a state of implicit “interweaving” the natural self-motion to the formation of physical structures – the subject of guns, product of labor. Climbing public life to consciousness and subjectivity of human will allows you to discover the difference of life from direct natural processes of material nature, which is focused on transforming activity.

Attention is drawn to the fact that the literature on the philosophical analysis of engineering and technology, the specific identification of uncommon terms “subject” and “object”, “object” and “thing”, etc. Obviously, this is due to the fundamental nature of categories “subject” and “object” in the philosophical and epistemological problems and changes brought about during the debate. For methodological understanding of advanced natural science research non-classical science, particularly in the philosophical understanding of quantum mechanical interpretations in the literature about the nature of these groups have expressed various, often mutually contradictory statements. In our view, it is necessary to pay special attention to clarify their differences, as it is important to determine the specificity of a sovereign technical object, its uniqueness, originality compared with other similar-meaning concepts. This should be used are cleared understanding of the human element (factor) as the ability of public rights deliberately isolate themselves from the objective world. This will identify the epistemological and practical differences between object and subject, the subject and the human factor, subject and activity.

The concept of “object” and “entity” formed to identify and disclosure of basic epistemological relationship of man to reality. This-existence world that is updated by the subject of man finds its realize and self-realizing as an object. Object – a material reality it confronts the subject and the whole social life. This notion recorded his only over arching property of being objective, i.e. independent of the entity, its activities, will, consciousness. However, this statement needs to be clarified, especially because the object is given, is determined in its existence as actual reality of the activity of the subject. With object- reform activities “something” singled out from the syncretic uncertainty of life. It performs its activity an act of institutionalization of the object as a reality. Determinants attributive realize this reality is its objectivity, which means primarily an existence of the object associated with it's own inherent characteristics. Moreover, objectivity indicates substantial and ontological irreducibility of reality to human cognitive activity. However, the actions of this activity we still distinguish that to which it is directed. The concept of object and “serves as a symbol of the content of cognitive activity, that being impossible outside, yet does not coincide with it directly, but emerges as something remote from the act, somewhat arbitrarily, that is something which has ontological status, different from the ontological status of the cognitive act” [4, p. 156].

Thus, the term “object” separates and captures the portion of limitless material reality, which is covered by an aggregate human activity and is the horizon of



human existence, the object of reflection, explanation of the study. That facility – is part of objective reality that somehow entered the sphere of human existence and is in the crucible of real or possible practical transformation. Object – is not only practical, but theoretically explored part of reality that is his real conditions of practical development.

If you understand all of the validity of the object to which the human mind can reach, under the subject – a person who is self-sufficient in self-actively and nominating targets and their implementation. A business can be considered a kind of compulsory school and the rational factor is essentially self-nature. The subject is not singled out arbitrarily, and in the process of having a substantive nature. The formation of the subjective factor is a dramatic conflict: on the one hand, the subject not only can not change the laws of self-development objective reality, but also creates its activity in accordance with these laws, the other – a natural disaster gives of human activity contrasts with self-initiative its development. That is, recognizing the “something” that exists outside of human subjectivity, we have to admit that this “something” singled out as the object of the despotism system efficiency by man. “So there is something definite object, while relations with the subject only through the activity of the subject. It is always depending on the condition and capacity of the subject” [4, p. 155].

In addition, the definitions of human subjects should include the fact that it accumulates intellectual and spiritual experience of previous generations and the ability of the human mind attributive output codes to function with itself. However, emphasize that the human mind, despite the inherent trait to “self-trending” in its activity and capacity for self-alignment of its internal contents “can not arbitrarily determine what exactly will be included in the content of these actions, the manner in which the mind Semantic units will interact with one another (Emphasis added – *V.M.*). In this sense, the subject can be seen as part of the object, because the action of mind and how it will be run on the course – it depends on its substantive content” [4, p. 155].

If the concept of “object” is given a fixed reality, exists (a) for its own self-contained (autocratic) basis, the term “subject” refers to a fragment of objective reality, is included in the subject-transforming activity. The subject has inherent properties that are determined by the characteristics of the object and features actual human factor. So “object – a synthetic entity that appears as though mediocre link between man and after-human reality, the subject matter must necessarily be represented characteristics of the object, but those given in outline, which is now able to subject human cognitive activity. Therefore, the subject is presented simultaneously measure degree of openness of the world to man and extent of development, branching of detail and human activity” [4, p. 156]. Objectivity in turn fixes fundamental plan for human exploration of the world of transformation of objective reality in the form of reasonable because it “marks the transition of the overall objective laws of nature in the form of live purposeful activity and activity – objectivity condition in a subject product... Objectivity is set out in acts of conscious goal-setting process. It outlines the limits of physical phenomena of nature and social activities of man and of humanity” [5, p. 62]. The fundamental nature of objectivity is that thanks to this attribute characterization of institutionalized culture as such. Activities that “given” in the subject by its nature is a culture.



Objectivity as such “there” in the course of human life and captures the moment of objectification material reality in practice, shows the potential of knowledge and transformation. Objectivity captures the reality of life in the form of transformative technological attitude. Object outlines the specific nature of objectivity orientation of the “appropriation” of material reality, it is “meeting place” ness activities as a form of social life and material reality as a real basis. It is thus important to reiterate: the objectivity can not be reduced, and especially not identified with material reality, it primarily expresses its social and practical feature. Of objectivity “is instead created”, – rightly remarked M. Tarasenko [5, p. 63].

On the subject of human objectivity fixed reality, but in a specifically human mode of expression – in semantic shaped. That mindset, thanks to its inherent properties, “sets” real and meaningful slice of objectivity. The reality is absorbed indirectly, experiencing a man, purely subjective process. So the reality is, actualized through a double layer of human subjectivity – normative, conceptual and categorical structure and intuitionist – sensual experience, cultural-mental layer of self and identity rights in the world. It is obvious that the first and second layers of socio-historical and cultural value due. As noted by V. Petrushenko given “categorically structures are character limited historically, socially, technologically and finally inwardly-mental, that they can actually consist of internally structured and take a look in the” maintenance of opinion itself” [4, p. 166].

Object-subject relations characterized primarily theoretical relationship of man to reality, and the ratio of “object – human activity” reveals its practical transformation. Considering the reality in the shape of an object means to explain reality in general, regardless of practical acts. Consider the same reality in practice means taking the form of transformative, subject as an element and an integral part of real human life. The very practice separates reality to objects and subjects, and the term “object” describes the primary, original preparatory stage for understanding human reality of its practical transformation. Further subject material, practically involved in the process of life and becomes the direct object of activity.

Constitute object associated activities of its instrumental character – the object of labor is opposed to the natural reality and is formed as a result of active collaboration tools and object [2, p. 31–32]. Note that the object, in contrast to the notion of an object is a component, while an internal universal “part” of the process. Material and practical connection object and instrument appears as objectifying (as in fact technologically), and relationship with the subject and through tools and assignment of the process as a whole – assimilation that serves as the basis of social and cultural development of man as a natural and social beings [5, p. 59–61].

Based on the above specific technical subject can not be understood outside of human activity, it is impossible to determine the features and human activities outside and due to technical objects. In certain technical object is not to make a start on the nature or characteristics of human activity and of their unity, mediated practice. Note that the technical object is unique in that it combines the object and subject, object and object-subject-subject relationship, and their synthesis is complete unity. Because of the technical object along with “natural material” includes the whole structure of human activity. This is the socio-cultural nature of conditionality technical object, which is an important theoretical and methodological principle of philosophical

understanding of specific technical and technological object such as a phenomenon of human culture in general.

Technical object in its philosophical, social and cultural meaning characterizes procedural human activity, time of formation material properties of the object objects of human labor, their objectification by guns and the subsequent conversion of the synthesized properties in living form of purposeful activity. Thus, the technical object is a combination of the properties of natural substances with properties of human labor, creating the ultimate universal way of technological activity. It is necessary, element of versatile, without which it is, in fact, it is not possible as a human activity. Technical facility being universal and versatile potentially able to specialize on different types and specific forms of activity. It reflects what and how a person realizes in the subject-reform activities.

In a philosophical synthesis of socio-cultural content of the technical object it is a fragment of natural reality put into practice some transformative attitude about the subject purposeful activity. The bottom line is that the person makes the material nature of the subject and practically applicable, according to the social needs of the subject. This process of objectification of natural objects characterized not only by changes in the shape and "misappropriation" man of their internal contents (laws). In addition (and primarily) a person uses these objective natural givens as tools for their own socio-related purposes. With the wealth of natural shop sells individual objectives under which and the constructed method is determined by the nature of the person to be obedient to his will. Finally, the content and scope of the purposes of determining not only immanent internal factors of personal and social issues, but those prospects that include depth exploration of natural forces. That is why the instrumental is a fundamental feature of object-reform activities, as in the methods and instruments synthesized practice laws and properties of natural objects and of purposeful labor rights. In this process, natural items transformed, converted in accordance with their respective entities and natural simultaneously with the nature of human activities In line with her. Also referred instrumental potential of active human capabilities – technological tools, instruments of labor, goals – formative was under the influence of objective and subjective factors. Human activities, "extinguished" in the subject of work, transforming nature into objects appropriate social phenomena revealed as a dialectical unity of objective and subjective, must – deterministic and subjectively assigned.

Since the interaction of natural materials and activities mediated by social factors – especially the nature of human relations in the workplace and socio-cultural values, mental definitions, it is logical to conclude that the specific technical subject is social in nature and is caused by the peculiarities of social practice in general. Practice is the mediating link in the transition laws of nature the content of human labor and knowledge. She provides links natural material specific practical value correlates them with objective reality and only then turns into a form of human knowledge and cognition.

Practice as a process of mergers and cooperative working properties of the object properties of human activity transforms the subject of work in the technical object. Thus, the technical object exists as a social and almost executed given certain part of the natural fragment. In connection with this technical object has social and

historical. When the concept of “technical object” removed social form of activity or do not take into account its specificity and role in the emergence of technical object, then consciously or unconsciously absolute role of natural factors. This simplified approach to understanding the technical object limits the performance of scientific and technical progress, nature and genesis of equipment, general maintenance and its determining influence on the development of personality, its moral values.

Unlike the subject of labor, technical facility serves being natural fragment in a completely different, “unnatural” quality. Technical facility accumulates practical (transformative) and theoretical (cognitive) related to nature, so synthesizing natural givens properties subject to the socio-defined and evidence-based use. Only in this sense the technical object reveals its “non-technical nature” that arise in social and practical basis and is not limited to only natural things and a social dimension.

Method combination (synthesis) based on the practice of natural properties with the properties of human activity in the subject constitutes the technical integrity of the object. And the technical object is universal moments of social and historical practice. But if technological object describes the direction of human activity on the material nature, determines the degree of involvement of natural material, to the terms of human life, the human factor reflects the degree of awareness of human vital activity itself, which presents the mechanisms of its implementation to the subject of consciousness and the will of man.

Therefore technical object and the human factor is design and creative moments regarding the terms and purposes of social life of man. They accumulate actual and potential elements of practice. And the human factor leading to the disclosure of conditionality technical object is degree of excellence and social relevance. In our opinion, this is one of the benefits of socio-cultural approach to the analysis of technical objects. The human factor as appropriate, self-realize beginning of human life is a kind of spiritual and practical equivalent of the historic vector that represents the past of being human and technology while and focused on the future – in the past and was later combined in the present.

On the basis of the concept of “technical object” may determine the content and functional properties of technical (technological) tools, which belongs to the fundamental importance not only in the technical (transformational) practices, but also in the theoretical and informative. In fact, technological tools – a crown of creative research in technical-vision, the object of which it is.

Technological tools in its social dimension of life manifested in two aspects: physical product (own tools), as well as the purpose of which is, in fact, is an intelligent tool. The purpose of reproducing the natural movement of the subject in both activity and nature of the activity. Hence – the technological tools has the advantage of direct, reproducible fact that it exists as a thing among other things. However, it also has spiritual merit universality that serves as a means to implement a human purpose. Consequently, there is human activity and object-constructive process, and explanatory principle. Of course, we think this “technological tools” as a philosophical category rather than as a simple means of labor.

Human activities in particular in its social dimension is not the same technological tools as a way of being a collective entity. However, the actual technological tools – it's not all work, but only of a certain subject property. The originality of the latter

is that technological tools acting on matter of nature according to his own laws, so that it appears the conductor in terms of the impact of labor.

At the same time technological tools is not a replica and copy the properties of objects of nature. It – “time” interaction and interpenetration of the properties of matter nature and human activity, which is embodied in a material creation. The properties of matter are technological nature and therefore instrumental due to the fact that a person uses these properties while maintaining its natural essence. Technological tools substantive fixes, mimics the way that the existence of human labor: indirect relationship between man and nature through man's relationship to man. In this sense, it has a dual nature. Tools materializes the social character of labor but also of subject-reasonable form. It is the ability to make tools of human activity on the properties of foreign material nature and the needs of the subject. Thus, the tools in the workplace to act on matter of nature and according to its objective laws and in accordance with human purpose. This leads to the fact that technological tools and genetically actually are carriers of social memory, as they accumulated experience of human relations in the process of their manufacture and use. As material “mold” subject-expedient forms, tools like separates man from nature and at the same time in another sense it closer to nature, you can simulate a human subject-object and subject-subject relationship that is hidden in object's properties and patterns and the nature of relations between people.

Thus, the technological tools fixed natural social mediation, and most gun – face objects as mediators between man, a human activities outside world natural and social reality. As things intermediary technological tools associated with the material nature and human activity directly, and therefore they appear conductors impact gun on objects of nature and man himself. This is why technological tools are a means to transform nature and at the same time cultivating tool and increase social qualities. The very same technological tools is tangible intermediary between man and man, man and world.

M. Heidegger rightly observed that the technology in it, so to speak, instrumental value associated with the world and the man – directly. And still somewhat in the shadow of the analysis of their mediating role between human vital functions and rest of the world natural and social reality. M. Heidegger considers intermediary objects (tools, instruments, equipment moving, way of life), mainly in terms of their impact on the application a mind, at least and analyzed the process of manufacturing production process tools as mediators. Therefore, materialized in the technological instruments of the natural properties of matter and social qualities of the subject if the only objective form an alloy, natural quality tools are “real native” social qualities. Here cherished notions transformed: the form given person matter content is technological tools, and the material from which made guns – a form of exercise of public social qualities of the subject [6, p. 222].

As technological tools in line with the “logic” of self-motion of external objects, it is able to act as a vehicle, and the man and his work become instrumental to the target activity. Theoretically i actually technological tools is material product co-creation of nature and man, and in terms of implementation it properties and laws of nature appears as an objective natural process. From the same real form of existence of technological tools like the ability to subject the subject and human

form relationships, it is a social phenomenon. In these moments of unity forms the technological tools “inorganic body” of man and “part” should be organized natural system. Thus technological tools while and naturally, and social formation, i.e., it power over the laws of nature and laws subject to human activities. Outside social activities appropriate technological tools and equipment are dead.

Technical facility equipment in the most general sense – that the laws of nature that operate in the forms of human activity, appear for it means realization of human goals. In this sense, in our view, is “non-technical” technological tools, their social and practical nature and content of [3, p. 51–62].

Of course, knowledge of the laws of nature opens up new technological opportunities. However, the current technological means certain way simulate not only the laws of nature in the subject practice structures, but also social and productive functions of man. It feasibility of human practices embodied in the technical means and operate them as realize work, reflecting the human capacity for physical and mental activity. The technical means embodied not only the mental work as an indicator of social cognitive abilities and measure of conscious human use of the laws of nature, and a must form cooperatives human labor. In this sense, rightly view that “the whole history of technology is the history of successive technological functions objectification of man” [1, p. 99].

In summary, we conclude that the specific technological tools are the synthesis of the material properties of the material nature of the subject-purposeful social life of man. Feature and the basis of technological tools serve social and practical activity. In fact, the technological tools of any models are carry out unity of the two forms of the objective process realized synthesis of natural and social in practice. In this sense, technological tools, taken individually and collectively in the form of technical means and technologies realize is the result of collective life and the subject of technology as an attribute of human activity arises directly social labor.

*Author's translation of the article*

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## **PHILOSOPHY OF HUMANISTIC EDUCATION AS FACTOR OF THE DEVELOPMENT OF UKRAINIAN SPIRITUALITY**

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*The essays reveal the role and importance of humanistic knowledge in the development of social consciousness. Since the ancient time as well as other historic and cultural epochs, humanistic education has always been highly valued. Neglect of humanistic studies, fall of the prestige of specialists of the humanities resulted in the reduction of erudition and culture as a whole not only for common people, but politicians and statesmen as well. Philosophy of humanistic education is designed to consolidate well, truth and beauty in the society.*

*Keywords: Philosophy of humanistic education, humanistic knowledge, specialists of the humanities, social consciousness*

Postmodern philosophy led to the deformation of the academic style of thinking, blur some terms, concepts and categories, mixing or blending various types of worldview. Even respected scientific papers and textbooks sometimes use these new phrases as philosophy of myth, philosophy of religion, philosophy of culture, philosophy of science, philosophy of the region of philosophy, philosophy of village, street philosophy and so on. In this way, philosophy loses its original meaning as a form of social consciousness that reflects the most general laws of development of nature, society and human thought and reflects the deepest foundation of human existence, knowledge and values aimed at understanding the meaning of life.

Perhaps this loss of former point of philosophy is any sense because it (philosophy) returns to its original value – the love of wisdom. After philosophy of myth, for example, reminds us of the wisdom of our ancestors, who in the early stages of his mind managed to lay a solid foundation of philosophical exploration of the world. It is known that up to Aristotle's philosophy developed in the framework of mythological consciousness. Wisdom myth doklasya to the emergence of philosophy as a theory. Philosophy of religion certainly captures the wisdom of religion. After all, religion occupies an important place in the history of philosophy. There is no philosopher who would have anyway not discuss religion as a relationship with a transcendent and immanent be focused on its positive role in the development and nurturing of spirituality. So, too talking about wisdom – religion. As for philosophy education, its main task – to develop someone to teach her to speak the truth, goodness and beauty, in a word, to emphasize the wisdom of education. The philosophy of liberal



education as a special kind of wisdom should be considered separately. That's about it – our thoughts of.

In the context of the philosophy of liberal education *zaktsentuyemo* is the wisdom of the humanities, in great need of humanitarian education, which in the present society and technogenic further decline has *opiniyu* demeaning. Often such education gains are not the most talented young people, who usually does not work then the specialty. Humanities graduates of higher education institutions can rarely find a job with decent wages and lack of humanities teachers in secondary schools in the periphery as well as in major cities connected, at least in Ukraine, the lack of material and spiritual stimulus that he had former students in large cities.

As for education in general, it is now focused less on *kulturotsentryzm* (Note that the basis of culture, especially spiritual culture is human knowledge, which makes liberal education), but on *vyrobnychotsentryzm* rather, *promyslovotsentryzm*. And if the language of philosophers, modern education is increasingly taking on the characteristics of pragmatism and its variety – instrumentalism.

Of particular importance is liberal education in the age of globalization, according to Ukrainian researcher problems Humanities Eugene Smotrytsky. Globalization leads to leveling of cultural differences, reducing cultural diversity, standardization spiritual life through the standardization of technology and standardization imminent life. The result – a substitute for the spiritual life. Of course, crosses and standardization in education. For imperative and positive achievements should not be forgotten and lose sight loss price you have to pay for these benefits. And lose the first traditions that have not come out of nowhere and certifying the identity of a culture of the nation. If the depletion of natural (especially biological) diversity professionals perceive and position as a disaster for the planet, including man, the reduction of cultural diversity serves as a progress and join the mainstream, which followed developed countries. Antiglobalists rightly protesting against the economic consequences of globalization, but equally if not more important to understand the spiritual value risk.

To put technocratic, culture – the technology of the human population lives, the mechanism supporting population health community that lives in the appropriate environment, in a particular landscape. Of course, due to changes in technological capabilities and human changes in the environment have changed and mechanisms of regulation, but the invariant is the very need for these mechanisms. Culture – ecological niche of *homo sapiens*. A mechanism essence of culture is that it is guided by values. *Sayyentyzm* is *vuzkoratsionalnym*, technocratism – mostly *malofaktorna* feasibility, effective in terms of economy, technology or specific purpose, which does not include far-reaching consequences of their activities. Values and culture is intended to provide guidance to ensure the long-term existence of the human community in the respective environment. That culture governs the relationship between humans and between humans and nature. Globalization extends two values – the market economy and democracy. But ashamed to repeat skilled or professional – is misleading. Profit and comfort are powerful incentives to human activity, and no restrictions are possible only due to higher values, which should speak separately, they cause destruction and man and society, and nature. So to look for new mechanisms culture. Unfortunately, these problems are not sufficiently aware of even the academic community. Politics as “concentrated economy” supports and



promotes the same market and democratic values that actually are tools (weapons) in the conquest of new markets. So globalization is only deepens the dehumanization of human existence [3, p. 3-6].

The decline of humanitarian culture caused not only economic factors. Interesting thoughts expressed at the time in a speech to students at Ukrainian Catholic University, the Polish scholar Jerzy Asker, who accused those processes including democracy. Scientific fundamentally distinguishes the situation of humanities, teacher, humanist researcher today and in the recent and more ancient past. Jerzy Asker inclined to believe that our main challenge greater than the bad economic situation and political instability, is democracy. Never before have science, which is now called humanitarian and have traditionally been part of the concept *artesingenuae*, *arteshumanae*, not be forced to fight for social recognition in terms of total democracy. By intellectual activity, focused on exploration and deciphering the inner world of man, and in interpersonal relationships, the records inherited from generation to generation of historical memory, thinking that would help people overcome challenges and existential fears, resorted, in varying degrees, from dawn of human culture. Such activity satisfies the basic needs of human nature, but eligible for this activity has always gained entry to the respective castes, through selection and granting special privileges.

Regardless of whether society is surrounded by its thinkers and clergy great respect, creating for them especially favorable conditions (such as the Greeks), or (as the Romans) treating such classes as a kind of hobby that he was seen primarily in the area of *otium*, not *negotium*, was a humanities core focus and role model for those who passionately wanted to make a career. From the time of Plato's Academy and Aristotle Likey road leading to the institution UNIVERSITY – community of scientists and those who learn. This community is endowed with special privileges society and organized hierarchically, still a major institution, where a humanitarian elite and teachers are required to transfer from one generation to the tradition of the team in which they conduct business.

As the traditional role of liberal education today expressed doubts. Democracy denied the so-called elite universities that created and reproduced them in the strongest trump. Arts Education is no longer the guarantor or by promoting social ladder. Knowledge of the relevant list of books and orientation in the history of the community to which it belongs, especially not appreciate and do not require those seeking to succeed in a democratic society. "Democracy leveled various ways of spending free time, leveled various social groups that gather around a completely different character than carriers of historical memory and knowledge of the objects of fine art created by European civilization. In such circumstances, the role of the humanitarian situation of teacher education and so-called. Humanities are no longer comparable to the situation that existed in the past. School coercion, which was based on the structure of the entire state education program subsequent generations, hovering in space. *Arteshumanae* ceased to be part of a system that protected the privileges of the elite in the past" [1, p. 36].

With Jerzy Asker possible to argue not argue. In some ways he is right, something is not. Indeed, democracy has meant that we have a bright personality does not appear able to lead people along. Even leaders sometimes look quite strange when talking about culture and humanitarian values. Words Ukrainian philosopher Gregory

Pans of "rough equality" do not matter and do not argue. A slogan of the French bourgeois revolution of equality, fraternity was utopian, but one that pleases people and gives them hope for a better life. They do not deny that democracy – the worst form of coexistence of people, but no one has come up with the best. Remember how the U.S. democracy advocate and leading European countries. Although some European countries, where there provizorychno monarchy, cultured elite, which has much in common with the past.

According to the requirements of the Bologna process in education, the number of legal humanities, especially in technical universities, reducing to a minimum. The structure of the course philosophy, for example, includes logic, psychology, religious studies, and the number of hours in philosophy constantly reduced. Just imagine that knowledge of the humanities have a future graduates of higher educational institutions, most of which exhibit aversion to humanities and tolerated them as long as they need them to get a graduate degree. Finally, and humanities teachers can understand. They were not ready for such a turn of events in their teaching work. In view of large and interesting material, which possess enough time. The current realities require adjustment of liberal education, a new philosophy of human knowledge.

Today we can confidently say that in the early twenty-first century, a new educational paradigm, the new rationalism, a new image of science, far from enlightening concept modern era. Without denying the need for innovation in a precise and humanities, we note also that in the spiritual culture still has to do the dialectical law of negation. Of course, G. Hegel was right, who believed that the law is in denial old, already outdated, and to preserve all the positive things that will be useful for the future. This new humanism that has to fight for liberal education should serve the needs of man and society. This task assumes the wisdom of liberal education, which should be deeply thought out, well planned and organized.

The famous French philosopher and anthropologist K. Levi-Strauss expressed this point: "XXI century will be the century of Arts or not". I do not want to believe any part of this maxim, that sounds like a spell Homeric heroine Cassandra, who spoke the truth, but nobody wanted to be perceived as something real. Hardly anyone would believe that the present century will be the century of the humanities. Apparently, too much luxury – to invest in the humanities. The technological revolution, aimed at the development of science (although the accuracy of non-humanitarian sciences can now doubt) requires substantial investment. I most likely will go to their development. In the humanities never enough time. They are likely to evolve as a hobby weirdos who spend scarce funds on it. So, to call this century the century of Humanities hardly anyone dares. I do not want to believe also that the whole of this century will not. However, the word Levi-Strauss can be interpreted as a kind of warning not only Europe but the whole world if the European continent prevail materialism, selfishness, lack of love of neighbor, the pursuit of material wealth at all costs, then people expect unpredictable danger. Statement philosopher sounds as a warning to mankind. Not only he expressed such reservations. The absence of humanization of all knowledge and lack of humanitarian culture, the emergence of motivational vacuum, which leads to a loss of meaning in life and the absurdity of existence spoke many European intellectuals. In particular, in such works. "The Myth of Sisyphus", Albert Camus – recognition of existential tragedy of European man in the twentieth

century. The Phenomenon of Man “Teilhard de Chardin”, “The situation of man in space” Max Scheler – search for a new ontology of Man. “Man in the Search for Meaning” by Viktor Frankl, “To have or to be?” And “man for himself” by Erich Fromm – existential analysis of human life and the search for deep psychological foundations, without which spiritual comfort of human existence. “The two sources of morality and religion” Henri Bergson, “Decline of the West”, Oswald Spengler, “Study of History” Arnold Toynbee, “Culture and Ethics” Albert Schweitzer – search for a new type of culture that is adequate to the realities of our time. “Escape from Freedom” by Eric Fromm and “One-dimensional man” of Herbert Marcuse – intellectual revolt against society of total control against the “rational slavery” on which became such a desirable freedom. Reports of the Club of Rome – a quest to prevent environmental disaster and social collapse. Rotate the meaning of human existence and stability and humanity can only humanitarian culture. But it produces, reproduces and maintains cultural values. We understand the specifics of these values: they have no direct economic value, have utilitarian, applied values, but without them is unrealistic economic values and, most importantly – Society. In this context, we can talk about non-service pragmatism, the value of humanitarian culture and purpose of liberal education. In such circumstances, there is a need for a clear understanding of liberal education : its aims, content, tools and molds.

The history of European culture shows that liberal education has contributed to the spread and development of science, determined the high level of spirituality that honored the humanities: language, literature, history, philosophy and so on. In ancient Greek sophists liberal education started. Even the name of this trend in the history of philosophy associated with Sophia – Wisdom. It is time for the largest development Sophists ancient Greek polis, ancient science. The medieval system of education, which included seven “free” arts began to develop in Rome. Such education could get “free” citizens of the Eternal City, not slaves (they were far from the “red” arts – grammar, rhetoric and dialectic). After these three “arts” studied arithmetic, geometry, astronomy and music that they believed accurate, actually – minor. Championship gave humanitarian “art”. An educated person should be familiar with the language, and thus grammar. Good language skills considered a sign of education and learning. Rhetoric involves not only the ability to use words, but also knowledge of literature, domestic and foreign history. Brilliant speech or oration to affect those to whom was addressed, necessarily need human knowledge. Rhetoric of science contributed to the formation of elite society. The man who owned the word occupied in Rome very high positions. For example, the works of Caesar, Cicero, Seneca entered the golden fund of Roman and European literature. Dialectic was the foundation of philosophy, if summarized the development of the previous two “arts”. At that time the dialectic was the knowledge of the laws and forms of human thought, ie, logic, and logic and now – the foundation of all science. No logic has no future, including an exact science. This view is confirmed by the Stoic logic and rationalism of modern times, and logical positivism.

Time of Renaissance also gave considerable importance to the humanities. It replaced a medieval studiadinivina came studiahumana, ie studies of language, history and literature. Anthropologism Renaissance would not have been possible without respect for human knowledge, and it, in turn, contributed to the development and science – not only in time but also in the following historical and cultural epoch. And

is actually present day Baroque without Tabor Humanities: Language, Literature, History, Philosophy? Likewise – concerning the Enlightenment, Romanticism and their representatives. They were highly educated, highly spiritual humanities. On Enlightenment figures as prominent writers and philosophers said a lot about their impact on the rise of spirituality, that is open to goodness, truth and beauty. This era gave many famous personalities then Europe – Russia, Ukraine, Poland, Germany, France, England and other countries. Education has experienced success through the humanities. This fact is undeniable.

Only due to historical factors and laws of socio-economic development of the Enlightenment came to replace romanticism. He appeared as a reaction to the limitations of classicism, contrasting the “soulless rationality” rationalist Enlightenment cult of feeling and creative ecstasy, love, mystical cult of nature, artistic creativity, religious experiences, idealization of the past. Romantics stood for creative freedom, the right of everyone to believe what he believes, and be happy in his own way. Their elements are poetry, aphorisms, riot thoughts, laughter and irony. Nature for romantics – the object of worship and art, poetry – means penetration into the secrets of nature without disturbing its original harmony. Unifying principle for romantics is culture as a product of human activity while stimulus such activity. It is found in folk art, and the people is a carrier of culture. With the development of culture associated language. Language of mankind believe poetry. Accordingly, the urge to explore their native language, folk art, revealing the “Soul” study folklore, ethnicity, mythology. It Romanticism, which, in fact, oprytomnyv national consciousness peoples of Europe, gave ample room for the development of human knowledge. His philosophy became truly kulturotsentryzm and spirituality.

Ukrainian literary critic and philosopher Dmitriy Chyzevskyy once suggested that any cultural development in virtually all countries is wavy. Waves are known, then rise, then fall, then rise, then ponyzhuyutsya. These waves in the history of world culture by Antiquity and the Middle Ages, Renaissance and Baroque, Enlightenment and Romanticism, Modernism and Postmodernism. In different historical and cultural epochs noticeable shift of emphasis on philosophical directions at the same time prefer natural philosophy, the other – a philosophical anthropology at one time in favor of rationalism is, in another more attention to providing irrationalism. And if you extrapolate this hvylepodibnist philosophy of human knowledge in different periods, we note that this knowledge is to some extent “it is buried, it emerges”, but is a key to the development of culture and spirituality. If teperishnosti it lost its leading position in the spiritual culture, then, according to this pattern (hopefully) they will come again. And in that case, maybe Levi-Strauss is right that the next century will be for centuries humanitarian.

We have already mentioned that no humanitarian knowledge takes its rightful place in the structure of modern philosophical consciousness. Well, it is understood intellectuals of modern Europe. They are not against the development of science, but reasonably defend humanitarian law. Perhaps it is no secret that humanitarian knowledge elitist now, it no longer belongs to the people. What to speak of ordinary people, if sometimes officials, MPs do not give ourselves Council on linguistic and historical realities. Of course, he was right Ukrainian philosopher Michael Dragomanov, providing the focus of human knowledge, which, in his opinion, is the source of moral obligation. He also said that every politician should receive a liberal arts education.

Humanities, he stressed, is a cosmopolitan, universal envisages priority over class of international over national.

Some skeptics believe that knowledge, say, language, history, philosophy, now that computer technology is not needed. Computer programs correct grammatical or stylistic errors. Internet tend to give the necessary information from a variety of disciplines. This opinion is fundamentally wrong for at least two reasons. First, any person does not always have napohvati computer. And how she speaks and writes indicate its external and internal culture, education and erudition. This computer does not give, it is a living creature and machine that executes various commands. Second, the information in the computer memory lay people who also make mistakes. Ultimately, this information is not always kept pace with the development of science, with research results. Socrates was right, who did not write his maxims, because apparently believed that the written word, sentence, thought no longer alive, they, like you, are history, recorded the events or thoughts of which have been in the past and is not always true in the present time.

The philosophy of human knowledge, which is a key European spirituality, based primarily on the language that is adequate spiritual reality. The Ukrainian language is saying "welcome on his clothes, the intelligence wings". It can pereinakshyty "In the guise of an encounter, respect for language". The question that looks nothing yet demonstrates the identity of its essence it says it best. Cultural, educated, erudite man finds her language and, above all, of human knowledge. The work of English playwright George Bernard Shaw "Pygmalion" scientist-linguist promised his colleague, also a philologist, that six months would make the simple street girl elegant lady with aristocratic manners and excellent language. Judging the final play, he is not only a success, but he, like the ancient Greek sculptor, fell in love with his creation of the relevant results in this sense. Of course, Bernard Shaw little exaggerated features the hero of the work. After six months in order to bring high intelligence is not enough. This, in our opinion, need more time. Actually, this is not the most able to contribute to the philosophy of human knowledge, the core of which is kulturotsentryzm and high spirituality as openness to goodness, truth and beauty.

*Author's translation of the article*

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## **A “KNOWING MAN” AS A SOCIO-CULTURAL PHENOMENON**

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*A meaning of the notion of a certain “knowing man” in the context of the socio-cultural measuring of being of a person is determined. Specific characteristics of the “knowing man” as a transmitter of a proper kind and type of knowledge are analysed; a contradiction of the figure of the “knowing man” is exposed when its practical activity takes place not on the basis of the acquired knowledge but in defiance of it that generates paradoxes. The cognitive aspect of relations of “knowledge – intelligence”, “knowledge – consciousness” is selected and the sphere of value of knowledge is formulated that was acquired by a human, for forming of consciousness, world view, spiritual experiencing.*

*Keywords: knowledge, mind, consciousness, knowing man.*

The concept of “knowing man” reflects a particular socio-cultural phenomenon where the person acquires knowledge from different sources attached in the course of their life to the self-knowledge gained by humanity to produce so national and universal culture and becomes somewhat knowing person. “Knowing man” – the product of a particular historical type of culture and civilization, product training and education paradigm the emergence of which that country in the corresponding historical period, the theoretical model (concept) as a result of the acquisition of human socialization and learning.

“Knowing man” as a socio-cultural phenomenon first became an object of theoretical reflection in the ancient Greek philosophers. The thinkers of ancient Greece created a cult of knowledge, the cult of knowing the person you called Gnostic (Greek gnosis – knowledge) and shared by people knowledgeable and nescient (those who know the truth, and those who do not know the truth). Plato described the knowing man, “she knows something about a particular object, such as a star or celestial phenomena, knows the laws, knows a lot... and she is aware of something, such as oratory, knows the limits of freedom (limit allowed) is able to do the job according to knowledge” [4, v. 1, p. 259–260, 287].

In the socio-cultural space of ancient Greece formed the first “archetypes” (archetypal) human knowing – “Gnostic”, “sage”. Greek thinkers did not identify “gnostic” and “wise”. Archetype sage associated with the historical figure so ancient Greek philosophers – Thales, Heraclitus, Pythagoras, Socrates, Plato, Aristotle and others. In particular Socrates – a symbol of the ancient sage. Sage, wise man

(homosophos), according to Aristotle, “not only knows the consequences of the principles, but also has a true knowledge of the same principles... He was not inherent self-interest, while he knows things perfect, sophisticated and divine” [1, 4, p. 178–180].

So this age reflection thinker in ancient Greece – “the prototype of perfection”. Propertyless age: a carrier of higher knowledge (knowledge of principles) relates the behavior of moral principles (the image of Socrates) as “natural philosophers” mind comprehends the principles of “universe” inside feels it in extricable link with space and creates a “cosmic consciousness”, as a thinker understands the “nature of things”, seeking primary source and root causes of all things, trying to comprehend the depth of knowledge of the world, as a social being has a corresponding degree of freedom (intellectual, moral, spiritual being on the other) and makes for a good choice (“do good others”), as a thinking creature tends to think independently, to achieve the own understanding of things. He is speaking logical (thinking in the language). Greek philosopher are not singled out “logic” (true) “moral” (good), “aesthetic” (beautiful), respectively, in the mind of the sage, the expression so sayannya universe were in separable unity (the “archetype” of the ancient sage in ancient Greek concept of fate please [5]). Accordingly, “not wise” has no defined properties, that is the bearer of a partial, random knowledge, does not cover something that learns as a whole.

The thinker in ancient Greece, to understand the phenomenon of “knowing man” as the bearer of the relevant and the type of knowledge, for the first time found that the figure of knowing a person is controversial that her mind is full of “tricks” and its practical activities of tenare not in accordance with the acquired knowledge, and contrary to him that gives rise to paradoxes.

J. Scott outlined the “knowing man” term “intelligens”. “Intelligens – a man who enlightened his mind and became a person thinks, learns, understands the world understands” [6, p. 448]. M. Heidegger, “knowing man” called of “who understands what has to learn” [8, p. 105].

Into day's social and cultural space considerations, the concept of “knowing man” and “smart person” identified in content and in epistemically logic identify the meaning of “knowing man” and “intelligence” that is not entirely justified. “Knowing man” – a person that entered the appropriate amount of knowledge about specific objects of knowledge, research, is educated, trained in various kind and types of individual knowledge.

“Reasonable person” – the carrier of subjective thinking, personality, based on acquired knowledge begins to think, to realize that intellectual activity. The amount of knowledge that has accumulated person X creates cognitive experience becomes the basis of its “intellectual competence” [9, p. 39–41]. No identical terms “knowing man” and “smart person” is recorded ancient Greeks. For Heraclitus, “a lot of knowledge does not teach understanding” that there is much to know, but be reasonable.

In the modern interpretation of “knowing man” – first, competent in matters related person, an expert in any field of social activity that took vocational training, learned theoretical knowledge and its technological uses, acquires professional experience, improving it, consistently accumulate professional knowledge; Second, if objective knowledge is lost esoteric property of all people in society were well-read, erudite, educated people (scholars, experts).



In the historical expansion of knowledge in the information space of the community is made available to everyone, and knowledgeable people are now more and more.

“Knowing man” (Gnostic expert, educated person, professional) – a man who learned the proper amount of knowledge (acquired knowledge) in the process of life and is the bearer of the relevant type and type of knowledge. He is an expert in some field of social activity, can teach others that transmit acquired knowledge, acquires cognitive experience itself teaches.

Accumulating quantitative and qualitative knowledge, gnostic form of its information richness. Knowledge becomes a subjective force, which it uses for that purpose. Gnostic able to go beyond their own sensory experience in the space of abstract knowledge acquired by mankind, and thus expand their theoretical horizons. With the knowledge gained Gnostic (knowing man), on the one hand, gives your mind the fact of objective existence, on the other hand, takes life of inner freedom. J. Fichte wrote: “Knowledge in its internal form and essence of freedom is being... independent existence of such freedom is in itself as knowledge... knowledge in general is just being absolute freedom” [7, p. 401–402].

All somewhat knowledgeable personalities in contemporary social and cultural space can be classified by the user is willing, in fact this knowledge (information), job seekers, seekers of knowledge, which is necessary for individuals relevant activity, the creators of new knowledge based on the extracted.

Depending on what type of carrier knowledge about the object is a person (knowledge about “what”, knowledge of “how”, knowledge of the “why”; knowledge about “what”, etc.), the Gnostics, experts can be divided into those who know a bit superficial, deep, competent, professional, technologically.

Knowledge, whose support is a specific individual, a quantitative and qualitative characteristics.

Quantitative characteristics of knowledge about the object and determine the amount of knowledge – from ignorance to omniscience: Person X knows nothing about the object A, person X knows something about the object A, X person knows little about the object A, Person X knows a lot about object a, X person knows everything about the object A.

Qualitative characteristics of knowledge about the object and determine the knowledge of meaning, truth that is encoded in the information that the person X has internalized.

No one can know everything about the objective world, therefore the person X might know something about the object A. I do not know about the object B.

In the process of acquiring and assimilating knowledge knowing a person defines his attitude to knowledge. It can be utilitarian, professional, value.

Utilitarian attitude captures how acquired knowledge is required, effective, reliable in practical actions, how well and reliably provides human activity.

Professional attitude towards knowledge acquisition involves conscious knowledge for the development of the occupation to be competent in their chosen field of social activity, to be an expert.

Value attitude to knowledge (knowledge as a value) means thirst of knowledge “will to knowledge” (F. Nietzsche, M. Foucault), interest in acquiring knowledge. This

interest can be “clean” (knowledge for knowledge, thirst for knowledge without any utilitarian purpose) or “selfish” (what if needed).

The essence of “knowing ignorance” as a Gnostic phenomenon is as follows: Person X knows something about the object A, but does not know its nature, does not know the exact truth about him and “confused” evidence when thinking about it, can not understand the essence of what occurs, for example, in the social world, while living in this world and knows a lot about it, know the name of the object, but does not know its essence (“You call it the sophist, and what sophist – do not know” – Plato wrote [4, v. 1, p. 194]). “Knowing ignorance” – a sign of lack of education a person who does not want to move in depth, but only becomes superficial knowledge about the object of knowledge. To overcome the “knowing ignorance”, one must have the desire to get to the essence, to enlighten the essence of things hidden in pursue successful and rewarding information through reflection and come to a knowledge of his ignorance and to reach an understanding that we must learn to deepen knowledge about the world.

**Knowledge and reason of person.** Opening your own mind, a person gradually, in the historical dimension, has realized that its functional activity, growth and change are impossible without knowledge of which it acquires from different sources. In the dialogue “Protagoras” mouth of Socrates, Plato singled communication skills and understanding as part of the soul. “What does inspiration souls, Socrates?” – He asked and got the answer: “Knowledge, of course”, [4, v. 1, p. 194].

Knowledge creates information space for functional activity of human reason, when it acquires knowledge logically and semantically modifies its own efforts to understand and continue to apply it in practice. This process of assimilation of knowledge and his logical-semantic processing assumes the character of a particular cognitive activity in the context of which knowledge and understanding in the unity of the language are structural parts of a specific communicative act in which they are inextricably linked, and the accumulation of its power, generate a phenomenon as an enlightened mind, which is the carrier of a specific individual.

Value knowledge and understanding can be interpreted in two ways: 1) the abstract, i.e., in the context of universal knowledge of the world as One. The mind in its abstract sense, which is in the process of bringing to the knowledge of the world as one, filled with knowledge accumulates in its self-energy knowledge and understands the world as a single, coherent, that is able to rise to the “omniscience”. This interpretation of the value of knowledge and understanding inherent in Buddhism, Plato, bollards [3, p. 193-206], 2) specifically, that in the context of their own knowledge of the world and a self-identity and socio-cultural heritage of objective knowledge (scientific, philosophical, legal, moral, theological, etc. ), and only the possibility of subjective mind the particular person giving reason to fill or not to fill its energy expertise, the ability to determine the rise or not rise to the level of “omniscience”.

Consider the concept of “knowledge” and “reason” in their relationship in terms of separation of cognitive human activity aimed at acquisition of knowledge that is necessary filling factor of the subjective mind energy knowledge for its self-expansion and changes to the adequacy of the changing world.

The concept of “knowledge” about the human mind is primary and secondary. Knowledge in its original sense appears as “being the outer world, which is

given directly in sensation and perception, and the mind gives form the external perception... forms of objective existence" [7, p. 398]. Then the mind is secondary and its phenomenological sense, in "clean" aimless, that it is understood as "pure concept".

Knowledge in its secondary meaning is brought before the mind of man as indirect objective in the iconic and symbolic forms of expression. Knowledge in this sense is a system entity structure which define symbols that form an appropriate sign system, the relation of signs to the signified (the object), the relationship between the various characters within the sign system. Knowing that has a semantic-symbolic form of representation and representation in the time dimension reveals something about the objective world in its past or present. A man in the acquisition and assimilation of knowledge reveals his creative nature, which manifests itself in a variety of capacities. The creative role of reason in the process of acquiring and learning this kind of knowledge is to consolidate it in his memory, in the sense of knowledge, in the ability to penetrate into the essence and objective value of linguistic expressions (semantic and symbolic constructs), the ability to build an adequate representative model of acquired knowledge personal and replenish valuable importance, choose the right knowledge for practical action.

Thus, the essence of the mind of man – in the assimilation of knowledge in its varieties, logical and semantic processing, that is, giving it the appropriate content and subject matter; transformation knowledge that his involvement in the information space of your own mind. For this type of activity required specific functional abilities that allow transforming knowledge, in bring it to mind its own information environment and implement logical and semantic processing. These include cognitive abilities (ability to acquire knowledge, to acquire knowledge, to make it knowledge field of mind, use the communicative act to materialize in the form of technology), logic (the ability to rid the knowledge gained new knowledge without relying on sensory experience, observation, contemplation through the construction of inferences, establish the relationship between different types of knowledge, to determine the truth or falsity of acquired knowledge, to establish causal relationships between objects, phenomena and processes between events, etc., which recorded knowledge in semantic- symbolic form) reflexive (ability to reflect on knowledge, build a system of knowledge about knowledge, to determine the value of the acquired knowledge, heuristic (the ability to provide new content acquired knowledge to interpret it, to extrapolate to new educational system, creating "images of knowledge").

Designated ability to be realized in a particular mentally speech act, which is the ratio of "knowledge – Language – Mind", which is the subject of a separate study.

Phenomenological mind that is filled with knowledge: structured as an internal dialogue that is not just a talking man with itself as self-communicative, but "reasoning, thinking that his mind is" with himself "on the basis of acquired knowledge about this or that about object (treated as personal reason Socrates – "conversation soul with itself") directs its intention to acquired knowledge. This intention can be metaphysical, reflective, logical and heuristic determines the subject knowledge acquired content knowledge, understanding of knowledge. Because intentions phenomena occur querying, symbolizing knowledge of their meanings acquired knowledge, find new knowledge, building associative, logical (linear and nonlinear ) lines between episteme

and the phenomenon of “enlightenment”. Enlightenment thinking – enlightenment and understanding of how things work, “clairvoyance”, “illumination”, “power of the mind”. These signs usually called enlightenment insight (born insight – insight, understanding), but in psychology it is interpreted as an act of direct enlightenment that does not follow from the past experience of the subject. In the cognitive aspect of enlightenment mind means that in its immanent development as the acquisition of knowledge reached an understanding of the true ground of all things.

Reflection of knowledge as property rights found that knowledge through a person opens your mind and your spiritual life. Knowledge as content Mind giving it the appropriate degree of freedom in the sense of autonomy, sovereignty on the senses. Knowledge as an expression of inner freedom J. Fichte interpreted in the plane thinking, “I”, which acquires knowledge [7, p. 401–402]. Having knowledge sovereign mind opens own expressions - reflection on the most knowledge (“knowledge about knowledge”, “knowledge of ignorance”), then the imagination. “Because of the freedom of imagination reflection came” [7, p. 415].

Knowing that a person has learned, creates an objective basis, through the consolidation of knowledge in memory for the “life” of the subjective mind their own world and their own creations Eidos (images, ideas, concepts, concept, etc.), which is then sold artifacts culture and civilization.

**Knowledge and human consciousness.** In the process of filling the mind of man is knowledge of the dialectical relationship of knowledge with other structural parts (manifestations) of subjective consciousness – consciousness, the sphere of feelings, beliefs, freedom.

Joining knowledge of consciousness mediated activity of mind, therefore, the ratio of “knowledge – understanding” and “knowledge – consciousness” have different semantic load. The functional activity of the mind is to enhance knowledge of purpose that defines the person. The functions of the mind: to accumulate knowledge, to operate the units of knowledge – episteme, knowledge comprehend based on their own principles, to invent new knowledge based on their own efforts gained. The acquisition of knowledge, its logical and semantic processing, the establishment of a practical algorithm policy – activity of mind, an expression of his creative activity. The function of consciousness – worry realize correlate knowledge with his “I”. Consciousness – meaningful practical actions, thoughts, feelings, acts on the basis of human intelligence acquired knowledge. Along with knowledge grows and develops awareness and change, in there is a new consciousness, there is a “reform” of consciousness.

Acquired knowledge and his entry into the field of consciousness provide the concept of “consciousness” cognitive content (consciousness – letters. Containing information about the world, that we know about the world, ownership rights information, knowledge).

Consciousness as a holistic education system influenced by the knowledge that his identity has learned and understood the level of your mind creates its own system phenomena, including outlook, personal values and social orientation. Understood as the totality of consciousness absorb external knowledge and expertise operating units at the conceptual level. Consciousness – not only the mind but also the feeling spiritual experiences, faith, self-consciousness, which is subjective basis for the formation of ideology, social-oriented values.

**Knowledge and self-awareness.** Aware of itself, its self on the basis of acquired and assimilated knowledge, a person moves from reflection about their knowledge (“What do I know?” “I know so little”, “I do not know?”) To the statement “I know...” and becomes subject that is aware of itself as a carrier of the type and kind of knowledge. The phrase “I know...” knowing consciousness has different meanings: self-knowing person who is aware that there is a knowing man. Consciousness G. Leibniz, who realized his knowledge, self-knowing man who realizes that he knew nothing. Consciousness Socrates, who realized that he knew nothing, “I – knowing” and “I – reflecting” for which “I – knowing” and “I – reflecting” – same thing. Consciousness J. Fichte, who realized that “consciousness I am moving from reflection on knowledge (knowledge about knowledge ) in principle, and they are inextricably combines a state of reflection, doing only” [7, p. 407 ], self-knowing man for whom “I – knowing” and “I – existing” – same thing. Consciousness F. Schelling, who realized this fact as his own self, knowing the identity of the person for whom “I – the subject of the mind” and “I – the subject of consciousness” – the same thing. Consciousness G. Hegel, who in his “Philosophy of mind” identified “I” as the subject of the mind and the “I” as the subject of consciousness when “the mind is based on the knowledge of the self”, self-knowing man for whom “I – knowing” and “I – thinking” – same thing. Self-consciousness gnostic, scholar, who in his reflection is no distinction between “much knowledge” and “understanding”. On context reasoning, which define the everyday meanings of the phrase “I know...”, please. N. Malcolm, Moore and Wittgenstein on meaning expression “I know” [2, p. 234–264 ].

With the knowledge of consciousness acquires new system of signs: understanding the limits of their knowledge, that is, to come to the knowledge of his ignorance, gaining inner freedom, which means – one more free thinking and free-acting (the principle of “myself”); predicting the consequences of actions, activities, as based on the knowledge gained can be predicted, resulting from these actions, and others.

At the level of consciousness in knowing the emerging intelligent human self-awareness: understanding the knowledge or misunderstanding, completeness or incompleteness of acquired knowledge about a certain object A, the depth of acquired knowledge.

**Knowledge and field of experiences.** Acquired knowledge becomes a special experience for human consciousness, replacing his own experience as a synthesis of sensations, perceptual world. In historical terms, the person in creating lydecreases a sensual experience and apply theoretical experience consciousness as a result of knowledge gained during science education, and secondly, a sensory experience every time stronger indirect theoretical cognitive experience. That person gets a lot of knowledge from different sources, which distributes information space and time her mind and consciousness, and then it does not resort to personal experience or is it because of the inability to survive. For example, a person who does not fly into space and see the Earth from space, can not survive such a sensual experience, but knowledge of flying cosmonauts and astronauts acquired from various sources, provide some understanding of how the Earth looks like from space.

In his own senses this and acquired knowledge, which gives a theoretical experience, individuals have gained supersensible, science education experience



( mystical, psychic ), which in terms of rationality classified as irrational human experience.

Thus, there is a specific problem: how does the acquired specialized objective (theoretical, rational) knowledge of the human mind, its sensual and supersensible experience? Changing or not changing consciousness in the process of acquisition of knowledge and its logical-semantic processing? If changes in what direction?

**Knowledge and faith.** Faith – a special spiritual realm, a special manifestation of individual consciousness. Everyone believes in something, accordingly, the person who says that no he did not believe, contradicts itself, because you can believe in anything. A man takes nothing for granted, he needs proof, justification. Opposition “knowledge – faith” has different semantic characteristics than the opposition “mind – faith”.

Accumulated and logical semantically meaningful knowledge leads to understanding of their individual skills and allows you to set what filled his mind – knowledge or belief ?

By common logic that the more knowledge, the less faith, and conversely, more faith, the less knowledge. But not so simple.

The ratio of “knowledge – faith” in the mind acquires different semantic characteristics. St. Augustine gave faith “higher authority”, so logically faith is primary for knowledge, it shows the path of knowledge, defines its subject ( “Faith asks the mind discovers “); T. Aquinas considered faith in harmony with the knowledge, Kant, by contrast, would limit the knowledge to make room for faith.

Man acquires knowledge but also a belief that consciousness has special feelings associated with hope, love, with of sensations, the supreme and secret meaning in life. Faith can fill their personal sense of the human mind and subdue the knowing mind and direct actions and behavior. With faith in something, as an expression of the spirit, go to torment, suffering, struggle and death.

Having knowledge, one becomes freer internally, but will the knowing man suffering? And with faith in something going on flour to death – for example, with faith in God. Belief in something (Gods ideal revolution idols) makes people fanatical. Fanatic choke a voice of knowledge and, contrary to all that believe in what has created for himself.

Faith is able to provide a higher sense of life of the individual. Faith (belief) can be interpreted as a knowledge of a particular object, which is the belief of man in its truth. For example, a person X has acquired knowledge from a source which is God, he exists – it is the sphere of belief, and no acquired knowledge that God does not exist, does not convince her.

Another example. Person X believes another person Y, and that never deceives, and always tells only the truth. Person X has received notice (knowledge) that the person Y lied, not once, but she continued to Y as a person will believe man who does not lie.

Knowing that a person has acquired, can change faith deny faith, destroy faith, but faith can conquer knowledge. In this context, the person her-self, internally chooses – to believe or not to believe in something. Knowledge – the choice of faith.

Knowledge affects the scope of belief in different people differently. If person X strongly and deeply believes in something, the knowledge that she has learned,

can not shake the faith to replace faith disbelief, another person, even a strong and deep faith in something put on disbelief. As an example, consider the facts not too distant past. In the Soviet Union the belief in socialism and communism was one of the driving forces for many Soviet people. Despite knowledge of the tragic road to socialism and its own empirical experience of life under socialism, many people continue to believe that socialism – the best achievements of mankind. And even objective knowledge acquired after the collapse of the Soviet Union, did not shake the faith of many, while others have lost all faith in the idea even possible to build a society of equality and justice.

In the context of the relevant “scientific rational knowledge – faith” in the minds of people knowing there is the phenomenon of “knowing faith”. At the level of rational thinking, theoretical consciousness of scientific knowledge takes precedence over faith, but science does not destroy faith (believing consciousness), that scientific knowledge is that it has become a man, does not destroy the faith. For example, some people believe in life after death, reincarnation of the soul and other psychic phenomena, although science has not confirmed these phenomena as facts of reality. But if such case happens, and the believer learns about this, he confirmed her belief rational knowledge, as a result, there is the phenomenon of “knowing faith”.

Scientific rational knowledge that his people came only generates opposition to “scientific knowledge – faith” in her mind, rocking “I believe – I do not believe”, but does not destroy the very consciousness of the believer, and creates cognitive dissonance. Cognitive dissonance in the minds of human knowing – the contradiction between objective knowledge acquired during science education and subjective knowledge acquired in the course of their own mental and cognitive experience.

Rational knowledge as such is not a spiritual guide in the life of individuals because knowing a person X might seek support in some faith. It is no coincidence some modern educated, many knowledgeable people resort to religious belief or other forms of belief. For example, enter the sect, changing religious faith. In other knowledgeable people mind conquers faith. The ratio of “knowledge – faith” in our time must make sense in the context of openness to people of diverse knowledge. The modern person derives knowledge from different sources and is the carrier for various species and types of knowledge. As a “pluralistic” knowledge related to the faith of man? Will replace rational knowledge believer consciousness?

**Knowledge and ideal.** Knowledge creates ideals that fill the contents of consciousness, and people live these ideals. The most important for people with the ideals of freedom, justice and love. Consider the ideal of freedom. Formation of the ideal of freedom in human history – a particular problem for research. In the context of the formation and development of the consciousness of freedom is the ideal of the property in the assimilation of knowledge. Lessons ideal of “free man” person X transforms into the sphere of the mind and gives it a higher meaning (“a sweet word freedom”). Fight for liberty and freedom of the people is the supreme meaning of his own life for many people, as the experience of human history. It should emphasize the special role of the mind in the knowledge of the ideal of freedom. Many people understand liberty as “anarchy”, “permissiveness” and thus begins to behave according to the principle “everything is permitted”. The role of reason in that it defines the logical meaning of these terms, they are non-identical, and the



consciousness that understands this changes the behavior of individual X when she learns that not everything is allowed that “freedom – not permissiveness”.

**Paradoxes of “knowing man”.** Knowing a person is difficult and controversial socio-cultural phenomenon. This inconsistency in the philosophical reflection sometimes takes the form of paradoxes. Paradox “omniscient person” occurs when the identified entity (class of all people) with an element of this class (individual). For example, none of the individuals belonging to the class of people who may not know everything about the world and the person X “knows everything about the world”. The ancient Romans said: “A lot of people know a lot, but nobody knows everything”. Paradox little knowing someone who knows how to act and knows the consequences of their actions, and still does not act in accordance with the knowledge and contrary. Knowing that his people came, creates a cognitive basis for rationalization of practical actions, deeds and moral behavior. It formulated the problem of rationalizing Socrates. As philosopher paradigm used moral (ethical) knowledge. Basic ethical concepts “good” and “evil” as regulatives moral actions and behaviors Socrates deduced from knowledge. Good (beneficence, justice, honesty, etc.) is the expression of knowledge and evil – an indication of ignorance (ignorance). Sometimes people unknowingly commit evil, only ignorance. Man gets freedom on the basis of knowledge, in power over themselves and their passions. Socratic rationalism leads to the principle of assimilation of the human moral knowledge and self-awareness based on their moral feelings and moral behavior. But real life does not always fit into the logic circuit rationality. “If the lumen of the mind and consciousness of moral knowledge, then act morally”. For example, a person X has learned the knowledge of moral norms “Thou shalt not steal”, “Thou shalt not kill” is morally educated, but acquiring moral knowledge, has not it rather the norm, but in spite of, that steals, kills. There is a paradox morally educated person who knows what is good and does not comply with its laws and commit evil. A man who learned knowledge is free and knows how to manage their own instincts and passions, but can be a slave to their instincts and passions, therefore, if a person has committed an evil, it is not always due to ignorance. Thus, acquiring moral knowledge, while man is free and not free.

At the present stage of human development with moral knowledge is updated legal knowledge – law as a regulator of social behavior introduced by the government. Entering the legal expertise in understanding and subsequent self-regulatory norms of social behavior provides an appropriate level of awareness on the part of the individual's own practical actions, which are governed by the law (the law). However, in this particular case an educated person knows the law, but gives them intentionally. For example, person X knows that a crime punishable, but still commits an offense and is trying by all means to avoid punishment.

In moral and legal knowledge, a person learns in learning logical knowledge, but knowledge of the laws of logic are not warned her of their willful violation of its own reasoning that generates the phenomenon of sophistry.

Increase the value of knowledge, including scientific, moral, legal, for a particular person becomes an issue of mind and consciousness.

Thus, the phenomenon of “knowing man” should be interpreted antinomic: knowing one knows what she knows and does not know what she knows. Knowing

a person enlightens the mind, but not always put her-self thus converting "knowing man" to "thinking subject" is a particular problem not only of training, education, and also for the individual.

*Author's translation of the article*

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**PHILOSOPHY OF A HUMAN IN THE PHILOSOPHICAL  
THEOLOGY OF HRYHORIY SKOVORODA AS  
“A PHILOSOPHY OF HEART”**

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*Peculiarities of philosophical theology of Hryhoriy Skovoroda are considered. The author analyses a specifics of philosophical and theological discourse of human self-knowledge as a determined path of discovering of true freedom and happiness. A result of this self-knowledge is theosis of a person. Also there is researched A correlation of study of a thinker about “two natures”, “three worlds”, “true nature (person)” and “similar work” with the pantheistic interpretation of the idea of God, combination of rational and mystical explanation of a Bible symbolics. Philosophy of a human in philosophical theology of Skovoroda is manifested as “a philosophy of heart”.*

*Keywords: philosophical theology, philosophy of a human, “a philosophy of heart”, God, theosis.*

Extremely wide in the national historical and philosophical literature is the parameter estimates as creative and philosophical orientations talented pupil of Kyiv-Mohyla Academy Hryhoriy Savich Skovoroda (1722–1794), born in the Cossack family in Poltava [1–4; 5, p. 109–142; 6–9; 12–17; 19; 21–23; 26–28; 36; 38; 42; 43; 44, p. 333–592]. D. Czyzewskiy generally begins development of Ukrainian philosophical thought is of H. Skovoroda [40, 41, 45].

Among modern scholars most acutely view, according to which, an outstanding Ukrainian philosopher second half XVIII century. H. Skovoroda, from which day starts Ukrainian classical philosophy, is the direct successor of the philosophical traditions of Kyiv-Mohyla Academy, including pantheism and rationalism [5, p. 54–142; 10, p. 186–199; 14; 17; 18; 20; 23; 24, p. 85–230; 25; 29, p. 190–194; 34; 35; 37; 39]. In fact, his theory [17; 20; 24, p. 177–230; 25; 30–33; 34; 37; 39] completes a long historical period of professional development – “academic” (spiritual and academic) philosophy of XVII–XVIII century in Ukraine, sending philosophical (religious and philosophical) thought professors of philosophy of Kyiv-Mohyla Academy of Kononovych-Horbatskiy and Gisel, Jaworskiy, Kozachynskiy, Konyskyy [24, p. 85–171]. That is not surprising, since H. Skovoroda very long time (though with some large breaks) studied at the Kyiv-Mohyla Academy, which, however, never finished. Prevented his fervent desire to better understand the world and man, which affected the election Skovoroda life wandering philosopher – preacher humanistic educational ideas [2; 5, p. 125–142; 10, p. 186; 12, p. 750–759; 14, p. 24–40; 17,

p. 6–18; 20, p. 181–182; 24, p. 174–176; 29, p. 190; 39, p. 6–18; 40, p. 7–62; 42, p. 9–17; 44, p. 336–353].

The latter is likely to have been caused by another trend – anthropocentrism, which gradually constituted in the philosophy of Kyiv-Mohyla Academy in first floor XVIII century. For example, G. Konyskyy in the introduction to his course philosophy states that its purpose – “human happiness or bliss. And rightly so, because otherwise, except philosophy, set how good everything is just bliss body, this one a wonderful science nourishes the spirit, comforts, makes blessed, happy” [11, p. 46].

As well as confirming the first biographer H. Skovoroda M. Kovalinskyy understood the term “philosophy” itself thinker. Philosophy for Skovoroda is life itself: “The main goal of human life. Head of human affairs is the spirit of human thought and heart. Everyone has a purpose in life, but not everyone has the primary objective, is not everyone is head of philosophy of life... or love of wisdom directs the entire range of its affairs to the purpose to give life to our spirit, heart, generosity, lightness of thought, as the head of all. When the spirit in man merry thoughts calm, peaceful heart – that’s all bright, happy. This is the philosophy” [32, p. 465]. Therefore, the main object of philosophy philosopher believed man.

In this case, the H. Skovoroda probably influenced by the views of their teachers (M. Kozachynskiy, G. Konyskyy), which emphasized applied to ethical issues, emphasizing the noble goal of philosophy – “happy man” [24, p.175–176, 183–187]. This is the “ethical line” of anthropocentrism philosophy of Kyiv-Mohyla Academy, as is, and has been continued and has found its in-depth development of the doctrine H. Skovoroda.

As a philosopher, educator and humanist, H. Skovoroda devoted himself mainly to the study of man, his inner, spiritual world and myself decided to develop a philosophy which taught people to be happy even in difficult life circumstances, even when it is surrounded by poverty, injustice and other misfortune. Because his works he taught fellow how to be happy [5, p.125–134; 10, p.186; 12, p. 760–767; 14, p. 190–196; 15, p.15; 17, p. 39–43, 20, p. 181–200; 24, p.177; 25; 26; 29, p. 192–193; 30–33; 37; 39, p. 145–148; 40, p. 216–219; 44, p. 584–590]. Hence – pronounced “ethical anthropocentrism” his philosophy [24, p.177–230].

According to M. Kashuba, H. Skovoroda – the first Ukrainian thinker who so openly and directly put someone searching for her happiness and freedom at the center of his philosophical reflections, continuing this tradition established polemicist and brotherhood movement leaders and professors of the Kyiv-Mohyla Academy for the purpose of philosophy was “happy, happy, human life”. But H. Skovoroda released in this series is the fact that, considering the subject of the philosophy of man concentrated all his attention on the problem of man, subjecting this home (ethical-anthropological) any other issue (ontologically and epistemologically, natural philosophy and cognitive) philosophical questions [24, p. 7].

Therefore, the main problem of this original thinker philosophy is the problem of man, his happiness and ways to achieve it [5, p. 125–142; 10, p. 186; 14; 17; 20; 24, p. 177–230; 25; 30; 37; 39; 40; 44, p. 333–592]. This problem naturally arises from pantheism philosophical system H. Skovoroda, in particular, with its rationalist-pantheistic doctrine of “two natures” and “three worlds” [5, p. 109–115; 10, p. 187–199; 18; 24, p. 177–201; 25; 29, p. 192–193; 31–34; 37; 39–41; 44, p. 333–592].

These two statements, according to local researchers, is that the two lines that penetrate through the entire philosophical system, all the teachings H. Skovoroda [18; 24, p. 177–201; 29, p. 192–193; 31–35; 37; 39; 40]. But the core of this theory is the person, not as a social being, as a person “internal” (invisible nature, the essence of man – his heart, thought, spirit) - spiritual world, which the philosopher-educator considers the main, true, “true man” by equating it to God [31, p. 161, 172]. All teaching thinker, stress researchers aimed to find that the “true” real rights in each individual [10, p.186; 16; 18; 20; 23; 24, p. 177–201, 215–230; 25; 35; 37; 40].

This goal serves the very assumptions H. Skovoroda about “double nature” world and man: the thinker divides their common object of philosophical reflection (all that exists) and concrete, the main object of his philosophy (man) in the visible and invisible nature, focusing it is at last, for which preferred because it identifies with God, which “pervades all creation holds, everywhere has always been, is and will be” [31, p.145–146]. This provision of the concept of “true man” H. Skovoroda, in fact, it proves decisive, the main place of man as its second, true, invisible nature – “divine essence” in it, as opposed to the secondary without its outer casing material - the visible nature.

This logically leaves the thinker thinking about the visible and invisible nature, from which it is clear that crucial topic in the ratio of these two natures for it is the very nature invisible (God, “divine essence” of all things visible world) as base, eternal principle of all absent. In particular, the idea that the main universe, all his belongings, their eternal principle, active and driving force is the most visible nature (God, Spirit), justifies the pan in the dialogue “Narkis” (“Narcissus”). Thinker writes that invisibility “excels” in all things of the material world and man himself, it keeps and generates all the existing [31, p. 165]. We know of no way, no substance, no matter what “God is not ruled by the head, and instead of beginning” [31, p. 167]. Similar opinion is also developing a wandering philosopher in his “Conversation, named alphabet or ABC peace”, which states that God is “eternal head of a secret law in the creatures”. This law – the divine nature (“divine nature”) – invisible nature, which is eternal and not subject to decay, is the foundation and origin of everything, but she has no beginning and no end [31, p. 414].

In turn, these considerations H. Skovoroda of visible and invisible nature have become an important point milestone in his subsequent reflections on the problem of man, when along with the doctrine of “two natures”, he proposed a second, also basically idealistic theory of “three worlds”. The first of these – the macrocosm, which is limitless, boundless universe, or “big world” consisting of “the many-worlds world”. The other two – “individual and small worlds”, the first of which - a “microcosm, the svityk, small world or man”, and the second – “symbolic world, that the Bible” – a large part of the world [32, p. 137]. And all this world has a two natures: the outer, visible – the material and the inner, invisible – the spiritual [24, p. 189–201; 29, p. 192–193].

Center philosophical theory of “three worlds” H. Skovoroda is a small world - man, the microcosm. In his interpretation of this small world he resumed the tradition looks ancient, medieval and Renaissance thinkers per person as part of the cosmos, which has the same nature as the macrocosm [24, p.195]. Following this ancient tradition,

Ukrainian thinker was also convinced that the man (microcosm) is a reflection of the great world (macrocosm): "All thy rags, all of your image's, this world" [32, p. 32].

This great world – the macrocosm - the universe interested H. Skovoroda only because it is reflected in man - the microcosm. Man as a microcosm within the meaning of the philosopher has a world repeats itself all the features of the macrocosm. Since it is potentially all, the man proclaims pan center, which converge all the problems of earthly life, work and learning [24, p.197, p. 200]. Therefore, the main content of philosophy philosopher believed not knowledge of the world of things, the laws of nature and explore the world of man, the disclosure of the nature and finding out ways and conditions that can make people happy [24, p. 196].

Based on the "double nature" of the world and man, H. Skovoroda emphasizes that everyone has as its exterior, "carnal" nature and its inner spiritual essence. Of this very second, invisible nature, spiritual, "divine essence" of man – "inside", "true man" philosopher recognizes the main, true to her when speculating in the "Narcissus", "How is it possible that a man is not foreign or extreme of its flesh, as people believe, but deep or thought her heart : she had just the largest ( most accurate ) human head. But her appearance is nothing like a shadow, a fifth and a tail" [31, p. 161]. Therefore, as stressed by D. Czyzewskiy, as in all kinds of being decisive is not external, but internal nature, invisible nature, this principle of dividing the world into two of nature and the relationship between them and the H. Skovoroda applies to humans. According to this principle, a person is of central importance in the world through a combination of the two natures, however – not bodily and spiritual nature, and its "foreign person" (body and "surface" of the soul) and "inner man" (her living spirit – the deep heart and thoughts) – "true man" [40, p. 104].

However, according to the theory of "two natures" of the visible nature is only a "shadow" invisible nature – "divine essence" in it. Similarly, a person is only a shadow of the true self – the "internal", "true man" in it [31, p. 172]. Therefore, as indicated H. Skovoroda the "Narcissus" is true, this man remains a mystery that hides a "foreign person", "You – your dream true man... You're nothing, and she in thee – the essence" [31, p. 163]. That's why the fact that a person within the meaning H. Skovoroda microcosm is the measure of all existence, it is required of it before you know the big world (macrocosm – the universe) and the symbolic world of the Bible, to know and understand itself. And know herself to man, the logic of the concept of the philosopher – it just means know your friend invisible inner, spiritual nature, that its true ("divine") entity – the "true man" in itself [31, p. 172].

The idea of "internal" – "true man" – is the central idea of the ethical teachings H. Skovoroda. The objective of the meaning of human life thinker sees that everyone should find himself and become a "true man" born of God (a God), that is – learn and create yourself as a spiritual person, endowed with "divine essence". In many dialogues Pans traced the idea that nature is visible – "true man" – is God himself, Christ. All people from Skovoroda, identical in Christ, not only figuratively, but really, really, really. He urges: "We only know that God is in the flesh of men. Indeed, it is in our flesh visible – in the intangible tangible, eternal in the temporal one in all of us and all in all..." [31, p. 180]. Hence the goal of man: "... To know ourselves and understand God, to know and understand the exact person... all hype from its shadow, which all stop. But the true man and God are one and the same" [31, p.172].



The doctrine of the two natures that H. Skovoroda developed to justify his conception of human nature (the microcosm – small world), it is consistently applied to other dedicated his worlds – large (the universe – the macrocosm) and the symbolic world (the Bible). In particular, it is for reasons of clarification of man's place as a microcosm of the total universe thinker pays attention to the macrocosm – the big world (universe), a reflection of what people thought. The world's great H. Skovoroda called the world of things, nature, the universe, applying to him the term "old world", "universal peace", "peace Worlds", "all-all", "universe", etc. Given the fact that people will know peace-macrocosm, H. Skovoroda calls it "old world". It exists everywhere, visible and known to all, correlated with the "new" invisible – the divine world, as the shadow of a tree. Old world – the universe – visible world, by Skovoroda – is only a shadow of the New World – "Shadow of God" [32, p. 148], "smoke eternity" [32, p. 33].

The doctrine of the great world – the macrocosm in the philosophical system H. Skovoroda closely connected with the doctrine of man as a small world – a microcosm. In a microcosm of existence is subject to the same laws as the universe. However, the laws of nature to be the only "foreign person" – her body and soul ("surface Soul") – the visible nature [24, p. 197]. The real ("true people") – her heart thought, which is the essence of man as such, not the "foreign body" – is the "main man" [31, p. 160]. The human body – it is apparent that envelops the true human nature – invisible nature, and it is like any visible only "shadow" and "sleep", and our thoughts, hearts – "Wings of the soul" – our nature, because "the true is absent that under his shadow lies" [31, p. 163].

Heart, for H. Skovoroda, as the researchers note of his work has always been the center of all pure, eternal, good [15, p.14–15; 24, p. 224–225; 36, p. 207–208]. This shows all skovorodynska concept of "true man", which is why the national historical and philosophical literature H. Skovoroda rightly considered to be the brightest representatives of Ukrainian traditions "philosophy of the heart".

From the works of famous Ukrainian philosopher, most notably the huge influence on his doctrine of man made Scriptures Christianity – Bible [30–33]. Biographers H. Skovoroda researchers and its artistic heritage unanimously say that Scripture was for him best friend, a star that points the way to the Kingdom of God [14, p. 47–48; 32, p. 442], in fact, all works of the great Ukrainian philosopher saturated refreshing "juice", imbued with the spirit the Bible, which determinate his way of thinking, speaking imperative creative credo, and matrix code, the alpha and omega of his thinking [9, p. 12–15; 28, p. 348–352; 38, p. 23–44; 43, p. 288–299]. It is no coincidence that along with the macrocosm (the universe) and the microcosm (man), H. Skovoroda recognized the existence of an ideal world the Bible characters who also has two natures – external (visible – the text ) and internal (invisible – God's truth ), and then – can be a means of knowledge as nature, man and the universe, and of the invisible, eternal (divine) nature. According H. Skovoroda, symbolic world of Scripture – a kind of encyclopedia of moral and cognitive experience of mankind, which is the human "mind the concept of eternal life, hidden in mortal like the picture in its colors" [32, p. 137].

As pointed out by researchers in a separate allocation of the Bible – and the corresponding symbolic world – symbolic understanding and interpretation of



texts made it possible to coordinate H. Skovoroda statements of Scripture with the principles of his philosophy. So thinker himself, imitating the language Bible also says images and symbols looking for evidence of his thoughts at random analogies and allegories, so characteristic of his style of thinking [13, p. 198–205; 19, p. 215–217; 22, p. 285–291; 24, p. 193, 203, 208, 209, 214; 28, p. 348–351; 38, p. 23–44]. According H. Skovoroda use of such allegorical and symbolic methods to understand the true meaning of the Bible, hidden behind the visible, making it an important source of man's knowledge of the world and of itself [31, p. 251–252]. As emphasized philosopher see hidden behind the visible word, sign or image – it means "... at a certain figure is unknown, and available, though with high mountains, smart beam as pravoluchnu an arrow at the target to let a distant mystery... Hence was born the word character" [31, p. 295].

Of particular value of Scripture for a person H. Skovoroda saw that the Bible is like a wise and prudent owner, who plans to advance their family's life. He stressed that – it is a "light" that shines "God's light" real "pharmacy for the soul" which many drugs he various "diseases" – life problems. Therefore, for all his critical attitude to the outside, the literal sense of the Bible, the philosopher argued that penetration into the true essence of Scripture – is the "harbor" that heals the soul of man, in his heart inspires serenity, joy and true happiness [32, p. 83] – "peace that surpasses all understanding" [32, p. 84].

So, to know the hidden meaning of the Bible into her symbolic world for H. Skovoroda meant, as we see, to find peace, quiet, comfort, joy and bliss – a true "spiritual haven" in the stormy sea and the great evil of the world. Therefore, knowledge of the symbolic world of Scripture philosopher regarded as one of the ways to human happiness. In particular, in his work "The Ring" H. Skovoroda has a symbolic reading and understanding the Bible text, and fell in a loud voice the problem of human happiness, which, according to the wandering philosopher, not in rank, position, money, etc. and in the heart of everyone who knew themselves, their vocation and took the "peace of mind". It is from this point of view, said, H. Skovoroda "The Bible is the book of theology that leads us only to the jurisdiction of God left all mortal" [33, p. 396].

Another way, which was allegedly addition to the knowledge of the Holy Scriptures, the great Ukrainian philosopher outlined for human self-knowledge in the sense (meaning) and the goal of his life, his purpose and his place in the world. As H. Skovoroda convinced that "true man" – is the heart and thoughts of man, with his statement "true man and God are one and the same" [31, p. 172] it follows that heart and thoughts are God in person. So self-designation rights is because in order to know and understand itself, that is your heart, your thoughts, your spiritual essence – God in himself.

Hence the idea H. Skovoroda of true happiness and true freedom of such a spiritually rich person who has found God ("divine nature"). As pointed out by M. Kashuba, the subject of reflection throughout the life of the philosopher was not stormy sea of human passions, and the quiet, peaceful "spiritual haven" where you can go deeper into ourselves, to feel the spiritual "I" find happiness – life courage and calling – "akin to employment" [24, p. 179]. This "haven" – happiness, spiritual pleasure when the "spirit in man cheerful, calm thoughts, peaceful heart", and the

soul dominates “spiritual power”, according to him, and is a real (spiritual) freedom of man [32, p. 465; 33, p. 340].

So for the first time in Ukrainian philosophy teaching H. Skovoroda elevates man to understand it as a spiritual person. This, above all, its originality and novelty, this is a step further than their teachers of the Kyiv-Mohyla Academy [24, p. 177–179]. It should be added that pronounced “ethical anthropocentrism” philosophy H. Skovoroda, the subject of which was a man in our opinion, proves that she is a true “philosophy of man” which in his understanding of man as a spiritual personality - the “inner man” continues the tradition of existential philosophy of man, established by religious thinkers of Kievan Rus, also with its religious and philosophical (theological and philosophical) context.

Thus, in our opinion, the “philosophy of man” H. Skovoroda, including his concept of “true man” Ukrainian thinker taught primarily in the form of philosophical and theological discourse – philosophical theology. Therefore the place of philosophical theology in the philosophical system H. Skovoroda clarify what are the characteristics of philosophical and theological discourse thinker general depth and objective study of its philosophical and religious (theological and philosophical) heritage in the context of contemporary philosophical and theological discourse certainly raises the urgent task of national researchers.

With this in mind, look promising, in particular, the study of religious and philosophical and theological issues in H. Skovoroda that took place the past two decades in the exploration of such authors as V. Nichyk [18], Ya. Stratiy [35], M. Popovich [23], V. Shevchenko [43], N. Gorbach [6], T. Gribkov [7], N. Levchenko [13], M. Abysova [1], I. Isychenko (Archbishop Ihor) [9], V. Mylus [16], G. Palasyuk [19], S. Povtoreva [22], V. Prokopenko [25], I. Pukas [26–28], L. Ushkalov [38], O. Timchenko [36] and many others. This list should also add the previous works P. Bilaniuk [3; 4], D. Chyzevskiy [40; 41; 45], V. Shayan [42], V. Ern [44].

Particularly attracted the attention of researchers is the fact that, considering the main subject of the philosophy of man, H. Skovoroda, in turn, more importantly, the most significant in it self admits emotional and volitional source and nature (center) of a living spirit – the “heart”. It is crucial for the whole notion of human philosophy Ukrainian thinker, and especially for his idea of “true man” as God “is within us, in our heart” [31, p. 163]. Note that, and the crucial role played by the philosophy of human H. Skovoroda heart and thoughts as “God in man”, directing it to true happiness and true freedom, give serious grounds for many domestic famous philosopher researchers considered the first known representative of the original tradition of “philosophy heart” in Ukrainian religious and philosophical (Philosophy and Theology) belief [7, 8, 15, 16, 26, 36].

In our opinion, the “philosophy of the heart” H. Skovoroda, in fact, is such an original philosophical and theological form (philosophical theology) presenting him his philosophy of man. Interestingly, despite all its originality and national identity, she finds parallels in Western philosophy. For example, in one of his essays V. Melnyk calls attention to an interesting harmony of ideas, undertaken in European philosophy B. Pascal, in the philosophical concept which concept of “heart” belongs to the decisive role and developed in the Ukrainian philosophical tradition, from philosophy H. Skovoroda where one of the core concepts is the “heart”. Therefore,

said the researcher, philosophy Ukrainians (add – that religious philosophy – VS) and called the “philosophy of the heart” [15, p. 14].

Moreover, as stressed by V. Melnyk, philosophies Pascal and Skovoroda close that have distinct existential-anthropological dimension and perspective to address ethical and humanistic issues, solving problems sensovyznachalni person through an appeal to the inner spiritual center of the human being – “heart”. The researcher also stresses that B. Pascal true knowledge about the world devoid of rational structures play “logic of the heart” that equip “first principles” of life that have opened opportunities a reality thanks to the “evidence” [15, p. 14]. And this mysterious “logic of the heart”, of course, is typical for representatives of Ukrainian “philosophy of the heart”, where H. Skovoroda is hardly an exception. Therefore, it is possible to agree with the conclusion of another researcher, V. Ilyin, that “this aspect of the problems B. Pascal (inner” world of the heart”, the subjectivity of truth... etc) close to the irrational and mystical traditions of Ukrainian mentality of Philosophy (P. Mohyla, H. Skovoroda)” [8, p. 96].

Thoughts on the availability of mysticism in philosophical reflection H. Skovoroda expressed by many researchers of his work – V. Ern [44], D. Czyzewskiy [41; 45], P. Bilanyuk [3, 4], V. Shayan [42], R. Pich [21], T. Gribkov [7] and others. In particular, D. Czyzewskiy believed that philosophical doctrine Ukrainian itinerant philosopher comes from the German mystics – ideas of Eckhart Boehme. V. Shayan says that teachings H. Skovoroda – a synthesis of ethics and metaphysics, faith and religion, mysticism, symbolism and eschatology. R. Pich proves that distinguished philosopher inherent romantic interpretation of the myth, which is based on desire for union with God.

As the first biographer H. Skovoroda M. Kovalinsky, attracted to mysticism in thinker was when “... he threw himself to the will of the Creator, completely succumbing to the love of God... to trade him (God) dispose of it as your weapon... as he wishes” [30, p. 16]. According to T. Gribkov, mysticism H. Skovoroda reveals itself in its particular relation to the world, the desire to open his philosophizing real spiritual world, and especially in his unorthodox pantheistic interpretation of God as “invisible nature”. M. Kashuba, I. Pukas point to elements of mysticism in skovorodynskomu transcendentalism human self-concept, especially in the idea teozysu [24, p. 220–225, 26, p. 54–60].

These and some other features of their “philosophy Heart” Ukrainian thinker, certainly different from the Western tradition “philosophy of the heart”. In particular, V. Melnyk emphasizes that “the philosophy of the heart” B. Pascal more focused on epistemologically and cognitive abilities “intuition of the heart”, what probably shows the influence of Cartesianism, while the “philosophy of the heart” H. Skovoroda focus on philosophizing “Know yourself” describes rather than epistemological orientation, as the desire for knowledge of his inner spiritual state through which a hidden essence of the world. In addition, the researcher emphasizes, “Philosophy of the heart” Pascal, despite the humanistic orientation in general is tragic, pessimistic reflection (contradictory human being “overwhelmed” life before death, etc.), while the “philosophy of the heart” H. Skovoroda riddled with optimism, faith in a happy destiny of man, and most importantly - the belief in the possibility of moral and spiritual self of man [15, p. 15].

It is this belief (typical of Christian culture thinking – V.S.) looks like, based skovorodinskaya concept of man as self-knowledge of God (knowledge of God, “divine essence” in his heart). Based on the theory of “two natures” in all their existing, H. Skovoroda believes that human self-knowledge begins with the fact that she is learning to separate yourself to learn a two natures - apparently mortal (“foreign person”) and the invisible, spiritual essence of a true (“inner man”). “Sections of yourself to know yourself... Rozdyvys that is in thee vile, and of value” [31, p. 246]. “Know thyself, rozluchyvshy blood between man and man of God...” [31, p. 247]. Thus, knowledge of the “inner man” - a man’s knowledge of God which is in man “true man”, “Everywhere there is a God... and where do you look closer its not like you either...? And if you find, then he thee, and thou shalt zyavyshsya” [31, p. 246].

However, how important is the knowledge of God as the Law of the existence of all the macrocosm, it is equally important for a man to know himself is the same, that is your heart, your thoughts - their spiritual essence. After all, it allows you to find the “holy and divine among themselves”, because God “is within us, in our heart” [31, p. 163]. As expressed in this regard A. Pashuk, human knowledge of God in the midst of itself means, in essence, understanding and a strengthening of moral and ethical principles as well, however, justice and other virtues which are fundamental to the life of this true – “true man” [20, p. 185]. Happiness and freedom in such a man is in itself and do not depend on wealth or social status [29, c. 193].

Thus, in a pantheistic conception of human-ethical self H. Skovoroda knowledge of God – the knowledge of God is presented as man’s knowledge of the world and God identical itself, which then acts as a self path to freedom and happiness of man [24, p. 215–230]. This self transcendentalism rights H. Skovoroda certainly contains some mystical meaning. Knowing your-self updated man finds a friend “incorruptible”, “true man”, which is its highest part, “Part of my love, O Lord” [31, p. 416].

Actually, so imbued with mysticism search result man of God in themselves, in their hearts, for Skovoroda is teozys – “deification” human transformation of the earth into heaven, her likeness to God, what lies above happiness and spiritual freedom of the individual. So probably not an exaggeration to claim that teozys is the central idea of philosophical and theological discourse H. Skovoroda for which this “resurrected”, “born again”, updated as a result of this transformation, “man is not external or extreme of its flesh, as people believe a deep heart or thought it: it is a just man and most accurate head. And its external appearance is nothing like a shadow, a fifth and a tail” [31, p. 161]. Now it will become divine will, it takes those moral qualities that thinker ascribes to God and acts, managed her own divine will become wise and good, agreed with the world God’s law [24, p. 225].

Teozysu organic component (conversion “deification”) “true man” is proclaimed Skovoroda idea “akin” (akin to) work. “Philosopher notes that this condition” when a person is in their whims and not on other people’s suggestions, and penetrating into herself and listening to the Holy Spirit, who lives in it and calling it, following his secret sweep is taken and observed positions of the to which the world was born, designed to by the Almighty” [31, p. 418]. Then calling to a particular work relationship with a particular way of life, which bring the highest pleasure and joy, “joy”, “joy”, “courage” is, according to the thinker, the true “God” in man by her happiness and freedom [31, p. 244].

So as you can see, a decisive place of “heart” in the concept of “true man” H. Skovoroda provides a well-founded reason to consider his philosophy of man as a special form of philosophical theology – “the philosophy of the heart”. In turn, this existential-humanistic philosophical theology (“the philosophy of the heart”) H. Skovoroda can also be defined as “the philosophy of God-seeking” – this is an integral part of his philosophy of man, in which “know yourself” – is to know the divine in you. Do not accidental, because this philosophical and theological nature and purpose of the great Ukrainian philosophical thinker, and the relationship is in her doctrine of “two natures” and “three worlds”, “true man” and “akin to employment” with the pantheistic interpretation of the idea of God and of man himself, the combination of rational and irrational, mystical discourse of symbolic allegorical method and so.

*Author's translation of the article*

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## TO THE QUESTION OF IVAN FRANKO'S PATRIOTISM

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*A question of patriotism takes a prominent place in creative works of I. Franko. The point is that some circles of the Ukrainian society, especially after the known judicial violences over I. Franko and his comrades after accusation in socialism, negative thought about I. Franko's patriotic persuasions was unfairly created, and even appeared groundless persecutions of the writer. Moreover, on behalf of Polish chauvinists, there was an accusation of I. Franko in non-friendliness and even in hostility to Polish people. I. Franko refuted all these reproaches in his articles and his creative works; that is the matter under consideration of the given article.*

*Keywords: patriotism, poetry, doctrinaire attitude, national development, sociologizm, ideals.*

All works, activities and struggle of I. Franko imbued with a deep, sacrificial and incorruptible patriotism – a great and noble love for the Ukrainian people, which he brought from the roofs of peasant parents' house. In the 25-year anniversary Franko in his short, but deeply meaningful speech said: "When see on the current assembly, then ask myself to what is assembled such a large and bright community? I think that not to my face. I do not consider myself nor so much talent, nor any character or nature as a model to my person could zahrity all to himself, twenty five years I was the baker, who bakes bread for everyday use. I have always stood on the fact that our people must be strong scatter wall. Muruyuchy wall bricklayer puts it not the granite squares, but falls, then trusk and debris, and adds them to the cement. So it is that I did for those years, maybe there is a hard stone, but most likely will order trusku and cement, which I filled hatches and chink. In every time I cared about to answer the needs of the waves and calm forehead day" [1, p. 308]. Indeed, I. Franko was a tireless and selfless laborers in the field of the spirit of the Ukrainian people, the thorny field of his struggle for freedom and independence.

In the spiritual essence of I. Franko incorporated folk elements he has incorporated the life of Ukrainian peasants and people in general. "As son of a peasant, peasant bread fed hard, I felt the obligation to give his life's work as ordinary people. Raised in the hard school, I learned from childhood itself two commandments. First, it was his own sense of duty, and second, the need for uninterrupted work. I saw vidmalku that our farmers accounted nothing without hard work, later I learned that all of us as a nation, nothing comes for free, we neither of whom no affection no nadastsya. Just what we gain by their work, that is really our heritage, and just what kind of

alien cultural prysvoyino himself as his own work, will be our good. That's so I tried to give our people the cultural achievements of other peoples and acquaint others with his life" [1, p. 309]. Restless work of Ukrainian peasants became of Ivan Franko undeniable pattern and life-giving requirement for life, elaborated in his mind active principle of diligence as a life-giving force of material and spiritual work for the good of his people.

I. Franko emphasizes the fact that he was interested in the universal, general social problems of understanding and clarification of which depended on the freedom of the people, national freedom and freedom of the individual. "The main attention I drew, – writes I. Franko, – for obtaining human affairs, for he knew that the people getting themselves human rights, thereby earning a law and national" [1, p. 309].

This position I. Franko defined palette and direction of his work, comprehensiveness issues that pushed beyond the literary activity. "And I myself in all its activities wanted to be a poet, not a scientist, not a publicist, and above all human. I zakyduvaly I shot the activity, jump from one activity to another. It was actually a manifestation of my desire – to be a man, an educated man, do not be a stranger to any issue relating to the content of human life. And knowing anything I wanted and made every other forces to bring order to those interested and understand it" [1, p. 309]. I. Franko raises very important questions about the formation of a fully developed person, which could significantly understand the complex issues of social, economic, political, spiritual life, and thereby to rise to the heights of national consciousness. Actually this is also lacking in the development of the Ukrainian people.

However, I. Franko rebuked, he spends time instead of focusing on poetry. "Some have accused me what difficult circumstances of life, small earnings prompted me to rush to different fields. But I think that there is more entailed my luck, that burning desire – to embrace the whole range of human interests" [1, p. 309]. Reaching a large range of human interests which are relevant and important at the time, were important for the historical fate of the Ukrainian people, was injected into the orbit of social, economic, political and spiritual atmosphere that contributed to the formation of national consciousness.

Of course, I. Franko understand this accusation of some people, but he was not quite this line, because it led other higher reason than to dive into their interests. "Perhaps this lack of concentration harmed me as a writer, but we will need a long time like me to stir interest in the spiritual life together; material, even with thicker stone. The bases are all so constructed, but only on such foundation on such walls may eventually appear lush, ripe vault" [1, p. 309]. I. Franko sought to make light of education to the masses and have even seen that "in a wide range of our community and strongly engaged or already burning desire the same education, freedom and individual and community wide solution desire, which is an expression of my questions" [1, p. 309–310].

It should be noted also that I. Franko snagged an extraordinary problem – the comprehensiveness of the Ukrainian people, the unity of all its layers and parts into a single national community. "Coming out of the bottom of our people, I tried the same love embrace all its layers. Today's a holiday for me is a sign that we have built, and dekudy too bright burning desire solidarity with our smallest brother. Only non-occurrence of a live meeting new people can protect our roundabout way of

writing, only our solidarity with the poor, gray concrete but my brother will protect us from the abstract and doctrinaire, will lead our national scatter easily correct way" [1, p. 310].

The life of I. Franko was, without exaggeration, and these thorny thorns fueled strangers log in, and their patents Patriots. And they all looked at I. Franko as not desired person. After graduating from high school in Drohobych, I. Franko went to university in Lviv, but, as noted by I. Franko, "my studio process is interrupted socialist years 1877–78, which involved God knows why I even sentenced to 6-week period (after 8 months Remand Centre) for belonging to a secret society to which I had never really belonged and which many know never been" [2, p. 29]. Since studies in Lviv was interrupted and resume was actually impossible, I. Franko graduated from the University of Chernivtsi and is encountered I. Franko, "even to the great anger of some of my close fellow Ruthenians, decided to make laude doctorate in Slavic studies in Vienna and habilitovannya the teaching of Ukrainian literature at Lviv University" [2, p. 30]. In the latter case, and the people and their "patriotic" candidates united against I. Franko. "Joint coalition government spheres of Ukrainian inkarmerovanymy could save Russia from such a disaster, which will no doubt be my teaching" [2, p. 30]. What were the arguments against I. Franko? These arguments are not pronounced, but they were good: I. Franko can not be allowed to chair. "Fear God, how can this man put the university! Look only at what clothes he goes!" So I qualified candidate brother – the same one that for his patriotic work for the good of Russia and Austria gets six or seven platen. Obviously, this argument before my candidacy had to fall, and the motive "Politisches Vorleben" (less political) only covered the true cause chemnishe ... [2, p. 30].

The life of I. Franko was bumpy and these thorns distributed strangers log and its patented patriots, because they saw in the face of I. Franko great danger to their primitive and backward outlook, which corresponded to the status of their existence, but against whom fought I. Franco. As a "dangerous socialist" I. Franko excluded from society "Prosvita" was closed in front of him joining any Ukrainian companies were for him the fate of the abandoned.

Against I. Franko run defeat deadly weapon: accusations that he does not like Rusyn-Ukrainian Of course the views of its critics. In response I. Franko debunks these absurd accusations, revealing their meanness, falsehood and futility. "First of all, confess sin is that he believes many patriots death my sin: do not like the Ruthenians" [2, p. 30]. I. Franko language is not a simple and disadvantaged people, in defense of which he was, but about those "patriots" who talk a lot about people, and take care of their own pockets, position, good life. "So I repeat: I do not like Ruthenians. So few of them found true nature, and so much pettiness, narrow selfishness, and pride double-faced that really do not know for what I had to love them, even those thousands of big and small studs that they are not just of best of intentions, I killed the skin. Of course, I know among Rusyns are a few exceptions, some people clean and worthy of all honor (talking about intellectuals, not the peasants), but these are exceptions, unfortunately, only claim the overall conclusion" [2, p. 30–31].

I. Franko gives a general and pervasive analysis of the history of Russ-Ukraine, wherein he finds impulses to the struggle for liberation, which will end in defeat caused by the same fighters, not just more powerful invaders. And the analysis of the history

of Russ gives rise I. Franko quite another to take its achievements, achievements and failures in spite of “proprietary patriots”. “I confess to an even greater sin: even our movement do not like and to such an extent as do or pretend patents patriots. What I love her? To love her as a geographical concept, so I too big enemy of empty phrases, I saw too much of the world, in order to assure that there is never such a good nature, as in. To love its history, it is enough to know it well, too hot like the universal ideals of justice, brotherhood and freedom to not feel like enough in the history of real examples of civil spirit, the true sacrifice, true love. No, I love this story very seriously, because almost every step necessary is it to cry over it. Or maybe I love Russia as a race – this race heavy, clumsy, sentimental, devoid of quenching and willpower, so little zdatku to political life on your own garbage, and so fruitful in the worst sort of werewolves? Or maybe I love bright futurity of Russia, when one does not know futurity and lightness it does not see any basis?” [2, p. 31]. I. Franko clearly pointed to weaknesses in the history of Ukraine, who are the real disabilities existence of the Ukrainian people and to be remove from his life. It is a sad reality that hundreds of years and destroy the Ukrainian nation. Realizing this, I. Franko took this heavy historical burden on their shoulders.

I. Franko saw Ukrainian heavyweight patriotism and sacrificing work for the benefit of the working people. “When, despite the fact that I feel Rusyn and subject to availability and sylisvoyiy working in, then, as you see, dear reader, it is not because of sentimental nature. This dog makes me a sense of duty. As the son of a peasant – Rusyns vyhodovanyy black peasant bread, work hard peasant hands, feel barshchina mandatory life fulfill those penny that issued the peasant hand that I could vydryapatys to a height where eminent light, where the smells of freedom, where clear universal ideals. My Russ patriotism – is a sentiment, not national pride, the yoke imposed lot on my shoulders. I can jump, I silently curse the fate that put me on the shoulder this burden, but can not reset it, another country can not look for would be the meanest to their own conscience” [2, p. 31]. Actually, in spite of “patent patriots” I. Franko your patriotism seen in selfless work for the good of the Ukrainian people that brought him joy, satisfaction and happiness. “And if something makes me carry this burden, – wrote I. Franko, – so this is what I see Christian people, who, though oppressed, demoralized many centuries, and still rising slowly, feels increasingly wider masses craving the light of truth and fairness to them seeking ways. Therefore, it is necessary to work for the people, and no work will go in vain” [2, p. 31].

Peculiar complete answer “patented patriots” who with emphatic disdain condemned I. Franko in dislike of Rus, this poem of I. Franko:

Ти, брате, любиш Русь,  
Я ж не люблю, сарака!  
Ти, брате, патріот,  
А я собі собака.

Ти, брате, любиш Русь,  
Як хліб і кусень сала, –  
Я ж гавкаю раз в раз,  
Щоби вона не спала.

Ти, брате, любиш Русь,  
Як любиш добре пиво, –  
Я ж не люблю, як жнець  
Не любить спеки в жниво.

Ти, брате, любиш Русь  
За те, що гарно вбрана, –  
Я ж не люблю, як раб  
Не любить свого пана.

Бо твій патріотизм –  
Празнична одежина,  
А мій – то труд важкий,  
Гарячка невдержима.

Ти любиш в ній князів,  
Гетьмання, панування, –  
Мене ж болить її  
Відвічнеє страждання.

Ти любиш Русь, за те  
Тобі і честь, і шана,  
У мене ж тая Русь –  
Кривава в серці рана.

Ти, брате, любиш Русь,  
Як дім, воли, корови, –  
Я ж не люблю її  
З надмірної любови [3].

One thing to love Russ said, turning for a bit of its glory, and the other – hard work to cure her wounds.

Burn out I. Franko and the Polish patriots who were not sparing in his accusations of hostility towards Poles. "Call me once zealous Polish patriots enemy Poles" [2, p. 32]. Apparently, the accusation is quite general and broad. "What shall I say to this accusation? Do refer to the Certificate of Poles and polok who love, appreciate them, and which have all kinds of respect?" [2, p. 32]. It is clear and understandable to the question, does not require any discussion and needs no further explanation. I. Franko and puts the matter simply, addressing it to a certain range Polish patriots, but the Poles in general. "No, go through the simple and honest: I do not like too zealous patriots, those with a mouth full of Polish and cold to heart trouble Polish peasant and laborer" [2, p. 32]. I. Franko suited to the evaluation of Polish Patriots with the same yardstick as to Russ patriotism. "Skeptical analyzing your own Ruthenian patriotism, the same considerations apply also to the proprietary Polish patriotism patriots that I can admire. And no wonder they pay me the same coin, with a good percentage of" [2, p. 32].

Polish patriots threw I. Franko and hatred of the Polish nobility, but it charges I. Franko easily refuted. He writes: "We talked about me, I hate the Polish nobility. If



the Polish nobility attributed Orzeszkowa and Konopnitsku, Prus and Lenartovych, PICs and Karlovich – that is the idea I would be quite unfair, because this true nobility, this elite Polish people tsinyu and love how like all noble men own and every other nation” [2, p. 32]. But I. Franko was far from being able to bestow such a noble Galician Polish nobleman, who appears here as a Polish chauvinist and captains of the Ruthenians. “Still not feeling the same flashes of a Galician nobleman or even most of them, it’s probably because of quite a different nature from those told to me like the first. If among the Galician nobles find that when symptomatic exceptions Neglect not hit them on the big bell” [2, p. 32].

I. Franko understand your patriotism as a deep understanding of the fundamental interests of the Ukrainian nation, its historical truth of trouble. With deep pain in his heart he wrote:

Народе мій, замучений, розбитий,  
Мов паралітик той на роздорожжю,  
Людським презирством, ніби струпом вкритий!  
Твоїм будущим душу я тривожу,  
Від сорому, який нащадків пізніх  
Палитиме, заснути я не можу.

But always remain servile existence of the Ukrainian people, the stigma of shame covered the people and the freedom which shed a sea of blood? I. Franko emphasizes that this people will rise from their knees and throw off the shackles all who treason and robbery bound him and swear allegiance.

He writes:  
Та прийде час і ти вогнистим видом  
Засяєш у народів вольних колі,  
Труснеш Кавказ, вбережешся Бескидом,  
Покотиш Чорним морем гомін волі,  
І глянеш як хазяїн домовитий  
По своїй хаті і по своїм полі.

I. Franko and he answered his own, and others critics who accused him: a lack of Ukrainian love Ukrainian people, and Poles – the hatred of the Poles. Easy to say, it was a concoction and fables, plain hypocrisy.

Franko views on patriotism and love for his people is a very good lesson for today pseudo patriots, which has modern Ukrainian history in a wide range. I. Franko and today is no less as before, struggles against these various forces that destroy the middle Ukraine on behalf of his patron’s north and in their own selfish interests.

How many of those patriotic “werewolves” who are willing to even cover their hypocrisy shouting “Glory to Ukraine”, and in fact far from Ukraine, treating it as a territory of their own enrichment and Ukrainian people as “biomass”. They are willing to “wholesale and retail” divide and sell Ukraine, depending on how many pieces of silver to catch it in their pocket. Cynicism and hypocrisy, bribery and betrayal, lies and deception, deceit and corruption – an incomplete list of immoral means by which drew modern villains in the life of Ukrainian people and expanding its national unity.

However, this is not the same as the old “proprietary patriots”, which dealt I. Franko. In contemporary Ukraine appeared except above mentioned Moscow’s agents, and others, violent ruyinni force as Ukrainophobes that joining Russia and Ukraine, openly and covertly maim Ukrainian language and planting a variety of ways, destroy the national memory of the Ukrainian people and its national consciousness, trying to squeeze in a bed-known fiction “Russian world”, which is the modern primitive substitute “a unique and indivisible”. Well not dokonala royal and Bolshevik-Communist Moscovia, it is intended by the modern Moscow elite, aching megalomania restoration history of Moscovia.

Here I. Franko Ukrainian patriotism is a powerful and invincible force against internal and external enemies of Ukraine, as well as levels of spiritual healing and strengthening the Ukrainian people in their creative efforts of state and nation-building. “As for myself, – writes I. Franko, – I always kept, wrong idea: let my name is lost, but let grows and develops Russ people” [1, p. 310].

*Author's translation of the article*

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## **M. MIKHNOVSKIY ABOUT THE INFLUENCE OF INTELLECTUALS ON THE FORMING OF IDEA OF FREEDOM**

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*The basic approach to disclosure issues of the importance and the role of national elites in the formation and development of the national idea in the works of famous Ukrainian philosopher M. Mikhnovskiy are revealed. In the article is investigated that the political "I believe" of the young Ukrainian, announced by M. Mikhnovskiy, had a positive impact on the national political outlook of Galician Ukrainian. It is shown that M. Mikhnovskiy was an apostle of modern Ukrainian national idea in times of decline Ukrainian national consciousness of the masses. Given this state of Ukrainian political thought, national idea, the value of the slogan "For independent Ukraine from the Carpathians to the Caucasus" which proposed Mikhnovskiy, is crucial for the subsequent history of the Ukrainian nation. The author of the article investigated that the main task of the Ukrainian intellectuals M. Mikhnovskiy saw: 1) strengthening national and state independence of Ukraine, 2) fostering among Ukrainian sense of national solidarity, and 3) building a political system based on the principles of social justice.*

*Keywords: freedom, national idea, intelligence, independence*

Actuality the study caused by the need to realize Ukrainian society values the idea of freedom, its practical implementation at all levels of social, political, cultural, spiritual, social and economic life of Ukraine. Especially important is the analysis of the formation, the formation and consolidation of the idea of freedom in the work of prominent socio-political and philosophical thought of the nineteenth and twentieth centuries, the creativity and socio-political activities that just can find answers to urgent questions of the modern state.

The problem of development and reflection of the idea of freedom in the work of leading thinkers of the nineteenth and twentieth centuries plays an important role in the research of Ukrainian scientists in the period between the two wars: V. Hnatyuk, M. Zabarevskiy (D. Doroshenko), Yu. Ohrimovych, V. Starosolskiy, M. Stsiborskiy, as well as in the works of famous Ukrainian and foreign scientists in exile in period after the Second World War such as Dzh. Armstronh, Yu. Boyko, I. Lysyak-Rudnytsky, P. Mirchuk, O. Pritsak and Dzh. Reshetar, M. Sosnovskyy, P. Fedenko, M. Shkilnyak, V. Yaniv. Outlined issues occupies an important place in the works of modern Ukrainian scientists as A. Astafiev, A. Brahynets, S. Voznyak, M. Horyelov, Ya. Hrytsak, V. Hudz,

M. Zhulynskyy, V. Zhmyr, M. Karmazina, S. Pryhodko, M. Rozumnyy, O. Semkiv, M. Sosnovskyy, D. Solovey, O. Suhyy, B. Chervak, A. Fartushnyy, B. Yakymovych and others. However, despite the considerable number of publications on certain aspects of the given problem, we still insufficiently philosophical studies, which would allow understanding the stages of the idea of freedom, its content, dynamics and transformation in social and spiritual life of Ukraine nineteenth and twentieth centuries, particularly in the works M. Mihnovskiy.

The purpose of the study is the need to trace the stages of the idea of freedom and its various manifestations in social and spiritual life and philosophy of the Ukraine in the second half of XIX – the first half of the XX century, particularly in the works of M. Mihnovskiy.

At the end of the XIX century Ukrainian people on the Dnieper was in critical national and spiritual bondage that caused the decline in the nation national statist political views and aspirations. Although Shevchenko performance with clear ideas about the Ukrainian nation, its historical purpose and mission, and the broad economic recovery in Ukraine, was initiated even before Shevchenko, most of the then Ukrainian intelligentsia satisfied with the achievements in the cultural field.

This cultural activity could not meet the primary leaders of the national movement, with the advent of the 90-ies of the XIX century stage begins politicization of the national movement and the East lands. One of the members of this generation was M. Mihnovskiy (1873–1924), who had a national idea to a new level, and that came in his work of independent statehood, nature, fundamentally different from autonomous federal conceptions of his predecessors.

Exploring the origin of formation of national-patriotic state – of independence views Mikhnovskiy's, it should be noted that while still in high school and high school, Mikhnovskiy with great interest read poetry Shevchenko, so still at a relatively young age he was able to experience this national element that was present in the soul of the Ukrainian people.

In 1891 the grave of Shevchenko in Kano founded a secret Ukrainian political organization called the "Fraternity of tarasivtsi", the founders of which were M. Mihnovskiy, I. Lypa, M. Voronov, O. Chernyakhivskiy and others. National Brotherhood entered the political agenda M. Mihnovskiy a separate political declaration, which was published in 1893 in Lviv "Pravda" called "Profession de foi young Ukrainians".

The key attribute of this political "I believe" Ukrainian patriots set out in the Declaration of the historical truth that every human being is a part of their nation, and therefore the fate of each person depends primarily on the fate of the nation, as a nation can develop freely for the benefit of its members only if it has its own independent state.

For the contemporary situation of the nation, M. Mikhnovskiy notes that the main source of trouble is Ukraine Moscow enslavement because Ukrainian patriots should "give all their energies to getting free his nation from the oppression in which it is located, and give for the benefit of humanity is one unit free spirit" [1, p. 201].

In this case – the case of liberation of Ukraine – Ukrainian everyone should devote all his energy. The driving force in the struggle for liberation is national feelings and national consciousness, whose presence among the Ukrainian intelligentsia and among Ukrainian populace is a prerequisite for obtaining national will, "Science and

Life of Ukrainian people prove that Ukraine was, is, and will always be a nation and as every nation, and it is need of the national will to do their work and progress" [1, p. 202]. As we continue M. Mikhnovskiy, "as children of Ukraine, as the children of the people, we are national and above all care about how to give our nation national freedom" [1, p. 202].

M. Mikhnovskiy points to the fact that the national question and national competitions inevitably arise when a nation is suppressed when it is forbidden to use their own spiritual powers, cultural and national heritage. However, unfortunately, for many centuries, although there were always national competitions that were conducted as a "fire and sword" because "the spirit and the mind", Ukrainian nation still lacked the moral and physical strength to prove its existence as a separate independent nation. One reason for this failure he calls the lack of a conduct, "genius" in politics, national affairs, which led to the nation to its nation-liberation. The role of such "genius" claimed, according M. Mikhnovskiy, Cyril-Methodians and Notes on, but they "took the Ukrainian nation by another, indirect way – not straight as a roundabout way through all Muscovy, and seven of them distant and uncertain gone through a lot of people" [1, p. 203].

M. Mikhnovskiy urges Ukrainian intelligentsia is not limited to so-called "Ukrainian-philism" that idealized Ukrainian songs, euphony of language, landscapes, etc., and consciously take to work on national soil, which requires a revival of the idea of universal progress and Ukraine. To Ukrainian become educated and could benefit the Ukrainian national cause, the national idea, they should demand from ourselves "small, perpetual, invisible to other spiritual work, because every great idea requires spiritual strength. With strong as himself, and a certain sense of sequence we put our national matter so that it does not depend on the immediate circumstances, their being and moral strength we destroy this circumstances and goods themselves Ukrainian intelligentsia in the highest understanding of these things, the words" [1, p. 205].

M. Mikhnovskiy clearly aware of the fact that the Ukrainian nation is fragmented between the two empires, but, nevertheless, in the minds of every nationally – conscious Ukrainian "is, a Ukrainian – Ruthenian people". "Ukraine in Austria and Ukraine in Russia but we people, and greedy geographical boundaries can not separate one nation – continues M. Mikhnovskiy – and to have been in moral power, then no we can not detach from Galicia, Galicia or from us for ideas, the spirit to break into two pieces can not be like nothing can stop the Dnieper flow: it always be in the sea, whatever obstacles were not" [1, p. 205].

Thus, the main principles of political Profession de foi ("I believe") of young Ukrainian: a) restoration of the nation-state independence of Ukraine, and b) the struggle for the rights of nations and fostering among all segments of the Ukrainian people a sense of national solidarity, and c) the creation of Ukrainian state fair social system, d) the ideological commitment of each case Ukrainian national liberation. As a Ukrainian political thought of 90th years of XIX century these points are rare, revolutionary, who brought a revolution in the national political views of the then Ukrainian people.

Political "I believe" of the young Ukrainian, announced by M. Mikhnovskiy, had a positive impact on the national political outlook Galician Ukrainian. Indeed, when in 1895 a young Galician- Ukrainian writer Yu. Bachynskiy raises in his book

"Ukraina irredenta" slogan of the struggle for national independence of the state of the Ukrainian people, and after him the slogan adopted in their programs Galician-Ukrainian Party (Ukrainian Radical Party in 1895, Ukrainian National Democratic Party in 1900), it is no doubt a special credit for this belongs to a political declaration Ukrainian thinker, published in print in the Lviv 1893. So M. Mikhnovskiy from the very beginning of his political activity is the ideologue of modern national idea – the idea of state – independent and united Ukraine.

In 1900, the anniversary of the birth and death of Taras Shevchenko M. Mikhnovskiy used to link ideology and political program MSA poet with the ideas put forward previously in the form of the political program of the "Brotherhood of tarasivtsi". February 19, 1900 in Poltava, and on February 26 of that year, in Kharkov, on Shevchenko holidays M. Mikhnovskiy a speech that a few days later was adopted as a political declaration MSA program and published a pamphlet entitled "Independent Ukraine".

Software and political slogans forth in this brochure have change in the political thinking of the then Ukrainian intellectuals, most of which focused on revolutionary views and slogans Russian revolution and socialism. It is no wonder that the cry "for an independent Ukraine" socialists seemed then something strange, irrelevant , what is not given serious discussion.

Struggle for the independence of their own people to lead and manage its intellectuals. Unfortunately, says M. Mikhnovskiy, Ukrainian intellectuals during intensive enemy attack on our nation not become familiar. A strong, well-educated and cultured intellectuals Ukraine continually betrayed the interests of their own nation, moving it in Polish, the Russian camp. Here he calls Chetvertinskih, Chortoryisk, Vishnevetskih, Tymkevychiv that during XVI–XVII centuries adopted Polish nationality and Bezborodko, Prokopovych, Jaworski, Proshynskiyh, Gogol, Hnidychiv, Potapenko, Korolenka that during XVIII–XIX centuries moved into the Russian nationality. According to the philosopher, the "flesh and blood of our" betrayed its own people in the most difficult and most tragic times of its history, and that he believes the worst defection and damaging in its effects even in war or pestilence, war and plague because "... indiscriminately mowed and scholars and dark, rich and poor, apostasy took the same bloom nation – it's the most cultural layer" [2, p. 27].

M. Mikhnovskiy condemns this generation of intellectuals who for centuries span a cult of fear for themselves, despair in their own strength, humility against the oppressors, they were marked "unprincipled", "inertia", "strahopolohstvom" pushed away youth movements that were in positions independence and unity of Ukraine, and the Ukrainian movement did something "shameful, something funny, something obscurant. These generations have provided Ukrainian-philism premature nature of ethnographic theory of mind ... They would not even call themselves Ukrainian" [2, p. 28].

Despite the unfortunate fact that the Ukrainian intelligentsia has undergone the process destruction of the nation and newborn was spiritually maimed, M. Mikhnovskiy does not make the conclusion that the struggle for the independence of the Ukrainian people should continue to be conducted without the participation of the national elite. And this new generation of Ukrainian intelligentsia will be on a firm belief M. Mikhnovskiy, "Young Ukraine", which has now courageously raises the flag against



a clear slogan: "For independent Ukraine! "It" modern young Ukraine considers itself a direct successor of Shevchenko and its traditions originate from Mazepa, Khmelnytsky and Daniel King. "Times embroidered shirts, suites and vodka gone – continues M. Mikhnovskiy – and will never return. Third Ukrainian intelligentsia is to fight for his people ... She believes in the power of their own and national and it fulfill my duty ... She gives herself to the service of this great ideal ... Need struggle comes from the fact of our national existence. Our story sad, let us uncultured, even if our mass dark fooled, we still exist and we want to continue to exist. And not only exist as living beings, we want to live as people, as citizens, as members of a free nation. We are many – as many as 30 million ... Our nation is in its historical process was often not solidarity ... but now all the color of the Ukrainian nation in all parts of Ukraine lives one thought, one dream, one nation, "one, single, indivisible, free, independent Ukraine from the Carpathians to the Caucasus ."Now we all agree, as understood through what in us Berestechko and Poltava ... As you can not stop the river, breaking the ice in the spring of rapidly rushing to the sea, you can not stop the nation, who breaks his chains, waking to life. Our nation has embarked on a new path of life, and we must stand on its head to guide the implementation of a great ideal ... We are small, but our voice is heard everywhere in Ukraine ... Next, let each of us remembers that when he fights for the people, he must care for all the people that the whole nation perish not through his negligence" [2, p. 29–30].

Subsequently M. Mikhnovskiy back to this urgent topic in his book "The Case of the Ukrainian intelligentsia in the program UNP", clearly defining the role and place of the representatives of Ukrainian elites in the complex process of Ukrainian state.

Ukrainian intellectuals at that time consisted of three camps: 1) Ukrainian and 2) with a small part of which was still under the influence of M. Drahomanov and walked the path of socialist federalism, and 3) those who have gone simply "under the wing" of the Moscow revolutionary socialist parties, which indifference and even hostile to the Ukrainian national movement, ignoring all sorts of its manifestations.

Thus, considering the political activity and political outlook of the Ukrainian intelligentsia, the author argues horrible spread among her "moskale-philism" that their transition into the camp of the revolutionary Russians, thereby betraying "the organization of his own people for his economic and political and national interests ..." [3, p. 3]. The main reasons for this, says M. Mikhnovskiy to be found in the position of the Ukrainian nation, namely, the "disfranchised position and powerless servant" because "political slavery and slavery Economic Ukrainian educated and educates them psychology of spiritual slavery" [3, p. 4]. In his view, large segments of the Ukrainian intelligentsia can not even imagine the existence of the nation-state independent Ukrainian nation, but the one in whose minds there is no ideal of independence of Ukraine can not have this ideal in the future. For him, this idea is even ridiculous and completely unrealistic. So natural is that these people seek a better life in harmony "with the status of lords "that the Russians, and all their ideals and beliefs produced in the direction "Russophilism". M. Mikhnovskiy instead urges Ukrainian intelligentsia did not follow this path. It should not repeat the mistakes of their ancestors from the XVII century. In which there was no national consciousness and the consciousness of the benefits of national independence, which led to the loss of the latter, and remember the eternal truth that "you have to be state-independent

nation, should not be slave, to be master himself and his destiny to become in their state on its territory in its favor" [3, p. 44].

Same considers M. Mikhnovskiy, applies Ukrainian intelligentsia in the Ukrainian lands under the rule of Austria, among which prevailed "polono-philism" and Ukrainian intelligentsia in Transcarpathia, which prevailed among "madyaro-philism" – works the same spiritual slavery as "Russophilism" among the Ukrainian intelligentsia in the Dnieper.

Not benefit the Ukrainian people and the Ukrainian intelligentsia work in the area of Russian culture, science and art. On the contrary, it only enriches and strengthens Moscow nation, thereby weakening the position of our nation. Through a mistake, in my opinion, there are Ukrainian students in the struggle for "academic freedom" in Russian universities: "The very fact of existing of Moscow universities and schools of Moscow language in the Ukrainian language – is ridicule of freedom is neglecting of our general human rights is a shame and profaning our nation, especially educated its members – Ukrainian intelligentsia. Not the "academic freedom" we must fight, and the academy itself, the right to have it their own, national property "[3, p. 83].

For example M. Mikhnovskiy dissertation puts students Galician their peers who were not in the fight for "academic freedom" in Polish universities, and the Ukrainian university, closely linking this common struggle against the Ukrainian people for national interests. [3, p. 88–89].

Pointing to a huge benefit for the awakening of national consciousness among the broad masses, which made the nomination of national moment in the struggle of Ukrainian students in Galicia, the author notes: "Little Galicia, the size of Poltava province (3.444.000) and showed that heroism! We, Russian Ukrainians, 25 millionth large mass in Galician have to learn ..." [3, p. 90].

Later in the brochure M. Mikhnovskiy proves that even on the basis of class, economic interests, Ukrainian intelligentsia must still bind their struggle for better luck with the Ukrainian national matter, "nationalization of schools, media and literature in Ukraine – is a Ukrainian intelligentsia soil Welfare and economic interests it is conscious of the Ukrainian people" [3, p. 97]. In the national oppression of the Ukrainian people, continues the author, teacher disadvantaged Ukrainian, Ukrainian writer can publish his works, and Ukrainian journalists can not earn a decent living, because the dominant nation spreads its press, instruct their teachers as Ukrainian artists, actors, workers should go to rent to strangers or die of starvation. Quite different is when Ukraine becomes free and independent, when intellectuals could with advantage to serve their own people, who in gratitude for it will give material support Ukrainian intellectuals and Ukrainian teacher, typographer, artist and journalist, too, will be on solid economic ground, because "will be feed from their own people, serving him to meet his spiritual, cultural and economic interests" [3, p. 96].

But M. Mikhnovskiy strongly cautions that this defense of political and cultural rights of the Ukrainian people should not be understood as a legitimate attempt wangle of the enemy. "Moscow nation, especially its industrial classes used to look at Ukraine, as a cash cow, as a certain source of wealth and depart only force anything else" – the author [3, p. 100–101]. According M. Mikhnovskiy, to be completely blinded to dream of raising cultural fields loyal through Ukraine. This is absolutely not real, because Russian law does not provide for "no holes" to use some Ukrainian ways

or methods against the Russian imperial power, and therefore every attempt cultural development of the nation is seen by Moscow as “unlawful” and “illegal”.

Thus, M. Mikhnovskiy made an apostle of modern Ukrainian national idea in times of decline Ukrainian national consciousness of the masses, and at the time, according to P. Mirchuk, “the most dangerous distortion of political thought”, especially of the Ukrainian intelligentsia, which “managed to squelch Moscow Socialists “blahmanom” is calling for a worldwide proletarian unity and social transformation of the world, for which the national question is an obstacle “[4, p. 48–49] as well as the older generation of intellectuals who showed their patriotism in fighting for the right to use the Ukrainian language, singing folk songs, wearing traditional clothing, etc., while on the other hand, frightened often recognize that they belong to the Ukrainian nation. Given this state of Ukrainian political thought, national idea, the value of the slogan “For independent Ukraine from the Carpathians to the Caucasus” which proposed M. Mikhnovskiy it is crucial for the subsequent history of the Ukrainian nation. Turning point “what the prophets, we cry grand national revival, elevated Taras Shevchenko in poetic form, M. Mikhnovskiy put in the organizational form of active political action and gave them the character of a living political postulate” [4, p. 49].

*Author's translation of the article*

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## **Philosophico-culturological Dimensions of a Person's Existence**

USC 130. 2

### **A CONCEPTUAL MASTERING OF A PHENOMENON OF CULTURAL GLOBALIZATION AND THE IMAGES OF THE GLOBALIZED WORLD**

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The contradictory trends in a development of the world and national cultures  
in terms of globalization are analysed. Modern concepts, which explain the  
nature and essence of cultural globalization, are examined; basic concepts  
of cultural globalization as a multi-pronged and multi-level process, which  
has a "vertical" and "horizontal, are investigated".*

*Keywords: globalization, culture, cultural isolationism, cultural polarization,  
cultural unification.*

In the 1982 American philosopher John Naisbitt published the book "Megatrends" which has become a worldwide bestseller. In this book he analyzed ten Megatrend – main lines of development which, in his opinion, determine the form and nature of the changes occurring with society. One of these Megatrend for Naisbitt was globalization.

The appearance of the term associated with the name of Harvard Business School professor Theodore Levitt. In 1983 he published article "Globalization of Markets" in the journal "Harvard Business Review", which analyzed the fact that the merger market certain products that they produce powerful multinational corporations. The term has been introduced by the American sociologist R. Robertson and Japanese experts in the field of strategic management K. Ohmae, author of the best selling book "The Borderless World" (1990).

In modern dictionaries defining globalization as a process of formation and consolidation of integrity, interdependence, integration and perception of the world a social consciousness.

The process of globalization, according to some researchers, such as the American sociologist E. Wallerstein, began in the XVI century, when intensified economic, political and cultural ties between countries.

The growth of the world economy, causes growth of the scale and pace of capital accumulation in the global financial markets, facilitates trade. Globalization promotes economic cooperation between the two countries, creating the conditions for access to advanced technology saves resources, contributing to global progress.

As a result of globalization qualitatively changed social life, having acquired a hitherto unknown scale and complexity of getting rid of insularity and isolationism.

Thanks to globalization the socio-dynamics of culture was accelerated. Under its influence dramatically increase the rate of production, distribution and consumption of cultural values. New information technologies give people the opportunity to experience a number of artifacts that are not available in the industrial and postindustrial day due to inability to travel the world. In particular there was access to the masterpieces of world cultural heritage – through virtual museums, galleries, libraries, concert halls, existing in a “global web of information”.

Globalization has increased the intensity of cultural interaction has expanded those discovering new cultural worlds. Contributed to strengthening cultural standard, according to which a person has information society know several foreign languages to communicate with other cultural worlds, to be able to use a personal computer, navigate the main trends in modern science, philosophy and art.

However, globalization – the process is complex and controversial. In addition to the positive aspects, contains a number of problems that need solving and comprehension.

For globalization is characterized by several major trends that define the specific culture of the early twenty-first century.

One of these trends is the polarization of culture.

According to many scholars, globalization unfolds the principle of asymmetry inherent economic and political inequalities between countries and within individual nations and states. This inequality is reflected in particular in the concept of the “golden billion”, which characterizes the population of developed countries with sufficiently high standard of living with limited resources. This figure is related to the number of total population at the beginning of the third millennium such countries and regions as the USA (310.5 million), Canada (34.3 million), Australia (22.5 million), the EU (27 countries, total 500 million), Japan (127.4 million), Liechtenstein (35800 people) Monaco (33000 people), Luxembourg (0.5 million), Andorra (84000 people). Statistical data show that globalization not only gives people adequate opportunities and chances, but also leads to significant differences in the use of modern technology. In particular computers connected to the Internet is distributed as follows: 51.5% of them in the USA, 23% – in the EU, 6% – in Canada and 0.5% – in Japan. All together – about 85% of computer facilities in the world.

Editors weekly “Der Spiegel” G. Martin and H. Schumann late 90-s published a book “Trap globalization. The attack on prosperity and democracy”, which expressed the pessimistic belief that globalization was a trap for democracy. Excluded correspond to rejection. World mutates into lumpen-planet, the lion's share of wealth which is concentrated in the metropolitan areas of mega-slum where billions of people are doomed to a miserable existence.

Globalization facilitates the rapid deepening of cultural inequality between countries and peoples. Among those who won and those who lost, there is no interdependence, solidarity broken links. Cultural polarization is found that in the Western culture of the deliberately introduce double morality: humanity deliberately divided into two subspecies – favorites and outsiders.

Within 80 years the problems of globalization studied British sociologist and political scientist Anthony Giddens. New age, which influenced the development of science, technology and rationalism, according to optimistic forecasts of many philosophers, was to ensure not only the stability and prosperity, further development of the society, but also its intelligent management accountability. However, according to E. Giddens, these thinkers were wrong: the modern world is out of control and slip out of your hands. Globalization has led to the destruction of their traditional way of life, traditions, generated conflicts and contradictions in the cultural and ideological aspects that have become globally and significantly affect the daily lives of ordinary people. The bases of unity – not the harmony of interests and goals, and interdependence, which often leads to contradictions and conflicts.

A. Giddens like its predecessors M. Castells and D. Bell, sees the uneven development of globalization. The positive aspect of globalization evident for the industrialized countries of the North, the South, who do not have the economic capacity, often feel the negative effects of this process. So whether globalization is good, which supposedly is to unite the world, to give it order to establish equality, but in fact leads to opposite results?

British sociologist and political scientist believes that the solution to this problem requires further democratization of existing institutions in accordance with the era of globalization. “We can never become masters of their lives, but to catch our world that escapes, can and must” – says philosopher [2, p. 13].

The danger associated with cultural polarization, wrote in his book “The Clash of Civilizations” (1996) by Samuel Huntington. Rod hypothesis of his book, which is in the form of the article published in 1993, contained a question mark in the title, was the thought that politics and economics are no longer the main source of conflicts in the world today that the main watershed between people and major conflicts unfold in culture.

American scholar Benjamin Barber in his book “Jihad Vs. McWorld: How Globalism and Tribalism are Reshaping the World” (1995) vividly described the effects of collisions McWorld (from the name of fast food “McDonald” as one of the symbols of globalization) and Jihad, by which must be understood not what Islam says, and any protest against globalization: the titles militant fundamentalism and totalitarian sects, and terrorism. McWorld symbolizes the principles of consumerism, commercialization and massivization, Jihad – opposition to modernization principles clan. McWorld – collection of nations into a single unified global network jihad – a metaphor for resistance.

It is equally evident in today's globalized world and the trend of cultural unification, the formation of mono-cultural world.

A pioneer in the field of study of this trend believe Canadian sociologist Marshall McLuhan culture that still in 1961 proposed the idea of “global village”. He was convinced that in the process of rapid development of electronic media, especially television, the world consolidated common way of thinking and common culture, so the international community will become a “global village”.

On the trend of universality of culture as a result of globalization, wrote American intellectuals of Arab origin Wadie Edward Said. By the fundamental work “Orientalism” argued that in globalization evident cultural imperialism – exports through cultural



industries of the West Western way of thinking, values Western model. This cultural industry dominates the global network and gives others a chance to use equal opportunities for cultural exchange between the Western and advances the rest of the world.

Austrian Lutheran theologian and sociologist Peter Berger, who lives in the U.S., defines several “agents” of this type of cultural globalization.

First of all this Davos culture – from the name of the Swiss resort, where every year there are global economic summit. That culture global business elite, which is the initiator and leader of financial and technological expansion of Western culture to other regions of the world. Ways of life and their products (Incidentally, technologies, services) that created this culture, constantly and increasingly promoted in other countries. Some researchers blame transnational oligarchy is that it has turned the USA office of a planetary global empire, resources and infrastructure which subjected planting new world order, world currency dollar made, the Pentagon has become the world's policeman, Hollywood – dream factory of world culture, universities – the world's factory drain. This specific global international culture ignores cultural diversity, creates an identity associated with the structures of management information economy, trying to “unify the symbolic environment” reverse cultural boundaries.

Another way to determine trans-culture international club of intellectuals. So Mr. Berger called the cultural community, among which formed ideas, attitudes, norms and values that go beyond national and cultural boundaries. These ideas spread through the education system, which, as the economy gradually “globalized” scientific and journalistic activities of intellectuals, which is currently deployed in the global cultural space is largely due to the media. The cultural influence of the “club of intellectuals” spreads through various NGOs, Inter-University relations, personal contacts. As business elites, intellectuals community – one of the most important agents of globalization, chief meanings and values that have emerged during crucial cultural influence of the West.

Agents global culture is also public and social movements. These movements – environmental, charity, human rights, etc. – often associated with the “club of intellectuals”, said P. Berger.

Another force that affects the process of globalization of culture – religious movements “western” and “eastern” origin. It states, “The International Society for Krishna Consciousness”, which made him a native of India Swami Prabhupada. With Western religious movements are most active pyatdesyatnytsstvo, which is distributed in the United States, South America, Africa and Europe.

Among the most powerful agents of globalization has been the popular culture.

G. Martin and H. Schumann in his book “Trap globalization. Attack on Prosperity and Democracy”, describing this role of popular culture, noted that Stalin wanted power over the world, and Mickey Mouse managed to become popular around the world. Global culture has undergone a total disney-colonization, and Hollywood is a global generator of human raw material for global uniformity, which is at a new stage of historical spiral willing to settle for bread and circuses. Successful mass-cultural global projects – “holivudyzatsiya” (global capture cinematic domestic markets), “dysneylendyzatsiya” (expansion Americanized industry attractions and popular

entertainment), "McDonaldization" (expansion of cultural stereotypes and rituals of everyday life), "Coca-colonization" (symbolic "branding" world cultural space) that have turned the world into "McWorld".

The famous German sociologist and political scientist Ulrich Beck in his book "What is globalization?" Expresses the belief that the key word for understanding contemporary cultural situation – McDonaldization. Unification of lifestyles, cultural symbols, behaviors leads to the fact that nyzhnobavarskomu village just watch TV series about life in Dallas, wearing jeans and smoking cigarettes "Marlboro", as in Calcutta, Singapore or "bidonvilyah" in Rio de Janeiro [1].

The specific production of mass culture is often compared to a conveyor, factory: "Spiritual Klondike", "industry spirit and dreams", "business culture", "entertainment", "show business", "Factory of Dreams" (on Hollywood). This comparison makes sense because the problem conveyor mass culture – meet people with simple needs alhorytmizovanymy its typical artifact – Replicated thing. This mass culture artifacts largely shape the substantive environment that surrounds the modern man is clearly uniform. Airports, train stations, hotels, cars, restaurants, supermarkets, computers, mobile phones look the same no matter where we are. Unification subject environment creates the impression that the world is everywhere the same, and people who move around the world, at home everywhere – and nowhere

P. Berger reasonably concerned about prospects for limiting global cultural treasure level "culture airports" which leveling cultural diversity. Formation of such a culture may be one of the main risks of unification, because this culture has "vertical", it is dominated by "horizontal", which combines the producers and consumers "cultural product".

Analyzing the processes of cultural unification in the modern world, the Swedish social anthropologist U. Haners formulated his theory of "global ecumene". The "ecumene" he understands the region of constant cultural interaction, exchange and transfer phenomena of a language other cultures. In this ecumene is the center, where a cultural message and peripherals where they are perceived. Cultural move from the periphery to the center is limited.

U. Haners described four possible scenarios for the fate of the global cultural ecumene:

scenario "global homogenization": complete domination of Western (primarily – American) culture, all of society will be more or less successful replica western lifestyle, Western consumption patterns, values and norms, ideals and beliefs;

scenario "cultural saturation": peripheral countries, gradually absorbing cultural center designs, and satisfied them for a long time, several generations abandon their local cultural ideas, values and values in favor of the dominance of cultural center;

scenario "cultural strain": maximum simplification, depletion and degradation of Western culture even in the process of adaptation to peripheral cultures. It has a dual mechanism. On the one hand, during clashes with peripheral culture begins the process of selection that eliminates higher values, sophisticated kinds of culture in such a situation is easily seen surface, primitive, simplistic (will master pornography rather than poetry, cabaret music than Beethoven, romance novels and thrillers than Shakespeare). However, overproduction of primitive objects in the centers of Western culture makes it possible to sell their surplus to the new cultural markets.

Another mechanism of deformation – a compromise agreement cultural influences from outside the local customs and traditions. For example, in traditional autocratic society importation of democratic institutions can lead to a purely external “front” of democracy, the idea of freedom of speech – to turn public strife, chaos irresponsible statements, and freedom of association – degenerate into immense multitude of parties, factions, factions;

equal cultural dialogue and exchange between the center and periphery, which leads to a general enrichment cultures. The clash of cultures stimulates creativity and originality on both sides, “fueled” values of peripheral culture, the culture center recovers hidden values of local cultures. Taking style and form outside the local cultural figures like filling them with specific local content and flavor, and people seemed to speak the language of recognized cultural affairs, important for their group or community.

Culture “hybridizes”: due to the mixing of stronger and weaker cultures none of them is “clean”, each characterized by internal complexity, which is combined with a variety of influences and contacts.

Cultural hybridization, intensifying communication and intercultural interaction at the end of the twentieth century. leads to the further diversification of diverse human cultures of the world, not only the absorption of universal culture.

The theory of “global landscapes” which formulated the American sociologist and anthropologist Arjun Appadurai, ate 1980-s, considers globalization as loss of connectivity social processes of physical space. In his view, the process of globalization emerging “global cultural flow”, which is divided into five spaces symbiotic-flows: flows of people, technology, money, information and images.

Scope, which arises due to massive displacements of people Appadurai calls ethnosphere (ethnoscapes). Cultural Landscape greatly alter the migrants who bring the culture of the host countries own traditions. Another group that influences the sphere of culture, – refugees. Tourism, which is now acquired unprecedented proportions also change lifestyles countries. They appear hotels, entertainment venues and other infrastructure entertainment.

Consequence of the activities of transnational corporations is the emergence technosphere (technoscapes), which, having its manufacturing facilities and sales network around the world, creates a new “global class” managers and global configuration technologies.

Financescapes formed due to currency and commodity flows that have political and cultural boundaries.

Information flows – products of media, film industry, show business – doing mediasphere (mediascapes).

Images which they produce, give rise to “a cascade of ideas” that are distributed globally and as a result, there ideosfera (ideoscapes).

People live and move in these landscapes as part of the community at various levels – national states, subcultures, diasporas, sub-national associations, religious, political and economic movements.

Five landscapes for Appadurai is a kind of building block “of imaginary worlds” – the many worlds created with historically entered into individual and group perceptions of people living around the world. Thus, an individual can create their own vision

of the landscapes, actually or virtually participating in the creation of transnational cultural space.

This trend record and professor at the Stockholm School of Economics Jonas Ridderstrale and Kyel Nordström in his bestselling book "Business in funky". The modern world – a village -style funk (the youth lingo Funky – dumb, it's cool), emotional new intellectual community, based on common interests, attitudes and professional knowledge. A world, in which the determining principle of association was geography and neighborhoods, a thing of the past. Previously, a person who was born in Nice, where I went to school, worked, raised children, went to retire, died and buried her there. Now it does not make a career in one company for life is not working for one boss. She – a mercenary who travels around the world to reject the traditional way of thinking avoids imposed roles and advocates the right to own myself. "Previously, the system of values determined locally, now she has no geographical associations. In our world, the church stood in the middle of the village and had a monopoly on all local values. Today, next to the church you will certainly see a mosque. We are constantly confronted with different value systems... Richard Gere declared himself a Buddhist at the same time and then realizing a successful career in a completely non-buddhist atmosphere of Los Angeles... The new reality is reflected in the management of companies, football teams, that we buy and eat (chicken wings in Thai to Italian pasta), how we live and who we are. Culture, tastes, experiences merge, creating abundant fountain from which clatters values. All mixed up" – contend authors [3, p. 219].

Conclusion. Globalization, on the one hand, is a kind of response to the challenges of modern civilization – the problems of social development, with whom she encountered on the borderlands of the millennium, the other – it not only helps them to solve, but also creates new problems or exacerbating existing ones. Global processes are contradictory, they may manifest as tendencies to fragmentation and unification. These trends in modern culture developing in parallel: globalization "from above" vertical – as a unifying cultural diversity, globalization "from below" across – as comprehension of cultural diversity in the world, providing new opportunities for human development

*Author's translation of the article*

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## **EDUCATION OF THE STUDENTS' YOUTH IN THE CONTEXT OF CULTURAL AND PEDAGOGICAL ACTIVITY OF MUSEUMS**

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*A value of cultural and educational activity of museums in Ukraine is exposed. A problem of national consciousness formation, spiritual cultivation of students' youth by means of the museums' specimen is revealed. The role of the museums in realization of basic trends of the students' national education is determined.*

*Keywords: museums of Ukraine, higher educational establishments, students' youth, trends and forms of cultural and educational activity of museums.*

The building of Ukrainian state, the revival of the Ukrainian nation require the formulation and implementation of modern education and the education of students. The particular importance in the implementation of this task takes the system of educational process in educational institutions. According to P. Scherban, education "... is the force that makes people capable of competently and responsibly participate in society" [26, p. 12]. The whole complex of works on holistic identity formation of students concentrated in one of the university educational plan, which consists of the academic year and reflects much of themed events [22]. Significant role in the educational process of students' assigned museums of Ukraine. Museum is the medium that helps attract students to national values and spiritual experience of generations at a time when the process of educational reform delivered directly dependent on the level of culture. Authenticity, spontaneity contact with objects of national heritage primate visual way of presenting information on verbal – are the main features that distinguish the museum from other educational institutions.

The current state of society depends not only on economic developments, but from those investments that a society makes in training the next generation. Prospects for the development of each state is directly proportional to depend on education of its citizens. Yes, L. Hayda examines the role of museums in the implementation of the main directions of education students; T. Duhayeva considering the formation of national consciousness of the spiritual culture of students with exhibition materials R. Mankovska explores regional museums in the regional history of Ukraine, Ivan Medvedev examines social and functional aspect of museums universities in the education of students. The purpose of the article – to analyze the museum as a subsystem of a culture that has its characteristic properties.

Museum as a subsystem of culture has its characteristic general and special properties. The task of the museum is not to give students fundamental knowledge and in the formation of (improvement, consolidation) of its relationship to the world, to the past. Specificity of education in museums is in direct contact with the culture, the epitome of which is specific museum exhibits [27]. Ideas philosophy of culture, philosophy of modern education are: the cultural development of the individual, the dialogue of cultures, conservation and reproduction wealth of cultural and historical, moral and spiritual values, training future specialist university to master the methods of learning and practice implementation. These ideas reflect today the essence of cultural and educational activities of museums.

The term “cultural and educational activities” was spread in the national museums in the early 1990-s, his active use was due to the emergence of new approaches in working with museum visitors. By this time dominated the concept – “cultural work”, “massive political and educational work” and “scientific and educational work” [8]. Cultural and educational activities are one of the leading areas of museum work. It is implemented educational function of the museum, which is in direct contact with the museum audience. It is no accident statistics show that in the museums of Holland, of Denmark, England, Germany, Poland, the most potential groups of visitors are school youth and students (70%) who come to the museum with their teachers [4]. Cultural and educational potential of the museum is a rare opportunity to simultaneously influence the intellectual and emotional spheres of the individual. Information received by students at the museum, activates the emotional sphere, developing intelligence and is a prerequisite for personal growth. Theoretical knowledge that are acquired in a museum focused on the formation and development experience in the knowledge of the world. Thus, the efficient cultural activities in the museum promotes social education of students in the formation of her social values, raising the general level of culture, development of creative personality.

The value of cultural and educational functions of museums outlined in the works of ancient philosophers. Suffice it to “Plato’s Laws”, which it refers to the ancient Egyptian art as a means of education and cultural education of youth. It is noteworthy that the famous Alexandrian Museyon was both scientific and educational institution [19]. Analysis of the publications of leading experts in the field of museology gives reason enough to make a complete picture of contemporary cultural and educational destination Museum [28; 29]. The process of nation-building, which began in Ukraine since independence, led to changes in all spheres of Ukrainian society. The promotion of democratic values as a priority led to a reconsideration of the role and functions of museums in the cultural and educational activities. Prior to independence Ukrainian state, their work was based not on a national basis and according to the current model of politicized museum, which saw their work as a means of visual illustrations political doctrine. Because of the particularly acute problem faced by Responsibility museums what ideas they would incur in an environment of students [21].

The Law of Ukraine on Museums and Museum Affairs states that “museums are for research, preservation and use of natural monuments, material and spiritual culture, familiarizing citizens achievements of national and world cultural heritage” [6, p. 191]. Today the museum in the contemporary culture is not just a location for the material and spiritual monuments of history and a unique multifunctional complex



that aims to develop a creative personality. Functions of education at the museum based on the information and expressive properties of the exhibits. They are caused by cognitive, cultural demands rating and implemented in various forms of exposition and educational activity Museum. The educational function of the museum is to create value attitude to the cultural and historical heritage. It is carried out in a specific form – dialog with the museum by having a choice and interpretation of what he saw and heard. Therefore, a new educational concept plays an important role is given to appeal to the inner world of man, his sensory-emotional sphere, and creative imagination. Educational activities was one of the drivers for the emergence, development and improvement of socio-cultural orientation Museum [12, p. 13]. Educational function aimed at social education students: the harmonization of society, tolerance towards representatives of different social, ethnic, religious, political, professional, age, cultural groups and associations, forming it of social behavior and cultural values (national patriotic, civic, moral, ethical, corporate, etc.), artistic and aesthetic tastes [10].

With the establishment of statehood activities of the museum acquired a qualitatively new content. Today, their cultural educational function implemented in educational programs, cultural events, working closely with educational institutions. Whereas, increasingly needs of students in the knowledge of the true history of our country, the nature and causes more recently many concealment or distortion of facts, events, lives of historical figures and scientists museums thoroughly explored topics previously covered. This made it possible to prepare new lectures, tours, cycle classes, talks, concerts, museum lessons, traveling museum exhibitions that greatly expanded set of measures for students [17]. Thematic exhibitions and forms of cultural and educational activities of museums have begun to play an increasingly important role. They aim to:

- Formation of students of national consciousness and patriotism;
- The acquisition of the younger generation of social experience, inheritance spiritual heritage of the Ukrainian people;
- Reorientation of the development of abilities of the students, their professional development, a significant increase in the overall culture of the person forming citizenship;
- Formation of harmoniously developed person who combines spiritual wealth, moral purity, artistic and aesthetic, legal, environmental culture.

Thus, the essence of cultural and educational activities of museums is to build individual youth through the museum means of national-patriotic, historical, cultural, religious, civil, human values.

It should be noted that cultural and educational activities in the museum is based on the transmission of cultural norms and values of social experience, accumulated in the monuments of material and spiritual culture. Some form of cultural and educational activities of the museum depends on the profile of the museum, which displays its specific characteristics, its essence and uniqueness. In Ukraine there are 445 museums of different shapes and forms of ownership and 3887 museums in education [3, p. 528]. They preserve priceless artifacts of historical and cultural heritage of the Ukrainian people, which has enormous potential for educational activities. No tutorial, user, or even electronic media does not give students what rich material, which will tell museum exhibits. Museum of history and culture to help more clearly reveal to

students the historical heritage, to understand the development of society and its culture from ancient times to the present.

Cultural and educational activities at the museum based on the transmission of cultural norms and values of social experience, accumulated in the monuments of material and spiritual culture. For all museums, regardless of their type, the main focus of cultural and educational activities is to form the basis of national identity-oriented [20]. This work is done in the context of the concept of national education of students, which stipulates that one of the major tasks of higher education is the focus of national education, which should be the basis of national psychology, culture and history, as well as the common spiritual heritage [7]. Therefore, all activities of the museum aims to respect students in their native language, culture, traditions, responsibility for the nature of his native country, the need to contribute to the fate of the country, the desire to work for the welfare of his native country and its people. These areas of national education in museums implemented through the organization of exhibitions and events on: Days of Ukrainian Cossacks, Unity and Independence of Ukraine, commemorating the heroes of Kruty tragedy of Holodomor in Ukraine in 1932–33 (during the week commemorating the victims Famine event-requiem “Candle of Memory”) and others.

It should be noted that much of the museums of Ukraine are the most widespread types – Scientific-educational. Cultural and educational activities of museums directly implemented in accordance with the prevailing concept of their Museums communication. They are engaged in the research and work, but it focuses primarily on mass visitor. Funds museums are widely used in education and educational work among students. These activities place much emphasis on creating displays, exhibitions and various cultural and educational activities. Prominent among these role played by museums and historical institutions overall profile that shape students' historical knowledge. It is, according to H. Ortega y Gasset, is one of the most important human knowledge. Scientists emphasized that historical knowledge is necessary to prevent naive mistakes of the past. “We will need all the experience of history – he wrote – not to become a thing of the past, and get out”. Historic educated man attached great importance to scientific and historical ignorance called “a return to barbarism” [16, p. 309, 333]. Study and running past at historical entity, urban society, history, world history in historical museums is essential for students to understand historical process and cultural development.

Particularly important in this context is the knowledge of local history, its glorious past, tragic and heroic events. The specificity of these museums is that they combine the features of historical and natural science museums profiles, sometimes with art, ethnographic, literary and memorial departments because they belong to the group of museums comprehensive profile [11, p. 9]. Under the new conditions for regional museums students act as a kind of history chroniclers of his land. Exposure of these museums with “language of things” (exhibits) create a model of certain processes and periods of history and culture, is “a kind of national departments of propaganda and popularization of his native land”.

No love for the homeland, ready to multiply its wealth, protect the honor and glory, and if necessary – give their lives for their freedom and independence, one can not be a citizen. Unfortunately, as evidenced by the opinion polls conducted by Ukrainian

Centre for Economic and Political Studies. Level of patriotism Ukrainian citizens is not high enough. The question "Do you consider yourself a patriot of Ukraine?" 44.2 % of respondents answered "yes", 35.6% "probably yes", 9.7% "probably not", 4.3% "no", 6.2% "hard to say" [25]. Lack of proper patriotic education of students can cause serious spiritual and moral deformity society. Thus, to generate a sense of patriotism among students as the most important spiritual and moral and civic values – the urgent task of the university educational Ukraine [13]. Patriotic education of students in museums by taking into account the specificity of academic disciplines universities. In organizing this educational work, the museum also recognize that Ukraine has historically wide range of regional, political and regional and cultural differences, there is an ambiguous attitude to many events past and present. But patriotism and citizenship must unite Ukrainian, save that for centuries has been our goal - an independent state. In the formation of patriotic students of Lviv are important trips to the memorial museum of Stephaniv, O. Besarab, E. Konovalts, S. Bandera, R. Shukhevich. Educating students for university life examples of best fighters of the Ukrainian statehood is one of the most important ways of forming a patriotic students.

Every nation that seeks to understand their place in the general historical process is to thoroughly know their culture, their customs. As a special role in the cultural and educational work among students played ethnographic museums that characterize national identity, the culture and life of the Ukrainian people, the relationship of national cultures. In recent years there has been a tendency to increase the role of ethnographic museums in the system of modern ethno-cultural dissemination of information and promotion of cultural heritage [1]. Ethnographic museum collections acquire the status of historical and cultural documents and remains one of the major sources of retrospective ethnological studies for students. Attention artistic and aesthetic education of students paying Museum of Fine Arts (art museums, the National Museum in Lviv, Lviv Art Gallery, Art Galleries Regional Museum). Exposure of these museums are constructed in such a way as to illuminate the evolution of a particular type of art history and the cell (for art school ) sequences [5]. Cultural activities educational art museums focus on the development needs and aesthetic sense, artistic ability and creativity, the formation of future professionals of aesthetic looks, tastes, based on Ukrainian folk traditions and the best achievements of world culture, develop skills to augment cultural and artistic heritage of the people, feel and play great in everyday life. To this end, museums traditionally themed tours and professional meetings with prominent representatives of fine art.

Every phenomenon, however striking and unique, it was not truly known only in a general context of cultural development against the backdrop of the era. So important for students has cultural and educational activities of museums and literary memorial museum prominent cultural figures, writers and poets. In particular literary museums of Ivano-Frankivsk, Ternopil and Lviv, kept coherent set of exhibits that tell about the life and work of famous Galician : M. Shashkevych, V. Stefanik, L. Martovych, I. Franko, M. Pavlik, I. Fylypchak, W. Samchuk et al. [30]. It should be noted that the dialogue between literary museum and by a collision based on different concepts of culture. Thus, the museum serves as the point of intersection of cultural flows, and provides, on the one hand, the stability (preservation of traditional norms and

values) and, on the other hand, the dynamics of contemporary culture associated with exposure to global culture. Memorial Museums have a number of specific features that directly affect the content of their cultural and educational activities. Museumification of literary heritage in these museums is presented as a specific cultural and educational process, designed to reflect the specific writer to follow directions and styles. It offers students the opportunity to understand the peculiarities of the literary process in space-time changes, so to feel part of this cultural process.

Increasing interest of students to the history of education and thinking largely contributing to museum education [23]. With valuable education, they play an important role in highlighting the features of formation and dissemination of knowledge about the history of education, experience different times of education, train students to respect cultural heritage of his native land and the entire Ukrainian people. These museums stimulate research activities of students in the direction of their teacher training, participative students to protect and promote national culture treasures, ultimately, contribute to their education and growth of the national museum culture. The only cultural institution in Ukraine, which reveals the history of formation and development of world religions and is Lviv Museum of the History of Religion [9]. Within this framework for students served Disclosure spiritual sources of Ukrainian people ( history of religion, diversity of beliefs in Ukraine, the role of religions in the state building process of our nation ). This contributes to students' understanding of the relationship of man and society, man and the state of man and the church, the role and place rebuilt, restored churches and monasteries, newly built churches and chapels in the revival of Ukrainian age of moral values .

Important area of education and educational work among students is ecological education, which aims at strengthening students' knowledge in the consciousness of nature as a common basis of life on Earth, beliefs about the necessity of humane attitude, personal responsibility for the future of the planet. Significant assistance in the environmental education of students have natural museum, natural exposure museum, which contribute: the formation of the students the basics of global thinking and environmental culture, mastery of knowledge and practical skills of environmental management, the education of the younger generation a sense of responsibility for nature as national wealth; education readiness for active ecological and environmental activities. Important social institution, whose main purpose is doing training and education of students is a museum of universities in Ukraine [15]. These museums contribute to various forms of museum- type (museum exhibit her) to be able to revitalize its educational and training process, to engage students in history favorite specialties, knowledge continuity professional skills of their predecessors – the well-known scientists, graduate schools. Educative function of the university museums at present determine their dominant role as they are valid tool in the process of social education students. Forms and methods of university museums with students in all fields of activity are clearly defined socio- educational effect [13, p. 34]. Museums Universities, especially in recent times after exposure adjustment can express themselves creatively and become a kind of test site in the process of obtaining professional knowledge and becoming perfectly trained specialist.

Thus, cultural and educational activities of museums today become one of the priorities of museum work among students. Museums are centers of informal

education. It creates new organizational structure – museum cultural centers, including museums, which focused on the interaction with the education, social protection institutions of culture, science and art [2]. They have many modifications identified specific areas, especially museums and museum networks, cultural potential of the region, and their main goal – to help the student become a man educated and culturally. To improve the efficiency of museums in cultural and educational work with students' should continue to develop, conduct a search and improve educational work by the museum funds. This should help prepare muzeeyeznavchoyi educational materials. Noteworthy developed I.M. Medvedev's program "Museum for students" [24, p.130–131]. Further areas of research require study the full range of communicative practices that dynamically integrate educational process in higher education, systematic understanding of the role of museums in the communication process and especially its use in education and training, the study of changes in the implementation of cooperation museum in Higher Education.

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## **UKRAINIAN ORTHODOXY AS THE ETHNONATIONAL PHENOMENON: MOTION FOR CREATION OF THE UNIQUE LOCAL ORTHODOX CHURCH**

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*A correlation of religion and ethnos is explored in the historical context. A cooperation of religious and ethnic factors in a development of Christian tradition in Ukraine is observed. It is accented on the leading role of the Ukrainian Orthodoxy in realization of natioidentificational factor. An activity for creation of the Unique Local Orthodox Church in Ukraine, giving to it an autocephaly (independent) status is lightened.*

*Keywords: Ukrainian Orthodoxy, ethnos, religion, Autocephaly Church, religious confession, Local Orthodox Church.*

Religion at all stages of development has always been a kind of indicator of ethnicity. The relationship of ethnicity and religion in historical context, unfolding as etnoreligiogenesis that undergoes constant evolution and is in active ethnic functioning. Ethnicity and Religion coexist as functional components of social “ethos to religion – as a necessary background to the emergence, development and real existence, on ethnicity to religion – as contradictory, multivariate by nature spiritual leverage unique ethnic integrator” [15, p. 3]. During the development of the Christian tradition in Ukraine formed a clear diagram of the relationship of religious and ethnic, each allowed to treat religion as one of the identifying features of the nation. In this context, the primary role of nation-identified factor belongs to the Ukrainian Orthodox Church. Although later in the sixteenth century, he was seen in Greek Catholicism and some Protestant religious associations.

In the period of active functioning of the structure of the Constantinople Patriarchate Ukrainian Orthodox Church has considered cultural and historical phenomenon with specific traits and manifestations. Therefore during the resurgence of independent Ukraine Orthodoxy as its national and spiritual phenomena involves primarily a return to the identity of that “distinguished him in the Orthodox world’s first seven centuries of the second millennium. This identity is not something nationalistic, but is really beginnings Christianity saved in Ukrainian forms of expression” [5, p. 106–107]. In modern national historical and philosophical and religious literature, the problem of revival of Ukrainian Orthodoxy as ethnic phenomenon highlighted in some scientific publications, a leading place among which is occupied monographs famous scientists Ukraine A. Kolodny, P. Yarotskiy, V. Bondarenko, V. Yelenskiy, V. Zhuravskiy, A. Pashuk, V. Pashchenko, E. Sagan, L. Filipovic, O. Shuba et al. [1; 4; 8; 9; 11; 12; 13; 14; 15; 17]. History of the Orthodox Church in Ukraine is analyzed also in the

works of individual Orthodox theologians, including I. Vlasovskiy "Outline History of the Ukrainian Orthodox Church", I. Ogiyenko "Ukrainian Church", Yu. Fedoriv "History of the Church in Ukraine" and others.

Formation of the Ukrainian Orthodox Church was in line with the general mental effects Ukrainians, its particularised lifestyle specific mental culture. Therefore, it is not perceived by the Byzantine Orthodoxy as obscene or its ossified orthodoxy, or absolute asceticism as the only form of righteousness.

History of the Ukrainian people and its state certifies that their development over the centuries influenced by various factors, especially economic, political and spiritual. Significant role is also played by ethno-national and religious factors, the relationship between which came on the East Slavic lands in pagan times. With the introduction of Christianity in Kievan Russ ethno-national and religious processes occur in connection not only between themselves but also with the public and political development of Ukrainian society. In the Christian religion as a force opposed to the state – of Kyiv and Galicia-Volhynia princes. Important role in domestic and foreign policy given the religious factor in the Ukrainian Cossack state and the Ukrainian People's Republic. Great importance it belongs in the modern Ukrainian nation, national revival. The introduction of Christianity in Russ-Ukraine Eastern Byzantine rite was not only religious needs, but also public necessity. This religion meet both domestic and foreign policy interests of the Eastern Slavs. Christianity strengthened the foundations of the ancient state, contributed to the establishment of economic, trade and cultural relations with the civilized countries, brings in an environment of Eastern peoples ethnointegrative potential multicultural traditions of the Roman Empire.

Christianity has gone by the fragmentation of Eastern tribes united them in a coherent state and ethno-national body to compensate for the lack of Rus-Ukraine unified ideological foundation consolidation of society. Prince Vladimir realized that govern so much state as Kievan Russ impossible without comprehensive strength without a central idea. That was the idea of Christianity. Exploring the place of Christianity in Ukraine ethnic development, A. Shuba reach a balanced conclusion: "Kievan Russ was historically the first form of Ukrainian statehood, and the first Christian state ideology". With the adoption of Christianity Kyiv became both a political and religious center of medieval Russ-Ukraine. International authority Kyiv grew so that it was compared with the "holy city" of Jerusalem and the "new Jerusalem" – Constantinople. Christianity in Kievan Russ became the state religion and the church – a political institution has taken the performance of many state functions, including litigation [3, p. 49–54]. Following the baptism of the territory of Rus-Ukraine became an arena combination of two cultural and religious traditions – Byzantine-Slavic-Christian and pagan. Because this was the first slave option of Christianity and later orthodoxy that Ukrainian religious scholars recently called Kyiv Christianity [18, p. 71]. With the introduction of Christianity in Kievan Russ began the process of creating its own national church institutions. She was the personification of Ukraine Kyiv Metropolis, reports directly to the Patriarch of Constantinople. Kyiv princes of Yaroslav the Wise, following public-political interests have made many attempts to get rid of the Byzantine church because depending on the construction of the Kyiv department of their own

bishops. However, these claims long Constantinople, who sought not to lose the impact of the Kyiv Metropolis is not supported.

The first attempt towards creating your own hierarchy of Christian saints was the organization of Yaroslav the Wise brothers – Boris and Gleb, who died in the civil war. Christian worship began to acquire national colors. “Setting the veneration of the first Russian saints, – said D. Likhachev – was the triumph of national policies and Yaroslav took the form of the national cult” [7, p. 65]. Ukrainians for centuries developed their own, distinctive understanding of Orthodoxy. Once a Byzantine East Slavic lands, interacting with elements of long-term Ukrainian culture, life, traditions, customs and ceremonies, it gradually lost its previous ethnic overtones, acquired universal and local features. Taking Christianity, Ukraine Christianized, and Christianity and the church with her character taken from Byzantium – ukrainianized. Confirmed the historical and cultural phenomenon that we call a Ukrainian Orthodox Church [6, p. 46]. As a religious system it was formed over seven centuries (X–XVII centuries). Autonomous operation of the Kyiv Metropolis in the structure of the Patriarchate of Constantinople. This reflected the peculiarities of Christianity Ukrainian ethnic group in the century, his baptism, the uniqueness of Christianity to adapt existing religious beliefs, especially to paganism. Characteristic features of the Ukrainian Orthodox Church, and a combination of practical implementation which makes it distinctive national cultural phenomenon – cathedral rights, democracy, evangelicalism, everyday, nationality, openness to other religious directions, etc.

*Cathedral rights* found primarily in the fact that each of its hierarchy controls the church does not arbitrarily and arbitrarily. All church office elective. Principles of cathedral rights election and led the transformation of the clergy of the Ukrainian Orthodox Church of the living national organism that protects and condenses spiritual power of the people.

*Democracy* peculiar ritual practice of the church. During the Liturgy, priests must stand in line and not nominate a senior for the way ahead. The Gospel is read facing the faithful and open house of the altar. Equality and democracy secular elements were long by the formation and operation of such a unique phenomenon of brotherhood, which served as a church, cultural and educational organizations.

*Evangelicity* describes the first rejection church tsezarepapizm, introduced to Christianity vizanteizm. Evangelicity Ukrainian Orthodox absolutisation shows him moral factors Christianity. Taking into account the fact that Jesus Christ brought to the world brotherhood, Ukrainian Orthodox confessor advocated equality of all people in this world.

*Everyday* reflected in the fact that it was formed on the territory of everyday life of the people, their economic activities and therefore in its ritual practice, there are numerous elements of customary traditions.

*National institutionism* Ukrainian Orthodoxy is primarily in ritual and religious sphere. Yes, churches Ukraine practiced ritual “involvement in church newborn”. Ten days after the child's birth parents were with her in the temple, and the priest took the child in his arms and went with her to the altar if it was a boy and a girl presents to the king's gate. In the Ukrainian church was mandatory ritual of wearing a cross in front of the Metropolitan – the chief priests.

*Nationality* Orthodoxy Ukrainian lands as manifested in a kind of perception of science Scripture, canons and dogmas of Christianity. Christianity in Ukraine facilitated by the fact that since the seventeenth century. Gospel and Epistle in its temples read Ukrainian. The use of native language in worship was considered immutable divine law.

*Sociality* Ukrainian Orthodox Church, which is sometimes identified with the nation, manifested primarily in engaging the laity to participate actively in church life. They stood guarantor cathedral rights church.

*Tolerance and openness* to different religious trends have emerged during the reign of Vladimir the Great. Especially it is open to Catholicism, borrowed from him a number of canonical and ritual elements and to paganism, keeping in everyday life, almost all ritual forms. That openness Ukrainian Orthodox enabled him to emerge as a global phenomenon, and its history to become universal significance.

However, because of the political agreement signed in January 1654 between the Russian Tsar Alexei Romanov and Hetman Bohdan Khmelnytskyi Ukraine to join Russia, Moscow Orthodox Church launched an offensive on the independent Kyiv Metropolitan. Since beginning stepwise decline and scheduled Russification of the Ukrainian Orthodox Church. After Pereyaslavka Council of Russian religious circles immediately raised the question of changing the jurisdiction of the Metropolitan of Kyiv Patriarchate of Constantinople to Moscow. In 1686 the newly elected Metropolitan Sviatopolk-Chetvertynskiy consciously decided to take this step. With the addition of the Kyiv Metropolitan of the Russian Orthodox Church it gradually begins to lose the features of national identity. Metropolitan Cathedral structure was abolished, limited ecclesiastical authorities, the appointment of bishops took place with the participation of the tsar.

During the reign of Peter I and Catherine II the secular and ecclesiastical policy of Russification of Ukraine has become a much more active and focused. Began active attack on the tsarist Ukrainian language, national education, prohibited publication of Ukrainian religious books, building and painting Churches in the Ukrainian national style.

In the late nineteenth – early twentieth century, despite the significant increase of Russification in Ukraine, began to revive and extend the national movement that unfolded under the slogan of a sovereign independent Ukrainian state. “Reviving Ukrainian national idea also covered religious environment. Below clergy living in the midst of the masses, even pressure Russified official church structures could not completely isolated from Ukrainian challenges and supported the national liberation movement. Some clerics, not succumbing to total Russification revived national traditions in the church, pronounced religious speech in Ukrainian.

A new wave of national revival, in particular the religious, was connected with the events of the national democratic revolution in Ukraine in 1917–1918 years period are active all spheres of national life. Along with the struggle for an autonomous status and State Sovereignty of Ukraine launched a movement for an independent Ukrainian Orthodox Church. It was headed by a prominent church leader, Metropolitan Basil Lypkivskiy.

Prolonged activity Russification of Russian autocracy and the Russian Orthodox Church in Ukraine significantly weakened the ethno-national and religious identity of the Ukrainian people. It remains the basis for future national and religious revival.

With the victory in the Ukraine national democratic revolution and the proclamation of the Ukrainian People's Republic in 1918 there were conditions for the establishment of the Ukrainian Autocephalous Orthodox Church. Conductor motion for declaration of autocephaly made famous religious and public figures Ukraine Archpriest Basil Lypkivskiy, social and political activist Nikolai Mikhnovskiy's government spokesman Alexander Lototskyy, a prominent church and statesman I. Ogiyenko.

Proponents of autocephaly in March 1919 in Kyiv, founded by the group of the first Ukrainian Orthodox community, which soon reorganized in the parish of St. Nicholas Cathedral in Pechersk. Subsequently Ukrainian parishes were founded at St. Andrew and St. Sophia Cathedral and the church of St. Elias.

In April 1919 was based Ukrainian Orthodox Church Council in the new line as a center of the struggle for an independent Ukrainian Orthodox Church. The Council adopted a resolution in May – it can be called the Declaration of Independence Ukrainian Orthodox Church. This is supported by hundreds of Ukrainian parishes, including the Cathedral of the Diocese of Kyiv.

Ukrainian Orthodox Cathedral was convened in October 1921 he officially declared autocephalous Ukrainian Orthodox Church. In a letter to the faithful believer Council urged people to become free Ukrainian leader in his church and voice solve all church affairs. Cathedral consecrated the first bishops UAOC – Metropolitan Archbishop Basil Lipkivskiy and Nestor Sharayivskyy.

After UAOC 1921 in many cities of Ukraine began to open autocephalous parishes organized theological courses, clubs and fraternities, published by the journal "Religion and Life". Missionary activity intensified in places Ukrainian settlement in the USSR and abroad. Autocephalous Orthodox Church gave to believers communicate with God in prayer and worship in their native language, restore and develop the Ukrainian religious customs, traditions, church singing, etc.

Important role in the church belonged Ukrainianization activities as Minister Ukrainian People's Republic I. Ogiyenko. He developed the concept of qualified Ukrainian national church, given its historical, political and canonical basis. The problems of the Ukrainian Church, he regarded as an indissoluble unity with the problems of Ukrainian statehood, culture and language, clearly showed the need for strengthening its autocephaly. I. Ogiyenko believed Ukrainian Orthodox Church is quite independent, apostolic, Sobornopravna, democratic, national oriented in ideology, rituals, effective in the revival of the Ukrainian nation. [18, p. 105–106].

In the Bolshevik totalitarianism UAOC lasted long. She had no chance in an isolated world of a totalitarian state to establish contacts with other Orthodox churches in the world and seek their universal recognition of Orthodoxy. An email has shaken the church baseless accusations of nationalism, separatism, counterrevolution, petliurism. In 1930 UAOC was accused of anti-Soviet activity and shamefully eliminated. Moscow-bolshevik regime finally and legally destroyed it by clearing space for further domination in Ukraine Orthodox Church of the Moscow Patriarchate.

Hostile position of the Russian Orthodox Church seen in delay consideration of the autocephalous status of the Ukrainian Orthodox Church, maintaining that part of her Orthodox believers, clergy, bishops in Ukraine, which are guided by the Moscow Patriarchate and the recognition of those who seek to create an independent church structures. Analyzing religious situation in Ukraine, V. Bondarenko correctly notes:



“Syndrome “big brother” can be traced not only in the economic, military, but also in the church area” [13, p. 185].

Russian Orthodox Church, faced with the threat of the loss of Ukrainian Orthodox Church, decided something to give. The first step was to rename the Ukrainian Exarchate for Ukrainian Orthodox Church. To address this issue urgently entreated her visit to Ukraine from USA (20 October 1990 ) Council elected in absentia Ukrainian Autocephalous Orthodox Church, Patriarch of Kyiv and All Ukraine Mstislav (Skrynnyk) that November 18, 1990 was to be enthroned on the patriarchal throne. Trying to get ahead of these events in Moscow on 25–27 October 1990 was hastily assembled the Council of Bishops of the Russian Orthodox Church, which adopted the decision of the Ukrainian Orthodox Church of independence and autonomy in the management of [10, p. 4]. The next day – October 28, came to Kyiv Patriarch Alexiy II of Moscow for the commencement ceremony at St. Sophia Ukrainian Orthodox Church Filaret ratification of the independence of the church.

Thus, the pressure of the national liberation movement of the Russian Orthodox Church was forced to extend the sovereignty of the Ukrainian Orthodox Church, which, however, remained under the jurisdiction of the Moscow Patriarchate, and was obliged to supervise the execution of the Local Council of the Russian Orthodox Church.

As a result of concessions Ukrainian Orthodox Church came close to an autonomous status. However the official proclamation of independence of Ukraine it is even theoretically had no chance of getting autocephaly from the Moscow Patriarchate. Despite a partial autonomy, organizational and ideological distinction between Ukrainian and Russian Orthodox Church has occurred: Moscow Patriarchate leave the right to approve the decision of the Synod of the Ukrainian Orthodox Church to appoint bishops, create general church budget.

With the declaration of state sovereignty of Ukraine in the religious life have been major changes. New urgency of the problem became autocephalous Ukrainian Orthodox Church. Primate of the Church Filaret, patriotic part of bishops, clergy and faithful have changed previous views on the status of the church and said: in independent Ukraine must act independent Autocephalous Orthodox Church. However, these intentions do not meet the interests of the Moscow Patriarchate, which was delayed to give the autocephalous status of the Ukrainian Orthodox Church.

Development of further developments in the political and religious life of Ukrainian society, attempts to obtain autocephaly lack of unity in the views and actions of bishops led to a split in the most Ukrainian Orthodox Church. Much of the bishops, dissatisfied with the actions of the Metropolitan Filaret, with the support of the Russian Orthodox Church, May 27, 1992 held in Odessa Cathedral. It Metropolitan Filaret was dismissed Primate of the Ukrainian Orthodox Church, her head was elected Metropolitan Volodymyr (Sabodash). A writ Council of Bishops of the Russian Orthodox Church, June 11, 1992, Metropolitan Filaret was defrocked and at all levels of the priesthood. Once in a difficult situation, Filaret strongly stated its intention to establish an independent Ukrainian church in the independent Ukrainian state. Later, the Metropolitan and his supporters, the support of some MPs Ukraine, June 25, 1992 held in Kyiv Ukrainian Orthodox Cathedral, where part of the Ukrainian



Orthodox Church merged with part of the Ukrainian Autocephalous Orthodox Church, the Ukrainian Orthodox Church created.

Decisions of the Council did not recognize either the then head of the Ukrainian Orthodox Church Patriarch Mstislav nor his successor Dimitriy. Thus, proponents of autocephaly without recognizing Neutral or the Moscow Patriarchate or newly Kyiv continued to call themselves Ukrainian Autocephalous Orthodox Church.

The new Ukrainian Orthodox Church, the support at the state level, immediately began to claim to be the all-Ukrainian religious institutions, trying to prove that she is a fully expresses the national aspirations of the Ukrainian people. In this way in interfaith relations was added even more tension. In today's conflicts in the religious environment took the form of political struggle. It is one of the destabilizing factors of public and social life. To resolve inter conflict must involve not only churches, religious organizations, but also government agencies. It became obvious that rely on resolving these conflicts through internal resource conflict actors makes no sense. Without the intervention of public authorities conflict can not be resolved [1, p. 26].

The need for public support in the union of Orthodox churches and interchurch conflict settlement understood and separate church hierarchy. Yes, Patriarch Filaret in an interview said: "Ukrainian Orthodox Church Kyiv Patriarchate Ukrainian Orthodox encourages all to find ways to unite. We also urge state not stand this process. State officials must understand – no such association may be strong Ukrainian state" [15].

Prominent role in the way of combining modern Orthodox churches in Ukraine unified national church and give it autocephalous status played a visit to Ukraine 20–27 July 2008 Ecumenical Patriarch of Constantinople Bartholomew I. At the invitation of the President of Ukraine, he came to Kyiv in connection with the solemn celebration of the 1020-th anniversary of the introduction of Christianity in Kyiv-Russ. The purpose of his visit – strengthen the Ukrainian Orthodox Church, divided by ethnicity.

In Ukraine there are three independent from each other Orthodox churches: the Ukrainian Orthodox Church Kyiv Patriarchate ( UOC-KP) and the Ukrainian Autocephalous Orthodox Church (Autocephalous Orthodox Church), the Ukrainian Orthodox Church-Moscow Patriarchate (UOC-MP). According to opinion polls as of December 2006 30.1% of Ukrainian citizens declared their affiliation with the UOC – KP 20,4 % – the UOC – MP, 1,5% – to the Autocephalous Orthodox Church. However, the largest religious communities dominated by the UOC–MP, which brings together 11 thousand really active parishes UOC–KP– about 4 thousand parishes and UAOC – over one thousand parishes. However, the number of parishes and believers, who identify themselves with a particular church, not the same. Up to 40% of Ukraine's population identify themselves with the Kyiv Patriarchate and the Moscow – 15–18 %.

Previously, the idea of a unified national church was the stage for his own existence only in Ukrainian church circles, but now it first came out beyond it and got a significant boost to its realization and recognition of its canonical status. This suggests several theses expressed by Patriarch Bartholomew I to the Ukrainian people during his visit to Ukraine. Ecumenical Patriarch stated that Ukraine has the right to create a unified national church and the Russian Orthodox Church categorically denied

this right. Bartholomew I said: Kyiv Metropolis joining the Moscow Patriarchate in 1686 was uncanonical, forcibly and unjustly. He emphasized that the Church of Constantinople can safely watch the events and disasters that occur in the Ukrainian church. At the same time the patriarch assured: around Constantinople Orthodox world has a duty to be a mediator between the various Orthodox churches.

As confirmed Bartholomew's visit to Ukraine, the first step towards creating a unified national church, but not so much in the organizational sense, but in the ideological sense. At the same time the Ecumenical Patriarch expressed doubt that Ukraine can create a local church, as Moscow under no circumstances agree to support this idea. Contradictions and discrepancies between the Ukrainian churches are too fundamental, and they can not resolve any of the existing Orthodox jurisdictions.

In the case of recognition autocephalous Ukrainian Orthodox Church can not do without interest positions Ukrainian state: since the Orthodox Church divided, Patriarch of Constantinople can not rely only on a part of it, because they understand that "his interference in Ukrainian affairs Oulad not conflict, but will rearrangement religious configurations" [2].

In the most difficult problems of modern Ukrainian Orthodox Church belongs to determining the principles of integration into a unified national church and finding the most optimal models achieve autocephaly. Creating such a church would help solve much of the problems between the church in Ukraine, consolidating society based on moral principles of Christianity, a deep respect and understanding among believers.

In today's Ukrainian Orthodox Church – three warring churches, two patriarchates, three liturgical languages (Ukrainian, Russian and Church Slavonic), there is mutual dislike leaders of churches. Much of believers guided by the Moscow Patriarchate and the other two subjects Kyiv. Renowned church historian I. Vlasovskiy, implying a similar situation, said: "Such phenomena as the existence and recognition of the same in the same territory several Ukrainian Orthodox Church is nonsense and not only religious, but also national and statist perspective and Ukrainian Orthodox people in the world".

No association Orthodox churches continued their development in Ukraine is quite problematic. It was repeatedly stated the heads of all Ukrainian and most important in the world of Orthodox Churches of Constantinople and Moscow Patriarchs.

The presence of Ukrainian Orthodox Church especially common views in the dogmatic and canonical suggests that a combination of theory is simple. However, to put into practice this combination is practically not easy because their followers are on different platforms and instead of finding common ground for resorting to a combination of absolute differences. The basis of their differences entrusted the church and theological problems and differences of opinion on the assessment of social and ethnic processes.

If the Ukrainian Autocephalous Orthodox Church and the Ukrainian Orthodox Church of Kyiv Patriarchate clearly defined in relation to Ukrainian statehood and spontaneously declared themselves independent from foreign religious centers, the Ukrainian Orthodox Church autocephalous agrees to receive a canonical way, i.e. from the Moscow Patriarchate.

In a monographic study, "Religion in Ethnic Development of Ukraine" A. Shuba rightly stresses: towards unification of the Orthodox churches in one national Orthodox Church of Ukraine today there are several scenarios. The first can be called gradual unification, the second – at the same time. According to the researcher, the first stage could pre unite Ukrainian Autocephalous Orthodox Church and the Ukrainian Orthodox Church of Kyiv Patriarchate. Between them there are neither dogmatic nor religious differences. The basis for such an association would be a return to the apostolic church principles put into practice the principle of church and democratization of the religious life.

Implementation of the second version – while combining existing Orthodox churches – can be implemented at the national unification Orthodox Cathedral. Prior to his calling to be held the previous Councils of Churches, where each of them is determined in relation to integration into a unified national church.

Reputable scholars of modern Orthodoxy in Ukraine claim that a future national Orthodox Church canonical status, uniting all branches of the Ukrainian Orthodox Church to be held on the platform Ukrainian Orthodox Church. "This church structure – the only among operating in Ukraine retained the potential to form the basis of its autocephalous churches" [1, p. 26].

Guide Ukrainian Orthodox Church remains committed position on the Association of a canonical basis. Any non-canonical options for resolving this issue they strongly reject. Nature Ukrainian Orthodox Church, its traditions require that the question of autocephaly solved with questions about canonicity. For canonical autocephaly church is much more important than just independence. After independence – a category above all political, autocephaly – Church [17, p. 209].

Ukrainian state as interested in the existence of the canonical Church, able to overcome internal conflicts and international isolation, to take its rightful place among the Orthodox Churches in the world and to be equal to other Local Churches. The only canonical catholic apostolic Ukrainian Autocephalous Orthodox Church could become an effective tool Ukrainian society, its spiritual attribute. Church of the canonically normalized status contributed to the achievement of national harmony in Ukraine, raising the international prestige of the state of integration into the international community.

*Author's translation of the article*

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## Political Dimensions of Freedom of a Personality

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### A POLITICAL CONSULTANT: THE ESSENCE OF ACTIVITY AND SPECIFICS OF PERSONAL QUALITIES

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*Different approaches of home and foreign researchers to understanding of a notion of a “political consultant” are analysed. The peculiarities of correlations among the concepts of “political consultant”, “advisor”, “spin doctor”, “image-maker” are considered. Personal qualities of the political consultants based on the national and foreign experience are discovered. The peculiarities of qualities of the political consultant, engaged in an election campaign, are determined. The advantages of the political consultant in the election campaign are noted. Criteria of a professionalism of the political consultants in the world practice are examined. The basic directions in the study of the political consultant and one’s activity in Ukraine are depicted.*

*Keywords: political consultant, client, personal qualities, election campaign, political consulting.*

**Urgency.** Political consulting is one of the key elements of modern political process as it affects the formation and activities of public authorities, as well as making tactical and strategic political decisions. In countries with developed democratic traditions of the activities of political consultants is quite common and attracted the attention of researchers. In modern Ukrainian political science literature emerged somewhat simplified representation of the personality political consultant – it identifies particular spin doctor, a political analyst, imagemakers. As Ukrainian researchers have not clearly outlined the concept of “political consultant”, is difficult to define necessary for the specialist in the field of quality. In the U.S. and Europe is considered as a political consulting professional activity of firms conducting election campaigns and help to create the image, as well as firms that PR politicians, political parties and organizations. Political consultants are specialists with appropriate education and knowledge base necessary for activity at a professional level.

**The purpose of the article** – to reveal the personal as political advisor to determine his competence and professionalism in dealing with clients (political leader, party). In western political science environment has recently increased the number of publications on this topic. Special attention to the study of American political

consultants provide scientists S. Kelly, D. Nimoy, L. Sabato, F. Luntz, S. Medvik, J. Neapolitan, D. Dalio, D. Maglebi T. Paterson, J. Torber, H. O'Shohnesi, P. Mancini, D. Morris. Significant theoretical and practical developments in this area offer Russian scientists: V. Goncharov, A. Matvyeychev, D. Olshanskyy, A. Sitnikov, A. Morozova, G. Pushkareva, S. Pshyzova, F. Sharkov, A. Pronin, E. Berozkina, G. Marchenko, O. Egorova-Hantman, I. Mintusov. Among Ukrainian scholars currently difficult to distinguish the circle of those who study political consulting. However, there are those who consider some aspects of political consultation under the policy analysis: V. Bogdanova, S. Teleshun, A. Baronin and B. Rebkalo, Yu. Kalnysh, O. Walewski.

Taking into account national peculiarities in different countries, the term "political consultant" may take different color. In France, talking about "political marketing" in the Great Britain – a "media manipulator" in Ireland – just about manipulators, in Russia and Ukraine have established the term "spin doctors" and "political analysts". Thus, the theoretical aspect of "political consultant" is rather blurry.

American scholar L. Sabato in his work "The emergence of political consultants: new ways to fight the election" means that political consultant – professional campaign, which performs primarily functions advisor and service provider (such as surveys, media creative) candidates, their teams and other political structures [21, p. 156]. In a broad sense the term "political consultant" is used for all staff of paid employees or individual expert candidate. But more often it is used to refer to a small elite group of professional nationwide or international level, working for candidates of different political orientations and have their careers hundreds of successful campaigns. D. Nimoy says that political consultants – those who provide training and campaigning for his organizational abilities, advice, talent, intelligence, knowledge of new political technologies [8]. Another American scholar S. Medvik more detail characterizes the professional political consultant, "the person who paid (or company who paid) for services rendered in the same campaign at the national level (presidential) or more than one non-presidential campaign at a level lower than the national (not importantly, talking about the progress of the candidate or ideas) within one electoral cycle. This person must implement the following activities for at least two consecutive electoral cycles. In a cohort of professional political consultants outside experts who are rewarded only on one party or interest group" [20, p. 152].

Determining that their proposed U.S. researchers confirm: political consultant primarily appropriate personal qualities and abilities that reveal its competence in the field of political consulting. Also important criteria is the entrepreneurial skills and varied experience gained through working with many clients.

In the post-Soviet scholars have different views on understanding individual political consultant and his work. After the development of political consulting in Central and Eastern Europe began much later and slower than with Western experience and account for 90-s of the 20-th century.

According to Ukrainian researcher M. Golovatyy, a political consultant in real politics actually appears as a partner, whom he consults [2, p. 186]. V. Horbatenko defines political consultant: competent and reputable person who represents information product of political analysis to the customer or recipient, which is called the client [5, p. 443].



A similar view adheres to Russian political scientist D. Olshansky, who emphasizes that political consultant takes no supporting role in the relationship with the client, and is an independent functionary in informal policy [15, p. 530]. Taking into account the psychological aspect, O. Egorova-Hantman says: political consultant - first psychologist who analyzes the situation that it is the customer provides guidance on how to solve his problems and helps implement strategies [6, p. 2]. Something different opinion expresses V. Goncharov. Agreeing with American researchers, he said that political consultants – professionals who primarily provide technological election campaign. Scientists said that the political consulting – sphere of paid services that requires its subjects competencies that are aimed at specific results [3, p. 41-42]. Russian researcher A. Matvyeychev believes that the political consultant is subject to the same policies as deputy governor, mayor, minister, official, political scientist, sociologist or journalist. Political consultant – not a theorist of political advertising, not a political scientist in the stereotypical sense of the term and practice, the field of which – much broader [12, p. 8].

Thus, Ukrainian and Russian scientists consider the notion of “political consultant” in the context of relations with clients, focusing on interpersonal interaction, competence and credibility of customers, providing specific result also means the commercial nature of their activities.

In our opinion, the term “consultant” to distinguish from the concept of “advisor” (often between them hold not always justified analogy). A. Matvyeychev explain this contradiction in terms of law, for example analogy between advisers and “corporate” lawyers and political consultants and “free” lawyers. Political consultants, unlike counselors may work independently or as part of the firms, that consultant is directly subordinate to the client. The relationship between them and the politicians are arranged on the principle of “customer – performer” rather than a “boss – subordinate” [12, p. 8–9]. This interaction involves not a relationship of subordination and equitable cooperation. Business Advisors is in power structures and provides a number of “duty” and political consultant is not on client “obligations” and “commitments”.

We believe that there is also a clear distinction between “political consultant”, “spin doctor”, “image-maker”. Political technologies entails in practice developed schemes and methods of political activity. The difference between political consultants from spin doctor that shows client advisor alternative solution of a problem, warns of the possible pros and cons of each option, but the final decision depends on the customer (instead spin doctor decides instead of the client). Accordingly, political consultant makes the customer think, analyze, and solve their own political strategist tasks using proven technologies and techniques. Image-maker – professional management of image and reputation of the client. Unlike political consultant and imagemaker – especially in the narrow specialization image maker, because the problem is not limited to political consultant purely a political image.

Professional political consultants necessary skills for effective interaction with clients (political leader, party, organization). To put into practice the activity, political consultant must meet the personal qualities and traits that testify its expertise in dealing with clients on a professional level.

Personal qualities usually considered within the psychological approach. G. Allport in his book “Becoming personality” describes the concept of identity “as

a dynamic organization of those psychophysical systems within the individual that determine his characteristic behavior and thought” [16]. In his view, personal qualities – ability to behave appropriately in a wide range of situations.

In terms of management consulting, says B. Teplov, becoming a consultant due to his human qualities [19]. Scientist identifies personal qualities as individual psychological characteristics, which is a condition of success of a productive activity and not merely consist in knowledge and skills. According to A. Prigogine, the consultant of such universal importance is the personal qualities required in all circumstances: responsibility, activity, moral standards [19]. However, there is bound to communicate, ability to lead, beliefs, tolerance in the relationship with the client. With experience these qualities translate into the ability to set and give credibility to his personality.

D. Olshansky identifies key as a political consultant [15, p. 534]:

- 1) **adaptive** (fast perception of information, training);
- 2) **communication** (the ability of an active and effective communication);
- 3) **creative** (the desire to progress, to move forward and improve);
- 4) **ability to articulate** (perfect ability to write, speak, and ideas to justify position).

Stressing the organizational and financial aspects, V. Goncharov said that the ideal type of political consultant covers the following characteristics [4, p. 123]:

**1 – competence in special areas of policy (usually electoral communication) that exceeds a specified level of knowledge of the client in this area;**

**2 – temporary collaboration with the client, and cooperation in the professional careers of a number of different clients;**

**3 – the main stimulus professional – material (financial) interest.**

Analysis of foreign and Ukrainian scientific literature suggests that personality traits are most clearly political consultant in the election campaign. O. Egorova-Hantman calls are, in its opinion, the main features of the political consultant whose work is related to elections [6, p. 123]:

### **1. Responsibility.**

Responsibility is one of the main features of any profession. Political consultant, who works with clients during the election campaign entirely responsible for its strategy and tactics, building a positive image of the customer. Interacting with the candidate during the election campaign, it is important to realize that the consultation could affect the lives of many people.

### **2. Preservation of secrecy.**

In cooperation with the candidate in an election campaign, political consultant often familiar with the internal secret information about the various facts or events in the life of the client that their rivals can use to negative advertising. In this case the inability of the political consultant to keep information secret force customer to refuse its services, regardless of competence and professionalism.

### **3. Courage.**

Ability to defend his position – is the ability to protect the interests of his client. During the campaign consultant and directly confronted with the candidate and with various officials, MPs, politicians who can directly affect it. For example, in times of crisis, when a decision requires a quick response, the consultant has argued and

concisely justify the client's own position, which in a short time will solve a particular problem.

#### **4. Knowledge.**

Political consultant has continually acquire new knowledge for mastering new techniques, technology, practical skills will enhance its competence and ability to maneuver their abilities for effective implementation of strategic and tactical steps in the election campaign. As a political consultant must constantly learn new and improve acquired in the course of professional knowledge to work with clients. The structure of the knowledge base of professional political consultant is [6, p. 2–3]:

- general knowledge of political science;
- knowledge of specific subjects relating to political activity;
- knowledge, techniques and skills in the process of political decision-making;
- art PR and knowledge in this field;
- University degree in one of the branches of science-related policy advice [6, p. 2–3].

Italian researcher Paolo Mancini in the book “New directions in political professionalism”, considering the phenomenon of political consulting in the light of concepts of professional political activity characterizes political consultants, such as belonging to the central subjects of the modern political process [4, p. 130].

#### **5. Commitment.**

If a politician win elections – a significant personal achievement, the political adviser to the goal is the result of their joint activities. That is the purpose and objectives of the campaign political consultant implements the direct participation of the client and actively interacting with it.

#### **6. The ability to perceive politics as “performance”.**

This approach enables political consultant dispassionately and proactively assess the role of his client in the election campaign. After all, the reality of politics – reality virtual, fictional. Any political campaign – the formation of the corresponding imaginary world and giving it the true figure [7]. A simplified picture of the political situation, in which there is a candidate consultant gives the room for maneuver for the use of their creativity. Suppose that the election campaign – a kind of “play” campaign strategy – its “script” tactics – some “action” as a candidate and his rivals – the main “actors”. Political consultant appears as a “director” of this performance, which uses the “material” and “technical”, “human” resources and provides the events and determines the behavior of actors.

#### **7. Focus on the task.**

Major efforts should guide the political consultant to solve problems or find ways to solve them, predict consequences, and the evaluation of available resources. Customer in cooperation with political consultant, discusses with him the formulated tasks and delegate his authority to implement them during the campaign, which is the main condition for the success of any business.

#### **8. Communicative.**

The campaign includes interviews with people networking, which is aimed at achieving effective interaction. Professional political consulting firm – an extensive system of communication offered by the candidate and on which realize its goals

and objectives [6, p. 4]. As a political consultant is familiar with all types and genres of communication to find a common language with any client.

#### **9. Correct articulation of thoughts.**

Talk client with a political consultant to the exchange of information, which is not possible without access to literacy and communications consultant. In the election campaign proper articulation of ideas political consultant is particularly important because of the language should be clear and to the customer, and anyone else that will help feel free to contact him with their own thoughts and suggestions.

Thus, O. Egorova-Hantman consider those as a political consultant, mainly focused on establishing optimal interaction between political consultant and the client during the election campaign. Activity, communicative, commitment and organization consultant plays a key role. Summarizing the above approaches, we conclude that the political consultant has a much wider field for its activities in the election campaign, because in this period, as it can interact with the client, using the optimal amount of resources and decision-making, realizing their creative potential and taking responsibility for its implementation. Try to describe the benefits of a political consultant whose work is related to the campaign.

**First**, the campaign – especially interactive, purposeful and communicative process that requires constant creativity, risk, innovation in decision making. The political consultant who participate in it are more active than normal Advising problems by giving oral or written recommendations, advice. Its activity is in focus action across functions (the strategy and tactics of methods and means of implementation) that delegated client.

**Secondly**, a political consultant in the election campaign more responsible for the outcome of the activity to the client. Depends on the competence of the consultant good image or reputation of the client, to some extent, its political behavior (statements in the media, public actions, performances) that ensures victory. Political consultant is responsible for building a strategy and tactics in the election campaign, monitors compliance action plan and recommendations agreed with the client during the appointed period of their collaboration.

**Thirdly**, political consultant activities in election campaign is manipulative. Client delegating functions a political image and action strategy, knowingly allows professionals to change in the eyes of potential voters of their behavior or even his own biography. The effectiveness and success of this manipulation depend on the honesty and professionalism political consultant in the relationship with the client.

**Fourth**, professional advisor during the campaign period has fully immerse themselves in its process, otherwise the end result does not meet customer expectations. That consultant should optimally use all your resources potential to achieve the goals and objectives of the client in the specified period of time.

**Fifth**, in the election campaign significantly change the status of a political consultant. Now he – a key figure, a specialist who performs the functions of monitoring and control, decides and determines the conditions of the campaign. In the U.S. most prominent election campaigns associated with the names of prominent political consultants J. Neapolitan, D Hart, D. Morris. In Ukraine the situation is different – politicians hide cooperation with political consultants, to be published in the eyes of people capable, able to overcome any problems without the help of

qualified professionals. Although in practice since 2002 there is a tendency, when politicians are invited political scientists, lawyers, experts on social and political issues. Some researchers believe that political advisers interfered in the election campaign in 2004, when the country polarization society force fear, uncertainty, because of the very strong opposition and artificial division of people into good and bad, right and left, their own and others [1, p. 730]. However, during this period Yushchenko has collaborated with the American company "Aristotle International", which is 21–23 January 2005 at the annual conference of the American Association of Political Consultants in Washington received a special award in the nomination "The best election team of the year" for winning the "orange revolution" and contribution to the campaign and communication technologies [11, p. 147].

**Sixth**, a political consultant in the election campaign as widely as possible reveals his personal capacity. At every stage of interaction with the client, he demonstrates the ability to think quickly, which is often in crisis situations where it is necessary for the minimum time to find optimal solutions to problems. The political consultant who has experience in election campaigns can not stop there. After working with different clients require different approaches, proactive solutions, alternative views, especially when it comes to participating in election campaigns abroad.

**Seventh**, in the election campaign, it is important to adhere to ethical standards of professional political consultants. However, this option causes disagreements and discussions. At the Congress of the American Association of Political Consultants since its creation in 1968 in the traditionally separate sections discuss the ethical issues of political consulting [22]. In particular still arguing whether a consultant to assist in the selection of candidates for whom he would vote no. In this regard, American scientists in 1997, 1999 and 2002 arranged a number of studies [9, p. 73].

In November 1997 – March 1998 U.S. scientists D. Maglebi and K. Paterson took a thorough interview 28 political consultants in recent years actively guide the initiative campaign. The question "What internal beliefs involve people in the political consulting?" The majority of respondents involved in campaigns through competition Gambling incentives as "political opinion" and "money", 26% of respondents selected. These results have caused some doubt as re-organized the 1999 survey specifying two questions: "How would you describe your main motive to become a professional political consultant at the time when he first joined the political campaign in a professional and paid basis?", "What is Today, the main motive to be a political consultant?". 52% of respondents said that the main motive at the beginning of their activities were personal political views, but at the time of the survey 42% thought so; passion competition – respectively 18 and 16%, money – 11 and 24%, the benefit of the parties – 7-8%, political power and influence – 4% [9, p. 72].

Thus, the ideology for political consultants and are still significant factor, although its importance during the period between the two surveys declined. Regarding monetary stimulus, it significantly increased, but by J. Neapolitan notes that political consultant has to be professional and not seek benefits in collaboration with the client [4, p. 124].

An interesting opinion about the activities of political advisers expressed D. Rozenblum who spent the first empirical study, which covered 50 consulting firms



and is based on surveys of political consultants [17, p. 57]. The study found that winning the election is virtually absolute value professionals in the field of political consulting.

In world practice *identified five criteria for professional politica consultants* [13, p. 38–39]:

- **reliance on recognized theoretical and methodological approaches in organizing campaigns;**
- **competence recognized by users of consultants;**
- **competence recognized professional community that has the right to impose sanctions against violators of the rules established counseling;**
- **membership of a professional association that provides training and professional development of its members;**
- **adherence to professional ethics.**

Personality political consultants in practice do not always coincide with the above-mentioned characteristics. For example, closer to the “ideal” political consultant in the United States. Americans appreciate their expertise “business acumen” because properly organized campaign – military operation, which requires a centralized and authoritarian leadership, which provides a strong manager and consultant.

Therefore, the USA trade policy adviser providing the most attention, purposefully prepare appropriate specialists in universities. Among the centers of vocational education policy advisers choose School of Political Management at George Washington University (The Graduate School of Political Management, The George Washington University) and the program of study of political campaigns Florida State University (Political Campaigning, University of Florida) [4, p. 124].

The European vision of the ideal political consultant rice is slightly different, because for Europeans politics – rather an art, not a science. They are indispensable as a political consultant is [14, p. 46]:

- 1) political maturity;
- 2) graduate politological or another liberal arts education with a specialization in applied;
- 3) good literary style and abilities editor;
- 4) The competent speaking and talent polemicist;
- 5) the ability to easily contact with people, “ignite” their ideas without departing from its;
- 6) strong character.

In the post-Soviet space researchers tend to the European model of political consultation and as a political consultant who does. For example, in function of applied political science faculty of the *Moscow Higher School of Economics*, where students are trained in “political consultations” at the *department of political consulting and polling technology*, it founded the A. Sitnikov [23].

Ukrainian researchers C. Teleshun and V. Rebkalo consider political consultation under the Policy Analysis and Public Administration [18], as professional as a political consultant and his activities mostly not clearly outlined. However, interest in their definition exists. Ukraine has actively shaped the scientific environment that



professional political consulting studies, there are specialized research institutes that develop scientific and methodological basis of public policy strategy [1, p. 728].

Courses on political consultations read at the Department of Public Policy and Management department of political processes and policy analysis and forecasting of the National Academy of Public Administration under the President of Ukraine, Department of Political Science, Lviv National Ivan Franko University, Department of Political Science and Philosophy of the Lviv Regional Institute of Public Administration.

*Author's translation of the article*

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## **POLITICAL STABILITY: DEFINITION AND APPROACHES TO CONCEPTION**

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*The problems of political stability is one of the most important research problems in modern political science. There are several levels and dimensions of political stability in the world, which affect its scientific definition. In the article was made an attempt of comprehensive analysis of the concept of “political stability”, its transformation and informative content in this category. It was analysed political science and sociological approaches to understanding the concepts of “stability” and “political stability”, investigated and solved the basic principles of the stability of the political system, it was determined the factors that impact on political stability, as well as the factors that determine it.*

*Keywords: stability, political stability, political instability, factors of political stability.*

In active social transformation (reform) is the stability of the political system (political stability) depends on the effectiveness of planned changes in the country in all spheres of public life. Accordingly, the urgency is to develop the theoretical and methodological tools evaluating the actual state of the political system in terms of its stability, as well as problems related to the functioning of the political system, its main elements, especially their interaction with various social groups and institutions, as well as identifying factors which determine political stability.

Although the concept of “stability”, “political stability” used quite often in scientific studies currently not formulated their unambiguous interpretation. One of the first definitions of political stability (in the edition of “Politics. Collegiate Dictionary”) treats it as a system of relationships between various political actors, which is characterized by integrity and ability to effectively exercise their functions [10, p. 281]. Almost similar to the definition of political stability – as the political system of society, which is characterized by a set of relationships between the various political actors, they characterized the stability and integrity, capacity for effective and constructive cooperation – Refer to the publication “Political Philosophy: A brief encyclopedic dictionary” [15, p. 537]. But these formulations are not taken into account the inherent dynamism of political stability, as well as objective and subjective conditions and factors that significantly influence this process.

**The purpose of the article** – to analyze the concept of “political stability”, he transformatsiyu and meaningful in this category, consider approaches to understanding

the concepts of “stability” and “political stability”, explore the basic principles of the stability of the political system, to determine the factors that influence the formation of political stability, and the factors that determine it.

A. de Tocqueville logically built system of political stability, treating it through ascertain significant reasons that led to political instability dynamics, for example France before the Great Revolution. First, a radical change in the balance of power between the major classes, and secondly, the decline of old political institutions that supported the old balance of social forces [14, p. 149].

According to B. Barry, the main task of political stability – to provide a stable, legitimate political system [16, p. 874–915].

J. Rawls, considering the problem of political stability in constitutional democracies, offers a “political” conception of justice as a means of effectively addressing the issue of political stability in modern pluralistic societies. The political conception of justice can give that can not other conceptions of justice, based on various doctrines [17], namely an agreement that is able to guarantee the basis for stable democratic regime. The uniqueness of the agreement, he suggested that it gives to its paradigm to ensure a degree of political stability, which until now has been elusive. Agreement that it concluded - a prerequisite for a well-organized society: just providing general, you can type the political stability necessary for installation, maintenance and service of society. D. Rastou notes that the process of achieving stability is not necessarily monotonous social: even when it comes to the same place and the same period of time, position, incentives of politicians and ordinary citizens sometimes differ [18, p. 337–363.]

According to A. Degtyarev, the term “political stability” finds “ideal type” of such extreme conditions of political life as stability of the political system and its change, leading to its collapse [5, p. 88].

M. Ilyin interpreted through the prism of political stability dynamics. He believes that the stability of the requirements to establish a much broader understanding of the political process, which characterizes the change will not, and the type of political system, not regime change of state, and the method of changing the regime [6, p. 58–60].

The concept hvylepodibnosti fluctuations in the stability of political systems and the frequency of crises in which they find themselves, introduces A. Galkin [4, p. 119–120].

I. Lihanova analyzes the stability problem primarily as a problem of optimal correlation adaptive system resources and mechanisms for its survival. Only their balance can ensure the effective operation of the system and its further development [8, p. 59–60].

In this context it is important to consider the interpretation of the concept of stability in terms of sociology. Yuriy Levada emphasizes that stability is due to the balance of interests of different social groups, with a non-zero sum game. Stable appropriate to consider the social system capable of reproduction, self-development, to resist the damaging effects to the “continuity” and the update human development authorities and other institutions [7, p. 10].

The term “stability” refers to strengthen, achieve continuous steady state system or the maintenance of this state, for example, due to the constancy of individual

processes. It is known that any system can be displayed as a structure, ie, as a number of units or components with stable properties (typically, they are relative). But the system – that events and processes in which “something happens”, changing individual properties and interaction between elements. As noted by T. Parsons, then the system is stable or is in a state of relative equilibrium when the ratio between the structure of systems and processes within it and between the system and the environment is such that the properties and relations that are called structure constant [1, p. 464].

In dynamic systems maintain this balance is always dependent on processes that are constantly changing and “neutralize” exogenous (caused by external factors) and endogenous (due to internal determinants) changes that can lead to changes in the structure of the system. If you use the term “stability” of the political system, it, according to Russian researchers V. Zhukov and B. Krasnov, to be treated as a steady state system that enables it to function effectively and develop in the external and internal changes, while maintaining its structure [9, c. 522]. According to the theory, a stable political structure should demonstrate a high level of “support” from the mass of society, institutions of social control (mode), as well as those who perform managerial functions, that is in power.

They believe that a stable state is characterized by:

- a) a sense of belonging to the nation, which is shared by most people;
- b) gradual and orderly change of ruling elites;
- c) a system of checks and balances for the balance of equilibrium in the interaction of authorities;
- d) multi-function, in which the opposition has effectively;
- f) the presence of numerous class.

All the factors are interrelated political stability – instability of one factor may result in instability of others. For example, the action and fighting regional minorities for autonomy can reduce support for the regime, or vice versa, may be due to the decrease in support for the constitutional system.

Most scholars, political scientists believe that stability is the most likely when political institutions regime can quickly and adequately respond to the needs of citizens [11, p. 31], and this leads to a kind of support for the regime and its officials. Most of the requirements among citizens in the first place – those relating to their economic well-being. Riots occur when people believe their economic situation worse than it should.

Practice shows that the increase in yield is often combined with a significant level of political activism. Some political analysts say that the high activity of the population is often predetermined instability due to exacerbation of group conflict and growth requirements, as a result – frustration when the requirements are not satisfied [2].

In addition, the instability can deepen and further, in the absence of a developed political culture conducive to civilized involvement of citizens in politics. To maintain the stability of the recommended limit political activity unless political institutions are not strong enough to maintain the same high level of political activity.

In a comparative analysis of stability (stability) of different political systems need to take into account the duration of the existence of certain institutions or procedures, their credibility in the public mind, that the degree of institutionalization, and the main

– the number and frequency of public crises and coups, and intensity of disturbances and other movements against the current leadership and regime.

Political stability is also defined as the state of the political system, which is characterized by the necessary conditions and factors by which society maintains its identity, civil peace and harmony, achieving balance the interests of different social actors and political forces in time to legitimately solve the problems and contradictions that occur in politics, through statutory mechanisms and means.

Political stability, as well as social stability caused by operation of law and social development, characteristics and methods of interaction of its subsystems, change and evolution which do not cause the destruction of the functional unity of their structure and balance. Political stability guarantees the political system of society (its main element - state) and the efficiency of its functions, which, in turn, depends on the mass support of citizens:

- 1) the so-called “situational support”, which identifies specific assessment of public opinion adopted by public authorities making public statements of political leaders in authority, effectiveness of political action;
- 2) the “support system”, ie the stability of positive and opinions that indicate approval of the public authorities in the field of domestic and foreign policy. An important factor in the “system” is a support trust in political leaders and the political regime, the willingness of different social groups to protect their interests on the basis of and in accordance with the law.

Mass support for the political regime is also reflected in the decision by a majority of the population set of basic political values (principle of separation of powers, transparency, multi, pluralism, freedom of expression, independence of the media, etc.) that determine the characteristics and methods of operation of the political system.

The main conditions that affect the level of popular support for the political regime, also include: the level of material prosperity and social protection of citizens, the existence of democratic institutions and mechanisms to ensure popular participation in the political process, security and legal guarantees for an individual.

Of particular importance mass political support takes in reform when society as a whole and its political system such as moving from one state to another, and for some time is unbalanced and therefore less stable. In these circumstances, there is a contradiction, and even the gap between social norms and values, approved (propagation) power structures and social norms and values that dominate the mass consciousness. In the public consciousness because of various reasons – inertia, firmer commitment to fundamental values – sometimes there is a rejection of the norms and values of the dominant groups, tensions and even conflict between the masses and the government. It is important to note that in society there is always competition for leadership groups, change group claiming to be a visible political role and stronger political status. These groups are organized in political movements and parties are able to head opposition speeches in various forms. Their success will increase if they reflect as much as possible in their programs and protect national interests and goals, values, culture and mentality. Opposition groups are able to come to power only if they manage to mobilize and lead the masses by combining their ideological slogans and programs.



The political system will not be stable if the basis of the ruling elite – and its own interests while ignoring the interests of the majority. Under these conditions, it can be maintained only for power, deception, etc. [12, p. 23]. It is a subjective activity contrary to the objective needs of society and nature, leading to accumulation of social unrest, political tensions and conflicts.

Conflicts in the functioning of the political system play an ambiguous role. Their appearance is an indicator of acute controversy. But the same conflicts as such do not affect significantly the stability of the political system, if the system has mechanisms of institutional or legal resolution or localization. However, as described irreconcilable conflicts endemic feature of society - does not mean to say that the society is characterized by constant instability [3, p. 571–572].

Thus, the presence of real mechanisms rapid detection, prevention and resolution of conflicts is a necessary condition for the effective functioning of the political system and measure its stability.

To maintain political stability, it is important to assert in society and codified in the law legitimate means of struggle for power. The historical experience of illegitimate political struggle – from political conspiracies to political revolutions – shows that it is destructive to political stability and threatens the collapse of society. Illegitimate power struggle may be evident and latent. Hidden forms of illegitimate power struggle without leaving the surface of social life, can seriously weaken the stability of the regime, destroy its internal consolidation and lead eventually to serious political turmoil.

The political stability of society is achieved by providing legal guarantees safety of citizens and political organizations for their participation in political activities and especially in opposition (protest) movement to protect their political interests and claim the political activity of government. In many democratic countries accumulated considerable experience of political struggle (especially power struggle) without causing major political upheavals and ethnic turmoil.

Different countries have developed and successfully implemented special programs to overcome the economic and political crises, restore political stability without changing socio-political system, economic modernization under government control and regulation, taking into account the difference between social and political systems and historical conditions.

Political stability depends on the level and specificity of political activity, from positions of political leaders on their ability and the ability to express national interests and consolidating political will of citizens of the ability to critically analyze their activities and to comply with ethical and legal standards.

System is available in public law is subject to new conditions and challenges. Late change, lag or delay improvement of constitutional provisions and legislation destabilize the political process, the interaction of political actors and branches. Index of political stability of society – its ability to neutralize the negative effects of external (international terrorism, economic blockades, political pressure, intimidation, misinformation, threat of force, etc.).

These negative impacts are extremely destabilizing the political system and even destroy it. This aspect is particularly dangerous solving large-scale civil war or acts of political violence by supporters and opponents of the current system. As

such it is important to state an adequate response to the threat to their sovereignty, their social interests and security of citizens.

*Author's translation of the article*

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## **FREEDOM OF EXPRESSION IN THE FORMATION OF CIVIL SOCIETY IN UKRAINE**

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*Social and legal principles of democratization of all spheres of public life was revealed. It was found that the constitutional basis of civil society in Ukraine is to guarantee rights and freedoms. Formulated the concept of freedom of expression in the context of civil society in Ukraine. Criteria of lawful restrictions on freedom of expression in accordance with existing legislation and the degree of democratization of society was analysed.*

*Keywords: civil society, democracy, human rights, freedom of expression.*

In the context of European integration processes Ukraine faces a number of challenges to deepen democratic reforms in the social justice field, expanding the legal framework of interaction between civil society and government structures, guaranteeing freedom of expression in terms of monopolization of information and communication spheres of transnational corporations and others. Situation is complicated by the fact that additional burden to society in a state of systemic transformation is globalization a threat. The unstable political system of Ukraine is not able to adequately and timely respond to the challenges of our time. Finding answers to these challenges actualizes the need for a theoretical understanding of the legal relationship of civil society and state, separation of their powers, the role of civil society in the implementation of rights and freedoms.

Given the urgency of the problems of civil society, it looked at and studying foreign scientists: Habermas, E. Gellner, R. Putnam and others. In particular, the issues of civil society in Ukraine Ukrainian scientists are exploring: A. Karas, A. Kolodiy, M. Boychuk, I. Kresina. The relationship of civil society and the rule of law analyzed M. Baymuratov, Yu. Baltsem, Yu. Oborotov, M. Orzih, V. Pohorilko, Yu. Todyka, O. Frytskyy et al.

The problem of freedom of expression in the context of democratic transformation of Ukrainian society in conjunction with the global trend of Ukrainian authors studied: Yu. Baulin, Z. Gladun, O. Butkevych, S. Dobriansky, I. Zabora, O. Zaverukha, T. Korotkyy, D. Kuleba, A. Onufrienko, V. Paliyuk, P. Rabinovich, T. Svida, O. Svetlov, S. Shevchuk et al.

Despite the wide range of research, transformations in Ukraine affecting virtually all types of human rights, but they are the most affected is the right to freedom of expression, right to information.

**The purpose of the article** – to explore the legal aspects of freedom of expression as a mechanism of democratic life and civic progress in Ukraine.

Note that the term “civil society” describes the self-organization of society, the degree of democracy, the rights and freedoms as a citizen. The process of civil society is complex and controversial, as connected with the realization by citizens themselves as the bearers of sovereignty, as conscious of legal action and responsibility for the consequences of their actions and the future of their country.

In terms of information society is growing not only freedom of thought, and the possibility of its presentation. Primarily this is due to Internet computer technologies by which constitutes a global information space. Ukraine also joined the Internet network communication. However, hopes that the Internet is an instrument of absolute freedom of speech is not justified. Internet more and more becomes not only an instrument of control over the rational and the emotional sphere of man, but also an instrument of foreign expansion of national socio-cultural and politico-legal space. The biggest problem in the context dosed right to freedom of expression is increasing monopolization of the media, the Internet and other communication technologies.

It is known that the majority of Ukrainian TV channels monopolized business structures in and close to their Ukrainian financial groups. Powerful information war waged by Russia is destabilizing for Ukraine and a direct threat to its national security. Because of the media is hidden or direct campaign to change the Ukrainian identity in preference Russian or pro-Russian geopolitical interests.

The theoretical basis of Ukrainian identity transformation is the concept of “Russian World”, which is promoted on all major TV channels in Russia. Its content is formulated A. Mehler, “Ukraine – the cradle of, a place of her birth and baptism, her childhood and her first feats ... It’s our history and it is certainly our future. Turn Ukraine – is our first geopolitical objectives is our grail that we had and what we were deprived” [7, p. 192].

Unfortunately, post-ideological syndrome of inertia continue to affect change and correction of historical memory, preserving the Russian-Soviet social mythology, which is clearly contradictory demands of historical meanings sovereign Ukrainian state. Due to its geopolitical position of Ukraine can not find a consensus on many issues of its historical memory. Instead, Russian chauvinist circles are making every effort to include Ukraine in Eurasian geopolitical space by changing its identity by manipulating historical memory of our people, promoting the idea of it not historicity inferiority of external dependence. This destruction of cultural and historical world can uperedzhuvaty media reporting on the threat of Russification and the loss of their own identity. As emphasized T. Friedman, culture creates the fabric of community life. “It gives life and ordering a certain value. She seemed to be giving sanction to all our habits, behavioral constraints, expectations and habits that create our lives and are the backbone of public unity” [14, p. 395]. Instead, forced modification of historical memory by imposing social myths destroying social cohesion that Ukraine vyvavne as East-West confrontation.

By signing the Charter of Partnership for freedom of information and protection of public morals leading TV channels of Ukraine rather perceived as a declaration of intent given its voluntary, optional nature. Contrary to the Declaration, we see the opposite, daily media deeper plunge people into chaos completely conflicting information, conflicting social order, including the expansionist-minded neighbors.

Another problem in ensuring freedom of expression is not only selective dosing information as monopolization of interpretation, orientation rozvazhalnist, by preventing the viewer from thinking, smysloprochytannya, smyslotvorenniya. Thus, in a dynamic society the ruling power are ideas and people who are able to produce them. So today rightly ctverdzhuvaty that the world has someone who owns an analysis of information and its interpretation. Thus, the monopolization of information and communication sphere is now the main threat to ensuring and protecting freedom of expression.

Undoubtedly, the government should promote the expansion of the information space, keep it those niches that contribute to the opening of new meanings, new views. The fact that the creative interpretation of information paves the way for innovation and quality changes in the socio-cultural existence. Conversely, suppression of information, its indoctrination leads to the inevitable stagnation of society. That is the importance of the right to the interpretation of information from the press, emphasizes in his judgment of the European Court further noted that the press performs the task of informing and commenting on events, especially those that are crucial to a democratic society. In this context, the Court considers justified relatively common risk associated with cultivation journalist it provocative, literally spontaneity in his work.

The lack of justice, contempt for the law leads to the fact that a number of laws, including those regarding the right to freedom of expression, freedom of information adopted by the Verkhovna Rada are simply ignored, and the police executive prefer to ignore certain offenses in human Rights tolerant treating provoke xenophobia, ethnic hatred. The case of beating journalists covering organized the so-called left-wing parties marched against hypothetical fascism in Ukraine is a clear proof.

Based on the numerous violations of the rights to freedom of expression in Ukraine, including the decisions of national courts in Ukraine, which imposed restrictions on freedom of opinion words, the Council of Europe has repeatedly stressed the introduction of appropriate mechanisms in order to create more favorable conditions in Ukraine, the rights to freedom of expression. The real prospect of becoming an associate member of the European Union, which is accompanied by constructive lawmaking encouraging that Ukraine still accept and assimilate European standards in guaranteeing and protecting human rights and freedom of expression in particular.

As for the method of expression, the European Court in its clarification h. 1 tbsp. 10 of the Convention stresses that freedom of expression is not limited to written or oral form, but also includes field painting, images, ideas and more. The above article protects not only the substance of the information or ideas, but the form in which they are expressed. Thus, print media, radio, paintings, films or electronic information systems covered by this Article and subject to protection [6, p. 8].

Therefore, the formulation of the content of the right to freedom of expression must include the use of all possible means of expression - both traditional (oral, written, visual), and modern (audiovisual, subject, various forms of action and non-action).

Based on comparative analysis of the content of the interpretation of the right to freedom of expression in art. 19 of the Universal Declaration of Human Rights (1948); century. 19 of the International Covenant on Civil and political Rights (1966); century. 10 Council of Europe Convention on Human Rights, fundamental freedoms,

and in accordance with Art. 34 of the Constitution of Ukraine on this issue, given the law of the European Court, and, based on new social and cultural factors influencing the content and manner of expression, try to formulate the author's interpretation of views on freedom of expression and its lawful limit, namely the right to freedom of expression views – a system of human rights, individual communities, which are realized based search, collection, preservation, interpretation and dissemination of any information publicly or personally, in the form of speech, writing, action and non-action, visual images, symbols, expressive gestures, technical means – as free choice in all areas of personal and social life without interference from the state and regardless of location. Inalienability of human rights does not mean the absence of the needs of their particular limitations.

From the content of the European Convention on Human Rights (ECHR) in 1950 and the European Court of Human Rights (ECHR) for making art. 10 of the Convention, it follows that freedom of expression may be subject to certain limitations established by law and are necessary in a democratic society for the protection of such interests:

- 1) national, public security, territorial integrity;
- 2) prevention and prevention of crime and disorder;
- 3) health, honor, reputation, morals or the rights and freedoms of others;
- 4) to prevent the disclosure of confidential (secret) information and maintaining the authority and impartiality of the judiciary.

Analysis of these provisions makes it possible to define the criteria of lawful restrictions on freedom of expression. Firstly, the criterion of causality constraints are some limitations to existing legislation which could be legitimate only within it. Secondly, the criterion limit should be based on the principles of its necessity in a democratic society based on the principle of proportionality between the aim and the means of achieving it.

The first part (the right to freedom of expression, reception and transmission of information), and the second part of Art. 10 of the Convention (ECHR), which contains a number of restrictions (in the interests of national security, territorial integrity, public safety, for the protection of health or morals, for the protection of the reputation or rights of others, for preventing the disclosure of confidential information for maintaining the authority and impartiality of the judiciary ) from the scope of this freedom, laying the foundation for international legal regulation of freedom of expression, however, the space-time dimension can not foresee all the specific circumstances of specific historical conditions of its practical application.

Based on the fact that certain countries are at different terms of socio-economic, political, legal, democratic development, based on their own legal traditions mentality, there is a need for concrete specific approach in determining the content and proportions of restricting freedom of expression, based on national needs and interests. And considering that globalization significantly affected both the content and scope of human rights, expanding and deepening the full range of human rights, producing the appearance of new human rights and the mechanisms for their implementation – this of necessity must take into account both international and national human rights organizations.

The practice of implementing international standards shows that its essence is not only the transformation of content relevant conventions of human rights and



freedoms, in particular community domestic law of the country, but also the conditions for the practical implementation of the requirements contained in these documents, otherwise they will remain mere declarations. The degree of implementation of international instruments on human rights and freedoms depends largely on the ability of law-specific legal regime political socio-economic conditions, legal national traditions and legal awareness of the population and so on.

Despite the fact that Ukraine is building the rule of law in accordance with international regulations, the implementation of legal requirements faced with the absence of the main conditions – civil society. Its essential characteristic is to promote cultural and economic interests, rights and freedoms. Civil society is not opposition to the state. It – the mediator between the state and the individual and serves condition for the free self-determination rights. Civil society oriented towards the emancipation of man from any coercion or domination by bringing it to the public governance in order to create equal opportunities for self-realization civil [5, p. 426].

Public activity associated with national self-consciousness and self-identity. Her assertion is impossible without functioning Ukrainian as the state language. However, the legal guarantees concerning Ukrainian as the language of the titular nation universally ignored. One reason is the weakness of civil society, which shows no solidarity of citizens concerning the violation of the use of the Ukrainian language.

Regarding the choice of language and communication behavior in Ukraine, after the adoption of the regional languages (imperfect) increased risk of discrimination on the basis of linguistic competence. Language competence and behavior in terms of the law became more acutely perceived as a manifestation of loyalty to the members of national minorities. A lack of knowledge, such as Russian or Hungarian language is evaluated locally as “mankurtyzm” and “rahulizm”. So in the light of collective rejection increases the risk of displacement of the loss of prestige and social mobility is in person the titular nation of discrimination in national education, language, conduct proceedings.

Restoration and protection of Ukrainian identity is a strategic issue in the construction of Ukraine as a democratic and legal state. So it is possible to agree with E. Ostrovsky “in today’s world resources of language and culture are more important than the resources of the territory” [8]. Not surprisingly, as powerful countries like the UK, France, Germany not only protect their own language, including through legislative and legal rules in their territory, they are promoting it to other countries. The official language – is a model of its own sovereign of the world that is invisible until it was trying to stop. When collapsing the language component of national identity are destroyed and other components. Due to changing linguistic picture mentality in favor of the language of a neighboring state, we gradually immerse ourselves in other people’s system of meanings and alien identity.

Moreover, it is under pressure after the adoption of a neighboring country and in opportune agreement narrow regional interests extremely stupid law on regional languages has increased not only discrimination on the basis of linguistic competence, but creates potential conditions for separatist sentiments, threats of regionalization and federalization. Further involvement with the improvement of the mentioned Law will only deepen the theoretical and practical legal and regulatory conflict with this Law Article. 14 ECHR banning discrimination. According to this article, “enjoyment of the rights and freedoms set forth in this Convention shall be secured without

discrimination on any grounds that – sex, race, color, language, religion, political or other opinion national or social origin, association with a national minority, property, birth or other status” [2].

It should be noted that positive discrimination is justified not only to ensure de facto equality in the language of community, but under certain historical circumstances is necessary and in the implementation of cultural rights. Provide a common cultural space in Ukraine by creating and maintaining a national version of mass culture requires not just discrimination, formal equality, but special measures of positive support cultural minorities in this matter. And when we speak of a dominant popular culture, we mean that a set of cultural values and orientations that the state considers his most dominant.

Under the dominant majority, we understand not statistically most people, and that part of the population that actually has significant advantages in the cultural life of the country. Such an advantage compared to other minorities, the titular nation, for historical reasons, is Russian-speaking part of the population. It is no secret that most of the media, broadcasting companies, printing as the number and the ideological orientation focused on service, above all, the interests and tastes of this part of the state’s population.

But the problem is that culture, ideology imposed by Russian and Ukrainian-speaking population of the state is completely alien to him by its meaning. As rightly observes Y. Ostrovsky: “Our ideology is all imported, no creativity, liberal ideology is taken from the Western Political pamphlets and newspapers, the Communist textbook historical materialism, modern patriots platform is descended from ancient history, and very roughly explained” [8]. From the time of post-cultural environment in Ukraine, especially in eastern regions, little has changed: it is even more immersed in someone else, we live in a system alien meanings imposed externally sanctioned humanitarian technologies.

Lack of understanding society disintegrates. Instead, where there is understanding, there is solidarity. “Language and Practice of solidarity – said A. Karas – intensionuye society equal rights of people. In terms of social organization - a society in which the benefit of one individual does not turn into another defeat. On the contrary, the relationship on a «win-defeat» relegated to the social space of solidarity” [5, p. 425].

Solidarity of society is possible on the basis of their national meanings, rather than a legal expanding cultural traditions by another. To do this, create a new national popular culture that would built on literature, art, film, television, that would be no apology for the defeat and national success in achieving European and global standards in space, nanotechnology, medicine, education, sport and tourism.

That is, having different cultural orientation identity should not impose on each other their identity and create a new one, which will stand the two identities are always in conflict. Community is the only nation where it can produce approximated matrix of thought and behavior. That, according to O. Donchenko, should be the only ideological matrix of meanings solidarity as a factor in the formation of a unified space of mass culture, identity and tolerance [1, p. 298].

Formation of a single national cultural space freedom of expression implies the formation of a democratic legal awareness of citizens of Ukraine. The fact that the low legal consciousness of the average citizen, which is manifested in various forms, legal nihilism and legal infantilism makes it easy to manipulate people, to

impose anything: the most absurd laws did not cause even a note of protest. This lawlessness and injustice is perceived quite tolerant.

Instead of liberal democratic justice in Europe through social protection legal mechanism to create conditions for the domination and self-realization, above all, "law-abiding free man". It is promoted by asymmetrical legal requirements regarding the soldiers and officers. EU in this explanation states that the requirements for authorities to be much higher. "The limits of acceptable criticism are the most extensive, if the subject is government" [4, p. 17]. The most strict control by the Court requires intervention policy statement y, representing the opposition [4, p. 20]. Legal and economic constraints on the oligarchic power structures (such as the introduction of a progressive tax in Sweden, France) is a constraint on the possibility of social class social structure, which guarantees for ensuring human rights and freedoms.

Annoying evidence that Ukraine is not all right to the protection of rights and freedoms is the number of complaints to the European Court (ECHR), which Ukraine is ranked fourth among 47 countries (the highest ranked Russia) [10]. An example is also rated «Rule of Law Index» created an advanced organization "World Justice Project", in which Ukraine is ranked 87th among 97 countries [3].

If you pay attention to the principle of the European Court (ECHR) regarding Ukraine in cases of violation of their rights to freedom of expression (Clause 1, Article. 10), and the legitimate right to freedom of expression (item 2 of article. 10), it should noted that the statistics provided by the applications is low compared to other European countries.

Freedom of expression as well as its defense needs of each civic engagement, "with special attention given to treat any attempt (first power) violate or restrict human rights. Today, those who violate the rights of your neighbor, you can take up" [13]. Thus, civil society solidarity regarding human dignity and its intrinsic value, serving as a platform for the development of democracy and justice.

*Author's translation of the article*

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## **Psychological Health of a Person and Society**

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### **PECULIARITIES OF AN EFFECTIVE MOTIVATION OF A PERSONALITY IN A PSYCHOLOGICAL CONSULTING**

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*The author strategies of a psychological motivation are presented in the article. Peculiarities of the psychological motivation as compared with (to) the pedagogical, management motivation and motivational coaching are analysed. Attention is paid to the problem of determining an aim and to different stages of the process of psychological motivation. It is proved that a principle of strategy of the psychological motivation is the psychological accompaniment, and its aim is considered to be the actualization of psychological resources of a personality. A succession of steps of the psychological motivation is selected.*

*Keywords: motivation, motivational theories (strategies of psychological motivation), a psychological consulting.*

In psychological counseling most important and yet most difficult step is motivation. Counseling psychology noticed that most effective motivation client provides performance professional collaboration. Effective motivation necessary for successful and effective professional psychologist. However, the goal of psychological motivation theory clearly singled out, and it describes the process enough.

#### **Define the problem**

It is believed that the ability to motivate others is largely due to personality traits of man and his life and professional experience. However, successful psychological work, in our view, requires not only the subjective sensation of “conveniently” time to encourage another, and psychological characteristics and knowledge of the subject and motivation strategies.

Maestros counseling – R. May [10], S. Ginger [3], G. Abramov [1], R. Kochyunas [6], S. Vaskivska [2] stated: achievement motivation client – the main performance criterion consultation contact.

However, researchers and practitioners stressed that the process is difficult to motivate clients are not always conscious of the consultant, so there may be unpredictable results. To overcome this problem, it is important to distinguish the purpose and criteria for effective motivation of the individual in psychological counseling.

### **Analysis of the latest research and publications**

According to R. Mey, consultant shall form a client the mood for self-development [10, p. 9, 81–86]. And the ability to create a mood depends on the professionalism and even art psychologist.

By S. Ginger, the most important phases in gestalt counseling is engagement, which leads to the success of willingness to engage consultant and client, and complete contact that characterizes the degree of “release” growing client [3, p. 45]. The effectiveness of both phases depends on the ability to motivate a psychologist.

G. Abramov, describing the final stage of psychological interviews – the transition from learning to action, said that many customers do not resort to self-transformation [1, p. 129], indicating the importance of motivational components in the structure of self-development.

R. Kochyunas stressed that the work of the “unwarranted” clients may cause “burn-out syndrome” consultant [6, p. 38]. Therefore, the ability to motivate a necessary component of professional psychologist.

Submitted looks convincing in importance for psychologist practice skills to motivate. However, the diversity of opinions about the purpose of the psychological motivation of fuzzy formulation of the problem reveals its purpose. The purpose of psychological motivation and self-referred clients [10], and its openness to new experiences [3], self-transformation [1], the willingness to act [6] or to take responsibility [8]. To find out what is the purpose of effective motivation you need to analyze the motivation.

The purpose of the article – to present the author’s view of effective psychological motivation. Strategy, in our opinion, is relevant principles combined sequence of steps making and action that ensures the achievement of goals delayed in time. Unlike the model, the strategy is based on practical experience and subjective values strategist.

Principle that defines the structure of psychological motivation, consider psychological support. Psychological support regard, according to S. Maksymenko, G. Lozhkina and A. Kolosov as “a system of methods and techniques that promote self-determination of the subject in the process of it <...> responsibility for their actions” [9]. Respected scientists share the view that the purpose and outcome of psychological support that includes and psychological care and psychological support should be the formation of human resources [9].

Thus, the principle of psychological motivation – psychological support, purpose – update psychological resources of the individual. For a complete description of the strategy should describe the stages of psychological motivation, but you need to analyze the theory of motivation.

### **Main research**

Important features of human motivation, in our opinion, the following: 1 ) features individual goals. According to S. Dvek coal energy (by D. Leontiev [13, p. 68]) distinguish two types of global personal goals: a) goal achievement, when the man is more significant prestige, recognition and status than the acquisition of knowledge, b) target competency – priority person considers skill, knowledge, professionalism and self-development. Usually, the global objective is specified in the specific individual purposes. It is important to find realistic and ambitious goals. By A. Adler (with



R. Freydzher [14, p. 125]), is a realistic and achievable goals, which a person has a chance to achieve through self-development (self-realization in the profession, the ability to make friends and love). Fictitious or unrealistic goals psychologist named those which man can never fully achieve because such targets are not specific measure their achievement (desire power, enrichment, recognition by all mankind);

2) the type of dominant motifs that H. Herzberg two-factor theory (with V. Pugachev [11, p. 178]) described as motivation motivators or hygiene (basic) reasons. Dominance motivators inherent in man, which is important for the desire to improve their financial or social status, and the predominance of base motives – the person for whom weight not gain and maintain the existing situation; 3) locus of control, which, according to J. Rother (by R. Freydzher [14, p. 755]) reveals whether a person considers themselves responsible for their own successes and failures. A person with an external locus of control, motivate difficult as it more difficult to act independently than those with internal locus – control;

4) motivational mode that his M. Apter, author of reversing the theory (with B. Khomyk [16, p. 7]) describes as the purpose and parapurpose. Man-goal experiencing tension discomfort therefore seeks to achieve faster results. Man-parapurpose feels nice creative tension state, therefore more deep into the progress of a task than concentrating on its result;

5) a type of motivational tendencies by H. Hekhauzen [15, p. 377]. Person who have a tendency inherent motivation to succeed, clearly represent the target and at the same time do not tend to pay attention to possible obstacles to its achievement; person motivational tendency to avoid failure attuned to the emergence of numerous obstacles to success for them the main thing – do not mess things up errors.

We consider it necessary to draw attention to the features with psychological motivation (Table 1). Also note that all methods of motivation – verbal and motivator is the person who defines the individual psychological characteristics and formulates long-term goals.

*Table 1*

Strategies for motivation

Criteria for comparing	Types of strategies to motivate			
	psychological	pedagogical	management	coaching
1	2	3	4	5
subject of motivation	student / student, employee, client	student / student	employee	employee
motivator	psychologist, teacher, leader, coach	teacher	head	coach
the purpose of motivating	updating interest	proper performance task	a clear performance assignment	achievement of specific professional goals
methods of motivating	belief parable explanation	explanation, clarification, example	informing and instructing	delegation, instructing, керування
characteristics of effective motivation	constructive	effective		optimal

1	2	3	4	5
updated motivation	internally organized	intrinsyvnna		motivation internalization of goals
result motivation	subject of self motivation	the subject performs the task of motivating yourself		Commitment entity motivation

The effectiveness of motivation due to performance tasks and optimality – speed. Instead constructive motivation depends on compliance with regard to personal property rights to the task.

Intrinsyvnna motivation is updated when the person motivates interest, the possibility of self- affirmation. Motivation internalization of goals is interested person to perform a task that enables it to establish their own moral values [15].

However, in the psychological motivation updated internally organized individual motivation, manifested as psychological readiness rights independently formulate the purpose of their actions and to identify ways to achieve it, which is prolonged in time as to expression and is updated when subjective feelings semantic problem [15]. This is due to psychological motivation entity capable of self (self-isolation of living and axiological priorities), a sign of a mature personality, resource person.

Distinguished features of the subject of psychological motivation to give access to the characterization strategy for motivation. We believe that the sequence of stages of psychological motivation to ensure its effectiveness, this [17].

The first step is the psychological motivation – find the individual characteristics of human motivation, namely individual target, the type of dominant motives and motivational tendencies, motivational mode and locus of control. Isolate individual motivational characteristics a person need to, enhancing natural for her behavior in the form of man ready for self-reflection and self-transformation.

Our practice has proven psychological motivations that determine individual motivational personality characteristics by using the task “My favorite game” [18]. The person offering to recall childhood favorite game and / or date (if hard to pick one game, you should consider two or three). More people should describe the basic rules of the game and its payoff. In an analysis of the task and to obtain answers to the following questions: Who sets the rules? In situations where a person fails to comply with rules or says: “I do not play?” Is the person feels semantic life when the game? Is it compares your prize winnings with others? What it is more important to play or win? The theory of “attractiveness” R. Bolsa (with H. Hekhauzen [15, p. 269] argues that successful person learns new behaviors that are truest to her as a means of forming the required behavior is positive reinforcement. According to the theory of “attractiveness” R. Bolsa be wiser not to retrain people and teach her to use their advantages to succeed.

The second step is the psychological motivation – update interested people. At this stage it is necessary to justify how the client is doing tasks or activities proposed by the psychologist to reach their goals. It is important to take into account the peculiarities of individual motivation and level of ambition. The consultant will be able to interest a person if she perceives security in situations of cooperation and trust in the psychologist.

The third step is the psychological motivation – to update the client a sense of self-efficacy, encourage him to give confidence in the strength to overcome difficult life situation. Purposefully create confidence man that she can succeed, enables self-efficacy theory of A. Bandura (with R. Freydzher [14, p. 697]). It is called by the following factors shaping a sense of self-efficacy:

- 1) the result of human action must be emotionally meaningful;
- 2) the person must recall their experiences of success;
- 3) in comparison with others, people should focus on their advantages, features, and not on weaknesses;

- 4) The person is essential to have significant support person. Self-effective characterizes individuals who believe that the most significant impact on the events of his life. Fourth, the psychological motivation – to organize psychological support to the person who started the way self-transformation, depending on the level of desire to change and awareness (self and characteristics of a difficult life situation).

Often at this stage involve instruction or direction that M. Lansberh called motivational coaching areas [7, p. 77]. Coach provides motivation for efficiency into account the level of competence and motivation of the individual. To instruct succeed if there is a low level of competence and motivation, and the referral – if the low level of competence and high motivation, a person must explain the purpose and methods of the task. A client that can accommodate changing motive to achieve needed psychological support. A change in a achievement motivation – motivational crisis [15].

It is important to direct the client towards a constructive motivation overcoming the crisis – that, in our opinion, is back updated of motivation.

By A. Fayzulayevym (by V. Rozov [12]), in case the backup motivate people can analyze and predict the consequences of their own actions, to organize themselves to carry uninteresting but necessary task. We believe that motivation is the backup feature flexibility motivational sphere. We define motivation as a backup delayed achievement motivation that her personality actualizes the process of transforming dominant motive propriatyvity aspirations. So constructively overcome motivational crisis, people can self-actualize new dominant motive is to find a new way to achieve goals. Distinguish the following types of backup motivation: self-motivation, work motivation, motivation overcoming call cognitive motivation, success motivation, motivation to help others, the desire to make sense motivation, motivation communication, motivation, cooperation, self-motivation.

The fifth step is important psychological motivation to customer feedback its success in achieving goals. The psychologist has to implement positive reinforcement of actions individuals to form her sense of personal influence. The man must be feeling “captain of your life”, which E. Disi (with V. Klimchuk [5, p. 12]) described as a sense of “personal effects”. The researcher believes that factors high sense of personal influence is the availability of choice and freedom of its implementation, the optimal level of complexity of the task or situation in life, the presence of informative feedback.

After analyzing the client’s motivation during counseling, we identified criteria and objectives effectively motivate individuals.

The purpose of effectively motivating – update psychological resource personality. Criteria for effective motivation are: 1) the motivation of the individual according to his individual motivational characteristics, 2) individual coaching sphere of competence, and 3) crisis prevention motivational person when you change the dominant motive of achievement motivation, 4) the formation of a client's sense of personal influence.

Efficiency psychological motivation: the client gets competence in self reveals significant priority relationship for personal prestige and able to self. Then the person is satisfied that alone can overcome the crisis.

#### **Conclusions and recommendations for further research**

Ability to motivate belongs to important professional competencies Counseling Psychology. It is believed that for effective professional competence can be formed, but due to lack of clarity characteristics of psychological motivation psychologists practitioners difficult to acquire the necessary skills.

To highlight particular psychological motivation, the author developed a strategy that includes the following steps: determine the motivational features of interest to update, update self-effective, psychological support, to form a sense of personal influence.

Motivation is effective as a modified competence and psychological resource a personality. The purpose of effectively motivating – update psychological resource client. Criteria for effective motivation: 1) to motivate a person in accordance with its individual motivational characteristics, 2) Coaching sphere of competence of the individual, and 3) crisis prevention motivational person when you change the dominant motive of achievement motivation, 4) the formation of a client's sense of personal influence.

Ability to motivate important for teachers, parents, managers, executives, doctors, lawyers.

The practical significance of research results with motivational skills as components of an effective pedagogical communication a teacher.

*Author's translation of the article*

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## **AN INTRODUCTION OF COMPUTERS' TECHNOLOGIES INTO THE REHABILITATION ACTIVITY**

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*A consideration of wide number of questions, concerning the decision of tasks of rehabilitation of persons with functional limitations, foremost children and young people, while using modern computer technologies, is carried out. Possibilities of rehabilitation by means of application of different types of activity: playing, educational, communicative and labour that are carried out by means of application of the proper computer programmes are considered. Data of the application of the computer technologies for development of creative capabilities for psycho-therapeutical aims, for forming of necessary behavioural reactions, in particular, overcoming of phobias and post-traumatic stresses are given. Information about application of computer technologies for expansion of professional possibilities, in particular, for automatizing of the process of research, design of process of rehabilitation etc. is given. Keywords: computer technologies, rehabilitation, activity, persons with functional limitations.*

### **1. Rise of a problem**

An important social problem of the present is forming of humane attitude to persons with functional limitations, in particular, adaptation of them to the conditions of a society. For their rehabilitation physical, psychological and social in our time a wide number of all-possible methods which characterize both a developmental status of separate fields of knowledge used, and social work in general. However, for the modern stage of public development (becoming of an informative society) wide introduction of computer technologies into all spheres of vital functions of man is characteristic, including in the process of rehabilitation of persons with functional limitations. But, as experience of practical activity in the given sphere proves, exactly computer technologies which open quite new possibilities and thanks to it had won confession and distribution in the developed countries of the world are not almost used by domestic (home) specialists on rehabilitation. The given circumstance does actual the task of lightening the possibilities of the use of computer technologies in the activity of the establishments of rehabilitation.

**An aim of the work** is to carry out a review of possibilities which are given by modern computer technologies in the field of rehabilitation of persons with functional limitations; and also for expansion of possibilities of activity of specialists of educational-rehabilitation centers.



There are no many publications in our domestic professional literature on the given theme (topic), there are also a few works about application of computer technologies to different spheres of professional activity [1–18], in which it is also possible to find information through this question. In particular, the researchers of the given problem are specialized on expedience of application of technology of virtual reality for the decision of tasks on psychology of teaching, psychotherapy and psychological rehabilitation [1].

Consideration of possible spheres of application of computer technologies will be given taking into account the types of activity which are carried out in establishments of such a type. An experience of the educational-rehabilitation center “DZHERELO” (Lviv) is taken for a basis. Introduction of computer technologies is begun directly from the process of rehabilitation of persons with functional limitations, as this activity is the main one for the given establishment.

As a rehabilitation is taken to development of functions which allow a man to adequately adapt oneself to the requirements of environment (physical and social), for a basis, mastering by persons, that pass the rehabilitation was taken, different types of activity (game, intercourse, teaching, labour) which development is during: physical, psychical and personality. Development and adaptation – different notions, however such development is adaptation that takes place in the certain set direction. Accordingly, farther possibilities of application of computer technologies will be considered for mastering of the given types of activity.

## **2. Determination of basic concepts**

*Technology* – process of creation of certain product or receipt of certain result.

*Computer technology* (CT) – process of creation of certain product or achievement of certain result that will be realized by means of the computer by application of the proper computer programmes.

*Information technologies* (IT) – is a generalized name of technologies that carry out saving is out, transmission, treatment, defence and recreation of information with the use of computers.

It is impossible to imagine modern industries of production of science, culture, sport and economics without computers. Computers help a man in work, rest, education and scientific investigations. Computer technologies – it is the cutting edge of science of the XXI-st century.

*Developing games* – are the games which allow us to develop the certain indices of psychical and/or physical activity.

*Virtual reality* (VR) – creation of the “pretended reality” by means the technology of co-operation of a man with a computer. It is created by visualization of three-dimensional objects by means programing, computer graphics and animation, allows to imitate simultaneously visual, auditory and touching appearances, to place in virtual reality of observer, that creates the effect of “virtual presence” and opens new possibilities for achievement to the phenomenon of the changed states of consciousness and their research [1, p. 22–23].

*Rehabilitation* – in wide sense –is a renewal and development of any vital functions.

Actually, in the given exposition, the question is the computerized (psychological, pedagogical, social) rehabilitation technologies.

### **3. Research results**

#### **3.1. Developing a playing environment**

Therapy and rehabilitation – different notions, however these phenomena it is enough near and add each other. The game enough is widely and successfully used as for therapy – “playing therapy” – so for the rehabilitation, as quite often they decide the same tasks.

“Developing the games” enable us to develop cognitive capabilities, thought, spatial imagination, fantasy, memory, attention of children, help to capture ability to analyse, compare, summarize, to show a shrewdness and ingenuity. That is developing the games create terms for the best cognition by the children of itself and people, co-operations of man with outward things, awareness of communications with nature, families, by relatives, with itself, determination of conduct in vital situations [7].

Are correctly neat and it is well the organized games, logical tasks, exercises for development of imagination, memory, attention assist to development of schoolboys comprehensive, harmonious, help to produce necessary in the life and teaching useful skills and qualities. Game – it is a “magic stick”, with the help of which it is possible to teach a child not only to read, write, and, to think, invent, lead. It is important, that the game took and was accessible, that in her there was the element of competition, if not with somebody, at least, with itself [7].

For involvement of playing component of activity it is necessary to create the proper possibilities. Usually it is various toys or table devices, rules of the game however, for creation of necessary conditions for the game it is possible to involve those possibilities which give us the computers. Children have already estimated the advantages of the computer games, therefore it is needed to use them with all seriousness.

**3.1.1. Developing the games** – allow to master, in a playing form, different components of the process of activity, by what assist to develop various psychical functions, operations and personality qualities.

Ihor is a very generous pupil. They are most various, put different requirements to the participants and give different possibilities. However for the rehabilitation it is possible with success to use the simplest and most popular. Then there is an enormous amount, from the simplest to most difficult: Snake, Lines, Tetris, checkers, chess and in.

**3.1.2. Playing constructing** – will be realized with the use of animation technologies, that allow to revive the created appearances. It enables us, in a playing form, to master the receptions of constructing that forms certain skills and assists to development of creative potential of personality. Such games are not only a different subject but also different complication – both for the persons of different tastes, and a different age or level of development. For example: Incredible toons, CivCity: Rome, Civilization and in.

**3.1.3. Interactive computer games** – carry out co-operation of player with a virtual world. Many of them are based on equation of player with the character of

game (*role games*). Thus *virtual playing reality* is often used – gives possibility of experiencing of moving in different environments and any reincarnations, creation of fantastic effects, that is used for development, and also medical treatment and correction of different psychical disorders.

Technologies and systems of SR allow creating other reality and imitating the effects of presence, by what give new possibilities not only for the games, but also teaching, training, psycho-correction, design and in., giving them a new quality. It becomes possible thanks to application of the modern programmes, helmet of SR and row of the other associated units. These are well-known Harry Potter, Batman, Superman, Mermaid and others.

### **3.2. Developing an educational environment**

Teaching is not used for therapy, however quite often it is the effective mean of rehabilitation. During teaching there is development of row of psychical processes, functions and qualities of personality. Except for it, it gives knowledge about that, how it is necessary to behave at certain terms, that to do in certain situations, how to execute the certain types of activity. Accordingly, education and teaching can be examined as an effective mean of rehabilitation of invalids social and psychological [8; 14].

The process of teaching not only allows to develop the certain indexes of psychical activity, which they are involved in, to develop personality qualities, but also to help to master different social norms; therefore he also can be examined as a mean of rehabilitation: psychological and social.

For organization of teaching it is also needed to create conditions necessary for this purpose, to provide necessary train aids and others like that. Application of the computer educational programmes gives us large possibilities for this purpose, both for teaching and control of knowledge, and for mastering of different types of activity.

**3.2.1. Programs-coaches and examiners** – are intended for the capture by various educational disciplines, preparations to handing over of examinations of a different level of complication (self-preparation and self-control). They are practically after all educational disciplines which are studied at general school, from initial classes to final. There is also the row of the programs for preparation to teaching at school of under-fives: for the study of alphabet, account, mathematical actions, tablet of increase, and also study of rules of conduct, rules of the street road and in. For example: program for the study of language, histories, biology, chemistries, physicists, mathematicians including preparation to ZNO etc.

**3.2.2. Programmes-simulators and trainers** – are intended for development of professional skills (psychological and motive) at the management by technical objects and human-machine systems. Development a common, personality and professional is provided.

*Trainer* – device for training. *The program-trainer* converts a computer into such device.

*Training* – system of preparation of organism for adaptation of him to the certain requirements and difficult terms of work.

The all-possible trainers are widely used at preparation today: drivers, machinists of excavators, diesel- and electro-trains, airplanes, oceanic liners and ice-breakers, atomic submarine boats and space vehicles.

the sporting trainers intended for training from run or wheeling are most widespread, development as separate muscles so their groups and others like that; including electronic: for training from firing and in.

As a rule, trainer – it is a very difficult and expensive device, however modern technologies of SR allow to do them accessible, foremost to the specialists in different industries. Actually the row of the systems of SR is improved system-simulators and trainers [1, p. 33]. It is the trainer of car, bus, train, airplane, spaceship etc.

A large prospect is had by the also specialized trainers for the rehabilitation. Unfortunately, information about them is practically absent.

**3.2.3. Controlled from distance teaching in a network the Internet** – allows mastering of various educational disciplines and also getting education for certain specialities [4; 9; 11]. Today by means the controlled from distance teaching it is possible to study not only on courses, but also to get higher education. Trade education comes forward the mean of social rehabilitation of persons with functional limitations [14; 15; 17].

Possibilities of application of computer technologies in the process of teaching are not closed thereon. Next possibility - **creation of virtual linguistic environment** – that it is necessary for the study of foreign languages [2]. Such environment designs terms necessary for the study of language, by what considerably facilitates the process of its mastering.

### **3.3. Developing a communicative environment**

Communication is the important component of social rehabilitation.

For development of skills of intercourse certain terms which it is possible to create by means the computers are also needed. Such “intercourse” has both the certain failing and advantages, clearly, that in this case users are interested exactly by the use of present advantages.

The process of intercourse by means computer technologies cannot replace intercourse in private, although not only maximally approaches intercourse by means the hardware to the real, but also gives him the row of new possibilities which can profit in the process of rehabilitation.

**3.3.1. Intercourse in chats and social networks** – give modern technologies which acquired considerable distribution and whole world of communication, for different aims: it the intercourse not only, search of people after interests and type of employments, but also consultations with specialists, forums, conferences in the mode of on-line and in. They also give certain possibilities not accessible at ordinary intercourse.

On occasion a man is difficult to present itself before other such, as she is, for diverse reasons. Sometimes appropriately hide the exterior after the virtual exterior of some character. People with functional limitations also have difficulties in intercourse, therefore is in right to engage them in such intercourse, that allows to develop necessary skills, free the exterior.

Such possibilities give ISQ, Class-mates, in contact, Facebook and in.

**3.3.2. Co-operation with three-dimensional representatives** – the ordinary phenomenon in modern Internet-space. Can be realized both in the role games, and at intercourse in the Internet; both with the programs, and with the real people; both in ordinary, and virtual environment.

A man can choose itself a partner on intercourse, coming from the interests, inclinations, reasons, purpose of co-operation, tastes and tastes. Such choice of partner allows her to attain not only the certain mood in intercourse, but also atmosphere of trust, allows to open up before other man, as a concrete man which is also interested in such intercourse stands after each of appearances, has problems look like, and reasons and aims.

People not only elect certain appearances in intercourse on their own, but also elect their own partners with appearances certain, near or interesting to them. Often it is different animals with which a man, or heroes of fairy-tales, cartoons, film stars or known persons. It is possible to choose appearance of A. Delon or M. Monroe – he will have for that who elects him, the same value, as for an actor, that gives him a role on a stage – reincarnation. It is such a simple programme the “Simulator romantic meeting” and in.

**3.3.3. Non- verbal intercourse** – with involvement of touch stimuli.

It is known, that in intercourse to the “persons to the person”, both on business, and intimate-personality, the touches act important part. They can mean approval and heartening, persuasion or assertion and support of status and others like that. The touches cause the touch and kinesthetic feeling, which create by means mechanical, electric, thermo-electric or vibro-activators. By means psychophysiological mechanisms the virtual touches strengthen feeling of presence in the given environment, and also feeling of involvement [q. after 1, s. 27].

**3.3.4. Work in a command** – also can be modeled and realized by means modern CT. Such possibility is given by the row of games – as a *game in a command* that it is possible to illustrate on a next example.

In one of researches co-operation of experimental (the role of teacher of foreign language was offered them) with a virtual student group was designed. The members of virtual student group demonstrated a different depth of knowledge and degree of the personal interest in a foreign language. The experimental began to behave to the members of virtual group as to the living people, especially as next to the verbal influencing they could remove virtual appearances, to feel the contact by eyes with the members of group, to demonstrate them indicatory gestures, thus to do it in an enough realistic manner [q. after 1, p. 30]. Application of the given technology allows us to find out, not what verbal, kinesthetic and other signals apply experimental at co-operation with other subjects.

Next level and another possibility of application of computer technologies for the indicated aims is the realization **of the manipulating influencing**.

### **3.4. Developing an environment with the use of other types of activity**

For the decision of tasks of rehabilitation it is possible to involve other types of activity. All necessity for them is also given by computer technologies.

**3.4.1. Labour activity** – is used in the process of rehabilitation as “labour - therapy”.

The all more of types of professional activity are carried out today with the use of computers and various computer technologies. Computers give possibilities new, extraordinary earlier for the ordinary types of activity (for example: typing, make-up, picture and in.), but also create new. Some types of activity impossible without computers: programing, WEB-design, 3-D design of the all-possible real objects and in.

**3.4.2. Sporting activity** – is also used for the rehabilitation – “inva-sport”.

By means the network the Internet it is possible to compete with a competitor or even take part in competitions from the row of types of sport: checkers, chess, nards, sporting bridge, paintball, control strike – strike-ball, rally and other races, sporting orientation, and also from especially the computer types of sport, as a sporting programing and in.

With the use of the special equipment most types of sport become accessible. For example: simulators of different sporting games, sensory playing cantilever Wii (allows to play boxing, tennis, golf, to be engaged in a fitness, to fish) and in.

Most distribution was acquired **by sporting imitators**. How ensues from the name - imitation of some sporting game, most distribution was got by the imitations footballers hockeyтенісін and golf, bowling and billiards.

**A sporting manager** is a sporting variety симулятора. That at a simulation of the player of directly after is a distinctive feature playing process and can affect motion of match in on-line regime, and at the management of tuning tactics, transfer strategies and financial operations get out beforehand, and a player looks over results already after a match.

In a sporting manager a player comes forward in a role of leader an own sporting command (by a sportsman). Victory in matches becomes the task of playing not only, but also competent and successful management infra-structure the club. For example: “11x11” - soccer on-line-manager “Kings of Ice” - hockey on-line-manager etc.

**3.4.3. Creative activity** – is used for the indicated aims as “insight therapy”, develops the creative capabilities of personality.

For this purpose it is possible to use editors’ graphics and musical, and dedicated musical computers and others like that. It is possible not only to write and reproduce a melody, but also difficult musical work on a lot of parties.

A melody can construct not only, and practically anything, that it is possible to create: building, complexes of building, different objects, technical devices, electronic charts, compounds, exterior, enterprises, airplanes, machines, and others like that, to explore and change their descriptions and others like that.

Thus even not so it is important to create something, both to help a patient to believe in the forces, to expose present possibilities, to create the situation of success.

### **3.5. Computerized psychotherapy methods**

**3.5.1. Forming of the emotional states** – one of tasks of psychotherapy, can successfully decide by means computer technologies.

For illustration of such possibilities appropriately to consider a next example. Specialists Spanish and Italian created a virtual environment which is instrumental in forming of a man of the certain emotional states, or influenced: sorrow, happiness,



alarm or relaxing. For this purpose There was suggested to move independently on a virtual park and inspect different objects – trees, benches. For forming of concrete moods a few parameters of influencing were used: brightness of illumination, musical accompaniment, an emotionally painted short text, set task and others like that. Research showed that the mood of experimental has changed according to the induced emotional states [q. after 1, p. 28-29]. Developers recommend application of similar technologies in clinical aims.

**3.5.2. Forming of behavioural reactions** – expedient in psycho-traumatic situations. (Thus any unknown everyday situation can become psycho-traumatic). It is arrived at by research of reactions on the certain modeled situations and involvement of necessary correcting stimuli.

A situation, in which a man shows the inadequate conduct, is designed for this purpose. Being placed in the proper environment, she is in a certain position of choice of displays of conduct. Mastering situations unusual and untypical, a man gradually works off the optimum variants of conduct.

The English specialists from the social rehabilitation of children with the limited possibilities of health actively use computer technologies which work in the interactive mode with a child. Special seat among them is taken by the “social” computer programs which design situations in a shop, subway, in the street etc, that allows a child with the limited possibilities to adapt oneself to that or other unknown vital situation [6].

Computer technologies not only lower the degree of intellectual defects and are instrumental in opening of potential possibilities of psyche, but together with it develop manipulative activity on the whole and shallow motoric of hands in particular, a number of other loco-motor functions is optimized, are instrumental in becoming and development of linguistic analyzer etc It is necessary to underline that estimation of effect of the use of the computer programs is truly objective, as she is conducted by a computer by means the system of marks, that a child for time unit or on the amount of the right executed tasks collects [6].

The programs developing and educational are called including to train a child to independence of acceptance of decisions. Much labour therapy in England examine exactly work with a computer as possibility for employment of children with the limited possibilities of health in the future, awareness by him the public utility and, as a result, successful socialization in the adult life [6].

**3.5.3. Overcoming of phobias and post-traumatic stresses** – is possible due to creation of reality special, friendly (or at least, not very difficult) to the patient.

The row of the programs which allow to over-come all-possible fears is developed, to achieve the state of relax and others like that. A number of them was passed by the necessary tests and are recommended for clinical application.

At the use of such therapy, people must conduct more long time in a direct closeness from the object of the fears. It helps gradually to get rid of from an obtrusive phobia.

The gradual producing to the patient of objects, that cause fear is the traditional method of medical treatment of phobias, with providing here of his perfect security. So, suffering by fear of height lift on overhead floors and roofs of height building, people the victim from the attack of animals are led in a zoo, where they, being in safety,

can co-operate with animals. From recent pores for the same aims virtual reality is used, which you can fly in, to walk on sky-scrappers, is found in a room with a spider and not here to fear on it to age. For example: to the man which fears spiders, the specially mounted video is shown which spiders are not quite frightful in, and which are not needed to fear. The effect of the gradual getting used is used, during the row of sessions spiders grow more rife.

### **3.6. Renewal of the lost functions**

For today by means the specialized computer programs the renewal of the functions lost to the row is carried out, in particular, at persons with the loss of eyesight, ear, broadcasting and in. partial or complete As a spectrum of such possibilities is enough wide, the given theme needs separate consideration.

It is necessary to consider other possibilities of application CT in activity of educational-rehabilitation centers for persons with functional limitations, which directly not connected with the process of rehabilitation, however are important for its organization, optimization, intensification and control.

### **3.7. Expansion of professional possibilities**

**3.7.1. Programs for professional diagnostics** in different industries, computerized diagnostic complexes and systems. For today it is diagnostics of sight, ear, descriptions of attention, indexes of intellectual development and his constituents, diagnostics of indexes of perception, more professional important qualities, professional fitness for certain for a certain profession and others like that.

**3.7.2. Correctional and forming the programmes** for development of certain psychical processes, states, properties, and also functions of different systems and their complexes. It is enabled to carry out the row of functions, as: correction of lacks of broadcasting, correction of lacks of sight (how a cross-eye is), correction of feeling, correction of indexes of attention, training of attentiveness, and yet development of row more professional important indexes.

**3.7.3. video-telephone internet-communication** – allows operatively controlled from distance to conduct the conferences, seminars, symposiums, conferences with specialists from other establishments, including from other countries, to get their consultations and others like that.

It is possible to set permanent communication with other similar establishments, to work out with them not only the partner relationships but also everyday collaboration in the decision of tasks of rehabilitation and in.

For example: technology of SKYPE allows not only to see an inter-locutor at the distance, but also to conduct the conferences, seminars, to do operations and others like that.

### **3.8. Automation of scientific researches**

**3.8.1. Conducting of experimental researches** – is possible from the given testing stimuli by means the proper computer programs; thus for researchers it also creates the row of advantages.

In relation to the problems of rehabilitation, it is possible to explore the features of perception and cognition of persons with different disorders and diseases, that it is

necessary for bringing of corrective in the process of their teaching and rehabilitation, drafting of individual plan of work and others like that.

For example: a man is placed in a virtual labyrinth, and put the task to get out from him. Exploring this process, activity of experimental is fixed, what signs he is oriented on at the search of way, strategies of decision of task, assumed errors, time and others like that.

Research of efficiency of activity (at implementation of different tasks) and search of ways of increase of efficiency is carried out.

### **3.8.2. Design of process of rehabilitation and in.**

Both the body of man and different systems of organism can be designed, accordingly, it is possible to explore influencing of a different correcting, including rehabilitation influencing. The result of the protracted process can be known beforehand, thus it is possible to pick up the most optimum influencing and programs of actions from perfection of all process [12; 13].

### **3.8.3. Design of the administrative influencing**

Rehabilitation center – difficult system, functioning of which also can be designed and explored for the search of ways of optimization of the administrative influencing, search of weak points and their strengthening and others like that. Thus, the search of optimum decisions is carried out not by tests and errors (that very expense), and on a scientific basis.

Upon completion it is necessary also to mark that by neither the resulted examples of the use in each of spheres, nor indicated spheres of activity possibilities of application of computer technologies in work of establishment are not closed, that is engaged in the rehabilitation of persons with functional limitations. So, in the given time the technologies of the manipulative influencing, psychology of orientation and study of surroundings develop actively, systems of management by a look by different objects and others like that – that can be used for the decision of tasks of rehabilitation.

## **4. Conclusions**

1. Modern computer technologies give wide possibilities in all spheres of human activity, a number of which can be used in the process of rehabilitation of persons with functional limitations.

2. Their application gives new possibilities for the workers of rehabilitation establishments, gives possibility to realize a previously inaccessible method that extends the spectrum of services which are given and improves the level of satisfaction of necessities of clients.

3. Application of modern computer technologies gives possibility for rehabilitation establishments to develop a new higher level of functioning, practically in all types of activity.

It is foreseen to conduct further investigations which will allow us to estimate the efficiency of computer technologies in the process of rehabilitation of persons with functional limitations, different nosology and age categories.

*Author's translation of the article*

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## Рецензії

## A CHRISTIAN IN THE SECULARISATIONAL WORLD

**Andriy Dakhniy***A Review on Tomash Halik's Book**"A confessor's night: paradoxes of weak faith in the post-optimistic epoch".  
Zhovkva: Missioner (Missionary), 2010. – 288 p.*

First of all it is necessary to make two significant remarks (quantitative and qualitative terms): this is the first book Tomash Halik, which translated into Ukrainian language (although his work has been translated into various languages of the world), the material in this book – a great food for the intellect, an excellent opportunity for thoughtful readers to communicate with intelligent, erudite and serious interlocutor. In short, on the one hand, the “prime minister”, debuts on the other, a wonderful lecture for intellectuals (by the way, given the very frequent references to and quotations of certain thinkers, it would be superfluous if the book is accompanied by T. Halik index).

In fact, the work of the Czech theologian, sociologist and philosopher, is a sixteen essays, each content related and addressed to a wide readership. However, we are talking about such readers between “broad”, which in principle willing to reflect on the themes and ideas that outlined their author and “presentation” at the beginning of the work – while T. Halik asked not otherwise bother reading the opus of people for of those ideas seem straightforward, “unproblematic” and who therefore do not need to speculate about it, and those who are “on the opposite pole”, i.e. reflection of this kind believe nonsense, old junk [see p. 35]. That is fine by losing themselves in case the futility of any attempt to impose something to inspire or to force something, “there is no compulsion to admire”.

By the way, this “the question” indicates sober, realistic author. However, the pages of the book breathes concern and interest, clearly visible living temperament, passion T. Halik and its features such as limiting openness, sincerity and Confessional (as he often has to listen to the priest's confession, but in this book he himself confesses in part). Incidentally, the combination of conscious capacity to look at things and the ability to create a unique intellectual passion of the spirit, a special coloring book. The author does not weigh much ability to “bring in their faith”, and the opportunity to push the reader to reflection on those issues of this reader or no notice, or accustomed drift, indifference, takes – by force of inertia – only “at a certain point of view”, not least because depending on prevailing in society and how media imposed minds and attitudes (basically, add, anti-religious, anti-Christian).

So T. Halik not accept calls from the doorway all the values that he holds dear. First of all, having behind him a great intellectual training, he seeks to instill in the reader critical thinking skills. But Czech is critical and for himself. Thus the author without any hint of reasoning or moralizing shares with the reader his own experience



of reflection and faith. And this experience is recognized T. Halik, best experienced and therefore best reflection not “noisy in Prague during the academic year” [p. 261–262], and in a state of solitude in the wilderness, where there is much more peace and quiet...

### Some of concern

But back to the beginning of the book or rather to its name. In fact, very important is the last subtitle – “paradoxes little faith in post-optimism era”. It’s no secret that our era meant (depending on certain contexts) in very different ways: as a “post-modernist” and as a “post-industrial” and as “post-humanist” and as “post-metaphysical”, and finally as “post-Christian”, etc. Meanwhile, the Czech philosopher calls it “post-optimism”, pointing to the widespread current atmosphere of frustration, sadness, pessimism. Therefore, the author dares to talk about Christianity and its “optimistic” the truth is in night, vector is directed in the opposite direction. That is his task ahead seems very difficult.

Of course, as a *man of religious* T. Halik upset and worried most of his contemporaries skeptical about religion. However, of particular concern is the fact that this skepticism is most spread among the people the western world, and not just the largest object of this skepticism has just Christianity – religion, whereby a large extent, this event, in fact, appeared as a powerful and distinctive civilization (however, concerns the author is not only the situation in the Western world in general, but also in his native Czech Republic in particular – in a country where the number of people who recognize their indifference and even hostility towards Christianity is not the highest in Europe).

As someone *intelligent* T. Halik has extensive experience not only read many theological, philosophical and literary texts, but also to communicate with educated people, and turns it especially to those of them that have not forgotten how to think and able to critically evaluate what is happening around, though many of them tend to be critical of it to religion. However, their very openness, vision, willingness to hear at least some arguments are, if not guarantee, at least in the case of a hypothetical chance of success of such a dialogue.

By the way, that such an attempt no hopelessness, T. Halik could convince other experience. For example, in the twentieth century the situation was quite similar on both sides of the “Iron Curtain” “Father Alexander Men was doing something similar in dechristianian Soviet Union, which came up with the “godless” revolution in 1917 (and he sought above all it is the intelligentsia), and Jacques Maritain or Etienne Zhilson were “sower” gospel truths in dechristianian France, which experienced a crisis of Christianity since the times of earlier (in a sense the forerunner of such religious thinkers might be called, of course, not only Russian religious philosophers in the first case or the French thinkers such as Rene Chateaubriand or Paul Claudel in the second case, but the German Friedrich Shlyayermaher and his “speech about religion”, where he is known to be appealed to the educated people of, that religion despised).

Interestingly, T. Halik, who in his book does not appeal either to the first or to the second tradition of thinking can be seen, however, as a man, miraculously involved in both: he found time totalitarian Czechoslovakia in the past and gained considerable

experience *sviaschennychoho* service now, at the time of the Czech liberal society: past, though freed from totalitarianism in general remained the same irreligious as a “communist” times. It is suggestive that the already mentioned J. Maritain (the “Integral humanism”) invested in the concept of the Bolshevik and liberal forms of humanism, equally sharply criticizing both the first and second – mainly for their non-religious and loss of sense of the sacred. In the first case, religion is being destroyed in the second it remained a matter of privacy acquisition is very few (if discover parallels in the literature can be use two dystopia – “1984” by George Orwell and “Amazing New World” Aldous Huxley, as we remember in the first case from the church are the ruins themselves, in the second it stick sex shop).

Be clarified another element subtitle, the concept of “little faith” T. Halik implies a small abandoned faith, faith as the “mustard seed”, but this belief eventually able to show their strength, then it is opposed to the “naive faith” baby steps or “any imitation of the church of the past” – a stay in illusions leading eventually to a pseudo-way religious fanaticism, sectarianism, arrogance and intolerance in relation to other faiths [see p. 42], in relation to others’ weaknesses. You can not, say, in a fit of righteous anger, strictly rebuke the sins of others, does not assume, for example – in the spirit of the same fanatical instruction – to perceive natural disasters as “a manifestation of God’s wrath” [p. 189] (known to be similar position at the time very vividly depicted in the image Panlyu father in the novel “The Plague” Albert Camus).

In fact, faith should go “through fire crisis” and thus gain new maturity. It is important to have not the faith of men who “could get lost between ideologies and worldviews of the century” and “faith in God” – “discreet, small, almost invisible in the vision of the world” [p. 44].

### Lonely Voice

However, this “small faith” is not just drab in this world she lives in it as something incredibly strange spirit. Indeed, in the present consumerism civilization there is a scale of values that are actively supported by modern media (which, according to T. Halik followers have extreme libertynizm). It’s no secret that the impact of media on our contemporary obviously dominates all other effects. No influence of the family, no school, no, in fact, the Church is not in any comparison, can not significantly compete, and therefore surprisingly difficult to deal with the stereotype that, for example, are reduced to the fact that, well, this terrible conservative church “denies abortion, euthanasia, cloning, artificial contraception, homosexual marriages and everything else good in the world market” [p. 233]. Everything in this world consumerism focused on consumption as much as possible, to receive, rather than desire something “leave” something to give, something to share.

In line with this aggressive secularism is offensive and extends many ideas, which although is actually very controversial turn into something like truths, are dominant stereotypes, including often even for the carriers Christian values. Thus, from the medial world extends, that is to say, imposed the idea that the truth of religion, and especially the Christian religion, are in contradiction with the data of science are constantly “spend much time” idea of the obstacles that were done in the past, and scientific and technical social and political progress of the Christian institutions at every turn, attempts to discredit the Christian religion. And, in fact, they often reach

goals. But it's not that critical thinking is reasonably considers arguments "other side", with sincere interest to look the opposite point of view, everything is questioned under suspicion, criticism is becoming pervasive and nihilistic.

As a result of this aggressive attack – even many priests, getting into the situation of those who have to defend themselves, defend themselves, are in trouble, at a loss, and therefore seek in one way or another and desperately seek to justify at least some scientific arguments that would in the eyes of would look impressive and helped persuade the latter to adopt a religion or at least respectful attitude. With bitter regret T. Halik wrote of parish priests in the Czech Republic, their "nagging" for a little rational proof [see: p. 100]. By treating such aspirations as a sign of weak faith that science requires "correct her insecurity" [p. 100]. So as we can see from T. Halik gets not only a "librettist" on one side, fanatics or the other, but also to priests who are not able to respond adequately to the challenges of this highly modified, permeated by values relativism in the world.

Anyway, as the voice of the Church in modern civilization and sounds very lonely, say marginal. According T. Halik, a sharp dissonance with this modern secular world (the world of market relations, hedonic values and no hidden cult of money) sounds "doth almost the only voice in the middle of our Western culture says something else that quietly and persistently offers people the opportunity to reflect..." [p. 234].

However, the author still has hope with those who are able to hear the voice that resist is to be obedient object manipulations that do not want to "dissolve the mass" who do not want to become the same as others who are able to oppose dominant trend their individual position and its original posture (in this regard by critics solidarity with Martin Heidegger "depressive, non authentic of human existence, its" scattered "on the surface of life" [see p. 51]).

### Religion paradox

It negatively starting from a mainstream contemporary T. Halik, through contrast, speaks of "stranger", "untimely" Christian truths in spirit "not of this world", a world based on benefit and pragmatic results that bring "something quite opposite of success" [p. 54].

Christianity is perceived primarily as a religion of *paradox*. God is incomprehensible. He should not understand the usual rational means. T. Halik never tires of repeating that the Christian religion stands to reason it incomprehensibility of its basic truths. General idea of the paradox of Christian truths about the paradoxical logic of the Gospel through permeates the book. The radical difference between divine and human appears, however, not only for the person to understand the severity of God, but to do something that God can do. What is impossible for people is possible with God, for whom nothing is impossible.

Bowing to the negative (apophatic) theology that grew from mystical experience T. Halik indicates that "the reality is disproportionately" greater "than our concepts, words, categories, and understanding", and therefore "further path leads only through paradoxes" [p. 280]. Instead, secular man of the modern era "lost understanding of the paradoxical nature of the world and multidimensionality of reality" [p. 275].

It is interesting that he himself considered to T. Halik tradition of "theology and spirituality of paradox" tradition consisting of personalities who, while living in the

turning points in the history of faith and being able to take into account the sign of the times, were able to “open a new space to live in the faith” – Paul, Tertullian, St. Augustine, (Pseudo) Dionysius the Areopagite, Master Eckhart, John (of) Christ (Juan de la Cruz), Blaise Pascal, Søren Kierkegaard, John Caputo, Jean-Luc Marion, Nicholas Lush [see: p. 24] (in parentheses occasion worth making critical remarks about the translators and editors as to not completely successful Danish Kierkegaard transliterated as “Kirkegard” and false play – by the way, in the same sentence – mystic named John (of) Christ as “John the Baptist” [see p. 25], although, however, later [at p. 40] mysticism transmitted properly addressed, “John of the Christ”; I note in passing that sometimes happens to other errors: for example, different translations of the same verse Holderlina [compare s. 13-th, p. 240] or a phrase such as “throw in eyes” instead of “striking (catch) on eyes” [p. 204], but this is the exception rather than the whole translation of the book published very professional and neat).

Separately T. Halik stop on figure Danish philosopher Kierkegaard, whom he identifies as “the first true prophet of a new way of faith – faith as the courage to live in paradox” [p. 263]. The author of “Night of the Confessor” Dane is close to the idea that “faith in man stands before God as an individual”, out with integration into society, tribe, nation (in terms of Kierkegaard’s religious stage axiological individual is higher than the overall stage ethical). This situation illustrates the Czech lone individual talk about God, who for the sake of a “lost sheep” leave the ninety and nine, and then the author even suggests that future manifestation of the Church, probably will not “agree that the mass non problematic common tradition” and “erring community” [p. 264]. Living as a paradox, according T. Halik, teaches us “Easter faith” [see: p. 284]. So the paradox of Christianity is not jumped out of the experience of Easter therefore inevitable recourse to history, to experience the passion, crucifixion and resurrection.

However, the passion, crucifixion, blood should not obscure our core – the resurrection of Jesus Christ. Meanwhile, a “closing” is substitution, unfortunately, occur, and “unfortunately” not only due to frequent incorrect reading of the “good news”, but also due to the fact that such errors do sometimes people are very talented. In this regard T. Halik shares his impressions from watching the famous American film actor and director Mel Gibson’s “The Passion of the Christ”. Noting the number of positive moments – scenes excitement, good casting [see p. 206], the desire to show Americans the true, unvarnished story “not censored” reality (add from you until the exact match used languages that are put into the mouth of Heroes – from the Aramaic of Jesus Christ to Pontius Pilate Latin – *A.D.*) – is still in its hyper-focus on scenes of violence directed, according T. Halik simply lost moderation. In fact, far from Christianity in order to “glorify violence”, “telling the story of Christ as horror”. In addition, the salvation of Christ is seen in the film, not as an act of God, but rather as a heroic act of a man, “Superman”, which rises after thousands knockouts – all this is perceived by the author as a Christological heresy [see s.217]. Nevertheless, as noted above, the strongest Czech philosopher’s alarming that “suffering and blood as were the fore that is no longer point at the horizon... Easter news...” [p. 218]. However, the Czech who rightly observes that any adaptation of the Gospel events highlights not only the events themselves, but their director and his era, emphasizes symptomatic Hibson picture, because it shows that the problem of violence was for

the early twenty-first century, one of the most for all mankind (eloquently testify to this, particularly books of contemporary French philosopher Andre Glucksmann).

Returning to the concept of paradox note: T. Halik use it in another sense: when the author speaks of the imperfection of the Church and the Apostle Paul cites the thesis that the “treasure of the faith we have in earthen vessels”, it says that the Church is a paradox that runs through history paradox “between the values and mission entrusted this brittle, cracked and sometimes dusty and cracked clay” (p. 176), in other words, the paradox is that the Church is not the end is what it should be.

### **Theology against scientific and philosophical studies**

According T. Halik should always reckon with the fact that Christianity is living in a strange world to him, in a world that is very different from that which prevailed at the time of occurrence and two millennia of Christianity. In order to present skeptical contemporaries speak of Christian truth is not enough to appeal only to their “good feelings”, which in the past were able to awaken the missionary preaching, and now it would look childish and naive. Need a different argument, another language, more “secular” secular, “enlightened”, devoid of pathos and muffle type of discourse intonation. So is unavoidable, in particular, consideration of the scientific and technical background, which unfolds like a conversation.

In light of these circumstances T. Halik rightly draws attention to the problem of correlation, the correlation between these spheres ideology as religion, science, philosophy, holding both guiding thread ethical principles. What is the ratio? Emphasis is placed on the inadmissibility theologian to interfere in the sphere of science, when subject matter is solely the responsibility of the respective researcher. But even the latter should not extrapolate their approach to it is irrelevant for the domain of spiritual and moral life. Here is a rather lengthy passage: “When a physicist talking about how the universe originated as a biologist on how evolved animal species, theologian should cover their mouth and hand silently listening, because this in your industry, it is nothing to say, but as only physicist will say that his discovery – a research proposal to improve the next weapon of mass destruction and biologist that human cloning, embryo production and their use as research material, etc. not only technically feasible but also morally justified, then the theologian must stand up and clearly draw attention to their colleagues in science, they crossed the border and began their competence to the ground, where it also has something to say” [p. 112–113].

T. Halik encourages critical thinking over that fact that “human life – is not only biophysical act, but a gift that we gave ourselves responsible for its protection. This responsibility can not be translated into “selfdevelopment” of science and technology, the demands of the market and public opinion research” [p. 113]. The author is very concerned that aggressive scientism that increasingly intrudes into the “borderlands” field. Therefore Halik warns against the danger dogmatization not only religion (dramatic effect which is known most notably appeared in the Middle Ages), but also science. According T. Halik scientific outlook was “the most fallen views of religion in the whole of history” [p. 104]. By the way, dogmatization science more than a century ago warned the Austrian physicist and philosopher Ernst Mach.



T. Halik inclined to think the fundamental difference between science and religion [see p. 100–101], but they, science and religion have to conduct a dialogue with each other – namely through philosophy [see p. 102]. This Czech thinker finds still greater affinity with the philosophy of religion than with science, at least, “the theology of nature closer to philosophy than natural science” [p. 105].

### Faith, hope, love and creed Tomash Halik

Before talking about his faith, his creed, T. Halik first makes antithesis, that talks about what he does not believe (perhaps in motion “by contradiction” T. Halik the influence on the scholastic tradition) : he does not believe in God watchmaker deists do not believe in continuing fate of the Greeks, the mother Nature with its “objective laws” in the law of karma does not believe in romantic god who gives himself through “religious feeling” or through the “starry sky above me and the moral law within me”, etc. [see: p. 90].

Instead by T. Halik faith concerning the Holy Trinity, the Triune God and nothing in anything else. And that God is not a “good-natured meek”, which “can always arrange something” and so Rob lull his conscience, and he who releases through his generous forgiveness in the sacrament of penance, so that we are demanding to themselves and lenient on others [see: p. 196]. As part of the creed God is seen as a “person” and it is very expensive T. Halik idea [p. 248]. However, it is God, for which there is complete trust and confidence that he will not “fall into the void” [p. 250]. Finally, T. Halik talks about his rise to “Easter faith”, “belief second wind” [p. 268]. Of course, this is impossible without faith hope and love. Through faith, hope and love can (and should!) Come to a different logic of logic that negates the logic of “this world” [p. 54] (above already mentioned the proximity to the Czech tradition of the paradox of the Apostle Paul, Augustine, Pascal, etc. etc. It is through faith, hope and love significantly changing our perception of the world, our relationship to reality [see: p. 128]. “... The believer can experience God in a different way than in the acts of faith, love and hope” [p. 282].

Completing the book is full of pep intonation. T. Halik calls Christians “do not be afraid shocks” that can not cause association with the famous words of John Paul II delivered his first speech in his pontificate (Incidentally, astute, bright figure this unforgettable Pope specifically dedicated by one of the essays, “The Sign of Jonah”), it is no coincidence until double quotes Holderlin words (“where danger is there salvation comes”), it holds hope for “Christianity second wind”, i.e. the faith that is more mature than, say, a naive adolescent belief, and triad “faith, hope, love”, he emphasizes... hope.

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## UNIQUE ATTRACTION OF UKRAINIAN POLITICAL AND LEGAL IDEA

*Ihor Melnyk*

*A review on the monograph "The Pacts and the Constitutions" of Ukrainian Cossack state (the 300th anniversary of the conclusion)/ Accountable editor V. Smoliiy; compilers M. Trofimuk, T. Chukhlib. The National Academy of Sciences of Ukraine. Lviv: Svit, 2011. – 440 p.*

On the eve of the 20th anniversary of Independence of Ukraine published "Pact and Constitution" Ukrainian Cossack state" – a scientific publication dedicated to the 300th anniversary of the signing of the unique Ukrainian political and legal thought of the eighteenth century, known publicly as the "Constitution of Philip Orlik", as "The Constitution of 1710". A book for publication by leading scientists of the Institute of History of Ukraine, National Academy of Sciences of Ukraine, Vernadsky National Library of Ukraine, the State Archival Service of Ukraine, the Central State Archive of Ukraine in Kiev under the guidance of academician Valeriy Smoliiy (vidp. ed.). Landscaped editions – Miroslav Trofimuk and Taras Chukhlib.

This monument is known for centuries devoted more than one hundred research both Ukrainian and foreign scientists. But still not developed to assess the overall concept to "Orlik Constitution". Therefore, the output of "Pacts and Constitutions" of Ukrainian Cossack state is an important step in this direction. The book contains full facsimile copies of all detected concluded in 1710 in the Constitution by Middle Ukrainian and Latin languages and their translation – English, German, French, Polish and Russian. Moreover, and this is very important, publishes contemporary research in which new conceptual framework reinvented political legacy of Philip Orlik. The authors emphasize, in particular, the basic concepts embodied in the Constitution of 1710 – the idea of an independent Ukrainian state, the division of state power into legislative, executive and judiciary and the establishment of a republican form of government – were derived from Philip Orlik Ukrainian political practice. He them creatively developed and adapted to the present, given the experience of other times and peoples, and thus contributed to the rise of Ukrainian state idea to another level of quality.

It is, in fact, the four texts known today sights while processing compilers which marked every Roman alphabets:

**A** – an Ukrainian original, discovered in November 2008, members of CSHA Ukraine Olga Wolf and Anna Putova. Stored in the Russian State Archive of Ancient Acts (RSAAA), f.124, Little Russian case op. 2, 1710, spr. 12, ff. 2–12 called.).

**B** – Latin-text:

**B. 1** – preamble to complete a Latin text: "Prooemium ad Pacta cum III [ustri]s[si]mo Duce tempore Electionis eiusconventa, et Autoritate [auctoritate] S[erenissim]ae R[egi]ae M[aiesta]tis Sueciae confirmata" ("Preface to the covenants set out most clearly hetman during his election, approved by his Royal Grace King of Sweden"), placed separately in view of the existence of the manuscript. Stored in the National Archives of Sweden (Riksarkivet.SE/RA/2113/2113.2. Diplomatica Muscovitica Cosacica. – Vol.1; copy: CSHA Ukraine, f. 2236, op. 1, spr. 71);

**B. 2** – full of Latin-text supplied by the publication of Osip Bodiansky as Latin-original yet discovered: “Pacta et Constitutiones legume libertatumque Exercitus Zaporoviensis inter illustrissimum Dominum Philippum Orlik, neoelectum Ducem Exercitus Zaporoviensis, et inter Generales, Colonellos, nec non eundem Exyrcitum Zaporoviensem,publico utriusque partis laudo conventa ac in libera electione formali juramento ab eodem illustrissimo Duce corroborata, anno Domini 1710, Aprilis 5, ad Benderam” (“Treaties and Regulations of Rights and Freedoms war between the illustrious Mr. Philip Orlik, newly elected Hetman of Cossack and general officers, colonels, and exactly the same and thus Army, approved and sealed by both parties most clearly hetman on free elections solemn oath of God, the fifth day of April 1710 in Benderam”);

**C** – abbreviated Latin-text: “Contenta Pactorum inter Ducem et Exercitum Zaporoviensem conventorum, in compendiumbrevis stylo collecta” (“Contents of agreements between the hetman and the Zaporozhian Host in summary”). Stored in the National Archives of Sweden (Riksarkivet.SE/RA/2113/2113.2. Diplomatica Muscovitica Cosacica. – Vol.1);

**D** – a copy of the late eighteenth – early nineteenth century: “Договоры и постановления правъ и вольностей войсковыхъ межи ясневельможнымъ его милостью паномъ Филиппомъ Орликомъ новоизбраннымъ Войска Запорожского гетманомъ, и межи енеральными особами, полковниками, и тымъ же Войскомъ Запорожскииимъ сполною зъ обоихъ сторонъ обрадоу утвержденные при вольной елекции формальною присягою отъ того жъ ясневельможнаго гетмана потверженные.. Year of Christ from Christmas, the fifth day of April 1710”. Stored in RSAAA, f.13, the case of Ukraine, op.1, 1710, spr. 9, ark.1–20 BC;

**E** – copies of the publication of the late eighteenth – early nineteenth century, i.e. text **D** (Bantysh-Kamenskyy D.N. Sources Malorossiyskoy history: In Part 2 – M., 1859. – P. 242–255);

**F** – full publication of a Latin-text (B.2), (Correspondence and others papers Sweden King Charles XII, Polish Stanislaw Leschynskyy, Tatar Khan, Sultan, general secretary Philip Orlik... – p.1–17) ;

**G** – publish abbreviated Latin-text **C** (Kordt V. Proceedings of the Stockholm public archives in the history of Ukraine in the second half of the twelfth – early eighteenth centuries // Ukrainian archeological collection. – K., 1930. – Vol.3. – P. 38–41).

Until recently, only three were known only as the “Treaties and regulations...” extant in copies: Text 1) **B. 2**; 2) text **D**; 3) text **G**.

These texts are accompanied by translations in English, German, French, Polish and Russian. Also a version published in modern Ukrainian language.

Relatively with other unique editions of “The Covenant and the Constitution Ukrainian Cossack state”, in our view, is that it contained scientific articles in which modern scholars analyzed from the standpoint of present and conceptualize attraction Ukrainian political thought. Academics Valeriy Smoliiy, Basil Nimchuk Paul Gritsenko, arheohrafy Gennady Boriak, Olga Wolf, Liudmyla Demchenko and other reputable scientists studying the texts not only affect their specific semantic content, but also give them the essential characteristics. As noted in the introductory remarks, the responsible editor Valeriy Smoliiy, “Treaties and Regulations...”, despite the relatively

small size and relatively popularize style of presentation, internal content go far beyond the usual for the political culture of his time documents the temporary use or highly specialized assignment here first... in writing anticipated settlement of political and legal relations between speakers highest supreme power in Ukraine and the subjects of the national political system. However, according to academicians, this is only one aspect of the problem. The main thing is, what should emphasize – that essentially “Treaties and Regulations...” reflect a layer of political life, which after the disaster of Poltava grappled with the new challenges and the search for an appropriate response which depended not only the fate of the then generation but all subsequent evolutionary perspective of Ukrainian statehood [1, p. 11].

As you can see, the “Covenant and the Constitution” of “Ukrainian Cossack state” Ukrainian scientists first substantiates the concept of fundamental academic project in which researchers in the future will provide a modern look to a set of important issues related to the work Hetman Philip Orlik and his program of early modern Ukrainian state.

In today’s papers, facsimile copies of texts and their translations into five European languages, “Covenant and the Constitution” of Ukrainian Cossack state contains the “More”, which provides the fundamental nature of the publication. Under this heading are published four unique documents certifying the source base of 1710. In particular, **Document 1** – “The privilege of the Swedish King Charles XII Getman Philip Orlik and Cossack Army” in support of “Treaties and statutes...”, dated 10 (21) May 1710; **Document 2** – “Excerpts from submissive Memorial Cossack Army to the Royal St. Mayestatu Sweden”, dated 26 September (7 October) 1709; **Document 3** – Camp on the Dnieper. – “Agreement between the State and the Crimean Cossack Army and the people of Ruthenia, signed for eternal friendship, brotherhood and unbroken military alliance” of 23 January (3 February) in 1711; **4 Document** – “Instructions Philip Orlik ambassadors Cossack Army of the Ottoman Empire”, from 3 (14) November 1711. Texts processed Miroslav Trofimuk and Taras Chukhlib. In addition, this section is filed facsimile classic historical legal studies academician Nikolay Vasilenko (1929) with a comprehensive afterword Vasil Ulianovskyy. Ended “Additional” to the bibliography of materials prepared by Olga Aleksich, Tatiana Dobko, Valentyna Matiah and Vladimir Omelchuk.

According to Valeriy Smoliy, there is a range of evaluation that can not be ignored in future work on the monument. It ranges within the interpretation of it as an ordinary political adventures and output to the rank of an official act, the provisions of which have come determinant of subsequent formation of state doctrine Ukraine both internationally and domestically levels [1, p. 10]. It is therefore necessary to thoroughly investigate the ideological and legal basis of, as the book – a complex diplomatic and legal documents that determined the nature and regulation international relations Cossack Ukraine and Eastern European countries, especially Russia, the Commonwealth, the Crimean Khanate and the Ottoman Empire. After all, they reflect the fundamental principles of the foreign policy doctrines and programs of state-Ukrainian hetman, and reflected the general state of internal social processes and the level of political consciousness of society.

The authors also emphasize the need to study the Ukrainian tradition of written language and political projects which laid out the vision of Ukrainian intellectual

and political elite prospects for the existence of a national political organization, forms of authority and segregation of duties. Particularly promising, according to Valeriy Smoliy is a projection of 1710 for the later practice of theoretical political and constitutional design projects. It is important to explore the features of its shape and style of literary authors, their ways of thinking and so on. It noted that “the Covenant and the Constitution” of Ukrainian Cossack state – not only scientific research, but also a model of the corresponding book edition prepared and have edited the All-Ukrainian specialized publishing house “Mir”.

Therefore, the study of new conceptual framework of the political legacy P. Orlik is bound to attract researchers for its wide perspective. Modern scholars have sufficient intellectual potential to provide answers to a number of questions related to complex research of this unique and thus decide on its place and role in the processes of the Ukrainian state.

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## **INFORMATION FOR AUTHORS**

Editorial accepts original, not previously published articles on philosophy, politics, economics, culture and psychology which are relevant to topics of the journal "Socio-Humanitarian Problems of Person".

The article should include: problem definition and its relationship with scientific and practical tasks; analysis of recent research and publications in which is a solution of this problem, and on which author refers, allocation unsolved aspects of the problem, which is subject matter of the article; the formulation of the purpose of the article (resolution problem); presentation of the main material of research and explanation of scientific results, conclusions of this study and the prospects for further exploration in this area.

The contents of the text of the article should be clear, concise, no long historical overview and known positions and repetitions. Authors are responsible for accuracy of facts, quotes, statistics, names and proper names.

Articles, reviews, messages are sent in duplicate in English and Ukrainian, the volume of article 0.5 pp (22 thousand characters) to 0.75 pp (30 thousand characters); reports and book reviews – to 8 thousand characters.

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