

Thus, Postmodern aesthetics decanonizes the aesthetic values of the beauty, rejecting the dialectical study of its objective nature through correlation of “quantity – quality”, “utility – futility”, “supra-sensibility – sensibility”. The category of beauty has no longer any objective criterion, which allows ugliness to become sensually acceptable and romantically attractive.

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SELF-DETERMINATION OF PERSONALITY IN INTERNATIONAL SOCIETY

Self-determination is understood as determination of the meaning of human existence, as well as active protection, preservation of personal ethical values in everyday interactions with other people. For some philosophers, this term is the ultimate factor of the existence of the personality. Sometimes, the term “self-determination” is interpreted not only as an option, but also as a moral creation of oneself. The term “personality” derived from the Greek word “persona” that means a “mask”.

In philosophy “personality” is connected with social and psychological aspects, of human. Among them are the sense of dignity, values, beliefs, self-determination, principles of person's life individual characteristic, moral, sociopolitical and other positions.

Self-determination theory was developed by Edward L. Deci and Richard M. Ryan in the mid-1980s. Self-determination theory is about human motivation, it indicates two basic types of motivation: intrinsic and extrinsic.

In ancient times the problem of self-determination attracted attention beginning from Socrates. In medieval times self-determination was identified with soul. Beginning with the Renaissance man was defined as a universe. It was the time of individuality triumph.

In modern socio-philosophical D. Bell`s and E. Toffler`s works the main conceptions in which cultural transformations of the last century are analyzed. Information society has generated a number of cultural, social and political reforms, which have an influence on human.

In accordance with M. Heidegger's thoughts the need for self – determination stems from person's loneliness – “abandonment”. Self-determination is a self-conscious ethical choice of man, its active work outside and responsibility for the

choice. J.-P. Sartre connects the responsibility of individual choice with the responsibility of all humanity.

These ideas are closely connected with Z. Freud ideas of self, and especially with E. Fromm`s social psychology, which became the basis of anthropocentric paradigm of contemporary culture.

Person should be defined by her(him)self not only because traditional points of view are too suspicious and controversial for her (his) reason, but also because self-determination can give the answer for the deep philosophical questions: “What is the truth? What is happiness? What is the difference between living and being alive? What is the meaning of life? What is consciousness? And others?” These philosophical questions are easy to understand but difficult to solve. But thinking about them clearly can help us improve our critical thinking, and gain a better understanding of ourselves and the world.

The problem of self-determination is one of the central in philosophical anthropology. The choice of an integral part of the nature, purpose and meaning of human life. At the same time a broad discussion of this problem is particularly necessary in today`s society, which updates and also eliminates the ability of human self-determination. On the one hand, there is no common ideals, absolute role model, on the other, – unique opportunities to think, explore, learn, communicate, find your way to the truth.

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PARASCIENCE IN MODERN SOCIETY

Nowadays, different existing pseudo-scientific practices are gaining more and more popularity. The diversion of such practices is very extensive from extrasensorics and prediction of the future with the help of magic artifacts to the theories that exploit the fact of the science imperfection and hide under the cover of revolutionary inventions rejected by the conservative scientists.

The term “parascience” stands for a complex set of theories and practices competing with the official science for the explanation of particular facts and phenomena but essentially contradicting its views. Parascience and science emerged simultaneously (for the first time they were mentioned in the XI century) as a reflection of myths, rituals and rites accumulated in the society. The most interesting fact is that each turn of science rationality development is accompanied with the development of parascience. The famous XX century