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Founder – Mariupol State University  
129a, Budivelnykiv Av., 87500, Mariupol  
tel.: (0629) 52-99-46, e-mail: ggu\_kafedra\_kid@mail.ru

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## PHILOSOPHY

UDC 316.72 (063)

**O. V. Popovich**

### PERSONAL DETERMINANTS OF FORMATION OF CULTURAL PRACTICE FUNCTIONS

*The investigation deals with the analysis of personal determinants of formation of cultural practice. The category of childhood of a child with special needs was considered as a period, when the phenomenon of "Rebirth" of such child occurs.*

**Key words:** *The process of cultural creation, cultural practices, personal determinant of the process of cultural creation, childhood of a child, having special needs.*

UDC 316.74:234.2

**I. Yatsyk, S. Yatsyk**

### THE ORTHODOX AESTHETICISM BY P. FLORENSKY: DESCRIPTIONS AND DISCOURSE

*The description of aestheticism in the Orthodox is an extremely important aspect of human's study and the correct understanding of the Christian art works specifics. The aestheticism, speaking in various forms (from the romantic, neo-romantic to a post-modern), provides an absolutization of aesthetic, defending the autonomy of art and the aesthetic identity, their own nature and self-sufficient-needed sense of self-determination with human being and spirit's forms' complication . At the same time, the aestheticism extends the approaches to the interpretation of aesthetic is not limited to its rationalization and paying attention to the combination of the world of culture and life, of the world existing and transcendental, of the individual and human world, of the real and imaginary world .*

*The Christian vision of a great formed mostly in the Late ancient period and were based primarily on F.Oleksandriysky's aesthetic views, early Christian apologists and Neo-Platonists' views. The most intrinsic link aesthetic ideas with its general world outlook positions is typical for early Christianity. Speaking directly about the problem of nice, the analysis of the sources proves that the three major worldviews early Christians played a major role in their understanding of the beautiful. First, the biblical idea of creation out of nothing by God led Christians to the high evaluation of the natural beauty of the world and man as the most important indicator of the divine creative. Secondly, moral and highly spiritual orientation of Christian doctrine forced him theorists cautious and even negative attitude to material beauty as pathogen sensual and carnal pleasures. And thirdly, social position and hostility of the early Christians, who expressed the interests of the oppressed and persecuted part of the Roman population, to the imperial elite, rolled luxury, generated their negative attitude to everything that flourished in the late Rome entertainment and decorations industry. So this period*

*affirmed the canon that the person who endowed the higher divine givens in its spiritual perfection is allocated and the outer physical beauty. Everything about the physical nature of man, clearly correspond to the appropriateness of their functional purpose, and the harmony of their relationship forms a perfect self-sufficient and appearance of human beauty. So the inner spiritual beauty reflected in its outer beauty. Indivisibility and unity of innerspiritual and outer - physical human beauty in combination with general divine laws of life, showed the true beauty of a person on top of a majestic nature of being.*

*So, the idea of the Orthodox aestheticism interpretate also as the understanding of the beauty in outer beginning of existence and God's grace. For example, if in the West existence of God had logical arguments ( particular in scholasticism), in Kyivan Rus such evidence was the existence of beauty. God is because there is beauty, as the Divine modus of existence and expression mercy to man. In this perspective reveals an antique idea of Sophian world, which was considered as work of art, and are confirmed in Ukraine as a principle of divine dignity of the art. In the context of this study interesting interpretation by P.Florensky, who analyzed the aesthetic in the context of ontology and epistemology and aesthetic phenomenon in the unity of being and cognition.*

*Beauty is the central category of aesthetics by Florensky, but here he is referring to the beauty of Christian ideal and Christian holy sites. Note that the positions of the Orthodox worldview П.Флоренський criticized all the modern culture of the West, accusing it of betraying the Christian ideal. In his works ("Temple act as a synthesis of arts" (1922), "The Reverse Perspective" (1967), "The Law of Illusions" (1971), "Empire and empirical" (1986)), Florensky notes that an important knowledge counter aspirations of subject and object, because cognition is the first of all " lively moral communication personalities " (), when each for each appears as an object and subject. We consider that it comes the limit of knowledge, complete and absolute, that is the knowledge of the truth, completeness and its essential principles. If we consider that this truth of Christianity is concentrated in triune of God then agree that it is God as the limit of human cognition that had in mind by P.Florensky.*

*Aesthetics for him (as, indeed, for the main line of traditional Orthodoxy) - is a certain energy that permeates in all being, almost identical to spirituality and hard subject to formalize in verbal or systematic expression. In the concept P.Florensky beauty understood as Life, Creativity, Reality, it identifies the subject of aesthetics and the subject of theology, because the personality only if "everything is fine when it is addressed to God" (). Understanding of these works led to the appearance of numerous publications in Russia and Ukraine, whose authors tried to reveal the specific general aesthetic views of P.Florensky (R.Haltseva, K.Yusupov, S.Kravets, L.Yanchenko), or pay attention to consideration of certain specific problems of the theory of art (O.Henisaretsky, J. Murin, B. Rauschenbach). In addition, in many publications you can find the analysis of the concept of the rite of the Liturgy)P.Florenskoho, revealed in his purely aesthetic aspect (V.Bychkov, A.Kurayev, O.Chertkov, Yu.Kalinin, K.Kedrov, S.Kravets). Note that aesthetic (simultaneously beauty and pleasure) in the system P.Florensky is an extremely important component of social and cosmic being (next to the truth and love, epistemical and ethical). First of all, it makes sense in relation to the knowledge of the truth triune in the act of the divine revelation.*

*Sphere of aesthetics in Orthodoxy, beauty considered in their subtlest, however, a still available form of detection is primarily as ensuite sphere between the heavenly and the lower worlds. Significantly in this regard is the fresco painting of St. Sophia church towers. It is constructed as the ascent from the profane scenes - mummer's games, hunting scenes and court ceremonies – up to the sacred (holy) completion of human activity. In an adjacent sphere of the mountain world descends Sofia as a carrier of the Holy Spirit (fully comprehended in Our*

*Lady), and of the created consistently come monks –hermits, who have dedicated themselves to the service of beauty.*

*By the way, the ontology P.Florensky Sophia Wisdom of God overcomes the border between the heavenly and the bottom (unites both worlds). It is the first and graceful creature of God. For the created world "Sophia is a center of creative energy that fertilizes the art" (), so the aesthetic human activities. In the Orthodox aesthetics image of Sophia-Wisdom takes a leading place. P.Florensky interpreted the existence more in psychophysiological than in the ontological sense, stressed the importance of absolute beauty and spiritual Light. Absolute light is the absolutely beauty, while Love in its completeness stimulates the formation of each person as a spiritual and beautiful. To be crowned with love of the Father and of the Son, the Holy Spirit means the contemplation of the beauty.*

*Thus, the approval of the unity of light and beauty P.Florensky completed a long Neoplatonic-Christian tradition. Contemporaries, who mostly have lost their ability to spiritual vision, he explained that the main point of the Christian aesthetics, referring to the physical light, he saw in the main property of beautiful – the self-worth. Beauty is a kind of expression that is objective and as a factor of objectification associated with essentially light, because "it is all true light."*

## CULTURE

UDC 378.141

**G. I. Batychko, G. I. Rudenko**

### **DYNAMICS OF THE POOL OF STUDENTS MAJORING IN RECORDS MANAGEMENT AND INFORMATIONAL ACTIVITIES OF MARIUPOL STATE UNIVERCITY: SOCIO-CULTURAL DISCOURSE**

*The formation of information society is accompanied by the transformation of the global socio-cultural space, which affected the reformatting of system of professional personnel training. In the systemic restructuring conditions important role acquire those areas of training related to search, process and analyze information. Specialty "Records Management and Information Activities" has distinct information-analytical character, precisely because it reflects the state of the social changes caused by the formation of the information society in Ukraine. Qualitative formation of the pool of students is important indicator of both the specialty development and the university success. The analysis of the dynamics of the pool of students of the specialty "Records Management and Information Activities" in Mariupol State University allows to identify the main trends of its development in accordance with regional needs in the labor market, to develop the system of measures that would help to create an attractive image of Records Management specialist. Sociocultural discourse of examination the problem allows to reveal the errors at the level of functioning of the training system and offer relevant tools for its overcome.*

**Keywords:** *information society, socio-cultural development, educational system, "Records Management and Information Activities," university, the pool of students, Mariupol State University.*

UDC 316.7

**O. Bogatikova**

### **MAIN STAGES OF G. PAVLUTSKYI'S SCIENTIFIC AND TEACHING ACTIVITIES**

*In the present article the author characterizes the course of life of famous Ukrainian art critic G. Pavlucky. In this work she describes the basic directions of his scientific research and teaching activity. The author sets the key aspects of civil work of G. Pavlucky in the second half of 19th – early 20th centuries.*

**Key words.** *Kiev university of St. Vladimir, Kiev handicraft society, Kiev society of artists, The society of Ukrainian figure of plastic arts.*

UDC 792.2(477.62-2)"1878/1922"(045)

**O. Demidko**

### **SOCIO-CULTURAL CONDITIONS OF CREATIVE ESTABLISHMENT OF DONETSK HONORED REGIONAL RUSSIAN DRAMA THEATER (MARIUPOL, UKRAINE) AT THE INITIAL STAGE OF ITS ACTIVITIES IN THE CONTEXT OF THE CULTURE OF THE REGION**

*The author explores the history of Mariupol theater in the initial period of its activity. The research allowed to analyze the features of Mariupol theater in the XIX – XX century. On the basis of the periodical press and studied the available literature of the first professional troupe in the city, the overall trends Mariupol theater and existing problems.*

*History of theatrical art in Mariupol began in the mid-19th century, when the city began to appear visiting acting troupe brought into the city entrepreneur Vladimir Vinogradov. Due to the lack of suitable premises performances were held in rented barns, which were often lacking the most basic conditions. In 1878, the city established the first local company consisting of professional actors. For her it was already rented space much more seemly, and financed theater Mariupol Shapovalov.*

*In 1887 the opening of the theater building, built at the expense of the same Basil Shapovalov, which was called the Concert Hall, and later – Winter Theatre. During the Civil War, the theater has continued its activities.*

*In 1918 the theater brothers Yakovenko held only tour of the famous silent film actors – V. Holodnoy O. Runicha. In 1921 Winter Theatre was named Lenin theatre. In the early twentieth century of social and cultural conditions of the theatre deteriorated significantly, this was associated with the problems of the state.*

**Keywords:** *Mariupol theater impresario, «Temple of the Muses Melpomene», a concert hall, a winter theater.*



UDC 316.72:130.31

**Y. Drabchuk**

### **POP CULTURE AND ITS EFFECT ON HUMAN CONSCIOUSNESS**

*The article examines the impact of popular culture on people's consciousness. Traced the stages of its formation and development in society. We consider the phenomenon of mass culture by the two countries, Ukraine and the United States of America.*

**Key words:** mass culture, pop culture, showbiz, music culture, the culture of behavior, the system of education of young people, consciousness.

UDC 130.2 + 124.4

**A. Kiriienko**

### **THE PROBLEM OF DETERMINATION OF THE CREATIVE PROCESS BY HISTORICAL TIME - AS ONE OF THE HOTTEST TOPICS OF OUR TIME**

*The article focuses on the question of determination creative process by historical time, as a direct component of the formation and development of a culture. Though the process of influence of historical events on all spheres of social life, and especially on the creative sphere, there is a natural and seemingly obvious problem of determination presently studied not enough.*

*The article provides a number of research studies that address the topic of organic interaction categories of «historical time» and the «creative process». It primarily works in which creativity is seen as a phenomenon that is determined by the system outlook personality, which, in turn, is influenced by the historical reality (L. Steklova, K. Shurtakov). Emphasized that many modern scientific research devoted to the topic of creative interdisciplinary perspective. Ontology creative interests as foreign (W. Dilthey, H. Bergson, J.-P. Sartre, A. Whitehead, M. Buber, J. Maritain, M. Blanchot, M. Heidegger, H.-G. Gadamer, D. Miller and others) and domestic (V. Soloviev, N. Berdyaev, B. Vysheslavtsev, M. Bakhtin, G. Batishchev, S. Goldentriht, T. Grigorieva et al.) researchers.*

*Separately, the article discusses the problems of the interaction of historical time and the creative process in Ukrainian philosophical and aesthetic tradition, which is characterized by determination of the time, as a category of social and historical existence, which is transformed during the social development of society and embodies the appropriate types of practices. Such an approach allows not only to establish the importance of the social impact of time on human culture, but also to determine the temporal specifics of cultural and historical processes. Particular attention is paid to the views on the problem of interaction between the two categories in the works of T. Shevchenko and G. Scovoroda.*

*Particular emphasis in this article is devoted to the scientific work of contemporary Ukrainian researcher S. Kurbatov «Historical time as a determinant of the creative process», which is an essential first step towards the realization of the question posed. Versatility aesthetic approach to reality, ukrainian scientist, his indifference to being utilitarian parameters you closer to defining the essence of the interaction of historical time and the creative process.*

*Summing up the results of his research, S. Kurbatov says that the movement of history something like kaleidoscope, which again and again, changing the configuration of the pattern of human culture. And this dynamic cultural life of mankind can be secured with such fundamental philosophical and aesthetic categories as «historical time» and «creative process», concepts that embody the non-randomness, and even fatality historical movement.*

*According to S. Kurbatov every cultural phenomenon is the result of the creative process in a particular historical space as harmonic (adequate) or disharmonic (inadequate) in this space. Harmonization process being carried out thanks to the creative process. As a theological paradigm creative act precedes the world and man, the creative process precedes culture, determine the state of the latter. If we consider history as a permanent creative process, it is in him and because of him being carried out harmonization.*

*Extraordinary value in the context of the question, is the scientific work of another modern Ukrainian scientist B. Novikov «Creativity as a method of humanism» in which the scientist talks about the process of transformation of human activity in creativity as general historical phenomenon.*

*Claiming position that creativity has always existed, scientist proves that its subject is the society as a kind of aggregate socio-abstract individuals. And the price of creativity in these conditions - it is the weight of social and personal anomalies, that's sometimes (namely, from time to time - in the form of social revolution) becomes important critical mass.*

*But prehistory, as has long been proven by science, is a necessary step in the formation of civilization stage of the conditions for the existence of universal social relationships between individuals, which can, in reality, when there are real factors (conditions, methods, forms) provide real humanism. Only it is a form of adequate fulfillment of the creative person, as there is a creative way of existence of society.*

*In the final section of the article author summarized the research identified ways to further possible solutions of the problem. Despite the fact that in the study of the question of determination the creative process by historical time we are seeing a positive trend the interest of scientists and active growth of scientific attention to the problem, special studies on this topic are practically no. Further more in-depth study this problem will open up new horizons in the study of world culture pages will help to understand the nature of interaction between the two categories, to identify the specific features of the form and content of the creative process.*

**Keywords:** *creative process, historical time.*

UDC 008:002.2(477)

**S. P. Kovalchuk**

### **ABOUT THE NATIONAL BOOK IN UKRAINE'S CULTURE IN THE END OF THE 20TH – BEGINNING OF THE 21 CENTURY**

*The article is devoted to the main trends and characteristics of the national book in Ukraine's culture in the end of the 20th – beginning of the 21 century. The condition of the book in Ukraine and the main features of its transformation in Ukrainian society in the end of the 20th – beginning of the 21 century is provided. The article regards the influence of different public organizations on the national book development. Characteristics of the national book as an object of science and art are described.*

**Key words:** *book, national book, culture, book business.*

UDC 929.532:281.93(477.62)“18/19”(045)

**O. Kryhina**

### **THE FIRST PART THE PARISH REGISTERS «ABOUT BORN» OF THE ORTHODOX POPULATION: INFORMATIVE POTENTIAL**

*The article discusses the informative potential of the first part the parish register “About Born”. The issues of beginnings and development of the parish register as the part of the system of registration of the act of civil status are under consideration in this work. An analysis of legislative acts concerning parish registers. Parish registers fulfilled not only cult but statistical demographical, judicial, fiscal, scientifically function. In the course of the research the state of its scientific development has been determined, considerable array of archive documents has been introduced to the scientific use. The researcher made an overview of the governmental legislative documents of the Russia Empire as far as metrication of Orthodox and non-Orthodox population is concerned. Special attention is paid to the facts from parish registers that considerably enlarge the information properties of the source. Noted that the information notes or records along with parish registers gives information about changing religious individuals, adoption facts, etc. Also focuses on the traditional customs of the Orthodox population of relative veneration of saints and religious naming their babies names.*

*The informative potential of parish registers is noted to increase greatly, if we study the church acts coupled with facts from different sources.*

**Key words:** *parish register, informative potential, source.*

UDC 379.85+908 (477.42)

**I.M. Kulakovskaja**

### **CULTURAL MONUMENTS ZHITOMIR REGION IN CULTURE UKRAINE**

*The question of meaning and role of cultural monuments in Zhytomyr region in development of Ukrainian culture is examined in the article. Popularization of cultural monuments by using them in tourism for introduction and identification their own culture and ethnos' culture.*

**Key words:** *cultural monuments, culture, tourism, Zhytomyr region.*

UDC 008:379.8

**I. V. Petrova****LEISURE AS OBJECT SCIENTIFIC REFLECTION (SECOND HALF OF THE TWENTIETH CENTURY)**

*The article characterizes leisure activity as an object of scientific reflection in the second part of the XX century. There analyzed the conception of the famous theorist of the leisure activity J. Fridman, who analyzing social aspects of alienation in the sphere of labour as a consequence of technocratic civilization, discovered the compensational influence on person's leisure activity, defined compensative function of leisure activity as the basic one.*

*There established and grounded that "oppositional" thoughts, according to which work is of the first-priority in a modern society, as "the work expresses life", when leisure activity is only unmindful illusion (J. Ellul). There presented the point of view of the scientists who are convinced in the fact that incarnation of antique model of leisure activity in modern society is impossible because of a great limit of a society in its spiritual advance; businesslike approach and consumption, misbalance between technocratic means and cultural development of a person (H. Arendt, G. Marcuse). There observed the process of formation of "a person-locator", that helps to define leisure activity as a way of social status but not spiritual advance (D. Risman).*

*The ideas about leisure activity as an unassisted phenomenon and central cultural element which is grounded in the works by G. Dumazedai, M. Kaplan, S. Parker and others. There disclosed such notions as "civilization of leisure activity", (G. Dumazedai) as models of a new life style, in which the personality is understood as as a social value. Analyzing social and cultural notion of leisure activity in the system of "leisure activity – culture – upbringing, G. Dumazadai characterized it as a means of social and cultural democratization, thanks to which there could be imparted to the culture as many people as you can.*

*There stated that scientists study leisure activity as a bearer and generator of new values though double and contradictory values: values of individualization and social commitment, values of labour and values of personal satisfaction, values of freedom and values of social commitment.*

*Among basic dangers and precautions, which threaten a person during his leisure activity, scientists often name: social limit in its spiritual development in consuming, unbalance between anthropogenic and moral and ethical development of mankind, destruction of balance between labour and consuming, active life and tranquility, natural change of tiredness and leisure, unification and standardization of leisure facilities and goods, increasing level of passive participation of citizens in cultural life. At the same time there stressed on positive and massive leisure activity among which are accessibility of cultural achievements to the masses, promotion in solving complex of social and cultural problems of a person, strengthening of local economy and revival of depressive regions, reaction of commercial establishments of leisure activities to the smallest fluctuations of fashion and consumer's demand, conjecture, preservation and development of cultural heritage and topical art in future.*

**Key words:** *leisure activity, sociology of leisure activity, leisure as an object of scientific reflection, massive culture, society of consuming.*

UDC 930.2:94(477)''90/12''

**Y. M. Nikolchenko**

### **UKRAINIAN DOCUMENTING THE PERIOD OF KIEVAN RUS BY ANNALISTIC SOURCES**

*The tradition of the chronicle was formed in Kiev in the X century, but subsequently has spread to virtually all the land of Russia. Later Chronicles United in the vaults. The Īpatskiv Chronicle code is known from 1425, It consists of three parts: the «Tale of bygone years», the Kiev Chronicle, the Galicia-Volyn Chronicle. The events presented in them, geographically and chronologically correspond to the territorial boundaries and historical periods of existence of the South-Western lands of the Russian state.*

*Documentation analysis greatest distribution in the Movement acquired managerial documents: princely ratification: statutes and lessons that recorded the internal government regulations and legal regulation of the relations between the representatives of the dynasty, the boyar-tops and other social layers of the population of Russia, distribution and redistribution of land between the principalities of princely gifts of land vassals for service and monasteries, wills princes, the quantity and quality of tribute and taxes, etc.*

*Documents of economic destination Rus presented in the Īpatskiv Chronicle arch mention of the large quantity of «title deeds», «state», «in his will» letters, made up of two centuries of different layers of population.*

*Local documents can be considered internal correspondence and ratification of an independent Principality and the Principality at the parish. Regional documents were agreements between the princes, including regarding the division of territories. National documents of ratification, which regulated the functioning of the state and, first of all, with military Affairs, law, monetary and fiscal systems of the Church. Foreign or foreign documents are international treaties of Russia.*

*The Īpatskiv Chronicle code in documents recorded unique information about all important aspects of the political, economic, international and cultural life of the old Russian state at all stages of its development.*

**Key words:** *Ukrainian documentation, documents of Kievan Rus, documentation, classification, the information component of the document, the Īpatskiv Chronicle, the Princes deed, contract, «the religious Charter», «things», parchment, «berestâna Charter».*

UDC 008: 24:34:39:94 (477)

**V. O. Radzievskiy**

### **BASIC SUB-CULTURE: ADDRESSING EXPLICATION OF THE CONCEPT AND THE PROBLEM OF CLASSIFICATION**

*In the paper studies the important issues of theory and history of subcultures. In particular, it describes the issues that are related to the problems associated with the distribution, including classification, and study of primary subcultures.*

**Key words:** *subculture, primary and secondary subcultures, culture, media, estrangement, culturology.*

UDC 130.2: 929Vygotsky

**S. Y. Sabadash**

### **OBJECTIVISM L.VYGOTSKY IN HIS CRITICISM OF THE PSYCHOANALYTIC CONCEPT OF CULTURE Z.FREUD**

*The article presents the analysis of the psychoanalytical cultural conception by Z. Fried in scientific works by L.S. Vygotsky. It is marked that L.S. Vygotsky was rather critical to Z. Fried's ideas concerning the influence and role of culture onto the personality.*

**Keywords:** *culture, psychoanalysis, irresponsible, critical board, personality*

*There appeared a new trend in cultural studies at the beginning of the XX the century, that is a psychoanalytical conception of the culture. This approach to the research as a theory of culture itself exists and develops nowadays at the beginning of the XXI st century. Psychoanalytical conception went through the periods of astounding growth and relevant decline for its mainly hundred year's history and now is still widely spread and used for interpretation of a broad specter of culture phenomena.*

*From the beginning of Lev Vygotskiy's scientific activity psychoanalytical theory formed and occupied its place not only in the sphere of psychology but could also influence onto different spheres of humanitarian knowledge.*

*Z. Freud and L. Vygotskiy, two psychologists whose ideas went out the sphere of psychology and essentially influenced onto the whole sphere of humanitarian knowledge. Implementing scientific research in the sphere of psychology, they grounded their methods and discoveries considering opposite points of view onto the same subject, that is person's psyche.*

*An attempt to consider the influence of the ideas onto the scientific activity of L. Vygotsky was started by O. Atkind in his separate works [5, 6]. Also M. Yaroshevskiy in his book paid a certain attention to this problem [7], though there are known facts of critical attitude by L. Vygotskiy to the psychoanalysis on its pages and its role in humanitarian sphere of science haven't found its adequate interpretation.*

*Namely this forces to more profound consideration of this side of Lev Vygotskiy's scientific heritage aiming to disclose the essence of his argumentation.*

*First of all we should mark that trying to affirm a new approach to anthropology and person's interrelation with cultural surrounding there arises the necessity to critical analysis of existing theories and conceptions. In the process of such analysis there given the advantages and disadvantages of the theories, and also there proved the legitimacy of a new approach to solving problems which through existing ideological restrictions considering interrelations of a personality and culture are not fully solved or solved by mistake.*

*Critical analysis of the ideas of psychoanalysis in L. Vygotskiy's works was stated on principle with similar works of other authors' of that period. Holding the materialistic position L. Vygotskiy provided critical analysis of existing conceptions in psychology with the aim of their fundamental transformation of further critical synthesis as the integral system of a general psychology taking into consideration the whole system of general psychology and practical*

requirements. The scientist makes a very important remark that to master new ideas "...it is necessary to raise over its real sense and try their nature in principle.

But for this you have to have a fulcrum beyond these ideas. Stating the ground of these very ideas, operating obtained with their help notions it is impossible to be out of them. To have critical view onto outer system, it is necessary to have your own psychological system of principles. To judge Freud in the light of principles, obtained from Freud himself, means to justify him beforehand" [1, p. 336-337].

Z. Freud's cultural conception is an integral part of psychoanalytical doctrine and can be adequately accepted only in the context psychoanalytical theory, a detailed consideration of which L.S. Vygotskiy gives in his work "Historical meaning of a psychological crisis" (1927).

Considering the development of psychoanalytical ideas and its influence onto other spheres of a scientific knowledge, L.S. Vygotskiy gives a sharp remark about eclectic psychoanalytical word-combinations as a system with other scientific views trying to adapt them to one another. This approach, explains the researcher, the loss of the connection with separate statements of the theories which unite, though can be only more or less coordinate with one another and also with basic ideas which stimulated the formation of the system that are groundlessly combined at the same time being opposite.

For a modern anthropological science, to our mind, it is important that standing opposite methodological grounds Z. Freud and L.S. Vygotskiy worked out unique theories concerning the nature of a person's psyche and its interrelations with the culture.

The basis of the scientific views by L. Vygotskiy is the history and dialectological materialism which are cardinally different from universal positions of psychoanalysis.

Psychoanalytical conception of the culture L. Vygotskiy profoundly analyses in his work "The Psychology of an Art", which was written in 1925. Analyzing in detail different aspects of the psychoanalytical theory concerning art, he analyses not only works by Z. Freud but also by I.D. Yermakov, O. Rank, I. Nayfield, G. Sacks.

The scientist refers the psychoanalysis two three typical psychological systems which give a full scientific understanding of art for that period of time.

By his grounded critics L. Vygotskiy proves that difference of art from the slumber and neurosis which have individual character and formulate the displeasure of pacifying desires of a concrete person in his undeniable social life.

In his further scientific activity L.S. Vygotskiy appealed not once to the spheres of scientific knowledge which were penetrated with psychoanalytical ideas (defectology, psychology of the development, psychology of the person, pedology). The scientist not only criticized the disadvantages of psychoanalytical theory giving arguments from his own methodological point of view but also admitted the discoveries that were done by its means.

UDC 130.2(450)

**Y. S. Sabadash**

### **IDEALS OF RENAISSANCE HUMANISM: THOMAS MORE**

The author presents the modern point of view of the formation of humanitistical world outlook. Giving to the works by well-known philosophers, namely A Gorfunkel, O. Kudriavtsev, O.Lossiev, V. Sokolov, their due, the article attracts attention to the ethic-aesthetic aspect of the

*problem of humanism and its ideals. A good use of the biographical method as a basis of combining "Utopia's" ideals with the life story of it's author, Sir Thomas More, makes for the scientific novelty of the paper.*

UDC 7.071.1:75.03(477)

**L. Smirna**

### **PHILOSOPHICAL CONCEPT UKRAINIAN ARTISTS SIXTIES OF THE TWENTIETH CENTURY**

*In suggested research an attempt of the philosophical and aesthetic thoughtsartists of sixties V. Lamakha, F. Yuriyev, M. Storozhenko, O. Dubovyk on the back of dramatic events in the history of Ukrainian Arts was accomplished.*

**Key words:** *artists of sixties, world outlook conceptions.*

UDC 791.43

**N. I. Tsymoh**

### **POLITICAL TALK SHOW IN UKRAINIAN TELEVISION SPACE**

*TV political talk - show a special place in the television space and cover the population is much larger than other programs. TV presence has become a major resource output to those who have not yet touched the party propaganda, that is an opportunity to draw new supporters. It is a living response to the challenges of modernity.*

**Keywords:** *TV space, political talk - show, televised debate, manipulation, genre.*

UDC 94(477)''19''+323.1

**A. Z. Shaihatdinov**

### **THE LANGUAGE POLICY OF THE STATE AS A FACTOR OF PRESERVATION OF NATIONAL CULTURES OF ETHNIC MINORITIES DONBASS**

*In the article the main activities of national cultural societies Donetsk region in the resurgence of national languages. Analyzed the achievements and challenges of the National Primary Education, the peculiarities of Sunday schools, the media described the ethnic communities and the degree of their use of national languages.*

**Keywords:** *national-cultural societies, ethnic minorities, cultural infrastructure, ethno cultural revival.*



## SOCIOLOGY

UDC 316.28:316.723

**B. V. Sliushchynskyi, P.M. Ivanov**

### **MULTICULTURALISM IN UKRAINE: UKRAINIAN AZOV SPECIFICITY**

*The article deals with the problem of ethnic Ukrainian population of Azov, which influenced the specific relations and to the formation of "Azov-type culture."*

*Keywords: multiculturalism, intercultural communication, "third culture", acculturation, dekulturnatsiya.*

UDC 81.25 (075.8)

**T. Naumova**

### **BOOK REVIEW**

**Eug. M. Zharkova, M.V. Nikolchenko, T.M. Nikolchenko; ed. By T.M. Nikolchenko, Theory and Practice of Translation, 'Knowledge', Donetsk, 2013, 439 pp. ISBN 978-617-579824-9.**

The study and practice of translation involves many pitfalls, and the authors of the book under review provide an introduction to these problems.

'Theory and Practice of Translation' provides a readable and useful introduction to translation for the general reader as well as the student. However, it is in the first place intended for the use as an introduction for students. While it can be adapted for the use in accordance with whatever arrangements the teacher deems suitable, it is primarily envisaged as the basis for a discussion – centered course in Translation.

The book is comprised of five Parts. Four parts examine the basic theoretical issues of Translation as well as its historical line. The 5<sup>th</sup> Part suggests a number of practical issues. A glossary provides definitions of key terms, terms that may be unfamiliar and terms that have a special meaning in Translation.

The length of the theoretical chapters, with a couple of exceptions, is such that they are suitable for week's reading and discussion. The Questions for discussion at the end of each Chapter are not designed simply to test comprehension of the ideas discussed in the Chapter, but also aimed at getting the reader to think about implications of those ideas beyond the confines of the Chapter.

The Further Reading is suggestive rather than definitive and it helps readers to gain as wide a variety of views and interpretations as they can.

This book will be of use in constructing individual scientific researches. In this sense it may be treated as a guide to consideration of the most general problems that seem intrinsic to all such researches.

This volume presents an overview of Translation, with emphasis on its basic concepts and theoretical perspective. It is designed to be used in a number of ways: as a concise text, as a companion to any of the standard texts, and as a supplement to both introductory and advanced courses. Its clear and logical organization of topics makes it ideal for both initial study and a review.

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The authors of the book 'Theory and Practice of Translation' are specialist and their thought and conclusions rest on the foundation of distinguished and professional research in different periods and fields.

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