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## PHILOSOPHY

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*Bekh V.*

### **THE FATE OF THE PLANETARY COMMUNITY IN THE PARADIGM OF THE SINGULARITY.**

*The article substantiates the prognostic idea of evolution of planetary social world since its inception and up to the threshold of singularity, that is, its transition to a state timeless mastery of our consciousness; identified a continuum of the Semantic Universe, in which moving the planetary world in the course of evolution thanks to the spontaneous action smislogenezu mechanism; tracked changes in conditions of the human body by gravity to the biota living in the transition state of the beam of mankind; Posted cognitive reflection of the evolutionary process in the theoretical field as the transition from concept to noosotsiogenezu nookosmogenezu.*

*Keywords: singularity, technological singularity, the Universe, the planetary community, planetary personality, intelligence, artificial intelligence.*

*Dodonov R.*

### **GLOBAL EXPERIENCE OF POST-CONFLICT REHABILITATION AND PACIFICATION IN THE CONTEXT OF DEVELOPMENTS IN THE EAST OF UKRAINE.**

*The Article is dedicated to the study of international experience of reconciliation and justice after the end of the armed conflicts. Post-conflict situations in Spain, South Africa, Argentina, and Chile are being analyzed, as well as versions of solutions to social and psychological problems associated with the split of society. In particular, the experience of Spain could be certainly useful for Ukraine, where the initiator of reconciliation was the dictator, who won, but the defeated Republicans deliberately refused from revenge and persecution of those guilty of repressions for the sake of an early achievement of peace. The general national consensus set in Spain with respect to the termination of discussions about the correctness of one party or another*

*in the Civil War deserves attention. In the society there occurred rational installation on the “oblivion” of events that divide the nation.*

*The results of the work of the Commission for restoration of truth and reconciliation in the South Africa are being considered. It is noteworthy that in the course of the work of the Commission an algorithm has been developed, according to which the sincere repentance of those guilty and the story of the committed crimes are themselves the forms of public censure, even without criminal prosecution.*

*In Argentina and Chile, where after the fall of dictatorships, the democratic governments took a resolute policy aimed at the identification and punishment of those guilty. Despite the fact that in the countries of Latin America there was quite a strong social demand for the restoration of justice, the weakness of the judicial system failed to give an opportunity to face the matter out. It is stated that strict compliance with the legal procedures for punishing those guilty of the repressions and, in particular, ethnic cleansing undermines the peace process and contains a threat to the stability of the society. Extrapolating the situation in Ukraine, we should admit that, as a minimum, a problematic “capacity” of the judicial power does not allow imposing much hope in the Law as the only mechanism for post-conflict reconciliation.*

*The analysis of the world experience of pacification certifies that there are not any universal and absolutely successful recipes. The strategy of reconciliation everywhere and often had failures and took on revenge position. We should be ready to it and should find own ways, leading to peace.*

*Key words: Conflict, reconciliation, and post-conflict rehabilitation*

*Volkovynska V.*

### **THE INTERPRETATION OF THE CONCEPTS OF «PUBLICITY» AND «PRIVACY» BY HANNAH ARENDT: BEYOND SPATIAL AND QUANTITATIVE CHARACTERISTICS.**

*The article examines trends in the reception of H. Arendt's ideas and the interpretation of the concepts «public» and «private». It is claimed that a strong influence in this process is carried out by quantitative and spatial metaphors. Publicity is understood as a combination of collective action and openness. In addition, the collectivity is understood as the number of people involved. This approach narrows the meaning of publicity to the display of media shown «public» persons and groups.*

*The concept of the public used to clarify the idea of civil society, democracy and the political system as a specific way of people's living together. «Publicity» is usually understood as accessibility for citizens' observation of certain social process and the possibility of collective participation in it.*

*Already in the first approximation to the Hannah Arendt's conception it's possible to notice a strong influence of quantitative and spatial metaphors on the interpretation of publicity and privacy. Hannah Arendt believes that the ideal of public is the Athenian agora, as it represents the utopia of direct democratic management of society. The very idea of politics as a way of settling disputes on society's problems opposed to the government forces is based on the ability of individuals to stay in this public space. Hannah Arendt describes publicity as a place where realization of collective interests through joint discussions becomes possible.*

*Approaching the meaning of «public» to space of collective interests' open discussion leads to understanding it as 1) the result of activity of the «great» number of people; 2) social area, featuring free access to many, if not all (as opposed to the same closed public and private sectors), and a clear communicative character; 3) area where people «go» out their own private areas (own inner world, family, home); 4) area where only «socially significant» actions are held.*

*Driving in modern social philosophy the concept of a public was of great importance to start the latest reflection of the essence of politics itself. However, when the publicity is interpreted using quantitative and spatial metaphors, it is understood as a field of «public» people's actions to which the average individual in everyday life can't join. He can only watch, and by this opportunity – the openness of information – recognize the publicity. However, this view is as common as much simplified, simplified to a complete loss of specificity of the concept of publicity.*

*Publicity and privacy should not be differentiate by any external criteria, but by the characteristics of the type of individual's participation in the situation. Publicity is not achieved in any quantitative measure, it is the specific socio-conscious attitude to the situation.*

*Keywords: public, private, public space, collective action, public action.*

**Zaduvailo O.**

## **THEORETICAL FOUNDATIONS OF THE HUMANS RIGHT TO INFORMATION FROM ADMINISTRATIVE MANAGEMENT UNTIL CIVILCENTRISM.**

*The article examines the establishment of the human right to information at different historical stages. Also analyzed political and legal concepts of philosophical views of the interaction between society and the state, transformation management model from administrative management until civilcentrism, and its information component.*

*The goal of this article - to study the theoretical aspects of the right to information in the context of the philosophical concepts of monarchical absolutism to liberalism, from administrative management until civilcentrism.*

*The phenomenon of information, informational exchange and informational component of social life, in general attracts considerable attention of scientists from different spheres. In an era of transition to informational civilization becomes evident the importance of information, knowledge and mystery for the society. The processes of accumulation and storage of information are inherent in human society at all stages of its existence and thus from ancient times is considered one of the most important social functions.*

*On the early stages of statehood, the knowledge has contributed to provision out of the ruling elite from the masses. These knowledge has been effectively implemented in the field of governance and the process of creating economic, political and legal institutions of the existence of power, which is closely related to monopoly ownership information. Naturally, that the protection of information source of imperious monopoly is the most important thing, and even in our time. There are specific mechanisms of dedication into knowledge "secret", and in a modern light, they acquire a legal status in order to protect valuable information from the mass distribution. Today a significant amount of information on the operation and activities of the state, which is available to a limited circle of persons vested with powers still remains.*

*Today we can see how the collision of classic administrative management information model domains of the interests of the state, with the objective processes increase the role of civil society, and consequently - of civilcentrism information model. And if the earlier citizens took for granted significant "closeness" of the state in some aspects, but now they want greater participation in it. But taking it to account the state continues to defend its reluctance to inform it's citizens about some aspects of the activities.*

*One of the ways overcome the existing practice - putting this issue to a higher level of understanding.*

*Keywords: information, the right to information, freedom, civil society, politics, law.*

**Shedyakov V.**

## **THE PLACE OF CULTURE'S PHENOMENA IN PROCESSES OF ANTROPOSOCIOGENESIS AND SOCIAL TRANSFORMATIONS REALIZING.**

*The features, capabilities and limitations of various factors sociogenesis under the pressure of traditional, modern and postmodern culture status are examined. The forming correlations between subjective and objective, rational and irrational factors of the cultural and civilizational world's historic election under the influence of the base value and meaning systems is analysed. Spiritual and material values of civilization are considered as the main content of culture. Their development is analysed as an indicator of the state of culture and civilization of the world; and man's place (especially the quality and length*

*of life, rights and opportunities for the creative implementation of each), on the one hand, maintaining and increasing signs of civilization, on another one, – as the main criteria for progress. With regard to the features of an active minority of society studied characteristics subjectivity of social transformations. From this perspective, consider the content of the regulatory impact of the managerial elite, its adequacy to the tasks facing society.*

*At different stages of development of value-semantic complex of cultural and civilizational worlds are transformed. The criterion of social progress, thus by its very nature must be specific historical, that is difficult, complex and holistic should penetrate all important aspects of social development and to reflect changes in both quality of life and opportunities for creative disclosure of the individual and the growth of "cultural and civilizational layer ", increasing the density of the" social fabric ", " social fabric ". And only then it can be considered as a universal data for historical conditions.*

*Eternal approach "law of historical events is inversely proportional to its spirituality" - acquires new content in the period of global transformation, which are interspersed, and resonate mutually limit each other the most contradictory trends and from any of them can be abstracted without prejudice to the analysis. Of course, the braking urgent change poses a potential threat to the degradation of society and its productive forces. Procedure postmodern reality, of course, is very complicated, trying to force her to unify, to fit into the Procrustean bed of norms and standards of any one civilization doomed to futility.*

*Keywords: value-semantic systems, culture, social genesis.*

**Voronkova V., Maksimenyuk M., Nikitenko V.**

## **HUMANISTIC MANAGEMENT IN THE CONTEXT OF PHYLOSOFIC ANTHROPOLOGY: HUMAN DIMENSION**

*The subject of research is the perception of human dimension as the anthropological aspect of humanistic management, based on the interrelations between man, government, society. The paper describes the evolution of views on man in the context of anthropological foundations of humanistic management; it is noted that the development trends of the philosophical and anthropological knowledge of humanistic management are based on human perception in the projection of anthropological dimensions of man, which is fundamental in European philosophy. The paper analyzes the essence of human dimension as anthropological paradigm of humanistic management, in which man is not only economic, or political, but also the spiritual and cultural member of society; gives the analysis of human dimension as anthropological paradigm of European philosophy that investigates the anthropological foundations of economic, political and social spheres, interprets conditions of*

*creating a humane society, in which the imperatives of a just society should be implemented. Characteristics and features, as well as the conditions for achieving human dimension as the anthropological foundation of European humanistic management are disclosed. The acquired knowledge can be useful for solving anthropological problems of humanistic management.*

*Keywords: human dimension, anthropological dimension, philosophical anthropology, humanistic management, man as the measure of all things, anthropological paradigm.*

***Bekh Y.***

### **STATE OF RESEARCH ON THE ROLE OF INTELLECTUAL CAPITAL IN THE COMPETITIVENESS OF THE ORGANIZATION.**

*The article considers the degree of development problems of the study of the role of intellectual capital in the competitiveness of the organization. Presents the basic concepts that make up the problem field studies and their contents. Analyzed a set of works by Russian and foreign scientists, presenting the state of the research problem. Identified approaches to the development of knowledge management systems. Substantiated the role of intellectual abilities of the person on the formation of competitive advantages of the organization.*

*Keywords: competition, competitive potential, competitiveness of the organization, knowledge management, intellectual resources, intellectual capital.*

***Averina O.***

### **MODERN MARKETING TRENDS.**

*Influence of modern world tendencies for changes in marketing activity are analyses in this article. To observe marketing trends, such as changes in marketing structure, in models of consumers behavior. So, author to reevaluate the role of marketing activity for private company's and for society in general. The result of this research is recommendations for marketing's orientations in modern company's.*

*Keywords. Marketing role, world tendencies, markets structure, model of consumer's behavior, theory of generations.*

*Bondar Y.*

### **WAYS OF UNDERSTANDING THE BASIC REQUIREMENTS KNOWLEDGE MANAGER.**

*Argues the case for increased attention to the requirements of the modern manager. The basic theoretical and practical skills that should have the current manager of the company. Modern trends in birth control and new requirements for the manager. In the past, for the leaders was very characteristic desire for accurate performance, and now a good leader is a person who is able to carry out orders and instructions of higher standards and responsible business behavior types.*

*Keywords: manager, claims, manager knowledge, professional competence manager.*

*Sodomora P.*

### **PHILOSOPHICAL TERMS: SIGNIFICATION AND SEMANTICS IN TRANSLATION AND EXPLANATION.**

*Every translation of ancient texts (especially of philosophical works) is accompanied by various problems. One of multiple problems that arise during translation is problem of synonyms. According to the definition, two words that can be interchanged in a context are considered to be synonyms. But it was found in the process of translation that St. Thomas sometimes employs different synonymous phrases side by side. For instance, scientia and doctrina are used as synonyms in the 1st question despite the fact that they can not be interchanged. There are several ways to solve this case, such as rendering these signs by transliteration, and in this case two terms in the same context would be used with the same meaning, or assuming that these lexemes are synonymous and applying substitution as translation method, or even adding an additional word in order to differentiate these signs. Each of these methods has its own advantages and disadvantages.*

*These two terms, doctrina and scientia possessed quite different meanings in the classical period. The first word had considerably narrower meaning comparing to the second one. In another place of Th. Gilby's translation this problem is solved completely differently. The translator brings in an additional phrase (of sacred doctrine), and this is a twofold fact. On one hand, it helps to grasp the fact that St. Thomas by using two words means one and the same thing (but only in this discourse), and definitely this is quite appropriate solution which helps to smooth away the difference between two words – science and doctrine. But on the other hand, abusing of additional words and phrases in the text of translation may change the structure of the translated text*

*in comparison with the original one. Evidently, modifier “sacra” in “Summa” is used with “doctrina” only, and never with “scientia”. This proves the fact that these terms are not synonyms. In addition to this, scientia and doctrina were not complete synonyms in ancient times. These words in the so-called “Classical” period were used with quite different meaning. St. Thomas sometimes uses these terms with clear non-synonymous meaning also. We can observe the difference between doctrina and scientia in some passages of St. Thomas’ works. In some certain places (in contrary to the previous place) these two terms are clearly distinguished. Besides, the terms “science” and “doctrine” are distinguished by modern scholars as separate notions (J. Deely).*

*It is interesting and useful to investigate how translators deal with synonyms in other contexts. In the following example translator uses only one word to render two quite different terms. There are few more such examples of synonymous use of non-synonymous terms, e.g. “beatitudo” and “felicitas” which are rendered by one word “happiness”, or substituted by “beatitudo”. St. Thomas mentions contemplative felicity, which in English translation (by Th. Gilby) is rendered as “contemplative beatitudo”. Term “felicitas”, according to St. Thomas, is connected to earthen happiness, and consists in fame, richness and power (Summa, I). It is evident that two words, beatitudo and felicitas are not synonyms, and consequently the translator was supposed to use different words for rendering these terms paying attention to applying special terms in modern language in order to distinguish the notions. This is very important for preserving the structure of the text being translated. The precise meaning of these concepts would be lost in case of translating them by the same word given the obvious discrepancy between them. Optionally translator can use additional words and phrases to emphasize the difference between these terms, though in English translation of “Summa” (by Thomas Gilby) these terms are not distinguished.*

*Translation presupposes sometimes unavoidable difference between primary and secondary meaning. Such difference is definitely undesirable (but sometimes unavoidable). As well as text is not literary only, translation also can not be just transliterated words (especially in Latin-Ukrainian contrastive analysis). Text is a structure that carries ideas in broad semiotic sense, i.e. has behind itself some hidden information.*

*Keywords: mono- polylexeme term, exact term, hidden term, transliteration, calc.*

*Leshchenko A.*

### **VALUE OF SYMBOLIC CHRISTIAN MEANING IN SACRALIZATION OF ART WORKS.**

*The article analyzes the value and role of symbolic meaning in sacralization of art works used by Christianity. It is proved that it is the meaning expressed by symbols featured in works of the sacred art and transmitted into the consciousness and sub-consciousness of a person that provides joint co-evolutionary process of the system «Christianity – a person-society».*

*An important aspect in the study of this problem is identifying the role of an artistic factor in the Christian religious cult that provides imagery and dynamics during the act of worship through symbolism of sacred art works. Sacred art, in its turn, due to the actualization of its own energy potential, exercises its influence through a process of interiorization which has signs of extra polarity, psychological «empathy», psychological blending of a person into the religious sense of the transcendent values. Accordingly, these very mechanisms contribute to the processes of human adaptation to the ideas of the Christian religion.*

*Moreover, the process of perception of the essence of Christian sacred art works requires a person's full activation of his receptor system. Therefore, these works are bound to implement and reflect basic religious Christian ideas in a symbolic form to ensure and deliver to the humanity their sacred significance.*

*The particularity of the impact of sacred Christian art images is expressed in the fact that due to mechanisms of empathy and emotional contamination they allow a person to penetrate into the symbolic reality and to experience it as his absolutely different. Thus, in fact, the whole concept of Christian religious doctrine «provokes» the believer to perceive its fundamental canonic ideas reflected in a symbolic and concentrated form in sacred art works.*

*Keywords: symbol, symbolic meaning, Christian sacred art.*

*Sannikov S.*

### **THE RECEPTION OF THE CATECHETICAL TRADITIONS IN THE III-IV CENTURIES IN MAINTAINING THE ECCLESIOLOGICAL SIGNS OF THE COMMUNITY.**

*In this article the author analyzes the features that make the local congregation of faith (Parikia) real ecclesiological community and shows a practical tool that detects these features. For this purpose, the patristic heritage of the III – IV centuries is involved, which is considered as a subject of reflection and the reception, which allows not only to assess the current status,*

but also to suggest ways to most effectively communities of faith building. It indicates a significant interest in the use of this heritage in the Evangelical Christianity of Eastern Europe.

Considering the inherent attributes of the Universal Church, reflected in the local congregations, it concludes the mandatory presence of such features as the sanctity of the Church in the life and behavior of its members, which in modern theology is often interpreted as the imputed holiness of Christ, or the sanctity of a special group of ascetics. In this article the category holiness is interpreted in a practical way as its expression and verifiable through a catechetical institute. This catechesis is defined in its broad aspect, including not only the transfer of knowledge of the doctrines of the faith, but also an extensive catechumen selection procedure, in accordance with the standards of a particular community.

Based on the «Apostolic Tradition» by St. Clement of Rome, «the Pilgrimage of Aetheria » by St. Etheria of Aquitaine and the book « On First Principles » by Origen the importance of existential change was shown that needs to happen in each catechumen (adherent) after repentance, as well as an analysis of the forms and the duration of the learning process carried out during the patristic period. It is proposed to use the experience of the Rome, Jerusalem and Alexandria communities in the formation of modern parikias in Evangelical Christianity as well as in any other Christian denomination.

Based on the works of leading contemporary theologians of various Christian traditions, such as Miroslav Volf (Evangelical Christianity), John Zizioulas (Orthodox Christianity), Hans Küng (Catholic Christianity) a consensus on the admissibility of historically confirmed ecclesiological signs - the unity of the Church was described, its holiness, catholicity and apostolicity formulated in the Nicene Creed. It is emphasized that the search of the practical tools, which make possible to evaluate the unity, catholicity and apostolicity should continue in future developments in the area.

*Keywords:* catechetical tradition, ecclesiology, patristics or patrology, church holiness, community of faith, St. Clement of Rome, St. Etheria of Aquitaine, Origen, Evangelical Christianity.

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