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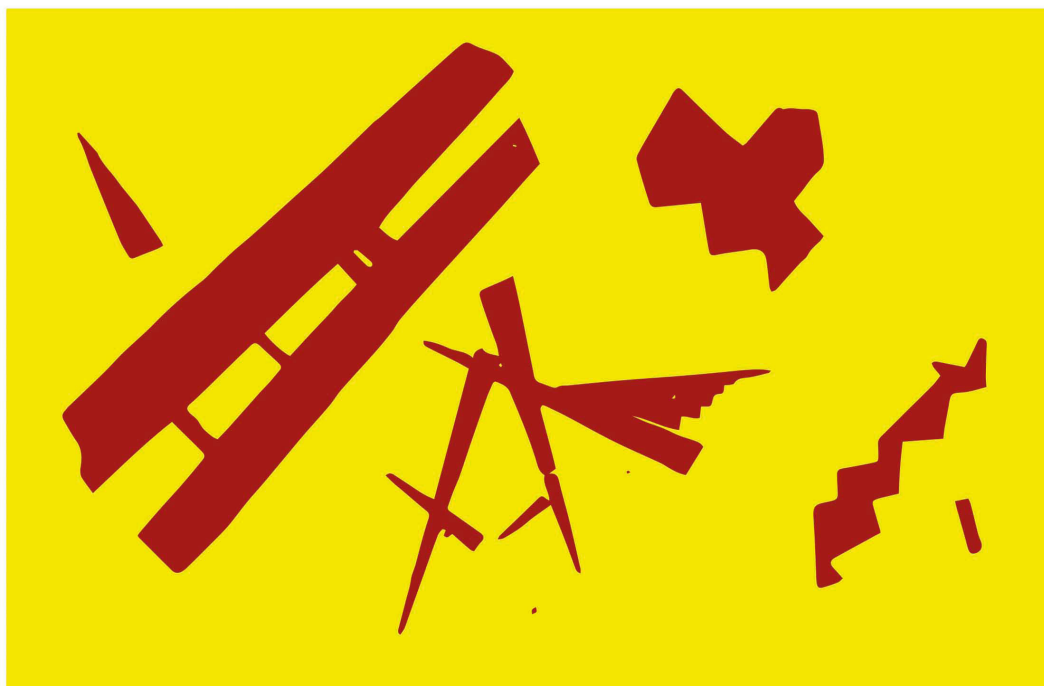
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THEORY AND PRACTICES OF LAW

SEXUAL AND GENDER BASED VIOLENCE IN ARMED CONFLICTS: PROBLEMS OF DEFINING AND CREATING A PREVENTION MECHANISM

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Abstract. In this comprehensive analysis, the article delves into the multifaceted nature of gender-based violence, highlighting its impact on individuals' health, development, and identity, primarily stemming from entrenched gender inequalities. It underscores the challenge in documenting and prosecuting such violence, exacerbated by stigmatization and access barriers to essential services for survivors. The study emphasizes the role of key international human rights documents, like the UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), in advocating for gender equality and safeguarding human rights and fundamental freedoms. Through a review of scholarly work and an examination of the current state of gender-based violence in conflict zones, the article identifies a pressing need for mechanisms to prevent and address such violence effectively. It critically assesses the role of international legal frameworks and the Geneva Conventions in establishing accountability and protective measures for women, while also recognizing the persistent issues of impunity and the complex factors contributing to sexual violence in conflicts, including power dynamics and systemic vulnerabilities. The article advocates for enhanced legal and institutional responses at both national and international levels to bridge the gap between law and reality, proposing the establishment of an International Gender Unit as a proactive measure towards integrating gender perspectives into peace and security policies. Finally, it calls for concerted efforts to enforce the prohibition of sexual violence, underscoring the necessity of global and localized action.

Key words: sexual violence, international humanitarian law, international human rights law, international criminal law, crimes against humanity, acts of genocide.

Introduction. Gender-based violence is a concept that can be used to describe any form of violence: physical, sexual, psychological, economic, sociocultural, which has a negative impact on the physical or psychological health, development and identity of an individual and is the result of gender-based inequalities among men and women based on differences between them.

According to Sima Bacchus, Executive Director of UN Women: "Gender-based violence is one of the most difficult international crimes to document and prosecute. Widespread stigmatization prevents survivors from speaking out or seeking the support they need. This, in turn, limits survivors' access to important medical and legal services, leading to unresolved problems. Allegations of sexual violence must be thoroughly investigated, prioritizing the rights, needs and safety of victims".

One of the most important human rights documents for achieving this goal is the UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which has now been adopted by 185 countries. This document states: "The Convention provides a framework for achieving equality between women and men by ensuring women equal access to and equal opportunities in political and public life, including the right to vote and to stand for election, as well as in education, health and employment. States Parties agree to take all appropriate measures, including legislative and temporary special measures, to ensure that women are able to enjoy all human rights and fundamental freedoms". International organizations also have difficulties in documenting, and the data they collect is fragmented. However, it is a mistake to use the term "gender-based violence" exclusively as violence against women, although it should be borne in mind that the vast majority of violence is committed against women. Gender-based violence against women is a manifestation (act) of gender-based violence. That is why the international community's attention to combating this phenomenon is fully justified.

Analysis of scientific publications. Certain aspects of the issue of sexual and gender-based violence in armed conflicts have been studied to some extent by several researchers – Banwell Stacy, Mykola Hnatovsky (current ECHR judge from Ukraine), Iryna Hloviuk, Gaggioli Gloria, Maulidyta Allyanisa, Alief Hidayat Muhamad, Natalia. Dremina-Volok, Anton Korynevych, Timur Korotkyi, Vasyl Repetskyi.

The aim of the work. The *aim of the article* is to analyze the problems of defining and creating a mechanism for preventing sexual and gender-based violence in armed conflicts.

Methods. Determining the methodological basis was one of the important stages of this study. The methodology is based on a comprehensive approach to the analysis of the object and subject of the study, which covers a wide range of general philosophical, general scientific, special scientific and legal methods. The general methodological basis of the study is the dialectical method of scientific knowledge, which ensured a comprehensive study of the inherent connection between doctrine and practice. Among the interdisciplinary methods, a special place in the study is occupied by the systemic-structural method, on the basis of which the systemic links of sexual and gender-based violence in armed conflicts were studied and substantiated. The use of the psychological method made it possible to reveal the nature of sexual and gender-based violence in armed conflicts. The established regularities, generalisations and conclusions of the author, including those that constitute the novelty of the study, are largely based on the results of the scientific analysis of sexual and gender-based violence in armed conflicts, carried out using the empirical research method. As an important methodological principle, a logical method of clear research design was used, based on the need to study sexual and gender-based violence in armed conflicts.

Such modern methodological approaches as anthropological and synergistic were also actively used. The anthropological method focused the research on the human-centred nature of the problem of sexual and gender-based violence in armed conflicts. The synergistic method, as a qualitatively new approach to scientific knowledge, allowed us to identify the basic principles and patterns of functioning of the subjects of interpretation and the formation of their interpretive methodology.

Objectively, the author has widely used specific legal research methods. In particular, the formal legal method was used to study international treaties and other international documents, as well as national legislation of Ukraine, in analysing the case law of international justice bodies, as well as the practice of Ukrainian courts on sexual and gender-based violence in armed conflicts.

Results and discussions. The protection of women entitled to human rights, constitutional protections, and legal responsibilities, is crucial. Unfortunately, rape against women is often utilized as a tool of warfare, carrying various harmful implications such as degradation, intimidation of opposing forces, and the suppression of women's rights, turning it into a tactical weapon of war. This egregious crime represents a violation of humanitarian law and underscores a failure of the state to safeguard its citizens during conflict. International legal frameworks, particularly the Geneva Conventions of 1949 and the Additional Protocol of 1977, play a pivotal role in addressing these issues by establishing mechanisms for accountability and enforcing obligations to protect women.

Sexual violence has been a persistent issue throughout history, occurring across different continents and persisting in contemporary armed conflicts. However, sexual violence often remains hidden due to factors such as victims' feelings of guilt or shame, fear of reprisals, or cultural taboos that discourage disclosure. Additionally, practical barriers like security risks, geographical distance, and transportation costs further hinder victims from seeking assistance.

Sexual violence is not an inevitable consequence of war, it is a crime. It is important that these violations of international humanitarian law (IHL) are prosecuted and that survivors are supported in their quest for justice (En quête de justice pour les personnes ayant subi des crimes de guerre basés sur le genre, 2022).

The United Nations High Commissioner for Refugees (UNHCR) defines sexual and gender-based violence as any act committed against a person's will, based on gender norms and unequal power relations. It includes threats of violence and coercion, and can be physical, emotional, psychological or sexual in nature, and can even take the form of denial of access to resources or services (Sexual and Gender Based Violence. UNHCR, the UN Refugee Agency). The International Criminal Tribunal for Rwanda recognized that "sexual violence is not limited to physical assault on the human body" and can include acts not involving penetration or even physical contact (Statute of the International Criminal Tribunal for the Prosecution of Persons Responsible for Genocide and Other Serious Violations of International Humanitarian Law Committed in the Territory of Rwanda and Rwandan Citizens Responsible for Genocide and Other Such Violations Committed in the Territory of Neighbouring States, 1994).

Sexual violence, intensifying in regions like the Democratic Republic of the Congo, Ethiopia, Haiti, and South Sudan, has been documented in Ukraine by the UN as a form of torture against civilians and POWs. In May 2023, a United Nations Framework of Cooperation was signed with Ukraine to address and prevent such violence (Conflict-Related Sexual Violence Report of the United Nations Secretary-General S/2023/413, 2023). Impunity for sexual violence remains widespread, exacerbated by digital threats, climate insecurity, state fragility, and gender inequality. The breakdown of rule of law institutions has led to a "rule of lawlessness", weakening defenses against such atrocities (Conflict-Related Sexual Violence Report of the United Nations Secretary-General S/2023/413, 2023).

Sexual violence in conflicts, driven by power and dominance rather than sexual desire, affects both women and men, perpetrated by various actors including state forces and non-state groups. It often occurs alongside other abuses and is fueled by impunity, lack of clear prohibitions, and victim vulnerabilities. Its strategic use in conflicts has widespread, devastating effects on victims, their families, and communities, undermining social cohesion and causing deep psychological and physical trauma (Conflict-Related Sexual Violence Report of the United Nations Secretary-General S/2023/413, 2023).

In 2022, under Security Council resolution 1888 (2009), the Team of Experts on the Rule of Law and Sexual Violence in Conflict aided over a dozen countries, including Ukraine, in bolstering legal systems for better accountability on conflict-related sexual violence. They supported the implementation of the Framework of Cooperation, aimed at strengthening the justice sector, creating victim

reparations programs, and addressing conflict-related human trafficking. Additionally, they reviewed Ukraine's legal provisions on such violence and helped develop survivor-focused case management strategies with the Prosecutor General's Office (Conflict-Related Sexual Violence Report of the United Nations Secretary-General S/2023/413, 2023).

Rape and sexual violence are strictly forbidden under international humanitarian and human rights law. These acts, potentially constituting war crimes, crimes against humanity, or acts of genocide, carry individual criminal responsibility. Despite a legal framework uniting different branches of international law, the gap between legal standards and their enforcement remains significant. Strengthening domestic and international efforts to prosecute sexual violence and ensuring compliance with IHL are critical for bridging this gap and combating sexual violence in conflicts, challenging the notion that such violence is an unavoidable aspect of warfare (Gaggioli, 2015).

Sexual violence in conflicts, driven by power rather than sexual desire, affects both genders and can be perpetrated by various actors, including state forces and non-state groups. It's not inevitable but preventable with a strong legal framework and effective institutions. International law, having evolved over two decades, offers a comprehensive approach to criminalize and address sexual violence, necessitating better implementation at both national and international levels to reduce its occurrence. The International Committee of the Red Cross has adapted its approach to support victims even without allegations. Despite legal frameworks, the gap between laws and their application remains, underlining the need for enhanced enforcement to protect communities and provide justice for victims.

Prior to discussing the international legal standards for addressing sexual violence within the realms of international humanitarian law, human rights law, and international criminal law, essential concepts including sexual violence and rape will be clarified. The final section will explore the gap between legal provisions and their real-world implementation, offering potential remedies Gaggioli, 2015).

Other forms of sexual violence can also amount to cruel, inhuman, or degrading treatment or punishment. These include: forcing close relatives to witness a rape is a violation of the right to humane treatment (*Ana, Beatriz and Celia González Pérez v. Mexico*, Inter-American Court of Human Rights); forced sterilization is cruel treatment (UN Committee against Torture); personal inspection of a male prisoner in the presence of a female prison officer is degrading treatment (*Valasinas v. Lithuania*, ECtHR).

Rape may constitute a form of torture, which is justified by the fact that it falls within the essential elements of the definition of "torture" as set out in Article 1 of the UN Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (the Convention against Torture). Firstly, it always causes "severe pain or suffering" by its nature; secondly, it is always committed "intentionally"; thirdly, in some cases it may pursue a specific purpose, such as intimidation; and fourthly, it is almost always intended to coerce the victim. The last element, coercion, is considered an integral element of armed conflict (Zheltukha, 2021).

In September 2023, the New Lines Institute stated that "since the start of the conflict between Russia and Ukraine in 2014, there have been countless reports of conflict-related sexual violence (CRSV) committed by the Russian forces against Ukrainian civilians of all ages and genders" in its in its report "Conflict-Related Sexual Violence in Ukraine". The report provides information on the following: "women in particular have faced extensive sexual violence during this conflict; they have reported being gang raped, having their families be forced to watch Russians raping them, being branded by soldiers after their rapes, being held as sexual slaves, and being raped until they are pregnant – all of which act as a deliberate method to subjugate the survivors and further break down societal norms and bonds" (Prey, Domi and Kinsey, 2023).

The global community needs to respond promptly, with a focus on justice that prioritizes the survivors. Since the beginning of the conflict between Russia and Ukraine in 2014, there have been countless

reports of conflict-related sexual violence (CRSV) committed by the Russian military against Ukrainian civilians of all ages and genders. Women have been subjected to massive sexual violence during this conflict; they have reported being gang raped, forced by their families to watch Russians rape them, branded by soldiers after the rape, held as sex slaves, and raped until they became pregnant – all of which act as a deliberate method of subjugating survivors and further destroying social norms and ties.

The Authors of a New Lines Institute' report on conflict-related sexual violence (CRSV) in Ukraine provide specific recommendations (Prey, Domi and Kinsey, 2023).

For International Community:

– *Expand the Scope of Universal Jurisdiction*: Encourage states to exercise universal jurisdiction rigorously to bring perpetrators of conflict-related sexual violence (CRSV) to justice. This legal principle should be utilized to its full extent, transcending geographical limitations, thereby allowing states to prosecute CRSV cases irrespective of where the crimes occurred, the nationality of the perpetrators, or the victims.

– *Strengthen Commitment to the Genocide Convention*: Reaffirm the principles laid out in the 1948 Genocide Convention to deter genocidal acts, including the forced transfer of children from Ukraine. This adoption should come with a renewed commitment to enforcing its provisions and undertaking preventive measures.

– *Embed Women, Peace, and Security Agenda Robustly*: Ensure that peace negotiations intrinsically include the Women, Peace, and Security agenda, giving women and CRSV survivors not just a voice but a decisive role in the peace process, thereby honoring their experiences and perspectives in creating enduring peace.

– *Utilize Comprehensive Guides for State Obligations*: States and relevant organizations should employ detailed frameworks like the Guidebook on State Obligations for CRSV, adapting its guidelines to formulate responsive and victim-centric strategies to combat sexual violence effectively.

For Ukraine:

– *Comprehensive Reparations Conversations*: Structure reparations discussions to encompass a full suite of supports, including but not limited to financial compensation, healthcare services, legal assistance, and social reintegration programs, tailoring these to meet the diverse needs of victims.

– *Guarantee Access to Free Legal Aid*: Offer survivors free legal assistance to ensure that the burden of legal fees does not become a barrier in their pursuit of justice. This aid should be comprehensive, including advice, representation, and support through all stages of legal proceedings.

– *Harmonize Domestic Investigation Standards*: Align the investigation procedures and standards for CRSV crimes with international protocols and best practices to reinforce the quality and fairness of judicial processes, ensuring credibility and adherence to global human rights norms.

– *Legal Safeguards for Children Born of War*: Swiftly enact and implement legal protections for children born of wartime sexual violence, recognizing their rights and providing them with access to necessary social services, including education and healthcare.

– *Pursue Accountability without Bias*: Conduct thorough investigations and prosecute all war crimes impartially, including those possibly committed by Ukrainian nationals, to demonstrate an unflinching commitment to justice and the rule of law.

– *Embrace Technological Solutions in Court Proceedings*: Utilize advanced technological solutions such as facial anonymization and voice modulation tools during court testimony to protect the identities of CRSV survivors, thus encouraging more victims to come forward with their testimonies in a secure environment.

On December 6, 2023, Global Rights Compliance, in collaboration with the governments of Ukraine and the Netherlands convened a panel to review progress and strategize on prosecuting sexual and gender-based violence as war crimes within Ukraine's domestic legal framework. The discussion highlighted the significant uptick in such crimes since the conflict's escalation in February

2022, with Ukraine's Prosecutor General's Office actively investigating over 250 cases, including those affecting men and children.

The conversation acknowledged the unique challenges faced by Ukraine in addressing these crimes, emphasizing the need for persistent, specialized support from international partners to fortify the country's judicial processes. Despite the daunting scope of these offenses, the panellists pointed out that the commitment to securing justice for victims remains unwavering, with the primary obstacle being the extensive nature of violations rather than a lack of effort or focus from Ukrainian authorities and their global allies (Progress and challenges to addressing sexual and gender-based crimes in Ukraine domestically, 2023).

Since February 24, 2022, Ukraine's criminal justice system has adapted to the challenges of investigating war crimes through several key measures: adapting legal frameworks for wartime conditions, focusing on specialized investigations, enhancing international cooperation with bodies like the ICC, utilizing open source intelligence (OSINT) for evidence gathering in occupied territories, and broadening collaboration with a diverse range of stakeholders from NGOs to international experts. Additionally, efforts include the digitalization of evidence and procedural documents to streamline and strengthen the process of building war crime cases, ensuring adherence to international legal standards (Hloviuk, 2023).

Effective investigation of sexual violence during armed conflict as a prohibited conduct under IHL (which is not identical to the national definition of sexual violence in Article 153 of the Criminal Code of Ukraine) is characterized by the fact that establishing contextual circumstances (in terms of the setting of the crime) is of utmost importance. In addition, it is important that in international criminal practice, once sufficient evidence of coercive circumstances that made consent impossible is provided, there is no need to extract further specific evidence from the victim to prove the absence of consent, including whether the victim physically resisted the offender (Hloviuk, 2023). The persistent issue of sexual violence in conflict zones necessitates a unified response from international communities, prompting the idea of an International Gender Unit. This initiative, rooted in frameworks like the CEDAW and UN Security Council Resolution 1325, underscores the importance of integrating women into peace processes and decision-making, aiming to reinforce gender protections and prevent gender-based violence globally. It advocates for the strategic involvement of women across all levels of international peace efforts, emphasizing their critical role in conflict resolution and the distribution of humanitarian aid (Maulidyta and Muhamad, 2023).

The International Gender Unit's mission extends to enforcing legal standards against sexual violence, ensuring accountability, and implementing disciplinary actions against perpetrators within military ranks. By framing such acts as crimes against humanity and war crimes under international law, the unit aims to fortify the global commitment to gender safety and justice in war-torn areas. The United Nations categorizes sexual violence and rape perpetrated by military personnel as crimes against humanity and war crimes, as outlined in Articles 7(1) and (9) and Article 8(2)(e)(vi) of the Rome Statute, respectively (Maulidyta and Muhamad, 2023).

This streamlined approach symbolizes a progressive step towards embedding gender perspectives in peace and security policies, aiming to not only address the immediate challenges of sexual violence in conflicts but also to promote a broader culture of responsibility and protection for women on the international stage.

Conclusions. Gender-based violence is a negative assault on the rights and freedoms of a woman or a man by another person or group of persons, which is aimed at violating the rights of women and men because of their gender, and which is expressed in various forms (psychological, physical, sexual, etc.) and areas of society (social, economic, political). State institutions play a key role and bear the primary responsibility for responding to such situations and should work to prevent all forms of gender-based violence.

Sexual violence can be qualified as crimes against humanity or constitute a component of genocide. Rape and other serious forms of sexual violence are war crimes.

The occurrence of violations and humanitarian crimes, such as sexual violence against women by military forces in conflict zones, necessitates immediate attention and action. It is imperative to swiftly implement the provisions of the Geneva Conventions, which offer legal safeguards for women, to prevent further atrocities and loss of life due to torture and violence.

To address this pressing issue effectively, establishing an international gender unit and strengthening the International Court of Justice (ICJ) and the International Criminal Court (ICC) as global judicial bodies, alongside the formation of international entities under the United Nations, can facilitate the implementation of robust legal measures aligned with international principles. This would ensure the proper protection of women and children as integral parts of humanity.

Moreover, concerted efforts are required to eradicate sexual violence in armed conflicts and prevent the exploitation of women as instruments of war in the future. Despite its prevalence, sexual violence is not an inevitable consequence of conflict and can be prevented through the establishment of a comprehensive legal framework and the presence of robust institutions dedicated to enforcing the prohibition of such acts. In the context of a full-scale military invasion waged by the Russian Federation against Ukraine, crimes are being committed that are qualified under international law as crimes against humanity and are gross violations of international humanitarian law.

It is extremely important to raise the issue of human rights and gender equality during the Russian invasion to Ukraine, to declare what is happening to the whole world and to try to develop tactics to eliminate specific manifestations of injustice that may be caused by socio-economic, political, cultural or other factors, to develop mechanisms to restore the possibility of exercising their constitutional rights to affected persons.

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THEORY AND INSTITUTIONS OF EDUCATION

VALUE ORIENTATIONS IN TEACHING THE DISCIPLINES OF HISTORICAL AND CIVIC EDUCATION: SOCIO-PHILOSOPHICAL AND LEGAL ANALYSIS

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Abstract. The article analyzes the concepts of "competence", "personality", "individuality", "being". The state of modern higher education and the quality of teaching subjects in the field of history and civics were comprehensively investigated. The main approaches to the training of future specialists in Ukraine in various areas of training and the difference between personality and individuality are highlighted. The influence of society on the formation of a person-personality and a competent specialist is taken into account.

Present existence, its main forms (human, spiritual, states of nature, things, etc.) are examined in detail. The problems of life in modern realities, world perception are analyzed. The main attention is focused on the transformation of values in society, the appearance of stereotyped thinking. The need for changes in the relationship between the rights and responsibilities of Ukrainians, clearly prescribed in the Constitution of our country, and the values of society has been substantiated. The need of society and institutions of higher education to develop a certain document, which will contain not only competences, but also values for the education of student youth, has been studied.

An analysis of the Higher Education Standards (bachelor's and master's levels) for the specialties "Law" (2022), "History" (2020), and "Philosophy" (2021) was carried out. The socio-philosophical vision of science as knowledge and its main methods are outlined, and the importance of the process of integrating disciplines in institutions of higher education is considered. Current forms, teaching methods, the use of IT technologies in Ukrainian universities and the need for their updating and improvement have been studied. Particular attention is paid to the values that teachers should have for a high-quality educational environment and their changes in students throughout their studies.

Key words: values, educational process, teachers, students, universities, being.

Introduction. The training of specialists in higher education institutions of Ukraine has been significantly transformed with the advent and use of information technologies. Socio-economic development and digitalization all over the world is growing and improving every year. In this regard, specialists are now needed not only smart, but also erudite, multitasking, creative. The flow of information is now very large, and because of this, its perception has changed significantly. The effectiveness of learning the material depends mainly on the forms and methods of teachers' work with student

youth. In addition to competences, students of higher education should develop cultural and value orientations, which today receive little attention during education and personality formation.

The relevance of the research consists in a thorough study of the quality of teaching of educational disciplines in the field of historical and civic education, an analysis of the forms and methods of presentation by scientific and pedagogical workers of material for assimilation by students of higher education institutions of Ukraine. It is worth characterizing the necessary values, understanding of existence and worldview of applicants, which are necessary for any type of employment in our country and abroad, as well as comparing them with the rights and obligations prescribed in the Basic Law of Ukraine. There is a possibility that it may be necessary to propose certain changes to the programs of the specified industries or to develop a separate document with prescribed value guidelines for the formation of individuals.

The purpose of the research: highlighting the implementation of the competence approach in the education of university students; a thorough study of the quality of education in historical and civic fields in Ukraine; uncovering the problem of cultural and value orientations and the existence of modernity during the formation of personalities and multitasking workers.

Main part. The main tasks of the research are the analysis of the concepts of "competence", "personality", "individuality", "being"; study of the state and possibilities of higher education in Ukraine; elucidation of the peculiarities of teaching the disciplines of historical and civic fields; characterization of current existence as a phenomenon of philosophy and values for successful socialization, employment; study of the need to modernize the forms and methods of higher education during student training in order to improve its quality and reorientation to international standards.

In our article, the following special-historical research methods were used to solve specific tasks: historical-comparative, historical-systemic. Among general scientific methods, we chose: analysis, synthesis, comparison, systematization, system-structural. A summary of works was involved, which allowed us to identify certain materials for studying the researched problem.

The issue of improving the existing forms and methods of teaching students of higher education institutions of Ukraine began to be studied mainly in the XX–XXI centuries. Among the latest researchers, these are K. Lisetskyi, O. Plahotnik, V. Pribylova, S. Stelmakh, M. Fitsula, etc. N. Goncharova, P. Horokhivskyi, A. Zyakun, V. Mysan, G. Yakovenko wrote works on the integration of historical disciplines. I. Beh, V. Drachenko, P. Lukoyanov, M. Oksa, I. Semkiv and others worked out the problem of cultural and value orientations of student youth. J. Agassi, M. Zaremskyi, T. Kuhn, I. Lakatos, V. Chuiko paid the most attention to the philosophical understanding of science as knowledge, classification of its methods. Genesis and world perception began to be known since the time of Antiquity (Parmenides, Democritus, Plato, Aristotle, Plotinus), and from the Ukrainian scientists of today – V. Blihar, O. Ryabinina, V. Stetsenko, N. Terletska, V. Shynkaruk, etc.

So, there is a lot of work by researchers on this topic. There is a real opportunity to compare ideas, concepts, and systematize the views of scientists regarding value orientations during the teaching of historical and civic education in universities with the aim of forming competent individuals, future specialists and conducting further research on this issue.

Research results. Modern higher education in the world and in Ukraine depends on many factors, including socio-economic development, political situation, digitalization. Every year, our state is getting closer to European standards in everything. Requirements for specialists are growing, and therefore scientific and pedagogical workers should focus on a competency-based approach.

The concept of "competence" appeared relatively recently. According to the Law of Ukraine "On Higher Education", the mentioned term means "the ability of a person to successfully socialize, study, and conduct professional activities, which arises on the basis of a dynamic combination of knowledge, abilities, skills...values..." (Zakon Ukrainy "Pro vyshchu osvitu", 2014). There is also the concept of "competence", which boils down to the readiness of a specialist to solve a range of issues and achieve

a specific goal. The competent approach must constantly change, because the world does not stand still, that is, it must meet not only purely individual, but also societal requirements (Hrytsenko, 2013: 2–3). All levels of education in Ukraine today should shape personality and individuality, although there is a difference here. In pedagogical and philosophical literature, there is no unequivocal opinion about the primacy of one concept or another. Ukrainian scientist and philosopher V. Blihar believes that individuality is a certain difference from others, a difference. In fact, it is inherent to every person, because we are all different, unique. Personality is a more complex substance to understand. Note that no one is born with it, only everyone becomes it. A person-personality must have his own worldview, values, willpower, understanding of the purpose of his life, etc. It is not possible to become a person outside of society, since there will be nowhere to adopt experience, certain abilities and skills (Blihar, 2021: 182).

Scientific knowledge must meet the following criteria: provenance, usefulness, methodology, possibility of criticality, systematicity. From a philosophical point of view, everything that does not meet these requirements is ordinary information. The fields of scientific knowledge are: mathematics, humanitarian subjects, social and technical spheres, natural science, logic, interdisciplinary studies. Scientific units include: systematizations, theories, hypotheses, graphs, models, facts, concepts, laws, etc. There are many methods of science, in particular: empirical (observation, measurement, experiment), theoretical (axiomatic, formalization, deductive, historicism, logic), general logic (abstraction, modeling, systematic, probability) and others. All scientific knowledge is an indisputable component of higher education and the formation of thinking, views, and abilities of acquirers (Zaremskyi, 2022: 129).

The task of university teachers is to train competent specialists. Competencies are most fully set out in the Higher Education Standards. For example, we have chosen three such documents: "Law" (Bachelor's level), "History" (Master's level) and "Philosophy" (Master's level). In each Standard there are three types of competences: integral, general and special (professional). The first two groups are almost identical for all specialties in Ukraine (ability to solve complex situations of a professional nature; knowledge of the theory and history of the origin of the objects of study; practical implementation of what has been learned; command of the state language; self-criticism; use of IT technologies; preservation and multiplication of moral values, respect for different cultures, etc.) (Standart vyshchoi osvity Ukrainy (Bakalavr) za spetsialnistiu 081 "Pravo": 2022). Specialists (subjects) include more specific competences of each separate direction of training (finding and analyzing historical sources; being able to present one's research; engaging in project and scientific activities (archaeological explorations); carrying out pedagogical work; observing ethics and academic integrity) (Standart vyshchoi osvity Ukrainy (Mahistr) za spetsialnistiu 032 "Istoriia ta arkheolohiia": 2020). Note that the Standards also prescribe forms of education; descriptions of objects of study, purpose, methods, tools; content of training; attestation forms; the quality of providing the learning process, etc. It is interesting that for some specialties, in particular philosophers at the "Master's" level of education, clearly prescribed methods are not offered, but there are only general phrases "modern", "interdisciplinary", "philosophical" (Standart vyshchoi osvity Ukrainy (Mahistr) za spetsialnistiu 033 "Filosofiia": 2021).

Nowadays, qualitative modernization of the forms and methods of working with students of higher education institutions is necessary. In training, a person-oriented approach must be implemented with the involvement of innovative, interactive technologies (cooperation, modeling, projects (hackathon), discussions, collective and group work in combination with digital technologies, etc.). The teacher will spend more time developing such a task, but the effectiveness will be much higher. It is impossible to teach something without the interest of learners, and the method of presenting the material plays not the least role in this (Koliienko, 2023: 85). Scientific and pedagogical workers become partners, moderators, build creativity among student youth. Of course, not all classes should be so active, but at

the beginning of the academic year or semester, the teacher can think about these points. The integration of subjects from one educational field (for example, history and civic education) should also not be forgotten. Disciplines should not be "detached" from each other. Topics are often intertwined, and certain aspects require clarification (Hrytsenko, 2022: 110; Kozyr, 2021: 176; Shalashna, 2022: 33).

Civic education today is based on universal human values. Its main goal is "...awareness of the values of a civil (free democratic) society, the rule of law, the rights and freedoms of a person and a citizen" (Zakon Ukrainy "Pro vnesennia zmin do Kontseptsii rozvytku hromadianskoi osvity v Ukraini", 2022). That is, the socio-philosophical understanding of the rights, which are prescribed in the Constitution of Ukraine, is a very important point during the training of students of higher education. The Basic Law of our country has 15 chapters for 161 articles, and only 51, 53, 65–68 contain duties, and all the rest are rights. This is a huge disparity and that is why the understanding of values, including educational values, has changed dramatically (Konstytutsiia Ukrainy, 1996).

The problem of transformation of value and understanding of existence has existed since the beginning of the XXI century. There are many definitions of the concept of "being" and they are all different. Parmenides believed that thinking is already being. In the Middle Ages, everything was owed to God the creator (physical and spiritual, surrounding). Modern Ukrainian researcher O. Ryabinina believes that this is an extremely complex integrated system. Its main forms are man, spiritual, nature, things, and others) (Ryabinina, 2021: 28). All existing problems of today's existence are related to the change in the values of humanity. The spiritual became less important than the material, the desire to know oneself and the Universe also disappeared somewhere. Time seemed to go faster and we stopped noticing all the beautiful things that surround us. It is worth remembering during training and education of personalities that the highest value is the person himself. In addition to each of us, these values include: security, socio-economic stability, preservation of traditions, conformity, hedonism, kindness, independence in various difficult life situations, etc. (Shepetiak, 2020: 411; Kazibekova, 2021: 37; Mykhailyshyn, 2021).

Conclusion. Thus, after analyzing a significant amount of philosophical, pedagogical and methodical literature, it can be confidently stated that morals and values have changed, and therefore the needs for specialists are also different than before. Now it is necessary to meet the competencies prescribed in the Standards of Higher Education (in particular, historical and civic fields), to be erudite, multitasking, creative. For the formation of such personalities and the development of their own educational programs, it is necessary for scientific and pedagogical workers to develop a certain document (for example, a code) of cultural and value guidelines on which they will be based. It is impossible to get closer to the knowledge of truths without spirituality, faith, morality, and justice.

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INTEGRATION OF EUROPEAN EDUCATIONAL POLICY TRENDS IN THE PREPARATION OF PHDS IN UKRAINE: ACADEMIC INTEGRITY ASPECT

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Abstract. The article deals with integration of European educational experience as for academic integrity culture in the preparation of PhDs in Ukraine. Academic integrity, a cornerstone of higher education in the European Union (EU), underscores honesty, integrity, and excellence in research and teaching. Aligned with the Lisbon Strategy, the EU prioritizes quality education, positioning philosophy doctors as pivotal contributors to knowledge production. Upheld through legislative frameworks like the Salzburg Principles, academic integrity in the EU encompasses ethical standards, original research, and stringent measures against misconduct. The development of academic integrity in Ukrainian doctoral students involves educational initiatives, ethical committees, a regulatory framework, and international cooperation, contributing to ongoing efforts for high ethical and academic standards. The impact of European educational policy ideas in Ukraine, focusing on research, innovation, and internationalization, has the potential to enhance education quality and professional training. The integration of these ideas can elevate standards, prepare qualified professionals, and facilitate international collaboration in Ukraine.

Key words: academic integrity, Doctor of Philosophy, professional training, educational policy, integration.

Introduction. Together with the development of the labour market and increasing demands, the level of requirements for a competitive professional, in terms of knowledge, skills, and abilities, is rising. The need for reform in education and science as key drivers of economic and societal development becomes apparent. Institutional changes in higher education are coming into focus. It is increasingly acknowledged that reforming and transforming the educational environment is impossible without the introduction and adherence to academic culture, especially in the professional preparation of future Ph.D. candidates.

In this regard, the reform of education and science, shaping the academic culture, and preparing Ph.D. candidates not only to meet current labor market needs but also to actively define them and adapt to changes in technological and social environments are crucial tasks. These efforts play a significant role in defining the key factors for economic and societal development.

The introduction and preservation of academic culture, determining not only the professional level but also the values underlying the educational process, are essential. Undoubtedly, the reform of the educational environment and the preparation of Ph.D. candidates are impossible without a focus on the development and maintenance of high standards of academic integrity. This involves shaping not only technical skills but also moral and ethical values that form the basis for the fair and effective functioning of the scientific and educational environment.

This approach to education is strategically important as it contributes not only to the preparation of qualified professionals but also to the formation of a deep understanding of the values and purpose of higher education. Academic culture becomes a necessary foundation for addressing the complex challenges facing modern society, permeating all levels of the educational process, especially in the context of preparing professionals at the Ph.D. level.

The term "academic integrity" is relatively recent in both legal and scientific-educational discussions. As per the legal definition (Zakon Ukrayiny "Pro osvitu", 2017), academic integrity encompasses a collection of ethical principles and regulations stipulated by law. These guidelines are intended to direct individuals involved in the educational process, guiding their behavior during learning, teaching, and engaging in scientific or creative endeavors. The primary objective is to instill confidence in the outcomes of learning or the achievements of scientific and creative activities. Integrating such a concept into a different cultural context requires considering, enriching, and adapting it to the new environment, including the corresponding mentality, despite the specific characteristics outlined by the foreign community.

Main body. The purpose of the research is to characterize the concept of the process of shaping the academic integrity culture in future PhDs in unkrainian education policy, basing on the main education policy innovations and trends in the European Union. This is driven by the development of knowledge society and the need for competitive, highly qualified professionals capable of creating and disseminating innovations in academic activities.

The tasks of this investigations are:

– to monitor a set of key principles and practices as for the formation of academic integrity in doctoral students aimed at developing an ethical and responsible scientific approach in countries of the European;

– to present some fundamental principles and practices of of academic integrity formation in doctoral students in Ukraine that may differ from those in the European Union;

– to observe some common trends in many European countries that impact higher education and the preparation of Ph.D. candidates;

– to propose the improvement of education quality and professional training of preparing philosophy doctors in Ukraine depending on the context and realities of each country implementing European educational policy ideas.

Material and methods of the research. To attain the research goal, a blend of contemporary scientific approaches has been utilized. This includes employing theoretical methodologies such as analysis, synthesis, systematization, and generalization of philosophical, historical, sociological, and psycho-pedagogical literature. These approaches were applied to establish the conceptual and categorical framework of the research and to justify the theoretical and methodological principles related to the cultivation of academic integrity culture among participants in the educational process.

Results and Discussions. Academic integrity is an essential aspect of higher education in the European Union (EU) and is defined by a set of principles and standards aimed at ensuring honesty, integrity, and high standards of research and teaching. EU countries place special emphasis on the development of a culture of academic integrity that influences all aspects of the educational process, including the preparation of philosophy doctors.

The European Union's perspectives on education, particularly higher education, are based on the Lisbon Strategy (Lisbon European Council, 2000). This strategy emphasizes ensuring the quality of education and the preparation of philosophy doctors as "key actors" in knowledge production and conducting cutting-edge research to strengthen the economic situation. In this context, the EHEA has adopted several crucial documents, including Standards and Guidelines for Quality Assurance in Higher Education (ESG) (Standards and Guidelines for Quality Assurance in the European Higher Education Area, 2015), the European Qualifications Framework (EQF) (Descriptors defining levels in the European Qualifications Framework), decisions, and recommendations for Bologna Process countries on the development of the third level of higher education. These include the Salzburg Principles-I (Bologna Seminar, 2005), Salzburg Principles-II (Salzburg II Recommendations, 2010), Principles for Innovative Doctoral Training (Exploration of the implementation of the Principles for Innovative Doctoral Training in Europe, 2011), Salzburg Forward (Doctoral Education, 2016), and

others, serving as the foundation for the legislative frameworks of European countries to enhance doctoral training worldwide.

In the European Union, academic integrity is considered a fundamental component of higher education and scientific research. This includes adherence to ethical standards in scientific publications, uniqueness and originality of research, as well as honesty in the use of sources and data. Universities in the EU establish strict rules and policies aimed at preventing plagiarism, data falsification, and other violations of academic integrity.

For doctoral students, it is crucial to adhere to ethical norms and standards in the preparation of dissertations and research papers. Internal control systems and ethical committees at universities play a key role in ensuring compliance with academic norms.

In addition, initiatives and programs are actively developed in the European Union to raise awareness of academic integrity among students, graduate students, and researchers. This may include training, seminars, and other educational events aimed at shaping the right attitude towards one's own work and the work of others.

In summary, academic integrity in the European Union is a priority defined by national and international standards, ethical codes, and university initiatives. This contributes to maintaining high standards of quality and trust in the results of scientific research.

In countries of the European Union (EU), the formation of academic integrity in doctoral students is typically based on a set of key principles and practices aimed at developing an ethical and responsible scientific approach. Below are some key aspects of this process:

1. Education and Information: Many EU universities provide specialized education on academic integrity at the doctoral level. Doctoral students receive information about ethical standards, rules for avoiding plagiarism, fair use of sources, and other aspects of academic ethics.

2. Ethical Committees: Many universities have dedicated ethical committees responsible for monitoring and reviewing issues related to doctoral degrees. These committees set standards and provide consultations on the ethical aspects of scientific research.

3. Courses and Seminars: Universities may introduce special courses and seminars on academic integrity designed for doctoral students. These events may include discussions of specific ethical scenarios and the study of ethical aspects of scientific research.

4. Codes of Conduct: Universities often establish codes of conduct for doctoral students, clearly outlining requirements for honesty, adherence to ethical norms, and high research standards.

5. Internal Control Systems: Most universities have internal control systems that define rules for dissertation submission and evaluation. These systems aim to prevent violations of academic integrity and ensure a fair and objective process.

6. International Programs and Cooperation: Some universities collaborate with international organizations and other institutions for the exchange of best practices in academic integrity and to raise awareness among doctoral students.

The formation of academic integrity in doctoral students in EU countries is a comprehensive approach that considers various aspects of education, ethics, control, and cooperation. This contributes to creating an ethical environment and ensures a high level of quality in doctoral education.

The current situation in the field of higher education in Ukraine has sparked significant interest among scholars, becoming the subject of numerous discussions and receiving diverse perspectives and evaluations from experts and society. M. Zgurovsky (Zgurovsky, 2006), Yu. Malohulko and M. Zatkhey (Malohulko & Zatkhey, 2018)., and others have focused on the development of the domestic higher education system and its integration into the European educational space. V. Menyailo (Menyailo, 2020), V. Kovtunets (Kovtunets, 2015), and others have addressed the preparation of future specialists for academic writing. In recent years, scholarly works by N. Batechko (Batechko & Mykhailichenko, 2019), Yu. Garust and B. Pavlenko (Harust & Pavlenko, 2017), Ya. Tytska (Tytska,

2018), T. Finikova (Finikova & Artyukhova, 2016), and others have emerged, dedicated to examining specific issues of academic integrity.

In Ukraine, the formation of academic integrity in doctoral students is also based on several aspects, but the system may differ from that in the European Union. Here are some fundamental principles and practices in Ukraine:

1. Education and Information: Many universities in Ukraine offer educational courses and seminars on academic integrity for doctoral students. These initiatives aim to provide necessary information on ethical standards and rules of scientific conduct.

2. Ethical Committees: Some Ukrainian universities have ethical committees responsible for overseeing ethical aspects of research and granting permissions for scientific work.

3. Regulatory Framework: Ukraine has a regulatory framework governing academic integrity, including the "Law on Higher Education" and the "Code of Academic Integrity."

4. Control Systems: Universities establish internal rules and procedures for evaluating doctoral dissertations. Oversight is conducted through specialized academic councils and committees.

5. International Cooperation: Some Ukrainian universities collaborate with international partners and organizations to exchange experiences and implement best practices in academic integrity.

6. Support for Research and Innovation: There is a growing emphasis on developing research and innovation aspects of doctoral activities, including fostering creative and critical skills.

The overall trend in Ukraine appears to involve a gradual improvement in the doctoral training system and the establishment of high standards of academic integrity. However, the effectiveness of these measures may vary from university to university, and ongoing efforts are being made to ensure a high level of ethics and quality in the academic environment.

Discussions. Some common trends observed in many European countries that impact higher education and the preparation of Ph.D. candidates:

1. Increased Emphasis on Research and Innovation: There is a significant and persistent trend in many European countries influencing higher education and the training of philosophy doctors.

In the contemporary higher education environment in Europe, a crucial trend is the growing emphasis on supporting research and innovation in universities. This includes the development of doctoral programs aimed at fostering creativity, critical thinking, and research skills. The research activity is not just a component of the educational process but a key element in preparing qualified professionals for further achievements in science and innovation.

One of the main characteristics of this trend is the increase in investments in research and the creation of incentives for teachers and students to engage in active research. In this context, universities are developing and implementing innovative programs focused on the development and support of talented students, creating a stimulating environment for scientific research.

It is important to note that this emphasis on research and innovation in universities contributes to expanding opportunities for students and doctoral candidates. They gain not only academic knowledge but also practical skills necessary for addressing real-world challenges.

This trend also reflects a strategic approach to shaping competitive higher education institutions capable of influencing societal development through innovation and research. The high level of research activity in universities becomes a catalyst for changes in the field of science and technology and contributes to the preparation of qualified professionals able to compete in the global job market.

2. Interdisciplinarity and Intersectoral Partnerships: Universities increasingly recognize the importance of an interdisciplinary approach to research. Partnerships between universities, industrial sectors, and other areas are actively developing for the joint implementation of research and innovation.

In the modern educational landscape, the development of interdisciplinary and intersectoral partnerships in universities becomes crucial and relevant. This trend is driven by the need to create com-

prehensive solutions to address contemporary global challenges and enhances the effectiveness of research and innovation.

Interdisciplinary research approaches are gaining increasing recognition in the university environment. Universities acknowledge the importance of merging different fields of knowledge to create integrated approaches to addressing complex problems. The interaction between various disciplines, such as science, technology, humanities, and social sciences, allows for a broader perspective on issues, fostering deeper understanding and the development of comprehensive solutions.

Specifically, interdisciplinary approaches are actively incorporated into the development of doctoral programs. Students have the opportunity to work on projects that integrate various fields of knowledge, enhancing their analytical and creative abilities. This prepares highly qualified professionals capable of working in the conditions of a modern multidisciplinary society.

Additionally, a significant direction in university development is the establishment of intersectoral partnerships. Universities enter into agreements with representatives of industry, the public sector, and government institutions for the joint implementation of research and innovative projects. This creates a favorable environment for the exchange of ideas, resources, and knowledge across different sectors, contributing to the emergence of innovative solutions and technologies.

In summary, interdisciplinarity and intersectoral partnerships become essential elements of contemporary university activities, promoting the development of scientific research and innovation in conjunction with addressing the diversity of modern challenges.

3. Increasing Role of Internationalization: More attention is given to providing international experiences for doctoral candidates, such as participation in international conferences, exchange programs, and collaboration with scholars from other countries.

In the present era, internationalization of higher education becomes a key factor in the development of the university educational environment, and this trend is particularly relevant in the preparation of philosophy doctors. The increasing role of internationalization is determined by various aspects, including providing doctoral candidates with international exposure and facilitating their active participation in global scientific communities.

One of the key elements of internationalization in universities is providing doctoral candidates with opportunities to participate in international conferences and events. Participation in such events offers the chance to exchange research knowledge, present their own scientific research, and establish contacts with scholars from different countries. This not only contributes to the development of research competencies but also broadens the horizons of doctoral candidates, allowing them to explore various approaches and perspectives on research topics.

Doctoral candidates also benefit from participation in exchange programs, contributing to the deepening of their academic experience and expanding international partnerships. International exchanges provide the opportunity to study different research approaches, experience cultural diversity, and develop intercultural competence.

The development of collaboration with scholars from other countries is also significant. Universities actively implement cooperation and exchange programs among researchers to gain new knowledge and foster international research networks. This creates favorable conditions for the emergence and implementation of innovative ideas in the field of science and research.

In summary, the increasing role of internationalization in the preparation of philosophy doctors promotes their comprehensive development, expands horizons, and provides new opportunities for interaction and collaboration in the global scientific community.

4. Emphasis on Workforce Preparation: There is a growing emphasis on developing skills crucial for successful entry into the job market. This includes communication, leadership, teamwork, and others.

In today's world, where competition in the job market is increasing, universities focus on preparing their students, including doctoral candidates, to meet the requirements and needs of the job market.

The growing attention to the development of skills essential for successful entry into the job market defines new trends in higher education, particularly in the process of preparing philosophy doctors.

One aspect of this trend is the emphasis on developing communicative skills. Modern employers highly value the ability to communicate effectively, which is crucial in any field of activity. Universities incorporate programs aimed at developing public speaking, written, and verbal communication skills, preparing students to interact with diverse audiences and communicate effectively in the workplace.

Leadership qualities also become a focal point in the preparation of philosophy doctors. Leadership development programs contribute to shaping graduates capable of making responsible decisions, leading teams, and implementing innovative approaches in their fields. Universities create conditions for unlocking students' potential by providing opportunities to participate in projects where they can demonstrate and develop their leadership qualities.

Working in teams is another aspect emphasized in educational programs. Universities provide opportunities for participation in group projects, where students collaborate and solve tasks as a team. This contributes to the development of collaboration skills, understanding group dynamics, and effective teamwork in the workplace.

Overall, the emphasis on developing skills crucial for a successful career defines trends in the university preparation of philosophy doctors, creating graduates ready for the challenges and demands of the modern job market.

5. Quality Assessment and Transparency: There is an increasing demand for quality assessment systems in higher education and doctoral programs. Efforts are made to make selection and evaluation processes of doctoral candidates more transparent.

In the modern educational environment, there is a growing importance placed on the quality and transparency of the higher education system, particularly in the preparation of philosophy doctors. This is driven by the desire to identify and ensure high standards of education that align with the realities of the field.

First and foremost, there is an increase in demands for quality assessment systems in higher education. Universities actively develop and implement effective methodologies for evaluating learning outcomes, covering not only students' knowledge but also their skills, creativity, and other aspects of personal development. This is especially relevant for doctoral programs, where it is crucial to assess not only theoretical knowledge but also the ability to conduct independent scientific research and innovate.

Universities are also becoming more transparent in the processes of selection and evaluation of doctoral candidates. Transparency becomes a key principle in organizing competitions, funding programs, and selection committees. Introducing selection criteria and open processes can enhance trust in the system and create conditions for fair selection and the development of young scholars.

Another important component is the assessment of the teaching and learning process itself. The use of student surveys, peer evaluations, and other tools allows obtaining objective data on the quality of education. This data can be used to make adjustments to educational programs and teaching methods, contributing to the continuous improvement of the quality of education.

In summary, the enhancement of quality and transparency in higher education is identified as a key development direction that influences all its levels, including the preparation of philosophy doctors, and contributes to the formation of high standards and effective assessment mechanisms.

These trends may impact the standards and practices of preparing philosophy doctors in Ukraine, but the specific influence can vary depending on the context and realities of each country. Implementing European educational policy ideas in Ukraine can lead to the improvement of education quality and professional training. Here are some key ideas to consider:

1. Focus on Research and Innovation: – For Universities: Development of doctoral programs aimed at fostering creativity, critical thinking, and research skills; – For Doctoral Candidates: Providing opportunities for active participation in research projects and fostering innovative approaches.

The evolving trends in European educational approaches have the potential to shape the standards and practices of preparing philosophy doctors in Ukraine. However, the influence of these trends may vary based on the unique contextual factors of each country. The implementation of European educational policy ideas in Ukraine holds the promise of enhancing the quality of education and professional training. Key considerations include a heightened emphasis on research and innovation, with universities encouraged to develop doctoral programs that nurture creativity, critical thinking, and research skills. Additionally, doctoral candidates would benefit from increased opportunities for active involvement in research projects, fostering innovative approaches to their academic pursuits.

2. *Interdisciplinarity and Intersectoral Partnerships: – Promoting collaboration between universities, industrial sectors, and other fields for joint research and innovation implementation.*

Emphasizing interdisciplinary collaboration and intersectoral partnerships can significantly impact the landscape of doctoral education in Ukraine. Encouraging universities to forge partnerships with industrial sectors and diverse fields fosters a collaborative environment for joint research and innovation implementation. This approach not only enriches the educational experience for philosophy doctors but also aligns academic endeavors with real-world challenges. By breaking down traditional silos and promoting collaboration across sectors, Ukraine can cultivate a dynamic and holistic approach to doctoral training, preparing professionals who can contribute meaningfully to both academia and industry, addressing complex issues through a multifaceted lens.

3. *Increasing the Role of Internationalization: – Ensuring international experience for doctoral candidates through participation in international conferences, exchange programs, and collaboration with scholars from other countries.*

Elevating the role of internationalization in Ukrainian doctoral programs holds immense potential for enhancing educational outcomes. Facilitating international experiences for doctoral candidates, including participation in conferences, exchange programs, and collaboration with scholars globally, enriches their perspectives and cultivates a global mindset. Exposure to diverse academic environments fosters cross-cultural understanding and provides invaluable networking opportunities. Furthermore, collaboration with international scholars contributes to the exchange of knowledge and methodologies, strengthening Ukraine's position in the global academic community. Embracing internationalization not only broadens the horizons of philosophy doctors but also positions Ukrainian doctoral education as a hub for cross-cultural academic engagement and innovation.

4. *Emphasis on Workforce Preparation: – Developing skills crucial for successful entry into the job market, such as communication, leadership, teamwork, etc.*

Prioritizing workforce preparation in Ukrainian doctoral programs is pivotal for producing well-rounded professionals ready for the demands of the job market. Beyond academic expertise, cultivating essential skills like communication, leadership, and teamwork enhances the employability of philosophy doctors. This emphasis aligns with the evolving needs of industries and contributes to the country's economic development. By integrating practical skill development into doctoral education, Ukraine ensures that its graduates not only excel in research and academia but also possess the versatile skill set required for successful and impactful careers. This holistic approach enhances the overall contribution of philosophy doctors to societal and economic advancement.

5. *Quality Assessment and Transparency: – Increasing requirements for quality assessment systems in higher education and doctoral programs; – Making selection and evaluation processes of doctoral candidates more transparent.*

Elevating quality assessment and transparency in Ukrainian higher education and doctoral programs is imperative for fostering excellence and accountability. Strengthening requirements for rigorous quality assessment systems ensures the continuous improvement of educational standards. Transparent selection and evaluation processes for doctoral candidates enhance fairness, meritocracy, and public trust. This commitment to transparency not only upholds academic integrity but also

attracts high-caliber candidates, promoting a competitive and reputable academic environment. By aligning with European standards, Ukraine can bolster its global standing, attracting international collaborations and investments in education. Ultimately, this contributes to the nation's knowledge-based economy and intellectual advancement.

6. *Formation of Academic Integrity: – Developing and implementing programs and courses aimed at cultivating a culture of academic integrity among students and doctoral candidates.*

Establishing a robust culture of academic integrity is pivotal in Ukrainian education. Initiatives involving the development and implementation of targeted programs and courses play a crucial role. These efforts are designed to instill ethical values and integrity among students and aspiring doctoral candidates. Cultivating awareness and adherence to academic honesty creates a foundation for scholarly excellence and ethical conduct. By prioritizing the formation of academic integrity, Ukraine not only enhances the credibility of its educational institutions but also contributes to a broader culture of honesty and responsibility in research and academia. This foundational shift promotes a positive academic environment and fortifies the nation's educational reputation.

7. *Informational and Innovative Support: – Introducing information technologies to enhance educational and research processes.*

Implementing robust informational and innovative support systems is vital for advancing Ukrainian education. The integration of information technologies enhances both educational and research processes. This involves the incorporation of innovative tools and digital platforms to streamline learning experiences and facilitate cutting-edge research. By embracing technological advancements, universities can create dynamic environments that foster creativity, collaboration, and knowledge exchange. The infusion of information technologies not only modernizes educational practices but also equips students and doctoral candidates with essential digital skills, preparing them for the demands of a rapidly evolving global landscape. This strategic approach positions Ukraine's education sector at the forefront of technological integration and pedagogical innovation.

8. *Stimulating Mobility and Exchanges: – Supporting student and faculty mobility for the exchange of knowledge and experience.*

Promoting mobility and exchanges is pivotal for enhancing Ukraine's education landscape. By actively supporting student and faculty mobility, universities facilitate the exchange of valuable knowledge and diverse experiences. This initiative broadens perspectives, encourages cultural exchange, and nurtures a global outlook among students and academic staff. Scholarly collaborations and interactions with international counterparts contribute to a rich academic environment, fostering innovation and understanding. Embracing mobility initiatives aligns with global educational trends, preparing students and faculty to navigate an interconnected world. This approach not only strengthens individual capabilities but also cultivates a vibrant and globally aware academic community in Ukraine.

9. *Development of Soft Management Skills: – Implementing courses and training on soft management skills development to prepare professionals who can effectively work in a team.*

The development of soft management skills is crucial for preparing professionals to thrive in collaborative work environments. Implementing dedicated courses and training programs addresses the need for effective teamwork and interpersonal communication. By focusing on skills such as leadership, adaptability, and conflict resolution, educational institutions contribute to producing graduates who excel in team dynamics. These initiatives not only enhance individual career prospects but also bolster the overall productivity and cohesion of the workforce. Emphasizing soft management skills aligns with contemporary workplace demands, ensuring that graduates are well-equipped to navigate the complexities of team-based projects and contribute meaningfully to their respective fields.

The integration of these ideas can contribute to raising the level of education and the preparation of qualified professionals in Ukraine, fostering mutual understanding, and exchanging best practices at the international level.

Conclusions. Academic integrity is a fundamental aspect of higher education in the European Union (EU), emphasizing honesty, integrity, and excellence in research and teaching. Aligned with the Lisbon Strategy, the EU focuses on quality education, positioning philosophy doctors as key contributors to knowledge production and cutting-edge research. The EU upholds academic integrity through legislative frameworks, including the Salzburg Principles and Standards and Guidelines for Quality Assurance, ensuring ethical standards, original research, and stringent measures against academic misconduct. In the European Union (EU), the development of academic integrity in doctoral students involves key practices, including specialized education on ethical standards, the presence of ethical committees, and the introduction of courses and seminars focused on academic integrity. Universities establish codes of conduct and internal control systems to uphold honesty and high research standards, and some institutions engage in international collaboration to exchange best practices. This comprehensive approach ensures an ethical environment and maintains a high level of quality in doctoral education in EU countries. In Ukraine, the current state of higher education has garnered significant scholarly attention, with discussions and evaluations from various perspectives. Scholars like M. Zgurovsky, Yu. Malohulko, and M. Zatkhey focus on the integration of the Ukrainian higher education system into the European space, while others, including V. Menyailo and V. Kovtunets, address the preparation of specialists for academic writing. Recent works by N. Batechko, Yu. Garust, B. Pavlenko, Ya. Tytsko, and T. Finikova delve into specific issues of academic integrity. The formation of academic integrity in Ukrainian doctoral students involves educational initiatives, ethical committees, a regulatory framework, internal control systems, international cooperation, and support for research and innovation. While there is an overall trend toward improvement, the effectiveness of these measures may vary, and continuous efforts are underway to ensure high ethical and academic standards across universities. Some common trends observed in many European countries that impact higher education and the preparation of Ph.D. candidates: Increased Emphasis on Research and Innovation, Interdisciplinarity and Intersectoral Partnerships, Increasing Role of Internationalization, Emphasis on Workforce Preparation, Quality Assessment and Transparency. The impact of these trends on the preparation of philosophy doctors in Ukraine may vary, depending on individual contexts. Introducing European educational policy ideas in Ukraine has the potential to enhance education quality and professional training. Key considerations include focusing on research and innovation, fostering interdisciplinary partnerships, emphasizing internationalization, preparing candidates for the workforce, enhancing quality assessment and transparency, promoting academic integrity, providing informational and innovative support, and stimulating mobility and exchanges. Implementing these ideas can elevate education standards, prepare qualified professionals, and facilitate international collaboration in Ukraine.

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STUDENT'S NATIONAL AND LINGUISTIC PERSONALITY DEVELOPMENT BY MEANS OF UKRAINIAN FOLKLORE

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Abstract. The article deals with the peculiarities of a student's national and linguistic personality development by means of Ukrainian folklore. The concepts of linguistic and national linguistic personality as a medium of linguistic consciousness and national linguistic worldview, who needs to communicate qualitatively by showing Ukrainian-language stability, and striving for national linguistic improvement, are defined. The main categories of the cognitive-communicative approach in the process of a national linguistic personality development, namely: symbol, concept, frame, linguistic worldview, are considered and their analysis on the basis of Ukrainian folklore is proposed in order to shape a student's national linguistic personality. The article deals with the parameters, stages, directions and methods of developing a national linguistic personality, which include linguistic and cultural tasks based on folklore texts: analysis of concepts, frames, symbols, study of the linguistic world picture in folklore texts and its comparison with the modern linguistic world picture, etc.

Key words: linguistic personality, national linguistic personality, folklore, cognitive linguistics, linguistic worldview, symbol, concept, frame.

Introduction. One of the priority tasks of a modern school is to develop a well-rounded personality who deeply respects and enriches the cultural and linguistic values of his or her nation. Due to this, the problem of a conscious national and linguistic personality development has become urgent. As I. Ogienko states, "only the native school brings up nationally strong persons and morally strong characters" (Ohiienko, 1991: 239). K. Glukhovtseva emphasises that the task of cultivating an elite linguistic personality is highlighted as a priority, which "is associated with high professionalism in language teaching that should be ensured not only by fulfilling the requirements of the programme, but also by introducing new teaching technologies that will help create non-standard situations of communication, activate the use of various linguistic means" (Hlukhovtseva, 2014).

L. Matsko focuses on the formation of a nationally conscious Ukrainian-speaking personality, whose education is subordinated to the cultural aspect of learning the Ukrainian language. In her opinion, such training should "focus on several areas of speech activity and language substance: language in its semantic volume of organic material – morphemics, lexical semantics, phrases, stylistics, constructions and structures, expressions of superphrase unities and text samples – accumulates the mind and aesthetics of the nation, it gives a person access to the achievements of culture, integrates previous knowledge, and is able to predict the next; language in euphony and rhythmic melody provides a good basis for song and music art, folk songs, romances, a cappella, choral and opera; language as an art of live communication, wit, joke, irony, satire, the ability to cause aesthetic pleasure; language as the basis and material of folklore, and folklore as a source of literary language" (Matsko, Kravets, 2007: 31).

The basis for studying folklore in the classroom is scientific and methodological foundations of modern folklore studies, which, according to M. Vovk, is developing as an interdisciplinary science: "traditional and innovative areas of folklore studies are based on related links with literary studies, psychology, linguistics, history, cultural studies, theatre studies, pedagogy, which is confirmed by the historical and pedagogical retrospective of its development" (Vovk, 2016).

Thus, among the means of a national and linguistic personality, folklore occupies a special place, as it not only preserves the historical linguistic heritage and linguistic traditions of our people, but also promotes patriotism, pride in their culture and native language. Oral folklore offers inexhaustible opportunities for combining linguistic and national-cultural aspects of language learning.

The aim of the research is to investigate theoretical foundations of the process of a student's national and linguistic personality development in the modern secondary education institution by means of Ukrainian folklore.

The research methods. The following methods have been used to achieve the stated aim and fulfil the research objectives: studying and analysing pedagogical, linguistic, psychological and psycholinguistic sources, methods of analysis, synthesis, generalisation, classification and systematisation.

The research results. The problem of a linguistic personality development is the subject of research by linguists (F. Batsevych, V. Karasyk, L. Matsko, O. Selivanova, etc.) and linguodidacts (N. Holub, S. Yermolenko, A. Nikitina, M. Pentiliuk, L. Ruskulis, O. Semenoh, T. Symonenko, H. Shelekhova, etc.). This issue is presented thoroughly in modern science not only at the linguistic and linguistic levels, but also considering the provisions of psychology, philosophy, cultural studies, etc.

A national-language personality development by means of Ukrainian folklore is studied in the works of O. Vorobets, L. Matsko, O. Skrypka, and others.

The Ukrainian language curriculum at the standard level states that the subjective goal of teaching the Ukrainian language is "the formation of a competent speaker, a nationally conscious, spiritually rich linguistic personality" (Prohrama).

The academic-level Ukrainian language curriculum for grades 10–11 states: "The main goal of teaching the native language in a secondary school is to form a nationally conscious, spiritually rich linguistic personality who has the skills and abilities to use the means of the native language freely, communicatively expediently – its styles, types, genres in all types of speech activity (listening, reading, speaking, writing), i.e. to ensure an appropriate level of communicative competence" (Prohrama).

It is necessary to teach high school students to actively listen and pay attention to what they hear or read, to analyse speech (oral and written) in terms of its appropriateness and effectiveness, the structure and language design; to discuss various statements, identify their strengths and weaknesses; to form a culture of communication in students, etc. As we see, the programme takes into account the trends of the modern world and the proposed communication skills are really relevant for the development of a student's linguistic personality.

The programme clearly verbalises the need to "develop the ability to analyse the language of folklore and fiction" (Prohrama).

It is worth noting that folklore or oral folk art is a collective artistic, literary and musical creative activity of the people, which through language preserves knowledge about life and nature, ancient cults and beliefs, as well as the imprint of the linguistic picture of the world, ideas, feelings and experiences, folk poetic imagination (Morozov, Shkaraputa, 2000: 621).

An oral form of dissemination and transmission among people as a means of direct communication is the main features of folklore. Memory plays an important role in thisprocess as it helps to record plots, texts and certain stereotypes are recorded. The text of folk poetry had no author, so it was anonymous, born each time as a new form, that is, the oral "text-word" was variable. Each work was collective, which meant that each listener had the opportunity to add to someone else's work, i.e. its author was a collective linguistic figure in the certain folklore society.

Folklorists define the language of folklore as a set of poetic formulas and rules for combining them, the so-called "poetic grammar" or unity of plot motifs. Linguists consider the folklore language to be a supra-dialectal artistic form of language realised in folklore texts, and speak of the phonetics,

morphology, and vocabulary of this language. S. Yermolenko notes that the term "language of folklore" "unites the language of different folklore genres, which contain the aesthetic perception of the folk word, its emotional and expressive content" (Yermolenko, 1987: 222).

Folklore communication is known to be a reflection of the linguistic and national picture of the world of the people. Folklore has a high information content, presenting different types of information of a certain historical period – everyday, social, economic, political to the the listener. By analysing the texts of oral folklore, it is possible to trace the specifics of the worldview and attitude of the people to certain cultural and social phenomena, which makes it possible to study the linguistic worldview of the Ukrainian people and helps to form the national and linguistic personality of the student.

We support the opinion of L. Matsko, who believes that a linguistic personality is "a generalised image of a carrier of linguistic consciousness, national linguistic worldview, linguistic knowledge, skills, abilities, language abilities and process, linguistic culture and taste, linguistic traditions and linguistic fashion" (Matsko, 2006: 3). The study is also based on the research of M. Pentiliuk, who defines a linguistic personality as a carrier of "both national and linguistic and universal culture, who has a socio-cultural and linguistic vocabulary, communicates fluently in native, state and other languages in a multicultural environment, adequately applies the acquired multicultural knowledge, linguistic skills and abilities in the process of intercultural communication with different categories of the population" (Pentyliuk, 2010: 12). Therefore, in the modern scientific environment, a linguistic personality is a person who has a high level of language proficiency at all levels, who has formed Ukrainian language stability and manifests his/her national identity.

We agree with O. Semenog's argument that "the formation of the motivational and pragmatic level of a linguistic personality, the development of intelligence, creativity, freedom of thinking takes place throughout life, and depends on the level of development of memory, attention, observation, internal need, the ability to analyse, synthesise and compare linguistic phenomena and processes and is a consequence of social change" (Semenoh, 2007: 325).

We strongly agree with the opinion of M. Pentiliuk, who emphasises that "by considering the main provisions of the cognitive and communicative methods of teaching the Ukrainian language in a modern secondary school, by mastering language units as elements of the language system and as carriers of ethno-cultural information, by means of cognitive and communicative orientation of various types of work with textual didactic material will contribute to the education of the student's personality – a creative, sociable personality, confidents in his/her speech actions" (Pentyliuk, 2011: 80).

The use of the cognitive-communicative approach in the process of a national and linguistic personality development is subordinated to the functions of the language: communicative, which ensures communication among people in all spheres of their lives (politics, science, education, culture, etc.); nominative, which helps to clarify the linguistic picture of the world of different nations; culture-creating and ethnopreserving, as the language represents nationally significant vocabulary, which is the basis of the cultural development of a particular nation, reviving, preserving and transmitting cultural experience from generation to generation (Ruskulis, 2019).

The cognitive-communicative approach is based on the initial provisions of cognitive (linguistic world picture, concept, symbol, frame) and communicative (categories of language code organisation, categories of intercultural communication) linguistics, which set the theoretical foundation for the analysed methodological phenomenon (Ruskulis, 2019).

Let us consider these components in more detail.

V. Uzhchenko understands the linguistic world picture as "verbalised interpretations by linguistic societies of the world around them and themselves in this world". The researcher argues that the world picture is the worldview of each individual and the ethnic group as a whole, it is the result of perception and understanding of the world around us, recorded in the language (Uzhchenko, 2005: 67–68).

M. I. Zaremska studies the linguistic world picture as a system of ideas about the world, which, after being comprehended by a person, become mental constructions that are reflected at all levels of the language system and can be transmitted to other members of the community in the national language (Zaremska, 2011: 398).

The term "concept" is used to refer to an abstract notion that reflects a certain aspect of the world or an object of existence in linguistics. Concepts are the basic building blocks of a person's cultural and linguistic worldview, which are reflected in language, linguistic units and speech in general.

A symbol is "a conditional designation of an object, concept or phenomenon; ... it is a special kind of imagination, but always specifically taken from the outside world; each nation has its own peculiarities in symbolism, which are explained primarily by the specifics of this nation's communication with the environment" (Zhaivoronok, 2007: 537).

We agree with the scholar L. Ruskulis, who emphasises that the constant study of word-symbols in the modern Ukrainian literary language classes convinces the student of the need to revive, protects and ensures full functioning of a person in the language, the ability to represent Ukrainian traditions and customs (Ruskulis, 2019: 184).

A frame is "a structure of knowledge representation that reflects information about a certain stereotypical situation and the text that describes it, as well as instructions for its use, acquired through experience" (Selivanova, 2008: 771).

Linguodidact L. Ruskulis notes that "cognition of the world is a constant subjective process of socialisation of the individual, acquisition of national, linguistic and cultural experience, which is the basis of mental perception of what surrounds a person. The conceptual understanding of the world through the acquisition of the sign and symbolic system of the national language forms the ethnic identity of the nation" (Ruskulis, 2019: 185).

Thus, the cognitive-communicative approach is based on the linguistic interaction of native speakers using concepts and symbols of words by building a special linguistic image of the world of native speakers, deep knowledge of linguistic and cultural traditions. The main categories of this approach include a linguistic world picture, concept, symbol and frame.

L. Matsko proposes the following stages of a linguistic personality development: *the stage of linguistic correctness* – starts with mastering of the school course of the Ukrainian language; *the stage of internalisation* – mastering the oral and written forms of the language, improving the skills of free communication and correct expression of thoughts; *the stage of language intensity* determines the development of speech culture; *the stage of adequate choice* – accuracy and logic of speech, building statements in accordance with the purpose and tasks of communication; *the stage of mastering the professional language* – mastering the terminology of a particular speciality (Matsko, 2009: 63–65).

The first four stages of a linguistic personality development happen during the study a school course of the Ukrainian language, when the formation of a linguistic personality takes place in the Ukrainian-speaking ethno-cultural space at the lexical, grammatical and stylistic levels, in which each word begins to function as a concept generated by historical and cultural experience of the nation.

In particular, O. Bilyaev emphasises that in order to ensure the development of a national and linguistic personality, it is necessary to combine linguistic and national-cultural aspects. The scientist believes that to stimulate modern youth to live in the Ukrainian-speaking environment, it is necessary to take into account motivation, needs, high level of linguistic consciousness, national interests and worldview orientations (Biliaiev, 2005). A. Nikitina emphasises that this is a speaker who has "nationally labelled linguistic units, precedent phenomena as presenters of personality in different communication situations" (Nikitina, 2015: 93). The researcher points out that the understanding of the concept "national and linguistic personality" is closely related to the understanding of the modern speaker's Ukrainian-language stability, which implies the use of the Ukrainian language always and

everywhere, regardless of the interlocutor's speech, and S. Yermolenko believes that Ukrainian-language stability is closely related to the Ukrainian worldview (Yermolenko, 2007: 424).

We support the opinion of A. Nikitina that the definition of a national and linguistic personality is based on the following parameters: *motivational* (communicative intention, need for communication and exchange of opinions), *cognitive* (formation of a national and linguistic picture of the world) and *functional* (ability to master both verbal and non-verbal means of language, quality communication and compliance with the norms of speech etiquette) (Nikitina, 2015).

The scholars research shows that the development of a national and linguistic personality takes place in several directions: strengthening the motivation for one's own national and linguistic improvement; immersion in the discourse of Ukrainian cultural heritage; improving the skills of analysing tests – precedent phenomena (Nikitina, 2015). The third direction, in our opinion, makes it possible to effectively develop the national and linguistic personality of a modern student, because, as L. Matsko emphasises, "not just the sum of knowledge about the language, but the language itself in its harmonious live sound, lexical and phraseological richness, complexity and sophistication of grammatical forms and constitutions, stylistic diversity should prevail in school and higher education" (Matsko, 2006: 4).

That is why a national and linguistic personality is a carrier of linguistic consciousness and a national and linguistic worldview. He/she needs to communicate qualitatively, showing Ukrainian-language stability, striving for national and linguistic improvement.

L. Sugeiko recognises linguistic and cultural tasks, theoretical and methodological basis of which is determined by cognitive linguistics and text theory among the methods of developing a national and linguistic personality (Suheiko, 2015).

The researcher distinguishes the following types of linguistic and cultural tasks aimed at modelling a linguistic concept: 1) lexical and semantic tasks involve the creation of a dictionary portrait of the concept; 2) structural and semantic tasks aimed at creating a contextual and metaphorical portrait of the concept; 3) textual tasks aimed at creating a verbal portrait of the concept (Suheiko, 2015). We are interested in the latter type because in our research we study the textual material of folklore as a means of language learning.

The word reflects the peculiarities of not just individual (as in the work of one author), but collective, folk language creation, and the meaning of the word combines different types of conceptualisation of concepts as elements of the linguistic picture of the world of the people in folklore. The creation of concepts in the linguistic picture of the world of the people determines the interaction of empirical experience, cognitive processes, cultural achievements of the collective and its linguistic concept, as a result of which the linguistic form denotes objects that are not the subject to sensory perception.

L. Lysychenko believes that an individual picture of the world is most clearly manifested in artistic creativity, which reflects the author's artistic linguistic picture of the world (in the case of folklore – the picture of the world of the people), which is marked by his individuality (Lysychenko, 1998: 138), with which we also agree, since it is in the texts of oral folklore that the artistic image of the world of the people is revealed, so that we can observe the peculiarities of their linguistic thinking and worldview.

Thus, a linguistic personality of a nation is revealed through the language of its works, the selection of visual means from the national language fund and their artistic interpretation. The study and interpretation of the national linguistic picture of the world based on the texts of oral folk art makes it possible to develop a national linguistic personality of a student.

Undoubtedly, the use of folklore heritage contributes to the enrichment of students' vocabulary, mastering the peculiarities of vocabulary, grammar, and text creation. The role of studying oral folklore is also important for the development of communicative competence, since the study of the main folklore genres enables students to rethink information about the system of values that exist in

the minds of Ukrainian linguistic culture speakers. This allows us to feel the contact with our culture, gives us a sense of communicative equality and brings confidence in communication.

Conclusions. Ukrainian folklore plays an important role in the development of a student's national and linguistic identity. It does not only preserve the historical heritage and traditions of our people, but also promotes patriotism and pride in our culture and native language. It promotes the development of speech skills, fosters a sense of love and respect for the native language. The texts of Ukrainian folklore reflect not only the national language but also traditional values, concepts, and symbols that are passed down from generation to generation and create a national linguistic picture of the world. They embody the spiritual heritage of the Ukrainian people, their connection to the Ukrainian land and history.

Thus, Ukrainian folklore plays a significant role in a student's national and linguistic identity development. It helps students to understand and appreciate the cultural heritage of their nation, fosters patriotism and respect for their native language and traditions. Understanding and appreciation of Ukrainian folklore is an important step towards the development of a student's national and linguistic identity.

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CHALLANGES OF FUTURE EARLY CHILDHOOD EDUCATORS' TRAINING TO WORK WITH CULTURAL AND LINGUISTICAL DIVERSITY IN THE CLASS IN THE USA

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Abstract. As the United States becomes increasingly diverse, the importance of adequately preparing future early childhood educators to work with cultural and linguistic diversity in the classroom cannot be overstated. This article explores the pressing issues faced by educators in training to effectively navigate the complexities of diverse classrooms. With a focus on innovative methods and approaches, it investigates strategies to enhance the cultural competence and language proficiency of aspiring educators. By examining the current landscape of early childhood education and the challenges encountered in working with diverse student populations, this article sheds light on the urgent need for comprehensive preparation programs tailored to meet the demands of multicultural classrooms. Through a critical analysis of existing practices and proposed solutions, it aims to contribute to the ongoing dialogue surrounding the professional development of early childhood educators in the face of cultural and linguistic diversity.

Key words: cultural diversity, linguistical diversity, intercultural competence, multicultural classrooms, early childhood educators, professional training, preschool, cultural competence, professional development.

Introduction. In the United States, the landscape of early childhood education is evolving rapidly, reflecting the increasing cultural and linguistic diversity within classrooms. As classrooms become more diverse, educators are faced with the challenge of effectively preparing to work with students from various cultural and linguistic backgrounds. This article delves into the challenges encountered by future early childhood educators as they navigate the complexities of cultural and linguistic diversity in the classroom setting.

The preparation of early childhood educators plays a crucial role in ensuring the success and well-being of all students, regardless of their cultural or linguistic background. However, as the demographic makeup of classrooms continues to shift, educators must adapt their approaches to meet the needs of an increasingly diverse student population.

This article aims to explore the specific challenges faced by future early childhood educators in the United States as they prepare to work with cultural and linguistic diversity in the classroom. By examining these challenges in depth, we seek to shed light on the complexities of this important aspect of educator preparation and identify strategies to effectively address them. Through an analysis of current practices, research findings, and firsthand accounts, we will uncover the multifaceted nature of these challenges and propose innovative solutions to better equip future early childhood educators for success in diverse classroom environments. Ultimately, by addressing these challenges head-on, we can work towards creating more inclusive and equitable educational experiences for all students.

Main part. The aim of this study is to investigate the challenges faced by future early childhood educators in the United States regarding their training to work effectively with cultural and linguistic diversity in the classroom environment.

There are such tasks of our research:

1. To identify the specific cultural and linguistic diversity prevalent in early childhood education settings in the USA.

2. To explore the existing methods and approaches used in the preparation of future early childhood educators.

3. To examine the challenges encountered by future educators in navigating cultural and linguistic diversity in the classroom.

4. To analyze the impact of cultural and linguistic diversity on teaching and learning processes in early childhood education.

5. To investigate the effectiveness of current preparation programs in addressing the needs of diverse student populations.

6. To propose recommendations and strategies to enhance the preparation of future early childhood educators for working with cultural and linguistic diversity in the classroom.

7. To reflect on the implications of the findings for policy, practice, and future research in the field of early childhood education.

Methods of research. The theoretical analysis of the addressed problem involved the application of general scientific methods such as analysis, synthesis, comparison, and generalization. These methods were instrumental in not only justifying the initial theoretical positions but also in elucidating the fundamental concepts under investigation. Furthermore, to provide a comprehensive understanding, specialized historical-pedagogical approaches were employed. The historical-retrospective method was utilized to trace the evolution of the concept of "intercultural competence", shedding light on its historical roots and development over time. Meanwhile, the historical-structural method was employed to systematically organize the historiography of the issue, offering insights into the various scholarly perspectives and discussions surrounding the topic. Additionally, the historical-comparative method facilitated a nuanced comparative analysis, allowing for a deeper exploration of the preparation of future educators for work in diverse preschool education settings. Through the synergistic application of these methodological approaches, this study aims to offer a thorough examination of the multifaceted dimensions of the problem at hand, contributing to a richer understanding of the complexities involved in preparing educators for intercultural contexts in early childhood education.

Results. It is worth saying that we talk about the professional training of future early childhood educators in the meaning of developing their intercultural competence (sometimes it is also called "cultural competence", "cross-cultural competence") (Bondar, 2022: 25). The concept of "intercultural competence" has undergone evolution since 1989, prompted by research findings from a group of authors associated with Georgetown University in Washington, D.C. Within the framework of cultural competence, five significant components have been delineated: appreciation for diversity, capacity for cultural self-assessment, recognition of the developmental dynamics as a pivotal aspect of cultural interaction, acquisition of formal cultural knowledge, and the ability to deliver educational services amidst cultural diversity (Cross, Bazron, Dennis, Isaacs, Towards, 1989: 4). This evolution marks a pivotal moment in understanding the nuanced dynamics of cultural interaction and underscores the importance of various competencies in fostering effective intercultural engagement in educational contexts.

According to the Dimitrov's N. research, intercultural teaching competence refers to "the ability of instructors to interact with students in a way that supports the learning of students who are linguistically, culturally, socially or in other ways different from the instructor or from each other, across a very wide definition of perceived difference and group identity" (Dimitrov, Haque, 2016: 89).

To the opinion of Hammer M., intercultural competence is "…the capability to shift one's cultural perspective and appropriately adapt behavior to cultural differences and commonalities" (Hammer, 2015: 483). Additionally, Perry L. and Southwell L. believe that intercultural competence is "the ability to effectively and appropriately interact in an intercultural situation or context" (Perry, Southwell, 2011: 453).

According to data from the National Association for the Education of Young Children, spanning the decade from 1979 to 1989, there was a notable surge in the population of children within the

United States hailing from various cultural and linguistic backgrounds (National Association for the Education of Young Children, 1993). This demographic shift was further underscored by a report issued by the Center for Social Policy Studies, which highlighted the conspicuous cultural diversity prevalent among children under the age of 6 who were born within the United States, distinguishing them from foreign-born individuals or immigrants (Bondar, 2021: 29).

This demographic transformation posed a significant challenge for the preschool education system, necessitating the creation of inclusive and supportive educational environments for children and families with diverse linguistic and cultural histories. Educators found themselves at the forefront, tasked with the responsibility of fostering positive and meaningful relationships with children from these varied backgrounds. In response to these evolving demographics, there arose a growing expectation for educators to possess the skills and abilities required to effectively navigate and embrace cultural diversity within the classroom setting.

According to the National Council of Accreditation of Teacher Education (NCATE), "diversity" is defined as the "differences among groups of people and individuals based on race, ethnicity, socioeconomic status, gender, language, exceptionalities, religion, sexual orientation, and geographic region in which they live" (NCATE, 2012).

Since the 1990s, the National Association for the Education of Young Children has been diligently addressing the challenges stemming from the increasingly diverse population of the United States. Among the strategies employed is ensuring that children from culturally and linguistically diverse backgrounds have equitable access to high-quality educational programs within early childhood education settings. It has been widely recognized that fostering the development of children's native languages does not impede their acquisition of English proficiency. Consequently, there has been a concerted effort to design early childhood education curricula that not only support the growth of children's native languages but also facilitate their English language learning journey (NCATE, 1995).

Moreover, educators are encouraged to embrace and celebrate the linguistic and cultural diversity present in their classrooms. This involves not only acknowledging and respecting the diverse linguistic backgrounds of children but also actively engaging with and involving their families in the educational process. By creating inclusive learning environments that honor and value each child's cultural heritage, educators can foster a sense of belonging and empowerment among their students.

Furthermore, it is imperative for educators to possess a deep understanding of the linguistic and cultural backgrounds of the children under their care. This understanding serves as a foundational element in effectively supporting children's learning and development. Therefore, educational programs aimed at preparing future educators place significant emphasis on the cultivation of cultural competence. Through such programs, aspiring educators are equipped with the knowledge and skills necessary to appreciate and navigate the complexities of cultural and linguistic diversity in educational settings.

Detailed research and analyzing process give us an opportunity to define the challenges of future early childhood educators' preparation to work with cultural and linguistic diversity in the classroom in the USA are multifaceted. Here are some of the key challenges:

1. Developing cultural sensitivity and competence is essential for educators to effectively understand and cater to the diverse cultural backgrounds of young children and their families. This involves acknowledging and valuing cultural differences, comprehending the influence of cultural factors on learning and development, and fostering inclusive learning environments that are culturally responsive.

2. Language barriers are often encountered by early childhood educators when working with children and families from diverse linguistic backgrounds. Educators need to possess strategies for supporting language development and communication in children who speak languages other than English, as well as for facilitating meaningful interactions with families who may not be proficient in English.

3. Establishing inclusive practices is imperative in early childhood education settings to ensure that all children and families feel welcomed and valued, irrespective of their cultural or linguistic backgrounds. Educators should aim to create environments where every child feels respected and supported in their learning and growth.

4. Cultivating strong partnerships with families from diverse cultural and linguistic backgrounds is fundamental for promoting children's learning and development. Educators must devise effective strategies for engaging families in their children's education, utilizing communication methods that are culturally and linguistically appropriate.

5. Continuous professional development is vital for early childhood educators to enhance their skills and competencies in addressing cultural and linguistic diversity. Access to training, resources, and support is necessary for educators to continually refine their practice and effectively meet the needs of all children and families under their care.

To sum it up, addressing the complexities of cultural and linguistic diversity in early childhood education demands a proactive and comprehensive approach that prioritizes cultural responsiveness, inclusivity, and ongoing professional development among educators.

At every level of government in the United States efforts have been made to tackle the challenge of enhancing the quality of early care and education. This endeavor involves improving the caliber of the teaching workforce through enhancements in both pre-service and in-service teacher training. However, this process has encountered hurdles. Unlike the elementary and secondary public education system, the early care and education continuum in the U.S. encompasses a diverse array of programs. These programs vary in terms of duration, ranging from part-day to full-school-day and full-work-day programs, and operate under various auspices including educational, social welfare, and commercial entities. Moreover, they are funded and administered in a multitude of ways across both public and private sectors. The focus of these programs can also vary, with some emphasizing the "care" aspect of early care and education, while others prioritize the "education" component, and some striving to strike a balance between the two (Eun Kyeong Cho, Leslie, 2008).

The intercultural competence framework comprises three categories of intercultural competencies:

1. Foundational competencies involve an instructor's understanding of their own perspective and capacity to address diversity.

2. Facilitation competencies concentrate on the instructor's skill in fostering a supportive, inclusive learning atmosphere and fostering discussion within the class.

3. Curriculum design competencies entail the instructor's proficiency in enriching the curriculum with diverse viewpoints by selecting content, designing learning activities and assessments, and setting an example (Dimitrov, Haque, 2016: 440).

At the heart of the intercultural competence's model lies the instructor's recognition of their own cultural position within the classroom environment and their ability to stimulate students to reflect on their own roles and influence in society.

The intercultural competence's model serves as a reflective instrument for instructors, enabling them to:

– Acknowledge instances where they already demonstrate intercultural competence in their teaching practices;

– Identify areas where further skill development may be necessary;

– Explore novel facilitation techniques to incorporate into their teaching methodologies.

This model can be utilized as a framework for ongoing professional development in teaching. Alternatively, instructors may opt to concentrate on one or two new areas each year as part of their efforts to improve their teaching effectiveness (Dimitrov, Haque, 2016: 440).

There are four key attributes of teacher training programs aimed at enhancing multicultural awareness, beliefs, and attitudes among pre-service teachers: 1) fostering a classroom environment con-

ducive to collaborative learning; 2) demonstrating constructivist and culturally-responsive teaching methods through instructor modeling; 3) providing field experiences to deepen understanding of diverse student populations; and 4) offering opportunities for reflective practice. While case studies and survey research have underscored the significance of these attributes, they have not empirically validated the correlation between these attributes and enhancements in pre-service teachers' awareness of or perspectives on diversity (Motoko, 2011: 662).

Furthermore, during their field experiences, future early childhood educators (or pre-service teachers) are expected to immerse themselves in diverse environments where they have the opportunity to interact with students, parents, and community members from various ethnicities, socioeconomic backgrounds, abilities, and other dimensions of diversity. These interactions serve as valuable learning opportunities, allowing pre-service teachers to gain firsthand experience in navigating the complexities of diversity within educational settings. Guided by mentors or supervisors, pre-service teachers are encouraged to reflect on these experiences and integrate them with their academic coursework. This integration facilitates a deeper understanding of multicultural education principles and promotes the development of culturally responsive teaching practices.

To further enhance their multicultural responsiveness, pre-service teachers should be actively encouraged to engage in self-reflection throughout their teacher education journey. This process of introspection can be facilitated through a variety of pedagogical strategies, such as engaging in discussions centered around authentic classroom scenarios, analyzing case studies, or critically examining instructional videos depicting diverse classroom dynamics. Additionally, involvement in action research projects and collaborative classroom initiatives provides pre-service teachers with opportunities to explore issues of diversity in depth and reflect on their own beliefs and teaching approaches (Motoko, 2011: 667).

During field experiences, ongoing discussions with mentor teachers, supervisors, and peers offer pre-service teachers a platform to evaluate and refine their perspectives and instructional strategies in response to the diverse needs of their students. Maintaining a reflective journal enables pre-service teachers to document their experiences, challenges, and growth, while receiving constructive feedback from mentors and supervisors facilitates continuous professional development. These intentional practices not only foster a culture of self-awareness and critical reflection but also empower pre-service teachers to develop positive attitudes and inclusive practices that embrace diversity in educational settings.

To conclude, navigating the challenges of cultural and linguistic diversity in early childhood education demands a multifaceted approach. Educators must strive to develop cultural sensitivity and competence, overcome language barriers, foster inclusive practices, engage families effectively, and continuously pursue professional development. By prioritizing these aspects, early childhood educators can create supportive and inclusive learning environments that cater to the diverse needs of children and families. Ultimately, investing in the preparation of educators to address cultural and linguistic diversity is crucial for promoting equity, fostering positive outcomes for all children, and building stronger communities in the United States.

Discussion. The need to train aspiring educators to engage in intercultural interactions in the United States is widely recognized as significant in the context of our increasingly globalized world. Scholars approach this matter from various perspectives:

– exploring the essence of "intercultural competence" and "diversity" concepts;

– examining the demographic landscape in the United States to understand the origins and inception of teaching cultural competence to students during their professional training;

– reviewing prior research to identify the challenges encountered during the preparation of future educators for diversity in classroom settings;

– delineating effective strategies that foster the development of cultural competence among prospective educators in early childhood education institutions during their professional preparation.

Moreover, Ukraine, like many other countries, faces the challenges of globalization and cultural diversity. The preparation of future educators to work with children from diverse cultural and linguistic backgrounds in the conditions of contemporary society is particularly important. The increasing number of foreign language groups and intercultural communities in Ukrainian cities and villages underscores the need to adapt educational programs and methodologies for effective work with diverse student groups. Therefore, the professional preparation of future educators in Ukraine requires attention to issues of intercultural education and the development of cultural competence.

In the Professional Standard "Preschool Educator" specified General Competencies (Section 4), which a preschool educator should possess. Among all competencies, cultural competence is also mentioned: "Ability to show respect and value Ukrainian national culture, respect diversity and multiculturalism in society; ability to express national cultural identity, creative self-expression" (Pro zatverdzhennia profesiinoho standartu "Vykhovatel zakladu doshkilnoi osvity", 2021). The thing for discussion is the opportunity and importance of introduction expanded additional courses that can improve awareness in the term of cultural and linguistic diversity to the process of professional preparation of early childhood educators in Ukraine.

Conclusion. Addressing the challenges of training future early childhood educators to effectively work with cultural and linguistic diversity in classrooms across the USA requires multifaceted strategies and ongoing commitment. It is imperative that educators develop cultural sensitivity, competence, and awareness to understand and support the diverse needs of children and families. Additionally, overcoming language barriers and fostering inclusive practices are crucial steps toward creating supportive learning environments for all children, regardless of their cultural or linguistic backgrounds. Furthermore, building strong partnerships with families and providing continuous professional development opportunities are essential for enhancing educators' skills and competencies in this regard.

Moreover, it is essential to recognize the evolving demographic landscape of the United States, where diversity continues to shape the early childhood education landscape. As such, educators must remain adaptable and responsive to the changing needs of their students and communities. Additionally, collaborative efforts involving policymakers, educators, families, and community stakeholders are essential for fostering a more inclusive and culturally responsive educational system.

Furthermore, leveraging innovative teaching approaches, incorporating diverse perspectives into the curriculum, and promoting intercultural dialogue are integral aspects of preparing future early childhood educators for the complexities of working with diverse student populations. By embracing diversity as a strength and weaving it into the fabric of early childhood education, educators can create more equitable and inclusive learning environments where all children can thrive.

In conclusion, while the challenges of training future early childhood educators to work with cultural and linguistic diversity are significant, they also present opportunities for growth and innovation. By addressing these challenges head-on and implementing comprehensive strategies, we can ensure that early childhood education remains a beacon of diversity, equity, and excellence in the United States.

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THEORY AND HISTORY OF CULTURE

THE NATIONAL ELITE OF UKRAINE IN THE POST-HETMANATE ERA AND PROCESSES OF STATE CREATION IN THE EUROPEAN CONTENT

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Abstract. Current problems of the study of the national elite of Ukraine in the post-hetma period at the end of the 18th – the first half of the 19th centuries are highlighted. in the system of cultural studies taking into account the processes of state formation in the European content. The role and place of the descendants of the leading strata of the Ukrainian Cossack-Hetman state in the historical and cultural processes of this period, who were the bearers of the national idea, and the processes themselves are characterized by the revival of Ukrainian national culture, are outlined. The priority in the research is an interdisciplinary integrative approach to the problem, which objectively illuminates the Ukrainian nobility of the former Left Bank of Ukraine-Hetmanship and the post-Hetmanship period of the 19th century as a systemic integrity, united by: the material basis of its existence; political autonomy and independence, which was ensured by the corresponding legal and legal status; common elements of sociocultural psychology, which was based on awareness of its historical mission and protection of national cultural heritage. The theoretical and methodological basis of such research is the principles of historicism, systematicity, objectivity, comprehensiveness, continuity, dialectical understanding of the historical process as a unity of its components. An objective analysis of the problem indicates the need for substantiation, definition and formation of a separate direction in modern humanitarian science – cultural elitology.

Key words: national elite, nation building, elite building, cultural building, Cossack-elder elite, descendants of the Hetman-elder stratum, cultural identification, cultural environment, elite transformation, Ukrainian nobility, cultural elitology.

Introduction. The relevance of the study of the role of the national elite of Ukraine in the late XVIII – the first half of the XIX century in historical and cultural processes is determined by the following reasons. The initial rationale is driven by the endeavor to address a lacuna in the history of Ukrainian national culture during the post-Hetmanate era. It aims to investigate the genesis, operation, and eventual disappearance of specific elite groups and individuals from the historical stage. Of particular value is the reconstruction of the development of elite consciousness, accompanying the constitution of the shlyakhta (noble) class, encompassing stereotypes governing chivalrous behaviour, the concept of honour, worldview, cultural identity, etc. At the same time, it is important to reconstruct the typology of social, cultural and public relations in the conditions of Ukraine during that period. These aspects are among the important and contemporary problems of historical and cultural studies, where the leading category is the cultural memory (Kysliuk, 2009: 15–19; Kysliuk, 2008). The primary emphasis lies on employing an interdisciplinary integrative approach to the issue, which is essential for understanding the shlyahta (nobility) of the Ukrainian Hetmanate and post-Hetmanate as a cohesive entity bound together by the material underpinnings of their existence, their political supremacy over other classes, secured by pertinent legal status, and shared elements of socio-cultural psychology rooted in their consciousness of historical mission and commitment to safeguarding national cultural heritage.

The aim of the article. As N. Yakovenko emphasizes, "the history of the Ukrainian elite" belongs to "untouched archipelagos" (Yakovenko, 1993: 3). Conceptual clichés persist within the era under examination, portraying the upper social classes of the Right Bank and Left Bank Ukraine as "denationalized", "polonized", "renegade", "recruited" or "incorporated". Such representations are evident in the national historiography spanning the XIX to the early XXI centuries. In her research, N. Yakovenko poses a significant question: "initiate a new field of study – the history of the elite of the Ukrainian people" (Yakovenko, 1993: 4). First and foremost, N. Yakovenko identifies and characterizes "a new elite – the Cossack and starshyna elite as the historical successor of the shlyakhta (nobility)". She represents the Cossack starshyna elite from its formation under the conditions of a new state (the Grand Duchy of Lithuania) to its transformation into a novel historical entity, a process notably accelerated during the Khmelnytsky period, culminating in the emergence of the national elite of the Ukrainian Hetmanate (Yakovenko, 1993: 5–6).

The objective of the research. In this context, the aim of this article is to depict the national elite of Ukraine as a historical and cultural phenomenon, emphasizing the characteristics of Ukrainian mentality and identity. Considering that the object is what the subject's activities are aimed at, the following should be noted. The object of cultural studies is the national elite of Ukraine in the late XVIII – first half of the XIX century in the context of creating the cultural space of the Ukrainian nation. Furthermore, the analysis of the issue enables us to draw a conclusion regarding the justification, definition, and establishment of a new field within contemporary humanities – cultural elitology.

Research material and methods. The outlined main tasks of the article are complemented by another approach: the creation of an appropriate conceptual and categorical framework, where the concept of "national elite" will be presented as a phenomenon of historical and cultural process on the basis of Ukrainian and cultural studies methodology (for example: "cultural formation of the leading stratum", "cultural identification of the elite", "cultural self-awareness of the elite", "cultural relevance", "acme-personal orientations of the elite", "cultural values of the elite", "cultural transformation of the elite", "national elite as a cultural phenomenon", "criteria of the elite in Ukrainian studies", "Ukrainian studies and personal characteristics of the elite", etc.

Analysis of recent research and publications. It should be mentioned that the development of elite theory in general has been and continues to be carried out within the framework of individual disciplinary discourses: sociological (O. Kont, V. Pareto, M. Veber, H. Lassuell, Dzh. Bernkhem, Ch. Mills, S. Keller, R. Dal, H. Ashyn; in Ukraine – L. Bevzenko, M. Shulha, S. Vovkanych, and others), political science (H. Moska, R. Mikhels, K. Ismal, in Ukraine – V. Lypynskyi, S. Tomashivskyi, V. Kuchabskyi, D. Dontsov, V. Moroz, Ya. Pelenskyi, V. Potulnytskyi, D. Vydrin, O. Haran, B. Kukhta, V. Skyba, and others), social and psychological (V. Pareto, L. Humplovych, Z. Freid, E. Fromm, H. Lassuell; in Ukraine – S. Vovkanych, Kh. Kopystianska, B. Kukhta, and others), historiographical and historiosophical (A. de Tokvil, R. Aron; in Ukraine – O. Lazarevskyi, O. Yefymenko, D. Doroshenko, N. Polonska-Vasylenko, I. Krypiakevych, Ye. Malaniuk, I. Lysiak-Rudnytskyi, H. Hrabovych, O. Apanovych, S. Bilokin, V. Kryvosheia, O. Putro, P. Tolochko, V. Tomazov, Yu. Shemshuchenko, and others), which are characterised by certain humanitarian concepts, contexts, and paradigms. A coherent cultural and ethno-cultural discourse concerning the role of the national elite has not yet been fully developed; however, each of the aforementioned disciplinary areas partly encompasses a cultural aspect that needs further elaboration. In addition, all disciplinary areas are characterised by three fundamentally different methodological strategies for understanding the role and place of the national elite in the historical and cultural process: institutional, acmeological (value) and functional, the design of which reflects the main stages and directions of interpretation of the object and subject of socio-cultural processes by social theory.

Results and discussion. The theoretical and methodological framework of this study is based on the principles of historicism, systematicity, objectivity, comprehensiveness, continuity, and dialecti-

cal understanding of the historical process as a unity of its components. Considering the dialectical cultural correspondence between the method and the subject of knowledge, both general scientific and specialized methods of historical and cultural inquiry are employed in accordance with the purpose and objectives of the study. Simultaneously, it is advisable to utilize methods such as historical, historiographical, and source analysis, synthesis, and generalization, alongside problematic, logical, comparative, retrospective, biographical, descriptive, historical, and chronological methods. Additionally, methods of typology, classification, periodization, and prosopography should be employed, as they collectively facilitate the optimal resolution of the aforementioned issue.

The dynamics of research on this topic allows us to identify four historical and cultural stages of research in this regard. The first stage: from the mid – XVIII century, when the descendants of Ukrainian Cossack and starshyna families began "landlord historiography". The historian O. Lazarevsky called them "the initiators and facilitators of the scientific study of Malorussian history" in Ukraine: H. Poletyka, A. Chepa, F. Tumanskyi, Ya. Markovych, M. Antonovskyi, V. Poletyk, O. Martos, V. Lomykovskyi, D. Bantysh-Kamenskyi, M. Berlynskyi, O.M. Markovych, M.O. Markevych (Lazarevskyi, 1894: 351). As D.I. Bahalii underscored, as early as in the second half of the XVIII century, there existed in Ukraine "a noble school of Ukrainian historiography with its patrons, such as Bezborodko, Hetman K. Rozumovskyi, and O. Rumiantsev" (Bahalii, 1993: 30). Among the prominent representatives of the noble Ukrainian historiography of the second half of the XVIII century D.I. Bahalii also mentions the brothers Y.M. Markovych and O.M. Markovych, O.I. Martos, and others (Bahalii, 1993: 31). During the second stage (XIX – early XX centuries), there was a process of accumulation of factual material, in which M. Kostomarov, M. Maksymovych, D. Bantysh-Kamenskyi, S. Soloviov, M. Bilozerskyi, O. Lazarevskyi, V. Modzalevskyi, V. Lypynskyi, H. Myloradovych, D. Bahalii, V. Barvinskyi, M. Hrushevskyi, V. Herasymchuk, I. Kamanin, D. Korenets participated. The works of these scholars included studies of the personal staff of the Cossack-Hetman starshyna and their descendants, as well as individual genealogical studies. Attempts were also made to compile registers of hetmans, general officers and colonels, and to study families that retained political and economic influence in the early XX century. Initially, the biographical sketches focused only on the starshyna of the Left Bank. However, a breakthrough in the biography studies of the Right Bank starshyna was made by V. Lypynskyi. He became the founder of the historiographical domain of research not only exploring the phenomenon of cossackification of shliakhta, but also delving into the study of its local groups. The third period of cultural historiography is characterized by heterogeneity. The accumulation of historical and cultural knowledge regarding the issue under study can be categorized into three additional subperiods: 1) 1917–1930s, 2) 1930s – first half of the 1950s, and 3) second half of the 1950–1991s. During the 1917–1930s period, M. Hrushevskyi continued his scholarly pursuits in the context of Soviet Ukraine, while I. Boiko, O. Hrushevskyi, K. Kozubenko, I. Krypiakevych, O. Ohloblin, L. Okinshevych, M. Petrovskyi, M. Tkachenko, and S. Shamrai initiated their scientific research. At the same time, V. Bidnov, M. Vozniak, D. Doroshenko, S. Narizhnyi studied this issue outside the Ukrainian SSR. They upheld the tradition of examining the starshyna of specific sotnias and notable commanders through the compilation of starshyna registers, along with tracing the lineages of their descendants from the late XVIII to the early XIX centuries. During the repressions of the 1930s and 1950s in the USSR, the investigation of this issue was suspended, and the identities of the Cossack starshyna and the Ukrainian nobility were suppressed as they were perceived as class enemies of the workers.

Since the late 1950s, a series of publications by Y. Krypiakevych, F. Shevchenko, V. Diadychenko, K. Stetsiuk, and O. Kompan have emerged, signifying the beginning of a new phase in the historiography of this issue. Furthermore, publications by O. Pritsak, L. Okinshevych, B. Krupnytskyi, and O. Ohloblyn were published abroad. Scientific objectivity is becoming characteristic of the works of a new generation of researchers, such as O. Apanovych, O. Hurzhii, V. Borysenko, A. Kolodii, O. Putro,

P. Mykhailyna, Yu. Mytsyk, V. Serhiichuk, V. Smolii, V. Stepankov, O. Strukevych, V. Tomazov, H. Shvydko (Kolodii, 1997; Strukevych, 2003; Tomazov, 2001; Tomazov, 2006). During the Soviet period (1917–1991), under the pressure of the class approach and political conjuncture, scholars failed to fully realize the scientific principles of systematicity, argumentation, and comprehensiveness in their approaches to the history of the Cossacks and starshyna in general. During this phase, Soviet historiography portrayed the new elite, the Cossack-Hetman's starshyna, through only two perspectives: either as heroic leaders of the masses or as exploitative landlords. Scholars from the Ukrainian diaspora, including Yu. Haietskyi, L. Vynar, and V. Seniutovych-Berezhnyi, furthered the examination of the personal structure of the Cossack starshyna, showcasing profound familiarity with the source material and presenting compelling arguments (Horenko, 2007: 55–59; Horenko, 2009: 109–114; Kolodii, 1997: 10; Kryvosheia, 1998; Kryvosheia, 2002; Yakovenko, 1993). A novel historiographical subject explored in these works is the investigation of the ethnic composition of the starshyna and their immediate descendants.

For a holistic analysis of the national and political role of the elite, it is necessary to identify the essence, concept, structure of this group, its historical features, sources of formation and functions. The term "elite" comes from the Latin *eligere* and the French *elite*, which means "the best, the chosen, the selected". It is utilized across diverse spheres of life, pertaining to objects and phenomena that vary in their purposes. It should be emphasized that the concept of "national elite" is broader than the concept of "political elite". It encompasses an integrated array of elites from all social spheres, united by the aspiration to actualize the national idea. In this context, the national elite is the spiritual and intellectual, economic, political, artistic, and academic elite. By its structure, sources of formation, and typology, the national elite exhibits heterogeneity; however, concerning the purpose of its endeavors, it manifests homogeneity, as it consciously or unconsciously endeavors towards the establishment and advancement of the national state, alongside the formation of a political nation as a collective of all citizens residing within a specific cultural and historical context within a particular state. The structure and functions of the national elite largely depend on the stage of historical development at which the national community is currently located: whether it is a period of national awakening, or the struggle for national independence, or a time when a certain form of national statehood is already functioning. However, under all circumstances, the existence of a developed national elite is the key to the success of both nation-building and the formation of a nation-state, where cultural processes become cultural policy.

The issue of the formation and engagement of the national elite held particular significance in Ukrainian political theory, notably for Viacheslav Lypynskyi (Vaclav-Vikentiy; 1882–1931), a historian, pioneer of the statehood school in Ukrainian historiography, and descendant of polonized nobility, who referred to it as "aristocracy". According to the scholar, it is this group that assumes a leading role in shaping the national idea and fostering a coalition of political values upon which the nation is founded (Ostashko, 1997: 233–234). The national idea guides the nation, standing at the head of its political institutions, creates certain cultural, moral, political and organizational values, which are subsequently embraced by the entire nation and serve as the foundation for its collective existence and endeavors. Therefore, the national aristocracy (elite) facilitates the resolution of the conflict between the individual (subjective) interests of individuals and the collective (objective) interests of the entire nation, favoring the latter. Hence, it serves as the bearer of the unifying principle, fostering the establishment of statehood in all its intellectual and cultural manifestations.

An important part of a developed national elite is the political elite, which reflects the power and political differentiation of society. It consists of people involved in the exercise of power, political influence, and plays the role of the nation's political leader. The history of the political elite of any nation is the history of national statehood and national culture, and vice versa (Zhuravskyi, 1998: 54–62). The political elite is the basis for the formation of the institution of political leadership.

In sociology and political science, the concept of "elite" has been widespread since the beginning of the XX century, and in the United States since the 1930s. It has become the fundamental category of a distinct area of social research – elitology, which investigates the activities of the stratum directly involved in social and political governance. For this reason, political elitology and social elitology are distinguished in scientific practice. Some philosophers and publicists used other similar concepts instead of the term "elite", such as: "ruling class" (H. Moska); "caste of the best people", "leading stratum", "ruling stratum" (D. Dontsov); "aristocracy" (V. Lypynskyi); "national aristocracy" (S. Bilokin); "political avant-garde" (in the former USSR) and other definitions (Bilokin, 1992: 240–244).

The Ukrainian political scientist V. Lypynsky primarily associated the advancement of the elite with the issue of Ukraine's national renaissance, asserting that it should commence with the revival of the national elite structure – "the collective of the most capable individuals within the nation at a particular historical juncture, serving as the organizers, rulers, and guides of the nation" (Ostashko, 1997: 233–234). A competent national elite – the aristocracy – is unattainable without the material influence it accrues through the process of material production, as well as the moral authority it establishes based on the legitimacy of its national responsibilities. Hence, according to V. Lypynskyi's concept, the formation of the new Ukrainian national elite ought to comprise the most capable individuals from all societal strata (farmers, workers, intellectuals, military personnel, industrialists) who recognize the necessity of the Ukrainian national idea and actively strive for its realization (Ostashko, 1997: 234). The more complex and developed the material life of a nation is, the more difficult the tasks of organising civic life are for the national aristocracy. Thus, according to V. Lypynskyi, the continuous renewal of the national aristocracy is a prerequisite for its effective functioning. All these processes are simultaneously characterized by nation-building, culture-building and state-building.

The problems of creating a new leading stratum, a new elite, were also an important element of the theory of integral nationalism of Dmytro Ivanovych Dontsov (1883–1973), who came from a well-known Cossack-starshyna family. He contrasts the ideas of democracy and Western European parliamentarism with the "idea of a hierarchical society". According to D. Dontsov, the realization of the idea of statehood and the revitalization of peoples can only occur through the efforts of a fully-fledged leading stratum, the foundation of which is not the populace, not the masses, not any particular class, and not even a party-political agenda, but solely "a caste of the finest individuals, a distinct stratum in position and spirit within society, which would be comprised of individuals from all societal classes based on rigorous selection criteria, while simultaneously safeguarding its spiritual and moral supremacy, its form, and its vigor" (Ostashko, 1997: 138–139). In his interpretation of this problem, Dontsov considered himself to be a fellow thinker with the Spanish philosopher Jorge Ortega y Gasset, who developed the idea of the crisis of the leading strata as a common European problem of the XX century.

Despite the differences in the definition of the concept of "elite", representatives of different academic schools agree on one thing: the elite is a social stratum, a minority, whose members have social and intellectual qualities that enable them to play leading roles in the whole society or within its individual spheres. According to R. Darendorff, elites are groups of holders of leading positions in various structures of politics, economy, education, law, military, religion and culture. Depending on the sphere of formation and activity of elite groups, there are political, economic, spiritual, military, scientific, educational, artistic, technical, diplomatic and other types of elites. It is no exaggeration to say that every type of social activity has its own elite. At the same time, there are elite groups that ensure the integration of society, the resilience of the state, and the stable functioning of the political system. They include the political elite and the national elite – a social stratum that exercises power, ensures the preservation, creation and reproduction (reconstruction or self-reproduction) of political (cultural) values and the political (socio-cultural) system as a whole, acts to meet the needs and interests of individual social groups and the entire nation, and enjoys

certain advantages of its social position. However, the political elite is a relatively closed community with a fairly constant and numerically limited composition, which has a decisive influence on the justification of national (public) goals and on the development, adoption and implementation of political decisions. It is united by strong internal ties and certain, more or less distinct group interests. Power relations and political activity are systemic, multistructural phenomena, which determines the structure of the political elite in general. Therefore, the problem of elite structure is raised in many concepts of political and national elites (Atamaniuk, 2003: 8–15).

Conclusions. The diversity, richness, and social significance of the historical and cultural achievements of the national elite of Ukraine in the late XVIII and first half of the XIX century, as well as their inadequate use in the practice of subsequent generations, underscore the need for a systematic and in-depth study of the historical and cultural experience of the national elite of Ukraine, especially of the post-Hetman period of the late XVIII and first half of the XIX century. In this context, "the primary and prioritized research domains within the field of cultural studies should encompass: the exploration of the experiences and critical lessons from the establishment of the Ukrainian ethnonation, its territorial dynamics, state-building endeavors, the evolution of societal constructs, the advancement of national cultural expressions, and the spiritual dimensions of the Ukrainian people" (Tokar, 2002: 57–58). These areas are relevant for every historical stage, as they have defined and continue to define the main highways of Ukraine's national development. In all historical and cultural processes, the leading cultural layer, which includes the political and national elite, plays a leading role. In this interpretation, the term "national elite" should be used to refer to a group of people who occupy a leading position in society, manage certain sectors of social and cultural life, produce, preserve and disseminate the national idea. The typology of the elite depends on the basic functions it performs in society. During the late XVIII to the first half of the XIX century, it was the Ukrainian shlyakhta, descendants of the leading hetman and starshyna strata, who wielded control over and influenced the cultural and educational policies in Ukraine throughout this epoch (Horenko, 2009: 55–61; Horenko, 2007: 57–60). Therefore, the national elite of Ukraine, as a historical and cultural phenomenon, is particularly characterised by the features of the Ukrainian mentality and identity, and is also distinguished as a carrier and guardian of the national cultural code. In general, the analysis of the issue enables us to draw a conclusion regarding the justification, definition, and establishment of a new field within contemporary humanities – cultural elitology.

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INTERNATIONAL PRESENCE AS A FACTOR OF INFLUENCE ON THE DEVELOPMENT OF VISUAL COMMUNICATION DESIGN IN CHINA AT THE END OF THE XX CENTURY

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Abstract. The purpose of the article is to reveal the features of the development of visual communication design in China at the end of the 20th century in the context of the policy of openness and active interaction with international professional communities. **Research methodology**. To achieve the goal, general scientific and special research methods were used. Complex and analytical methods were effective, which made it possible to conduct research in various aspects holistically and consistently. **The main results of the study.** China experienced a difficult period of political and social transformations, which significantly influenced the content and image in the design of visual communications during the 20th century. It was the changes in the political arena in the country that allowed visual communication design in the 1980s and 1990s to gain new development and establish itself as an important professional field in the last three decades. International communication, economic growth, technological development, inspired by the policy of reforms and openness, activated all modern directions of graphic design, contributed to the formation of industry associations and institutions. It was found that the openness of Chinese designers to Western practices in the context of globalization creates conditions for direct borrowing of universally accepted approaches and solutions, reducing the value of their own traditions. Therefore, the intention to fill the visual language of design with national local content becomes noticeable. **Conclusions.** It was revealed that the intensification of the development of visual communication design in China at the end of the 20th century, inspired by changes in the political arena in the conditions of reforms and openness, contributed to the expression of the industry at the national and international levels, strengthening its status and influence. From the early 1980s to today, the gradual standardization of graphic design at the level of academic organization, scientific discourse and other disciplines has accumulated professional reserves for a new stage and created an important platform for further development.
Key words: China, visual communication design, designer, development, globalization.

Introduction. Today, visual communicative design is a key tool in solving various tasks related to the transformation of information in space into understandable, accessible, aesthetically attractive effective messages. The dynamics of the development of this direction of design is of significant importance at the local and global levels, especially in the context of the growing volume of information and the rapid spread of technologies. Therefore, China's visual communication design is of particular interest, as this country combines an ancient cultural heritage with modern trends and innovations. This article is devoted to the study of the peculiarities of the formation of Chinese visual communication design at the end of the 20th century, and demonstrates an attempt to identify key trends and factors that determine the dynamics of its development in the future.

The purpose of the study is to reveal the features of the development of visual communication design in China at the end of the 20th century in the context of the policy of openness and active interaction with international professional communities.

Methodology and analysis of the research source base. A comprehensive approach allowed to collect and systematize information on the development of Chinese visual communication design, including its history and interaction with global trends. Analytical and systematic methods made it possible to synthesize the obtained data, to reveal patterns of design development in the context of cultural, political, social and economic changes of the late 20th century. The scientific base of the study was made up of publications by Chinese and European authors who raised the problem of the development of visual communication design in China in the 20th century. The question of the interaction of individual schools and names, traced in the articles of Wang, S. Z. (1989), Minick, S. and Jiao P. (1990); Turner, M. (1993), Wong, W.S. (1999; 2001; 2007), Knight, N. (2006), Feifei, F. (2006). The development of the "Chinese factor" in international graphic design is examined by W.S. Wong (2003). The question of preserving national identity in the design of visual communications is considered by researchers Knight, N. (2006), Feifei, F. (2006). Albums and catalogs that accompanied organizational professional events in the field of design – exhibitions, competitions, professional forums (Catalog of Graphic Design, 1996; Exhibition Catalog, 1999) contain valuable factual material. Monographic explorations and interviews with leading designers, in particular, Wang Yuefei, Chen Shaohua, expand the understanding of processes from the inside, clarify the signs of professional trajectories of individual personalities and communities in recent decades (Wang, 2019; Chen Shaohua).

Research results. The practice of visual communication design in China, which has deep historical roots and largely reflects the historical and cultural context of the country's life, during the 20th century was significantly adjusted and limited in development by political events and rigid state ideology. Only after the death of Mao Zedong in 1976, when the Cultural Revolution ended and the strict rules of ideological visual propaganda were relaxed, did the opportunity to restore traditional advertising and communicative visual practices under new political conditions with new legislative, organizational, and technical possibilities appear. The state decisions of 1978, which initiated the policy of reforms and openness, were decisive in the recent history of China. Since the policy of economic isolation was replaced by interaction with world markets, China began to rapidly increase its economic potential, the urbanization of the country intensified, and radical changes took place in the cultural and artistic sphere, connected, in particular, with the transformation of experience among artists. Discussions begin regarding the restoration and legitimization of commercial advertising as a tool for building a rich socialist economy (Kraemer, 2008). Thanks to the introduction of reform and openness, the graphic design industry begins to actively develop in all areas, the main of which is advertising design. Advertising companies are being created all over the country, among which the most successful were Beijing Advertising Art Company, China Advertising United Corporation, and others. There are publications that justify advertising as a concept and a communicative phenomenon. In particular, Shanghai-based advertiser Ding Yuncheng, in his article "The Rationale of Advertising" in "Wengui Slope", argues that it is a discipline that promotes domestic and foreign trade, provides people with knowledge and convenience, and connects society and the consumer with the production and marketing departments (Kraemer, 2008). Advertising is beginning to be interpreted not as a business model of Western culture, but also as a mandatory useful link of communication with the consumer. An outstanding date is January 4, 1979, when a commercial advertisement ("Blue Sky" toothpaste) was published in the "Tianjin Daily" newspaper for the first time after the "Cultural Revolution". And in Shanghai in the same year, the first outdoor billboard appeared.

China's economic growth in the 1980s was accompanied by visual advertising. Along with purely commercial offers of consumer goods that began to fill the subject-spatial environment, there were

messages of a propaganda nature, in particular, banners with quotes from Deng Xiaoping explaining the processes of the modern Chinese economy (with slogans – "Development is a rigid principle" or "Get rich is wonderful"). Today, China's leading designers recall this period as a significant time for the birth of the national graphic design industry. Chen Shaohua, a well-known Chinese graphic designer and executive director of the Shenzhen Graphic Design Association, believes that the development of graphic design would be impossible without commercial significance, competition or innovation, when the product style and advertising communication remained unchanged for decades. Instead, he sees the greatest value in the integration of human culture, wisdom, creativity and other aspects into market competition, combining the spiritual and material components. And this factor he considers the basis of the development of the industry graphic design (Chen Shaohua. Interview).

Changes in the awareness of the profession of a graphic designer were also reflected in practice. There was more creative freedom in the style, colors and principles of forming visual advertising messages. In the field of the poster, the overall style and visual content were as clear and easy to understand as possible – product images, explanatory text, sometimes – characters or elements of traditional Chinese ornaments. Advertisements and shop windows, despite acquiring commercial content, continued to function as internal propaganda for the socialist economy (Zaqian, 2023b). Reflecting a more commercial and consumerist focus, the posters often featured images in the style of European aesthetics and imagery and promoted Western products, reflecting China's growing interest in globalization and consumer culture. The focus of the message on the poster began to shift from the official description of the product to explaining how to use it. It is worth noting that in addition to the novelty value of the advertised goods, the posters began to demonstrate additional values related to lifestyle. Advertisements promised an idealized, romantic, traditional life in the midst of Chinese nature, just like the dreamed urbanized, modern, dynamic, progressive world of the West (Kraemer, 2008). Also, advertisers began to use images of famous people in visual messages – athletes, actors, that is, instead of communist leaders and heroic abstract characters of the middle of the 20th century real generally respected successful representatives of society came. But also the visual language of propaganda were deeply rooted in the experience of developers. Often lacking specialists, state-owned companies continued to develop already commercial advertising by in-house propaganda departments (Zaqian, 2023b).

Changes in the political and economic course also affected the development of brand identity design in China. In 1982, the Trademark Law of the People's Republic of China was adopted to control and strengthen the management of logos, protect the legal and commercial rights of trademark owners, encourage manufacturers and operators to ensure the quality of goods and services, as well as support the reputation of manufacturers and organizations and promote development of the socialist market economy (Trademark Law of the People's Republic of China). This law also regulates the requirements for the visual characteristics of trademarks and logos, the main of which are the difference from already existing ones, ease of identification, and the absence of double or false interpretations, the presence of text, graphic images, numbers, three-dimensional signs, as well as a combination of the above elements in a specific composite field and defined color gamut. Also, the adoption of the law shows the importance of visual identification of manufacturers and the formation of special approaches to its creation at the state level. Therefore, the concept of a corporate style system is being actively implemented among entrepreneurs and designers, because national enterprises "Haier", "Konka", "Changhong", "Bank of China", "Midea", etc., must withstand competition with more than 500 world-famous companies , which entered the Chinese market – "Coca-Cola", "Marlboro", "McDonald's", "Pierre Cardin", "Panasonic", etc. China is becoming a training ground for business competition, which creates new opportunities for Chinese companies, as well as Chinese designers (The history of the development of the advertising industry).

In these years many pioneers and leading representatives of Chinese graphic design – Chen Shaohua, Wang Xu, Wang Yuefei tried to realize the transformation of the latest Chinese design by introducing and implementing international systems. This was facilitated by the contacts of mainland China, first of all, with representatives of Hong Kong. One of them was the practitioner and theoretician Wang Wuxi, the author of the fundamental works "Graphic Design Principles" (平¸电视原) and "Principles of Solid Design", inspired by the design methodology of the Bauhaus school. Also, Chinese designers began to gain practical experience by cooperating with international companies in Hong Kong. Designer Wang Xu gets to know international design while working for the import-export corporation Guangdong Group Packaging Company (粤海集团包装公司). He shares his new experience in the pages of "Design Exchange", a magazine he founded to gain professional knowledge that was lacking in mainland China, as well as to establish international connections (Wang Yun, 2021: 123). Wang Yuefei cooperates with the joint venture Shenzhen Jiamei Design (深圳嘉美电视有限公司弸), established in Shenzhen in the business and design-friendly market conditions of this special economic zone, where many new local companies have begun to pay attention to their image through competition.

These conditions, as well as the insufficient understanding of the design industry at that time, prompted the professional community to justify the professional value of the design profession, in particular, the introduction of a system of exhibitions and forums, traditional for Western countries. In this context, in 1996, the Shenzhen Graphic Design Association (founder Chen Shaohua), the first graphic design association in China, was formed, following the example of the New York Club of Art Directors. This institution is designed to form the standards of graphic design, to distinguish it from the fine arts and crafts of that time (Wang Yun, 2021: 124).

The process of discovering international design standards changed the vector of design perception as a purely technical applied process in the conditions of market competition to a deeper understanding of its cultural value. Also, in the conditions of reforms and openness, globalization trends and the influence of Western ideas on the local market exacerbate the issue of preserving one's own cultural identity.

As for professional graphic design magazines, in 1979 the Shanghai People's Fine Arts Publishing House published Practical Art magazine. This magazine played an important role in the education and popularization of design during this historical period of its professional formation. In 1980, the magazine "Decoration" of the Central Academy of Arts and Crafts, in which theoretical research in the field of graphic design was published, resumed periodicity. In 1981, the first professional advertising magazine in New China, "China Advertising", was published, and the first advertising organization of the foreign trade system in China, "China Foreign Trade Association", was created. In 1983, the China Advertising Association was founded, and in parallel, national and local industrial organizations, associations and societies were organized in the fields of packaging, poster and cover design, providing a platform for exchange and professional communication in the field of graphic design.

Since the 1980s, design exhibitions of various categories, such as bookbinding art, advertising, publication design, have been held across the country. In 1981, the "National Packaging Exhibition" sponsored by the China Packaging Technology Association and the China Packaging Corporation was held in Beijing, and in 1982 the first "National Advertising Decoration Design Exhibition" was held, which for almost a year visited Shenyang, Wuhan, Guangzhou, Shanghai, Chongqing and Xi'an, attracting 425,000 visitors. In 1983, the China Artists Association and the China Publishing Association jointly held the "National Poster Exhibition", which was exhibited in Beijing, Shanghai and other places. After ten years of the Cultural Revolution, when there were no books to read, China's publishing industry flourished and produced a large number of local Chinese cover designers. Unlike today's book designers who use computers to create covers, the ability to draw illustrations by hand was a special skill of the "art editors" of publishing houses at that time (Zhu Shuai Zhang Mengqiu, 2019). In 1987, the first in China "Third World Conference on Advertising" started in the House of

People's Assembly in Beijing. For China's visual communication and advertising design industry, it was a conference of unprecedented scale. The main theme of this conference, organized by the China Association of Foreign Economic and Trade Advertising and the British magazine "South", was the use of advertising as a connecting link to strengthen the unity of third world countries and strengthen cultural exchange and cooperation between them. Graphic designers and advertisers were introduced to the world's most advanced concepts of the advertising industry, and consumers were directly able to see the important role of advertising in international exchanges and in people's daily lives (Wang Yun, 2021).

For graphic designers of that time, the 11th Asian Games (第十一助亚运会), hosted by Beijing in 1990, became an important event. The logo with the image of the Great Wall, designed by Shanghai artist Zhu Dexian, was chosen as the emblem of the Asian Games. The image of the Great Wall on the emblem forms the Roman numeral eleven and the letter "A" (Asia). These two metaphors and the formal composition of the image demonstrate a successful and modern graphic idea and its solution. The Panda Panpan games mascot, designed by Liu Zhongzheng, allowed a huge number of viewers to see first-hand the effectiveness of graphic design in the coverage and promotion of international and domestic events of various scales (Zhu Shuai Zhang Mengqiu, 2019).

In general, 1978–1991 was a period of renewal of the Chinese economy and the beginning of the revival of graphic design through the development of the advertising industry, professional education, and the scientific academic community. Since 1992, graphic design has been developing intensively. Young and older generations of designers analyze international experience and look for ways to popularize and introduce modern concepts into the national design model. Translations of classic publications on graphic design by H. Reid "A Brief History of Modern Painting" and F. Maggs "History of Visual Communication Design in the Twentieth Century" are published and become an important enlightening theoretical and practical source for a new generation of designers.

Since the beginning of the 1990s to today, graphic design in China has experienced the official naming of the industry, the creation of professional platforms, the widespread use of computer-aided design software, the development of higher education, and popularization among the general public. Through a series of major events, it has become an important part of the "creative industry" and has gained an unprecedented international reputation. In 1992, on the initiative of already recognized designers Wang Yuefei, Wang Xu and others, the first major professional exhibition "Graphic Design in China" was held in Shenzhen. At the same time, the term itself was officially adopted, and 1992 is considered the first year of Chinese graphic design (Wang Yun, 2021).

In addition to Shenzhen, cities such as Beijing, Guangzhou, Shanghai, Hangzhou, Ningbo, Xi'an and others play an important role in the history of Chinese graphic design. Ningbo Poster Biennale, Hangzhou China International Poster Biennale and other graphic exhibitions are displayed in various cities in China. Among them, the development of graphic design in Beijing especially attracts attention. In 1995, the Department of Design of the Central Academy of Fine Arts was officially founded. In 1997, the industry magazine "Art and Design" was founded here. Since the 2000s, Beijing has hosted the annual meeting of the Alliance for Graphic Design International (AGI) (since 2004), the World Design Congress (since 2009), the Beijing International Design Week, the Beijing International Triennial, etc. An important event was the organization and holding of the Icograda congress in Beijing in 2009, which brought together leading designers and industry experts from around the world to discuss the most modern trends and problems of modern design. The congress created a platform for exchanging ideas, exploring new approaches and considering progressive technologies in the field of graphic design. It allowed participants to see the latest developments in the industry and learn new skills and knowledge. In addition, this congress made a significant contribution to the deepening of international cooperation, promoting the exchange of cultural values and experiences between participants from different countries.

International and domestic interest in these events, as well as their high level of implementation, demonstrate the active development and powerful influence of Chinese graphic design on the international arena.

All the noted aspects point to a period of significant changes and transformations in Chinese visual communication design over the past decades. Organizational improvements and participation in international exhibitions allowed Chinese designers to reveal their talent and potential on the world stage. Increasing contacts at the international level opens up the opportunity for them to accumulate quality works and receive important international recognition and feedback. A new aesthetic in the design of visual communications is being formed from the amalgamation of two positions: 1. The intention to use new Western theories and cross-cultural approaches to design (adepts of this direction are Wang Xu, Wang Yuefei, Chen Fan); 2. Interest in establishing a new Chinese graphic identity with the help of obvious traditional images and elements (which can be traced in the designers Alan Chan, Kang Tai-keung, Chen Shaohua). Increasing contacts in the international arena and the opportunity to bring new knowledge for adaptation in local design (including through the development of professional education) forms a powerful system of influence on the new generation of designers of the 21st century.

Conclusions. It was revealed that during the last decades, international communication, economic growth, technological development, inspired by the policy of reforms and openness, activated all modern directions of visual communication design in China, contributing to the formation of industry associations and institutions. It was found that in the conditions of globalization, direct borrowing of universally accepted approaches and solutions nullifies the value of local traditions. Therefore, the intention to fill the visual language of design with national local content becomes noticeable. Traditional visual and design practices, elements and styles that have been formed during several millennia of Chinese cultural development are being re-actualized in projects today and can become valuable resources for designers in all areas of visual communication. In general, from the early 1980s to today, the gradual standardization of graphic design at the level of academic organization, scientific discourse and other disciplines has accumulated professional reserves for a new stage in the history of graphic design and created an important platform for its further development.

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THEORY AND INNOVATIONS OF PHILOSOPHY

HUMAN-ARTIFICIAL INTELLIGENCE DIALOGUE: IN THE CONTEXT OF HUMANISM AND THE EPISTEMOLOGICAL MEANINGS OF INTELLECTUAL VIRTUE

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Abstract. The article takes a philosophical look at the possibility and peculiarities of human-artificial intelligence dialogue in the light of modern epistemological principles. In the approach, the interaction of the concepts of "natural consciousness", "artificial consciousness", "artificial intelligence", "double contingency", "recursiveness", "implicit knowledge", "obvious knowledge" is considered as a systematic theoretical-methodological categorical apparatus. At this time, the relations of these concepts are examined against the background of the concepts of "humanism" and "intellectual virtue" and within the principle of dialogicity of consciousness. The main scientific goal of the research is related to the highlighted features. It is shown that human-artificial intelligence dialogue as a whole is possible in the aspect of the principle of humanism. However, this issue should have its own mechanism of realization in the philosophical and epistemological context. In that quality, the article puts forward the thesis that "intellectual virtue" can play a constructive role. At the same time, the place and role of double contingency and recursion phenomena are important among the epistemological conditions of the possibility of human-artificial intelligence dialogue in the context of humanism. Double contingency defines the epistemological boundary of that dialogue. Recursiveness plays the role of its cognitive mechanism in the aspect of continuity and gradual realization of the process.

Key words: artificial consciousness, artificial intelligence, double contingency, recursion, obvious knowledge, implicit knowledge, social sensitivity, cognitive, dialogicity of consciousness.

Introduction. Philosophical understanding of artificial intelligence and its beneficial use is currently considered one of the most urgent problems. As a phenomenon, artificial intelligence is a rather complex phenomenon. In addition to cognitive aspects such as its creation, functions, limits of intellectual capabilities, human-artificial intelligence relations in the context of society are becoming more and more relevant. A special philosophical reflection of each of these features is necessary. In particular, the issue of human-artificial intelligence relations in the context of consciousness and its impact on society as a whole is among the research targets of philosophers and representatives of individual science. It is not accidental that the relevance of the issue is related to consciousness. Because the term "artificial intelligence" itself is a sign that this phenomenon is fundamentally related to human consciousness. According to the studies included in the philosophical-scientific literature, the consciousness-artificial intelligence relationship in itself is not a simple philosophical issue and there are many aspects to it. In this article, we will try to analyze the problem only from the perspective of dialogue.

Here, when we say "dialogue", we specifically mean the philosophical understanding of the cognitive and socio-cultural features of the possible dialogue between human consciousness and "artificial intelligence" in the prism of the characteristic features and differences. Let's call human conscious-

ness "natural consciousness". The problem is that in the modern philosophical research known to us, natural consciousness-artificial consciousness relations have not been comparatively studied against the background of natural consciousness-natural consciousness relations. The main philosophical point here is related to clarifying the epistemological boundaries of these two different dialogues. In itself, the study of the problem in this aspect also requires broad, comprehensive and different approaches. Therefore, making the scientific goal of the article a little more specific, we look at the dialogue between human consciousness and "artificial consciousness" in the prism of the concepts of "humanism", "recursiveness", "intellectual virtue", "double contingency", "implicit knowledge" and "obvious knowledge". This kind of concretization of the issue is related to accepting deep connections of artificial intelligence with ethical consciousness as a whole. In this sense, the concept of "humanism" plays the role of a general theoretical "umbrella" for us. Within it, intellectual virtue, double contingency, recursion, non-obvious knowledge and obvious knowledge are explored in close interaction with each other in connection with the dialogicity of consciousness in the purely cognitive aspect.

Finally, the purpose of investigating the problem in the highlighted direction is to analyze both the cognitive boundaries of that dialogue (against the background of the presence of double contingency, implicit and explicit knowledge conditions) and whether it is possible to apply intellectual virtue to it, under the condition of accepting the possibility of natural consciousness-artificial consciousness dialogue. In order to achieve the scientific goal set in the article, a systematic approach was used within the framework of post-non-classical rationality. In this case, interdisciplinary methodology is applied. Non-linearity, intersubjectivity, comparative analysis and synergetic synthesis were selected as the main methodological principles.

Discussion. Systematic analysis of complex dynamics and dynamic integration are applied as methods. Here, the "systematic analysis of complex dynamics" method is designed to adequately understand the complexity of natural consciousness-artificial consciousness interactions under the conditions of recursion and double contingency. "Dynamic integration" is mainly to create a philosophical-scientific image of the synthetic landscape within the framework of the complexity paradigm.

First, let's take a look at the philosophical content of the concepts in the light of the highlighted features of the approach.

1. Philosophical explanation of concepts and dialogicity of consciousness

a) Artificial intelligence and artificial consciousness

Artificial intelligence is used in this article in the commonly accepted sense. Artificial intelligence (in English – artificial intelligence, AI) refers to an artificial intelligent system that can perform creative functions that are usually attributed to humans. At the same time, artificial intelligence is the science and technology of creating intelligent machines. This includes especially intelligent computer programs (McCarthy, 2015; Blakely, 2023).

At the same time, we should not forget the existence of different meanings of artificial intelligence. Philosophers write that in that aspect, artificial intelligence is understood as both a science and a system. I.R. Mammadzade and S.N. Dadashova prefer the meaning of artificial intelligence as a "calculation model" (Mamedzade, Dadashova, 2023, p. 208). We are satisfied with this general meaning from the point of view of the scientific research goal set in this article. At the same time, we keep in mind one feature of artificial intelligence. We mean the existence of the quality of "soft, subtle, flexible adaptation" in the meaning of artificial intelligence. That quality consists of three factors: the system's ability to correctly interpret external data, the ability to draw certain conclusions from the influence of these data, and the ability to benefit from such acquired knowledge in achieving specific goals and objectives with soft, subtle and flexible adaptation (Kaplan, Haenlein, 2019, p. 15–25). Emphasizing the possibility of soft adaptation in the meaning of artificial intelligence is important for us for two reasons. First, to note that the concept of "artificial intelligence" is complex, ambiguous

and multifunctional. Second, in the highlighted aspect, to establish the existence of meaning affinity between artificial intelligence and natural consciousness and artificial consciousness. A. Kaplan and M. Haenlein write in this connection that "artificial intelligence remains a surprisingly widespread concept and many questions related to it are still open", therefore, artificial intelligence "is not a monolithic term and needs to be looked at in detail" (Kaplan, Haenlin, 2019, p. 15–16). Finally, such a meaning of artificial intelligence gives us a certain conceptual basis to philosophically approach the dynamics of the transition from limited artificial intelligence to general artificial intelligence and from there to superintelligence in the context of comparing natural consciousness and artificial consciousness. The issue of "artificial consciousness" is more complex and widespread. This term was used by S. Thaler in his article published in 1998 (Thaler, 1998, p. 21–22). It is also called "machine consciousness", "synthetic consciousness" and "digital consciousness" (see: Smith, Scillaci, 2021, p. 530–560; Reggia, 2013, p. 112–121; Elvidge, 2018).

It is speculated that such consciousness may exist in artificial intelligence. They call it "artificial sentience" and emphasize "the existence of artificial beings with consciousness". They consider the concept of "artificial consciousness" more successful than the concepts of "digital" and "synthetic" consciousness. Because in this case, the possibility of aligning the "interests" of artificial objects with consciousness with the study of artificial intelligence expands, especially in the studies related to the ethics of artificial intelligence, it is possible to obtain more adequate results (Pauketat, 2021).

It seems clear that our approach is very close to this position. Indeed, the main cognitive goal of this article, as emphasized above, is to examine the issues of artificial intelligence in relation to consciousness in the prism of natural consciousness, artificial consciousness and the philosophical peculiarities of the dialogue between them. Let's also emphasize that since there are very different approaches to the concept of "human consciousness" as a whole, the issue of artificial intelligence is not unambiguously defined. But, in general, consciousness is understood here as self-awareness as a property of the brain and as having special conscious experience (qualias), a peculiarity belonging only to humans. At a more concrete level, differences of consciousness are not taken into account. Because if we go to such details, then the philosophical understanding of natural consciousness-artificial consciousness dialogue as a whole will be impossible. At the same time, let us emphasize here a peculiarity related to the problem of consciousness (natural and artificial consciousness alike). We mean the existence of the computational quality of consciousness in the sense of D. Chalmers. D. Chalmers believes that to have a mind at the level of self-awareness, one must have the right calculation quality. In this sense, any system that can calculate is "conscious". The difficulty here is the unity of psychological and phenomenological aspects of consciousness. And the psychological aspect can be explained, while the phenomenological aspect cannot be explained within the framework of determinism. A qualitative explanation is possible here. At the same time, the "organizational invariance" of conscious activity gives a clue to the dialogue between natural and artificial consciousness (Chalmers, 2011, p. 324–356).

Controversies and debates about the existence of "artificial consciousness" continue. This aspect of the matter is broad. Therefore, let's briefly dwell on other concepts used in this article.

b) Humanism

Humanism is a system of building society in which human life is considered the highest value. All the resources of society are directed to make human life as comfortable and safe as possible. They also present humanism as a progressive life position. At this time, the main goal is to realize oneself and strive to be more virtuous for humanity, to lead an ethical lifestyle. So, humanism in this sense is both an ability and a responsibility.

It turns out that in humanism, a person should be free to determine the form and content of his life. This shows that humanism is directly related to consciousness, thinking and intelligence. Humanism is not only a social behavior and goal, but above all a phenomenon of consciousness (Humanism and

Its Aspirations, 2007). In the philosophical-scientific literature, humanism is studied more in close connection with the concepts of posthumanism, transhumanism and technohumanism. Philosophers emphasize that those concepts are examined in interaction at the paradigmatic level. However, post-humanism does not yet have an unambiguous philosophical meaning. However, his approach to man is not anthropocentric, but is dominated by the ever-changing, evolving point of existence. From this point of view, posthumanism actually accepts the idea of humans evolving into psotins by means of leading technologies. This human type is actually "man+machine". This means that the modern evolution of man is artificial-technological in nature, and it actually makes man a part of the techno-sphere (Li, 2020). With this, the intellectual-technological potential appears as a measure of value in posthumanism, which actualizes two points: firstly, it is impossible to imagine human evolution at the modern stage without artificial technological factors, and secondly, this point, along with its positive aspects, also actualizes dangerous factors. For example, technologies can form a different human model based on human-machine comparisons. Let's say it can be posthuman (posthuman) or cyborg (sexless human-machine hybrid). From here, it can be concluded that the artificial scientific and technical reality can dominate and put human intelligence in the background." With this, it can transform the image of a person by changing the passage of time (temporality) and the concept of space as a whole (Novotny, 2021, p. 316–319).

Transhumanism has emerged as a branch of posthumanism. It is a direction in philosophy and art. In terms of value, its main feature is to transcend the human. Specifically, the possibility of different technologies penetrating human life and changing his life criteria and values is accepted. In particular, it considers it possible to expand a person's consciousness, mental and psychological abilities. Of course, it is intended to expand the basic qualities of a person, including consciousness and psychological capabilities, by means of artificial technological factors.

Thus, if we approach the human consciousness-artificial consciousness dialogue with humanism as the main goal, interesting philosophical points emerge. Here, against the background of the division of humanism into branches such as posthumanism, transhumanism, and technohumanism, we see that the technical, technological, and artificial intelligence factor is inevitably involved in the beginning of the problem. That is, in a certain sense, "a closed cognitive circle is created" – the issue of dialogue between artificial consciousness or intelligence with natural consciousness or intelligence must take place in the context of the substantial participation of technological factors from the ground up! This requires extensive research of the problem in epistemological and methodological aspects. To analyze the issue philosophically in the direction of human consciousness-artificial consciousness dialogue in the context of humanism it is necessary to examine the concepts of "double contingency", "implicit knowledge", "apparent knowledge" and the concepts of "intellectual virtue", "recursiveness" in their background in interaction and in the prism of "humanism".

c) Double contingency and recursion

The origin of the term "contingency" is Latin "contingere" and means "possible", "probable", unexpected", "happening from unknown causes", "uncertain", depending on unclear factors or conditions. It is expressed as "contingency" in English. Talcott Parsons further theoretically generalized contingency as the concept of "double contingency" in its dialogical aspect. In short, according to T. Parsons, "double contingency" is based on social action. It expresses the general epistemological situation of dialogue between "Ego" ("I") and "Alter" ("other").

T. Parsons writes that ego-alter relations are always contextual. They are the contents of the context. Contingency is a general relational situation. In this case, the decision of the "ego" is caused by the contingency of the context in which it exists. This is "single contingency". "Alter" takes a look at the decision made by "ego" and makes its own decision in that context. With this, the contingency is doubled, i.e. the decision of being in the dialogue + one's own decision. Since these two decisions take place in a specific context, under specific contingency conditions, and since those in the dialogue

are in a single act of social activity, their contingency can be taken as unity. It can be seen as a "double contingency" that pertains to dialogue as a whole. The epistemological possibility of such dialogue can be provided by the "convention" (lat. conventio – "agreement", agreement) expected by the parties (Parsons, 1968). Here, from the point of view of our approach, the important point is related to what is the epistemological content of conventionality in a possible dialogue between natural consciousness and artificial consciousness. That is, what can be the epistemological explanation of human agreement in mutual relations with artificial intelligence? The point is that artificial consciousness or artificial intelligence cannot be created outside of human consciousness – it is human consciousness that creates it! So, somewhere, the issue becomes a "closed circle" in the epistemological aspect. So, in the end, human-artificial intelligence (or, to put it more concretely and subjectively, human-robot, human-computer, human-cyborg, human-cobot (cobot – an automatic device that can produce various products together with a human) etc.) all the cognitive and social conditions of the dialogue are determined by the person in advance. Within that program, the epistemological conditions of how far artificial intelligence (even a cobot) can make independent decisions should be investigated.

Another point in the emphasized aspect is very important. The point is that "double contingency" acquires an epistemological reality, i.e., becomes possible, due to the fact that cognition enters into the situation of repeated cognition. Therefore, another epistemological rule, method – recursion, which is predetermined by the subject, plays a serious role in the possibility of dialogicity of human-artificial consciousness relations. If the epistemological expression of recursiveness is taken as "re-entry" in the sense of J. Brown, then it can be understood as the re-entry of the subject to the previous stage at each subsequent stage of the cognitive situation in the conditions of double contingency (Brown, 1969; Hui, 2019).

One of the philosophically important points is that it is possible to examine the recursive differences in the epistemological meaning of "re-entry" and the process of the observer's re-entry into the form in a single "topological context". At this point, the cognitive border zone can become a semiotic fractal due to re-entry.

It is the semiotic fractal that makes human-artificial consciousness (or artificial intelligence) dialogue possible in an epistemological aspect. Because even if the epistemological boundaries change, re-entry preserves meaning fractality between them, i.e. self-similarity, tradition, uninterrupted flow of meaning when cognitive transition is made from one side of the cognitive process to the other. Based on this, the parties in the dialogue can understand each other logically.

Here we can draw an important conclusion in the context of the epistemological mechanisms of the realization of natural consciousness-artificial consciousness dialogue within the conditions of double contingency and recursion: the aspect of logic plays a leading role in the highlighted type of dialogue! That is, since the emotions, feelings, sensations, and intuition qualities of artificial consciousness are not yet known, the logical side becomes the leading aspect of dialogue. This feature requires the explanation of three more concepts – "implicit knowledge", "manifest knowledge" and "intellectual virtue" in the cognitive aspect.

d) Concepts of "non-obvious knowledge" and "obvious knowledge"

The philosophical meaning of the concepts of "implicit knowledge" and "manifest knowledge" and their epistemological comparison can take an important place in the aspect of the possibility of dialogue between human consciousness and artificial consciousness. "Tacit knowledge" is that which can be expressed in language, symbolized, symbolized, and therefore logically expressed. Within the framework of the type of scientific rationality, obvious knowledge can be fully expressed. They exist in all fields of science and are virtually communicable knowledge. Obvious knowledge is transformed and programmed in epistemological, semantic and other aspects. But they also define a different kind of knowledge. It is called "implicit knowledge".

The concept of "tacit knowledge" was introduced by Michael Polanyi in the second half of the last century. By means of this term, he meant the part of knowledge that cannot be expressed in lan-

guage (linguistic). M. Polani figuratively expressed that "what we know is always more than what we express" (Polani, 2009).

H. Collins developed M. Polani's concept of "implicit" knowledge and divided it into 3 types (Collins, 2010). The first type is relatively inconspicuous. It can be symbolized using certain methods, including linguistic and numerical expression. The second type is somatic and is closely related to human health. It is in a certain sense embedded in habits and cannot be expressed in language. This type of tacit knowledge can also be expressed digitally. The third type of tacit knowledge is called collective tacit knowledge. It is a complex of intellectual and emotional-emotional factors of various nature that occur in the interaction of two or more people. Collective tacit knowledge is formed in society and inculcates certain rules of thought and behavior in people. H. Collins writes that collective non-obvious knowledge "emerges in the language of collectivism". Collective tacit knowledge is characterized by uncertainty and variability. It cannot be expressed only logically. This requires "social sensitivity" (Collins, 2010, p. 122–124).

Philosophers write that these qualities are absent in robots, computers, and artificial intelligence in general. Therefore, artificial intelligence "doesn't want" to make mistakes. Robots lack social sensitivity (Junge et al, 2020, p. 761–764).

All this raises a question with an epistemological meaning: can artificial consciousness (or intelligence) independently innovate science? Does an artificial being even know "what is new"? Philosophers, in search of an answer to this question, prefer the idea that only a person has the ability to be creative. Creativity is not only related to the mental and emotional qualities of the individual, but also to understand social changes.

Therefore, in order to understand the "new", it is necessary to know the dynamics of society as well as the dynamics within science. Moreover, they are manifested not separately, but in synthesis – in the unity of the cognitive-social environment under the condition of social sensitivity of the subject. This means that the visualization of collective non-obvious knowledge is a complex process and it is beyond the capabilities of artificial intelligence. This type of non-revealing, generally, cannot be revealed at the modern stage.

We can dwell on the philosophical and epistemological boundaries of the human-artificial intelligence dialogue in the prism of the philosophical meanings of the concepts emphasized in the context of the dialogicity of consciousness. For this, it is necessary to clarify the issue of whether "intellectual virtue" exists in this kind of dialogue. We will emphasize the epistemological significance of this later.

2. Epistemological boundaries of human (natural consciousness)-artificial intelligence (artificial consciousness) dialogue

If humanism is the main goal in human-artificial intelligence interactions and the issue is viewed in an epistemological context, the boundaries of transforming non-obvious knowledge into obvious knowledge should play an important role. In addition, the epistemological meaning of double contingency as a mechanism for the realization of dialogue is very important. In addition to these, we must accept that the concept of "intellectual virtue", which has recently been more intensively studied since it is about the intellect, can play an important role in determining the epistemological boundaries of that dialogue. First, let's dwell on the general philosophical and epistemological aspects of this concept.

Even Aristotle in his "Nicomachean Ethics" divided virtue into ethical and intellectual types. In his understanding, intellectual virtue included being intelligent, thoughtful and wise (Aristotle, 2020). However, only from the second half of the 20th century, attempts to accept "virtue epistemology" as "normative" of understanding have begun, against the background of uncertainty manifested in epistemology. Here, the question of the place and role of values (spiritual and intellectual) in philosophical and scientific cognition was the main subject of research. Different positions have emerged in the context of both the signs of intellectual virtue and the approach to it in the prism of scientific truth (Pritchart, 2021; Ryan, 2021; Greco, 2021, etc.).

Philosophers show different signs of intellectual virtue. This includes "openness of mind", "intellectual masculinity", "intellectual courage", "intellectual generosity", "wisdom", etc. such virtues are attributed. It should be emphasized that an article by Duncan Pritchart played a stimulating role in this process (see: Pritchart, 2021, p. 22–37). In that article, D. Pritchart puts forward the thesis that scientific truth is a more fundamental concept based on the thesis that the intellectually virtuous researcher loves the truth. In other words, in modern scientific activity, the virtue of the intellect is considered as an important condition, but the fact that the virtue serves the scientific truth is taken as a basis.

R. Shane believes that wisdom is a more fundamental concept. He writes that "the scholar of intellectual virtue loves wisdom to the extreme." Wisdom is the highest virtue, and truth should serve it (Ryan, 2021, p. 61).

In the context of D. Pritchart's approach, J. Greco puts forward the idea that "truth should be compared with epistemic value" in each case (Greco, 2021, p. 46). It is clear from this that J. Greco takes the problem in a broader and pluralistic aspect. Here attention is drawn to the interaction between scientific truth and values. That is, the social epistemological approach shows itself (Greco, 2021, p. 47–52).

Thus, intellectual virtue generally refers to having the characteristic of "goodness of intellect", "peacefulness", "reliability", "responsibility", "wisdom", etc., which expresses a high moral quality.

The main epistemological issue in the human-artificial intelligence dialogue is closely related to this feature. So how can artificial intelligence be virtuous? Or how can he know to be virtuous?

Thus, if we look at the concepts whose philosophical-epistemological meanings we tried to systematize above in the context of the dialogicity of the council as a single categorical system, then we will come to the conclusion that the real "customer" in the human-artificial intelligence dialogue is a human being. In any case, artificial intelligence (or artificial consciousness) is created by a person and determines the cognitive limits of the pre-created by means of programs. At this point, double contingency defines the main epistemological boundary of artificial intelligence. So, the artificial intelligence is still bound to respond to the decisions made by the person within the framework of the cognitive capabilities determined by the person in advance.

Artificial intelligence can make smart and logical decisions. However, that decision can be made within the framework of a person's pre-determined thinking, along with a person's pre-decided decision. Therefore, in the human-artificial intelligence dialogue, one of the parties (artificial intelligence) actually has a double dependence within the framework of double contingency – the order of the dialogue, the one who determines the mechanism of its realization and the one who forms the conclusion is the human. Here, of course, there may be some findings of artificial intelligence, but this relative creative peculiarity does not change the "big dialog picture": the dialog depends on the person!

It turns out that robots, computers, cyborgs, cobots, etc. accusing artificial beings of aggression or demanding intellectual virtue independently of them is not philosophically uncontroversial. How artificial beings are depends on natural consciousness. In other words, artificial beings cannot be virtuous by themselves without human will!

Conclucions. We can draw a number of philosophical conclusions from the analysis. First, let's emphasize that human-artificial intelligence dialogue is possible in principle. The "orderer" of this and the leading role in its realization is played by man (natural consciousness) in any options.

Epistemologically, the principle of humanism can be put in the context of natural consciousness-artificial consciousness dialogue. Against this background, it is possible to look at the issue of whether intellectual virtue is specific to artificial intelligence or not. But it's up to humans to expect virtue from AI on its own. It is impossible for virtue to exist "naturally" in the intellect of an artificial being. Because here the nature of the mechanism of revealing non-obvious knowledge, social sensitivity, emotional factors, etc. points that do not belong to the artificial entity show their influence. For example, an artificial being may understand wisdom in a logical framework, but not

feel it in the context of social sensitivity. An artificial being cannot independently "see" the sensory, emotional and mental layers of socialization and acculturation in society. Because of all this, virtue in human-artificial intelligence dialogue depends on the human. Man himself should be humane, kind, wise, progressive and peace-loving, so that the virtue factor in his dialogue with artificial intelligence serves humanism!

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THE PHENOMENON OF HUMAN CHARISMA ON SOCIAL MEDIA: MODERN CHALLENGES AND TENDENCIES

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Abstract. From the perspective of the methodological approach of meta-anthropology and meta-anthropology of charisma, the massification, virtualization and media presence of human charisma in social media are analyzed.

It is noted that the most common in the space of social media are the existential-corporeal and existential-personal charisma of a man, which are often objectified by him and act only as an imitation of charisma.

It is realized that the massification of a person's charisma occurs by lowering the criteria of charisma and averaging personality in social media, as well as communicative manipulation.

It is noted that the virtualization of a person's life precedes the virtualization of his charisma, which is especially noticeable in the space of social media.

It is proven that the acquisition of personal integrity and existential-communicative charisma takes man out of the closed circle of manipulation and imitation, and also overcomes the contradiction of virtual and real charisma.

Key words: human charisma, personality, meta-anthropology of charisma, self-realization.

Introduction. In the conditions of the modern man's massive request for self-realization with the help of social media, attention to a person's charisma becomes relevant, which guarantees the growth of popularity, recognition and success, acting as a tool of influence on a significant audience. The trend of massification of charisma, its simplification and accessibility for everyone is noticeable today. Charisma in the perception of modern man loses its exclusivity and no longer belongs to the minority. It is increasingly perceived by the mass consciousness as an attractive technique of self-presentation and manipulation, especially in the space of social media.

As a result, instead of acquiring charismatic personality qualities, which requires deep inner work from a person, there is a rational training of behavioral charismatic skills and the practice of marketing manipulative techniques that artificially force a person to acquire media presence and media charisma for the sake of an accelerated entry into the foreground of virtual life on the Internet.

In the context of what has been said, it seems necessary to understand the specifics of a person's charisma in social media as a relatively new phenomenon which arises on the basis of a person's independent production of itself as a media personality that has an impact on the masses, as well as to analyze the trends in the expression of such charisma.

The phenomenon of charisma and its implementation in society were comprehensively investigated by M. Weber, E. Troeltsch, D. Emmett, R. Sohm. Charisma and political leadership are comprehended by J. Blondel, R. Glassman, K. Loewenstein, C.J. Friedrich, A. Willner, A. Schweitzer and others.

Features of the phenomenon of modern charisma in the context of charismatic communication are analyzed in their research by J. Antonakis, R. Dalio, V. van Edwards, Nikolaus B. Engelman, O. F. Cabane, P. King, G. N. Landrum, J. S. Nye, J. Menge, R. Riggio, C. Houpert.

D. Aberbach analyzes charisma in politics, religion and mass media as an ideal image which calls for worship and imitation. The "charisma effect", which is realized in a person's life with the

help of such communicative techniques as attention, interconnection and harmony, is investigated by A. Leigh.

The phenomenon of the masses, mass consciousness and mass culture are analyzed by J. Baudrillard, H. Debord, S. Moscovici, J. Ortega y Gasset, E. Fromm, and U. Eco. The phenomenon of individualization in society, its spread in the Internet and its influence on human communication are studied by sociologists A. Giddens, M. Castells and others.

Features of new and social media, the nature of their influence on personality and its communication are analyzed by such modern Ukrainian researchers as T. Bratchykova, Z. Hryhorova, L. Horodenko, O. Horoshko, O. Konevshchynska and others.

Tendencies in human use of social media are explored by M. Haenlein, K. Hermkens, A. Kaplan, J.H. Kietzmann, I.P. McCarth, B.S. Silvestre and others. Aspects of self-disclosure and self-presentation in social networks are explored by J.A. Bargh, G.M. Fitzsimons, J.P. Forgas, M.C. Gilly, S.D. Gosling, M.B. Graham, P.M. Greenfield, A.N. Joinson, J.A. Johnson, A.M. Manago, G. Salimkhan, H.J. Schau, A.E. Schlosser, S. Turkle, S. Vazire and others.

Peculiarities of online communication are explored by A.E. Schlosser, C.L. Slovacek, L.C. Tidwell, J.B. Walther and others.

The main part. Social media as a space for self-expression of a modern person provide him with significant opportunities for acquiring and realizing his own charisma. However, is this charisma always sincere and real? Unfortunately, this is not the case. By combining the reality with fiction, a myth about oneself, a fictional role in one's own performance, a person can artificially create media charisma and implement it on the Internet. However, such charisma is mostly doomed to exist within certain frameworks and is realized only with the help of media self-presentation techniques. As a result, charismatic persons on social media are becoming more and more similar to each other, and at the same time, their charisma itself is becoming patterned and predictable. Massification of charisma in general acts as an echo of mass culture in times of market orientation of society. And this is only one of the tendencies of a modern man's the charisma.

Further considerations about the specifics of the expression of a person's charisma on social media require solving the following tasks: to analyze the process of formation of a person's charisma in the social media space, to understand the social factors and internal motives of a person that cause his desire to acquire charisma or to imitate charisma, to determine the aspects of modern man's self-perception and its manifestations in social media.

Research material and methods. Achieving the goal of the article and solving the mentioned tasks requires a comprehensive approach, that will reveal the problem of charisma not only as a behavioral practice, but also as a phenomenon of human existence and worldview, manifested in the values and practice of his life. Therefore, the methodological key of our research is the approach of meta-anthropology – the theory of ordinary, boundary and meta-boundary dimensions of human existence, as well as ordinary, personality and philosophical types of worldview that arise in these dimensions of existence (Khamitov, 2022: 171–176). Meta-anthropology is a philosophical theory "about the limits of human existence, its existential dimensions, the conditions of communication in these dimensions and the archetypal foundations of civilization and culture" (Khamitov, 2022: 16). The meta-anthropology of charisma approach, developed by the author of the article on the basis of this theory, also seems to be fruitful. Within this approach, a person's charisma is systematically understood in three main aspects: as a manifestation of the spiritual and soulful integrity of a person and his physicality, as a person's existential charm, which expresses his uniqueness and exceptionalism, as well as a result of a person's holistic charismatic worldview, which is based on the values of love, freedom, tolerance and is experienced by a person through love, irony, openness to dialogue. In the coordinates of meta-anthropology of charisma, existentially-corporeal, existentially-personal and existentially-communicative

types of charisma are distinguished, corresponding to the ordinary, boundary and meta-boundary dimensions of human existence (Krylova, 2022: 5–9).

Important for our research are the ideas of J. Baudrillard about simulacra as a figurative representation of things and hyperreality as a simulated virtual reality that replaces life, the idea of J. Ortega y Gasset about the rule of the masses as a tendency of a market society, as well as the approach of G. Debord, in within the framework of which the author comprehends the phenomenon of the performance society, which generates superficial images of reality and spreads them.

Based on the methodological approach of the meta-anthropology of charisma, it can be assumed, that the existentially-corporeal and existentially-personal charisma of a person are mostly realized in modern social media. Their essence is that the existential-corporeal is the charisma of attractiveness and magnetism is expressed at the level of man's appearance, style and its compliance with modern trends, and also is generally realized with the help of corporeality. Existentially-personal charisma is expressed at the level of cognitive intelligence and creativity of the personality. Existentially-corporeal charismatic people seek mass attention for its own sake, while existentially-personal charismatic people seek mass attention for intellectually-creative recognition, power or fame. The difference in motives and values of the named charismatic persons also dictates their forms of self-expression in social media. The former mostly massively demonstrate physicality, emotionality, style and everyday life, the latter – their own intellectual abilities and the results of creative or entrepreneurial activity, as well as sell expert services.

Further ideas of this research will be developed from the outlined methodological positions. It is also worth emphasizing that the specified manifestations of charisma in social media are due to the mass nature of these media and market relations prevailing in our society and the world. These manifestations are not common to all charismatic persons in the social media space, but they demonstrate the dominant tendencies of most of them. We propose to comprehend these tendencies in this study.

Results and their discussion. Social media is increasingly absorbing the life of modern man with his own consent. Ceasing to be just a means for entertainment or everyday communication, becoming an integral part of a person's self-realization, they dictate the direction of self-expression through trends and patterns, within the framework of which a person seems charismatic, but often is not so in reality.

The existence of a person in social networks constantly challenges him, prompting him to regularly create and publish new content, requiring from him new solutions, behavioral techniques and attention-grabbing technologies, among which the technologies of charisma are one the most powerful. An account in social media becomes a separate world of our contemporary, necessary for his social, professional, creative and other self-realization, a "hyperreal" space for demonstrating himself, in which he realizes the will to procreation, prosperity, success, fame, recognition or power, receiving a significant dose of attention from others. At the same time, social media influencers also dictate their own trends, creating so-called viral videos that other bloggers follow.

Therefore, there is a duality in the realization of a person's charisma in social media. At first glance, it seems that a person has the freedom of charismatic self-expression, on the other hand, his charisma is determined by mass trends, and therefore is locked within their limits. This can lead to the imitation of charisma and the emergence of imitative media charisma, the characteristic feature of which is the gap between the real world and the virtual world, which determines the difference in charismatic manifestations in each of it.

Hyperreality is interpreted by J. Baudrillard as a space, in the realm of which "things, completely present to themselves in their visibility, in their virtuality, in their inexorable transcription (possibly in digital terms with all the latest technology), are only inscribed on one screen, on the billions of screens where the real, but also the image properly speaking, has disappeared from the horizon" (Baudrillard, 2005: 120). Therefore, the virtualization of a person's life precedes the virtualization of

his charisma, which is especially noticeable in the space of social media. At the same time, it is worth emphasizing on virtualization not only as a manifestation of charisma in the digital space, but as an imitation of charisma, not as a real, but a pretend manifestation of personality.

Further understanding the specifics of the charisma of our contemporary and its manifestation in social media, it is worth noting the significant transformation of a person's self-perception, which is increasingly connected with his regular self-presentation and detailed representation of his own image in social media as undoubtedly charismatic. However, upon closer analysis, it becomes clear that our attention is offered an exaggerated or even ghostly *charismatic image*, unsupported by the practice of a real person's life, as was said above. In this context, it is worth recalling the words of J. Baudrillard that an "image can no longer imagine the real because it is the real; it can no longer transcend reality, transfigure it or dream it, since images are virtual reality" (Baudrillard, 2005: 120). It turns out that, having created its own charismatic image, a person gets used to it and presents itself in accordance with this image in its own Internet account.

How is a charismatic image created in social media? And why does it attract the attention of the general public and can even become an authority for a mass user of the Internet?

Answering this question, let's define charisma in social media. This is an existential manifestation of modern man, which is the result of his will to mass self-expression and recognition, which is realized in the space of social media and its means – media materials: photos, graphics, videos, live broadcasts, audio podcasts, etc.

Existentially-corporeal and existentially-personal charisma of a man, as the most common types of charisma in social media, are supported by the number of followers and reactions to a person's posts. Such publications attract as much attention as possible, but do not always convey certain important meanings. The charismatic person, with the help of media materials that act not only as images, but also as an expression of his self-perception in the world and the perception of the world itself, plays a kind of "spectacle", that G. Debord writes about. "The spectacle cannot be understood as the abuse of a world of vision, as the product of the techniques of mass dissemination of images. It is, rather, a Weltanschauung (worldview), which has become actual, materially translated. It is a vision of the world which has become objectified" (Debord, 1970: 9).

Existentially-corporeal charisma or charisma of attractiveness is the most popular in social media and is based on the values of self-preservation and procreation, which are characteristic of a person of ordinary life and ordinary worldview (Khamitov, Krylova, 2022: 53–54). Such charisma is expressed through the publication of media materials in which a person demonstrates his own cult of youth, beauty, health, energy, dynamism of life, provision of things, popularity among friends and colleagues, family, etc. At the same time, the better the so-called "pictures" look, the better they are shot and edited, the more charismatic the person, who publishes them seems. And the closer the published videos are to the trending videos, the more they have trending music which is popular on social media at the moment, the more people will watch these videos and react to it, recognizing the charisma of its author.

No less popular is the existentially-personal charisma of a man, which demonstrates expertise, demand, success, happiness, wealth and even luxury, which are easily and joyfully achieved by him. It is worth noting that social media also acts as a space that reproduces a person's secret dreams about himself, gives an opportunity to invent or hyperbolize charisma and, along with it, desired personal qualities. Therefore, the attractive life of a person in social media becomes a kind of performance that a charismatic person plays both for himself and for society.

Charismatic bloggers create bright info-events from almost everything that happens to them, and sometimes they even come up with it themselves. Their life, beautifully packaged and concentrated on the web page, becomes the so-called dream life for followers, even if in reality it can be quite mediocre. Such charismatic persons realize their charisma through demonstrativeness, living their own "life for show", being in front of the camera most of the time.

It is worth noting the ease and even simplification of the content of the social media charismatic people, which comes from the purpose of social media. Their purpose is that, firstly, they are a means of communication, entertainment and relaxation, available simply in a mobile phone, replacing television. And secondly, it is a powerful platform for self-realization and advertising of one's own activities. Today, almost all professions are moving to the online space, almost every expert advertises his services and his personality, often demonstrating existentially-personal charisma on camera.

A vivid example of the realization of the existentially-personal charisma of a man, who has developed his existentially-corporeal charisma, is sports in social media. Demonstration of fragments of sports training online appears to be quite a charismatic activity and actively attracts the attention of the audience, causes respect from others. The charisma of physicality is often complemented by such internal qualities as strength, will, patience, sense of purpose, but it can also border on narcissism. And if the existentially-corporeal charismatic man publishes videos of his training mostly in order to gain the attention of the opposite sex, imitating fashion or his own environment, then the existentially-personal charismatic man, with the help of such videos, manipulating the charisma of his own body, can also manipulate those around him for self-affirmation or exercising power over them, making a profit and admiring others regardless of their sex.

The market orientation of the modern person has caused the transformation of social media into a tool for selling one's own services, which automatically spread to the positioning of oneself on the one hand, as an ordinary person living his everyday life and – at the same time, an individual or an expert, who is necessarily in demand due to regular demonstration on the network Internet of own professional activity. In fact, a person presents his charismatic image as a product, which should be in demand "on the market of personalities" (Fromm, 1964: 120). Manipulating himself or imitating charisma, such a person is extremely careful about the so-called packaging of his Internet profile, exaggerating all his qualities and achievements as much as possible.

Expert bloggers even rent private jets, villas and other "luxuries" to shoot content with them that shows their attractive style and high financial standard of living, which "communicates" their success, demand and at the same time enhances their charisma.

As mentioned above, charisma on social media is increasingly becoming charisma for everyone, becoming massive. According to J. Ortega-y-Gasset, the masses are a mediocre but defiant, dominant in society, a social class whose representatives consider themselves perfect only because of the fact of their existence. And therefore they "enjoy the pleasures and use the instruments invented by the select groups, and hitherto exclusively at the service of the latter" (Ortega y Gasset, 1957: 22). The author notes that "the select man in order to regard himself so, need to be specially vain, and the belief in his perfection is not united with him consubstantially, it not ingenous, but arises from his vanity and even for himself has a fictitious, imaginary, problematic character" (Ortega y Gasset, 1957: 69). It is impossible to disagree with this idea of the researcher, since mass charisma in most cases begets vanity.

It is also worth noting the considerable frankness of existentially-corporeal charisma in social media. Today, the norm is to publish photos from one's own bed, video reports from one's own childbirth, and regular pictorial "messages" about what a person is eating, thinking, feeling, watching, etc. Active demonstrativeness of oneself and the smallest, and sometimes intimate details of one's life and activities is presented and perceived as charismatic, but it is not always be as such. The personal details displayed by bloggers in response to mass demand are reminiscent of the so-called "dirty laundry of the stars". But now all are stars, all are important, all "have" charisma. Such leveling in the matter of perception of charisma in its own way devalues it in the mass consciousness.

It is worth focusing attention on stardom, which is characteristic of charismatic people in social networks and arises from their media presence. Having successfully promoted his account and reached a significant number of followers, the charismatic person begins to feel like a star. According

to G. Debord, a star in a society of the spectacle is a "spectacular representation of a living human being" (Baudrillard, 2005: 33) that concentrates averaging and plays the image of a certain role (Baudrillard, 2005: 33). "The condition of the star is the specialization of the seemingly lived, the object of identification with apparent life without depth…Celebrities exist in order to represent varied types of life styles and styles of comprehend i ng society, free to express themselves globally. They incarnate the inaccessible result of social labor by miming the sub-products of this labor which are magically transferred above it as its goal" (Baudrillard, 2005: 33).

Having acquired media and stardom, existentially-personal charismatic persons become the stars of their own lives and demonstrate the image of a beautiful person first of all for themselves. Charisma for oneself and in front of oneself is realized in self-love in videos and their constant viewing. Therefore, such charisma in social networks is often a narcissistic and monologue charisma that pretends to dialogue instead of real communication, pretends to experience some feelings and internal changes, but in reality only admires herself in the space of a virtual life diary open to the public, which her account serves as, and even earns from this diary.

And indeed, communication on social networks is becoming more and more formal, where people only exchange short videos, entertaining each other. News from the lives of friends are increasingly not reported by people personally, but posted on the account. Charismatic experts often communicate with subscribers not in person, but ostentatiously in so-called "stories", where they answer questions posed to them in comments or in personal messages, thereby demonstrating their importance and demand. The mass of subscribers is perceived by charismatic bloggers as a generalized audience, a certain "It", which is "appropriated for the undertaking to "find one's bearings" in the world, and then to "conquer" it, as M. Buber writes (Buber, 1937: 41). Although the charismatics themselves in social media often act as an averaged mass, which is quickly forgotten in the absence of posts.

Given its exaggeration, embellishment and fabrication, human charisma on social media, like charisma in movies, television, radio, and show business, is undeniably shrouded in myth. J. Campbell notes that "when a person becomes a model for other people's lives, he has moved into the sphere of being mythologized" (Campbel, Moyers, 1991: 24). According to a thought of the author, myths are "the world's dreams. They are archetypal dreams and deal with great human problems. I know when I come to one of these thresholds now. The myth tells me about it, how to respond to certain crises of disappointment or delight or failure or success. The myths tell me where I am" (Campbel, Moyers, 1991: 23).

According to M. Heidegger, a myth is a "story about the gods", and he considers everything mythical to be divine (Heidegger, 1992).

Existentially-corporeal charismatic persons in social media mostly create the myth of realists, focus on the present time, celebrate life, show off and enjoy themselves. In contrast to them, almost every existentially-personal charismatic expert who sells his services has behind him a certain history of his own formation from the past to the present, confirmed by relevant media "evidences", which precedes the myth about him, adds to his image of capacity and ensures the trust of others. The myth of the charisma of such people is confirmed by their achievements and high standard of living, a wide range of financial and professional opportunities, which they regularly talk about in their own videos.

Charismatic experts almost always report the presence of the author's method in their own work and may even build their counseling based on the typology of archetypal mythological heroes, drawing parallels with modernity. Thus, they add weight to their own charisma, because, at least verbally "touching" famous mythological heroes, they seem to saturate their charisma with their charisma, strengthen their modern image with the power of mythological images of antiquity.

Both existentially-corporeal and existentially-personal charismatic persons can project their fantasies on their own image in social networks, add certain traits and qualities to it, strengthening the myth of their own ideality or non-ideality by moderating the opinions of their own followers. A kind

of informational cocktail is offered to "indulge" subscribers – a myth about oneself as a desirable personality. However, it is not always possible to verify the veracity of the information provided on the page of such a charismatic person, it remains only to believe his speeches, professionally shot in attractive scenery with artistic lighting.

Analyzing further the existentially-personal charismatic experts, it is worth noting their emphasis on the practical value of their own services, which is a characteristic feature of modernity. The practicality of knowledge, own experience and experience of working with people are the main criteria for the value of a charismatic expert in social media. At the same time, indicators of the charisma and success of such an expert are increasingly considered not to be education, but to have experienced significant life events and the experience gained from them, which he describes in detail in his own publications. Such criteria are based on the fact that the acquisition of skills in modern mass perception supersedes the value of experiencing knowledge and the wisdom that arises from this experience.

It is also important to wash away the fact that charismatic experts present themselves as friends who will never betray, always support and will only improve the lives of clients. However, often they can only advertise themselves and show off in communication with others, and in the absence of sufficient competence, they cannot deeply help a person.

In most cases, it is the manipulators who imitate charisma, who advertise their services more often using manipulative marketing techniques. A kind of fabrication of existentially-personal charisma also occurs with the help of artificial intelligence, when charismatic persons publish professional photos with their own faces generated by it, as well as non-author texts copied from the GPT chat, presenting them as created by their own intellectual efforts. They can report on such borrowing and even teach the use of artificial intelligence for commercial purposes. In this case, charismatic eloquence seems to be "borrowed" from artificial intelligence as more capable of creating attractive texts.

For existentially-corporeal charismatic persons, that are inclined to create entertaining content, such borrowing of charisma occurs through shooting videos with their own articulation to soundtracks, in which actors, announcers or other famous personalities voice charismatic statements. Bloggers pick up on trends, fitting themselves into them, speaking not for themselves, but moving their lips "to the voiceover" to seem more charismatic. Thus, a person "touches" the personal charisma and fame of the author of the statement, tries it on himself without much effort, but at the same time receives mass attention and so-called likes.

The techniques mentioned above report about the charisma cliché in social networks, its predictability and the conformity of media images to the expectations of the mass consumer. As a result of such trends, not only the individuality, but also the personality in social media is averaged and degraded, and together with this, the criteria of charisma decrease.

It is impossible not to say about charismatics who really have existentially-corporeal or existentially-personal charisma and demonstrate it to the masses on social media, earning from it. Is such charisma always manipulative? To answer this question, it is worth understanding the motives of charismatics in social media and saying that in the case of existentially-corporeal charisma, this is not always the case. Such charisma is expressed by a person based on the will to self-preservation and procreation, it often serves as a mean of attracting attention, which is enough for a charismatic person if he has income outside of social media.

Existentially-personal charismatic persons with a will to knowledge and creativity can also use social media to realize their own ambitions and demonstrate intellectual and creative achievements, advertise their own activities, and sometimes use easy manipulative techniques. However, the greatest manipulation of charisma and sometimes even imitation of charisma is carried out by existentially-personal charismatics with a will to power and glory. They were mostly discussed in this study.

Liberation from imitativeness and manipulativeness of existentially-personal charisma occurs in the case of its transformation into existentially-communicative charisma, as a manifestation of a

holistic personality and such existential charm of a person, which is based on the will to love, freedom and tolerance, characteristic of meta-boundary being of a man and philosophical worldview (Khamitov, Krylova, 2022: 171–176). Such a will overcomes the narcissistic and egoistic tendencies of a charismatic person and determines the openness of his charisma to actualizing, deeply inspiring, dialogical and even co-creative "I-Thou" communication with the surrounding world.

Discussion. On the one hand, the illusory charismatic images that people create for themselves and the inconsistency of such images in real life are present in social media today. On the other hand, if such ghostliness actualizes a person for personal growth, and not just the acquisition of superficial mass recognition in social Internet networks, it acts as an advance that a person gives to himself, feeling his personal potentials. In this case, the creation of such a charismatic image has a certain meaning, it awakens the will to one's own development and manifestation of one's own uniqueness. Such a duality of charisma in social media actualizes a more detailed analyzing of the possibilities of social media in actualizing the existentially-communicative charisma of a person and further research in this direction.

Conclusions. The article determines that the specificity of charisma in social media is mediated by the media content that a person shoots and presents to the public as his personal reality. In this way, it asserts its own right to charisma and demonstrative self-expression without the need for deep personal self-expression. However, in the absence of regular publication of bright content with the presence of a mass network charismatic person, attention to him also decreases, his charisma rating falls.

It is realized that today there is a significant transformation of a person's self-perception, which is increasingly connected with his regular self-presentation and detailed representation of his own image in social media as undoubtedly charismatic.

It is proven that in the modern market society, in which a person perceives himself as a product on the "market of personalities", there is a massification of a person's charisma, its averaging and lowering of the criteria of charisma. Almost anyone who develops media presence and demonstrability by using manipulative techniques, begins "to live on camera" and achieves a significant number of followers can become charismatic and even a star in social networks.

It is noted that charismatic persons in social media are such because they reproduce the desired image of themselves and can also reproduce the image of their dream life on their own initiative, without depending on cooperation with television. The presence of a mobile phone, imagination and audacity ensure the creation of charisma in social media or its enhancement by special means.

It is realized that the most widespread in the space of mass social media are the existentially-corporeal and existentially-personal charisma of a man, which are often objectified by a him, act only as a simulacrum, an imitation of charisma. Moreover, the displayed things surrounding a person, the events he initiates and the "scenery" of his own life, which he captures on video, increase his charisma in the perception of his followers.

It is noted that the virtualization of the life of a modern person precedes the virtualization of his charisma, which is especially noticeable in the space of social media. At the same time, it is worth emphasizing on virtualization not only as a manifestation of charisma in the digital space, but as an imitation of charisma, not as a real, but a pretend manifestation of personality.

The internal motives of a person, which encourage him to develop or imitate charisma in the virtual space, are revealed. Such motives are the will to procreate, power, prosperity, fame, success, as well as loneliness and the desire for attention, recognition, popularity, demand, etc.

It has been proven that achieving by a man his personal integrity, which reveals his real existentially-communicative charisma can remove charisma from the closed circle of manipulation and imitation and also overcome the contradiction of virtual and real charisma. Existentially-communicative charisma is based on a person's will to love, freedom and tolerance, and opens up the possibility of productive interaction with others and the world.

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WESTERN CHRISTIANITY AND THE GLOBALIZATION-POSTMODERN PROCESSES OF THE MODERN WORLD – TENDENCIES OF INTERACTION

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Abstract. The main trends in the development of the religious sphere of society in the era of postmodern globalization changes are considered, which consist in the increase of the segment of secular culture in society, cardinal shifts in Western Christian denominations, and that are supposed to find answers to the challenges of modern secular society.It is revealed that in the Western world, there is a steady tendency for Christians to become a minority of the population. Religion is becoming a private segment of human existence, but its potential and social significance are increasing.
Key words: globalization, liberal values, postmodernism, post-secular culture, Christianity.

Introduction. The development of technogenic civilization does not exclude, on the contrary, it actualizes the interest of both scientists and the general public in the problems of spiritual culture and its important component, religion. Most of the modern researchers of religion spread the idea that "Radical changes, which take place in the social world, always directly or indirectly affect the content and forms of functioning of the religious complex in society" (Vyhovskyi L.,2005: 33), so today it is generally accepted to interpret religious transformations in a general cultural context. Since it is necessary to define the relationship between postmodernism and the Christian religion, this question is the main one in the works of the famous Ukrainian scientist Y. Chornomorets, who believes that postmodernism and Christianity have many things in common(Chornomorets Y., 2017). Another Ukrainian researcher, L. Vyhovskyi, is convinced that the phenomena of postmodernism and Christianity are opposite (Vyhovskyi L., 2005). The internal processes of Western Christianity are understood by L. Bebeshko (Bebeshko L., 2021), A. Butsko (Butsko A, 2012), O. Buchkovsky (Buchkovsky O, 2018), W. Kasper (Kasper W, 2008, 2019), M. Remery (Remery M, 2021) and other researchers. Cardinal Walter Kasper plays a special role in defining the nature and ways of developing modern ecumenical processes in Christianity. The solution to the problem of what it means to be a Christian in the modern world and what role Christianity plays in it is presented in the works of O. Bila (Bila O, 2018), O. Buchkovsky (Buchkovsky O, 2018), M. Havryliv (Havryliv M., 2022), V. Yelensky (Yelensky V, 2013), J. Ratzinger (Ratzinger J., 2006), and others. In numerous theological works of Cardinal Ratzinger, the positive value of religious values for modern society is proven. The theological thought of modern Western Christianity is studied by O. Holozubov (Holozubov O., 2021) and R. Soloviy (Soloviy R., 2020). Modern social transformations are comprehensively understood, for example, by such secular philosophers as S. Komarek and Y. N. Harari. The purpose of this study is to identify the general trends in the development of Western Christianity today, the reasons for the transition of Christianity into the private sphere, and the ways in which the realities of the postmodern global world influence its development.

Material and research methods. As it is known, historically, the processes of religious transformation were influenced by the spiritual processes of the Renaissance and the Modern Age. Today we can speak about the beginning of the postmodern period, which also brought new types of

religiosity and new forms of interaction between religion and society. The processes of transformation in the postmodern era are inherent in different areas of Christianity, so it is advisable to identify the main trends in the development of the Christian tradition in connection with the transition of Christianity to the sphere of private life and its postmodernization. It should be noted that such a process depends not so much on confessional leaders as on ordinary believers who understand the need to adjust Christian tradition under the influence of the realities of life and emphasize the priority of personal interpretation of Christianity.

Results and Discussion. The social processes inherent in the first decades of the twenty-first century can be characterized as complex and contradictory. This is especially true of humanity's spiritual culture, especially religion. Today we can say with certainty that the predictions of the eighteenth-century Enlightenment regarding the complete disappearance of religion under the influence of scientific ideas have not come true: religion still occupies a significant place in the spiritual, social, and even political space of the modern world, including the Western world. In his book The Great Return: Religion in Global Politics and International Relations in the Late Twentieth and Early Twenty-First Centuries" (Yelensky V, 2013), the famous Ukrainian religious scholar V. Yelenskyy conveys the idea of a rapid revival of religion in the modern world and its powerful invasion into the political and international sphere. Examples of this return, according to the scholar, include the Islamic revival, the rise of Catholicism and Protestantism in the countries of the global South, and the growing interest in religion in post-communist countries. In Ukraine, Yelenskyy argues, this religious revival is linked to the search for ways of socio-political and national development. However, the significant role of religion due to the religious upsurge cannot be compared to its position even in early modern times: the number of adherents of Christianity in the Western world is decreasing, and it is not only this. The phenomenon of the decline of active Christians is natural for an information (postmodern) society in which secularization and globalization processes are progressing. Christian theological thought usually evaluates the current model of globalization negatively, while pointing out its inevitability and irreversibility: "Before our eyes, the problem of the coexistence of peoples and the coexistence of religions and cultures has turned into a real problem not only of their mixing, but also of hostility, mutual destruction and disappearance. The process of globalization is a logical consequence of natural processes of development, and it is unstoppable. The hegemony of global supremacy is claimed not only by the strongest USA, but also by other powerful states. Hence the arms race, the seizure of foreign territory, constant conflicts, fear, insecurity, and longing. The most pressing global concerns of our time are: economic crisis and human impoverishment, corruption, exploitation, wars, blatant injustice, the use of "sinful structures" for profit, attacks on life from conception to euthanasia, the crisis of the family, moral relativism, the decline of education and culture, the loss of meaning of environmental responsibility, the "globalization" of diseases, the uncontrolled progress of technologies, persecution for religious reasons and beliefs, deprivation of freedom of thought and speech, aggression of the media and censorship. Of course, a Christian, like any conscious and responsible person, cannot accept this". (Havryliv M., 2022). However, it should be noted that secularization has taken a lot from Christianity, especially the idea of the welfare state and its practical implementation, since care for the poor and needy was inherent in Christian social doctrine; only in the Middle Ages was such care provided by monasteries, and in postmodern times, such functions have been taken over by the state. Since Christianity now occupies a very modest place in the European social space and since the European states define themselves as secular, Christianity permeates almost all aspects of European life, from concern for human rights to environmental awareness to respect for nature and smaller brethren.

Modern Christianity is inconceivable without ecumenical processes. The search for Christian unity today does not mean building a universal church organization, but rather creating conditions for dialogue among the major Christian denominations. Attitudes toward ecumenism within Christianity vary from positive to strongly negative. Attitudes toward ecumenism often depend on the particular

denomination; for example, Orthodox Christians view peacemaking and charitable activities within the framework of interreligious dialogue positively but categorically reject any prayer meetings with non-Orthodox Christians. Catholics, on the other hand, encourage not only humanitarian cooperation with representatives of non-Catholic churches but also prayer meetings, including with Muslims and Jews. For example, in April 1986, Pope John Paul II visited the Jewish community in Rome and prayed in a synagogue. Catholic theological postulates on the ecumenical movement are contained in the Apostolic Letter on the Eastern Churches "Light of the East" and the Encyclical "That All May Be One" (1995), written by John Paul II, who was an ardent supporter of Christian unity and cooperation with non-Christians. Ecumenical processes in Christianity are understood by a significant number of theologians, and among the theological discourses on the subject, the works of Cardinal Walter Kasper, long the head of the Pontifical Council for Promoting Christian Unity, are the most prominent. Kasper, who holds liberal views on many ecclesiastical issues, is convinced that ecumenical dialogue is possible, that its effectiveness lies in the recognition that the Eucharist is the source and summit of Christian life, and that the spiritual unification of Christians is possible in its space.

An important trend in the existence of Christianity in the modern world is the transformation of Christians into a minority, sometimes quite active. For example, in Germany, Great Britain and the Netherlands, the number of members of Christian communities is decreasing, which leads to the improper use of Christian churches, which become burdensome real estate and are often turned into Gothic-style restaurants, cinemas, libraries, museums, etc. Thus, for at least two decades, the Catholic community in Germany has been faced with the problem of what to do with "extra" churches, which number several hundred. "The possibility of secularizing empty churches and chapels sometimes seems far from being the worst option, even for the church itself. Having ceased to be a place of worship, the church, from a theological point of view, ceases to be a church and becomes just a house. And then it's up to the new owners and architects to decide how to rebuild and use it." (Butsko A., 2012). In addition to various shopping and restaurant complexes, Catholic monasteries and churches are being converted into luxury apartments and retirement homes. The growth of the Muslim community has led to a significant demand for mosques, but the conversion of Christian churches into mosques faces certain difficulties, as church foundations are cross-shaped and altars are not oriented towards Mecca.

Various Western Christian communities are also experiencing a shortage of priestly and religious vocations, resulting in a shortage of priests in many parishes. In France, for example, the number of ordinations per priest has been steadily decreasing over the last twenty years: in 2021, there were 130 priests, in 2022, there were 122, and in 2023, there were 88. In other words, the decrease is significant. The lack of priestly vocations in France leads to the reduction of seminaries due to the absence or low number of students. However, there is an interesting tendency to increase the number of priests in traditionalist Catholic communities, but this does not improve the situation significantly. The Catholic community is making proposals to improve the situation, such as ordaining women deacons, allowing priests to marry, etc. The incompatibility of the principle of priestly celibacy with modern conditions is becoming more and more obvious, but its abolition may not significantly affect the increase in the number of clergy since priestly life requires many restrictions from the candidate, selfless service to the needy (ideally), and modern young people, who often profess hedonistic values, are not ready for this.

The practice of "unchurched Christianity" is quite widespread among various trends in contemporary Christianity that have grown on the crest of a wave of criticism of church life. Proponents of unchurched Christianity are disillusioned with the activities of the churches, so they suggest that believers simply be Christians without a clear connection to a particular denomination. However, this position causes concern not only among the hierarchs (which is understandable), but also among the general church community. Thus, the author of the article "Christ without the Church: Relationships Without Rules" proclaims that "to accept what Jesus offers is to accept his church. The question is not whether to accept Jesus and the Church or Jesus Himself, for there is no way to accept Jesus without His Church. Indeed,

according to Christian doctrine, it is impossible to separate Christ from His Church, but the widespread spread of unchurched Christianity today indicates not only the dissatisfaction of a significant number of Christians with the activities of the churches, but also the search for a new identity, the freedom to accept or not accept certain parts of Christian doctrine, and simply that such a Christianity is more convenient to use because it does not require attendance at church services and participation in the sacraments. We can predict that the spread of unchurched Christianity will continue to grow in the future.

The spiritual life of modern Christians can be defined as diverse and syncretic, combining a variety of trends – from the Manichaean and Gnostic ideas that were widespread in the first centuries of its existence to the latest gender and feminist studies. But history, as we know, goes round in circles. As O. Buchkovsky notes in his article "5 Heresies of Modern Christians" (Buchkovsky O, 2018), Christians today are repeating the same mistakes their predecessors made in the first centuries of the Christian era. Today's Christian believers can sin in Manichaeism, Pelagianism, Gnosticism, Montanism, and Donatism. For example, modern Manichaeans are those who reject sexuality and physicality; modern Pelagians believe that all people are good and decent (which is certainly not true) and that grace is not really necessary for salvation; new knowledge, especially secret knowledge (for the elect), is the idol of modern Gnostics; and belief in instant healing and ecstasy resembles ancient Montanism. Modern Donatists are convinced that there is no salvation for those who once left Christianity, and that the sacraments administered by morally imperfect priests are invalid. The prevalence of such ideas today indicates that the issues of salvation, moral perfection or imperfection, secrecy or mass knowledge are not sufficiently addressed in the space of Christian discourse.

Nowadays, as religion (including Christianity) enters the sphere of private life, the churches are faced with new challenges, first of all the problem of spreading Christian ideas (in theological terms, Christian proclamation), finding ways of coexistence between Christian dogmas and modern science (in this aspect, Christian thought has found the idea that dogmas are beyond rationality and do not need to be proven scientifically), Christian thought has found the idea that dogmas are beyond rationality and do not need to be scientifically proven, that dogmas are beyond rationality and do not need to be scientifically proven), communicating to the general public the principles of Christian family and bioethics, which are often contradicted by the postulates of the so-called postmodern ethics of relativism, and many others. According to Yuval Noah Harari, the crisis of Christianity is connected with the rebirth of the new European humanism in a new world order where the dominance of artificially created beings (algorithms) is possible (Harari Yu., 2019). But this does not mean, in his opinion, the disappearance of spirituality as such (by the way, spirituality and religion are somewhat different phenomena, since religion is capable of institutionalizing the social order, while spirituality, on the contrary, focuses on the need to escape from the world). Modernity is still far from the processes predicted by Harari; traditional humanism exists, as does the spiritual crisis caused by both the defeats and victories of the humanist worldview. Just as centuries ago, people were faced with existential questions of life and death, choosing a life scenario and determining the meaning of their own existence in this world. Christianity tries to give its recommendations to a person in spiritual search, and here another question arises: the problem of the linguistic discourse of Christian preaching, because certainly the terminology of the Cappadocians or Thomas Aquinas will not be fully understandable to the average modern person, and therefore it is necessary to find a language that would synthesize the traditional Christian vocabulary and the latest linguistic constructions, and most importantly, take into account new meaningful phenomena that are spreading in the modern mental environment. Here we can mention neo-Protestant communities that widely use the rhetoric of prosperity, emphasizing that God seeks to give everyone health and material well-being, ideas that are not only understandable to the general public but also desirable in a consumer society. More traditional Christian denominations oscillate between established methods of preaching and theology and modern practices, trying not to lose not only their faithful but also their social relevance. Such processes in the West began long ago, at least in the second half of the twentieth century, and they

intensified in the 1990s when, for example, discussions about women's priesthood culminated in the spread of the practice of women's ordination not only as priests but also as bishops in the Anglican Communion. In Roman Catholicism, discussions about the abolition of priestly celibacy have arisen in recent decades, but there is no growing intention to finally eliminate this medieval practice at the level of church leadership. Both the female priesthood and the abolition of celibacy, according to the proponents of these phenomena, should renew Christianity and attract more "progressive" people to its ranks. It should be noted that in a society of gender equality, the issue of women's priesthood is appropriate, and its implementation in church practice is natural. But can a radical renewal save Christianity in the Western world? The Czech intellectual S. Komarek is sure that such attempts are futile: "The issue of the abolition of celibacy and the ordination of women priests is endlessly discussed in the media, but the question is whether, roughly speaking, a death metal mass celebrated by a lesbian bishop in a wheelchair would help the cause much, since the Anglican Church has long allowed this but is in even deeper decline than the Roman Catholic Church" (Komarek, 2020: 138). In other words, too radical a modernization is not a complete guarantee against decline. In general, modernization for Anglicans is not something purely modern; in the nineteenth century, the so-called "High Church" stood out in the Anglican community for its commitment to the practices of more traditional Roman Catholicism. The breakdown of tradition in Western Christianity is increasingly viewed negatively as a way of atomizing society and depriving it of clear ideological guidelines: "...the freedom gained (from traditions, E.M.) will soon be left to no one as a legacy: society, deprived of what cemented it, turns into a kind of amorphous mess, looking in vain for something to cling to" (Komarek S, 2020: 139). At the same time, the breaking of traditions can be beneficial for Christianity. The choice of faith of an individual can become individual, independent of the traditions of the family or society.

The realities of the postmodern worldview cannot but be reflected in the theological thought of Western Christianity. In the Middle Ages, when Christianity acquired the highest status in society and became the core of people's spiritual lives, the idea of God's rule over the world and salvation through participation in the life of the church community and the church sacraments was generally not questioned, which means that modern and postmodern people will be free from such doubts. Golozubov is convinced that "in the situation of post-secular culture, there is every reason to speak, on the one hand, of an anthropological crisis and, on the other hand, of the exhaustion not only of traditional forms of theology but also of a certain fatigue from the endless demythologization and desacralization of religion and the Church" (Holozubov O., 2021). In fact, if demythologization, which is part of the process of Christian modernization, is constantly carried out, the sacred and magical dimensions of Christianity can be devalued. Despite the fact that today postmodernism is mostly defined as a hostile and destructive ideology for Christianity (the gap between them runs along the lines of identity and difference, consensus and dissent, tradition and innovation, objective and subjective reality, multiplicity and universality of truth, seriousness and irony, etc.), there are many points in which the positions of these systems coincide. Both postmodernism and Christianity are convinced of the relativity of human morality, the distortion of man by evil, the impossibility of understanding truth with reason, and, consequently, the importance of faith and the need for grace, since it is difficult for man to fulfill God's commandments on his own.

Conclusions. Regarding the relationship between postmodernism and Christianity, there is an authoritative opinion about the positive significance of postmodernism in the development of Christianity, since it "played an important role in the self-awareness of the mission and role of Christianity in the twentieth century. The critical attitude inherent in the postmodern worldview has also led Christian churches to reflect on their own mission in the world" (Bila O., 2018). This means that the churches were faced with the question of modernizing both the means of proclamation and their awareness of their own place in the pluralistic world. Today, theological projects are gradually abandoning a purely theological focus and are trying to substantiate anthropological (cultural) issues,

such as the problem of the relationship between gender and the church. We can even foresee a synthesis of theological and secular humanitarian knowledge, which means not only a crisis of theology but also attempts to overcome this crisis.

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THEORY AND DEVELOPMENT OF HISTORY

THE AUTHOR'S NARRATIVES OF M. DRAHOMANOVA AND O. KONYSKOHO IN ILLUMINATION OF UKRAINIAN HISTORY

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Abstract. The "Ukrainian Project" appears to the modern audience as an attempt to revive Ukrainian statehood. Taking into account the difficult geopolitical atmosphere, the complex conglomerate of Russian narratives, the national movement offered various models for solving the further political future of Ukraine. Cause-and-effect relationships showed the crystallization of the main directions of the modern movement. Among them, we outline the political radicalism that M. Drahomanov actively promoted in his socio-political, educational and spiritual activities. He believed that radical changes in society through a revolutionary-federal sequence of actions could lead to the creation of a new political future of Ukraine with a socialist flavor. However, in contrast to the socialist perspective and the creation of community unity, O. Konyskyi seeks to concentrate precisely on Ukrainian patriot forces. He offers an evolutionary and cultural model of the realization of a historical choice for the Ukrainian ethnic group, which, unfortunately, was stateless at that time. According to O. Konyskyi, the method of legitimization and proving the right to historical choice had to be carried out only officially, since other attempts would be unsuccessful and threatening for the entire Ukrainian national movement. The comparative method of analysis of O. Konyskyi and M. Drahomanov, their ideological principles and polar approaches in the context of building a new state was used in the preparation of the presented research. Scientific intelligence can be used to prepare for debates and discussions in general secondary, vocational and technical and higher education institutions.

Key words: M. Drahomanov, O. Konyskyi, M. Vozniak, L. Hlibov, Ukrainian history, liberation movement, liberation movement, historical documents, epistolary heritage, narrative, Ukrainian sources, comparative analysis.

Introduction. The question of the realization of the political paths of the future of the Ukrainian state is investigated, it is proposed to analyze the polemical dialogues of M. Drahomanov and O. Konysky on the issues of guiding the directions of the Ukrainian project. The significance of the epistolary and creative heritage of the famous Ukrainian thinkers mentioned above is clarified. A systematized conclusion is offered to solve the target tasks of the cultural-evolutionary and federalist-radical wings of the Ukrainian modern movement. The purpose of the article: on the basis of well-known and unstudied historical documents, the epistolary heritage of M. P. Drahomanov, O. Konyskyi and the scientific elite of the past to determine the significance of the Ukrainian project in the processes of state formation. To characterize the essence of the polemical dialogues of the classics of the Ukrainian past and political knowledge. To find out individual directions of the political future, approaches, methods and means of their implementation in the conditions of occupation by the Russian Empire. Compose "historical portraits" of M. Drahomanov and O. Konyskyi. The issue of Drahomanov heritage was dealt with by scientists: M. S. Hrushevskyi, V. P. Andrushchenko, M. A. Zhurba, O. P. Reent, I. B. Gyrych, R. P. Ivanchenko, L. G. Ivanova.

Aspects of O. Konyskyi's comprehensive public activity and historiography were interested in domestic scientists, such as: O. O. Mysyura, O. V. Dyachenko, I. B. Hyrych, as evidenced by scien-

tific investigations and dissertation studies, in which a prominent Ukrainian thinker appears in the field of attention. However, a comprehensive comparative analysis has not been carried out, which determines the novelty of scientific research.

Presenting main material. The desire of Ukrainians to have their own historical progress and justify their separation from the "Russian world" was born during the formation of the modern movement of the 19th century. The opposition to Russianness began in the context of the rise of the Cossack State and persisted during the Ukrainian national revival. On the way to finding their own historical concept of Ukrainian development, outstanding figures of the past had to experience a large number of prohibitions against the realization of Ukrainian identity. Among the methods of struggle against Ukrainianism, moral, economic, ideological, and physical influence was used. Having put their own career, health, strength and psychological comfort in the driving forces of both the radical and cultural wings of the Community, they defended Ukrainian memory and the exclusivity of their historical individuality and nation. Participants of the Public Movement used all available modern methods of countering the centralizing policy of the Russian Empire: Little Russia, provincialism, cultural inferiority. After all, the creation of a new generation is always accompanied by constant dialogue and controversy, during which the people choose their own approach to creating the future, taking into account the mistakes of the past.

Mykhailo Drahomanov became a professional universal historian who used the positivist method and the comparative historical method. When preparing historical works, he constantly cites veiled examples that testify to the heterogeneity of opinions and worldview positions between Ukrainians and other peoples. In his own logical explanations, the scientist in the work "About Ukrainians, Turks and Tatars" first relies on a significant geographical factor, which historically divided Ukrainians and the tribes of the Ugrians and those who call themselves Russians today. For example, the researcher provides the following reasoned evidence in his work: "They didn't have time to deal with the Khazars, when the Khazars were replaced by other steppe peoples, also from the east – the Pechenegs 2, and then the Polovtsy 3, and they began to crowd Rus'. She had to get out of the steppes and move away from the Black Sea. At that time, the Slavs were greatly offended by these Polovtsians, and they had to fight with them for a long time. Prince Volodymyr Monomakh of Pereyaslav, and then of Kyiv, said about them, as did all the princes, that a Slavic plowman cannot go out into the field to plow the land, because a Polovtsy will come, kill the plowman, and take his cattle and family for himself. . From this it is already clear what kind of evil those Polovtsians were and what kind of attack they made in our land. But over time, the Slavs still gradually began to gain the upper hand over the Polovtsy" (Dragomanov, 1991: 143). Despite everything, another outstanding Ukrainian researcher, O. Konyskyi, openly does not propose to show directly the history of the Ukrainian people and its difficulties in the matter of state building. For example, in his work "Yuriy Horovenko", the scientist writes in a literary-retrospective manner about the historical realities of Ukrainians. The author shows the protagonist's desire to discover Ukraine through a book, a literary word. For him, the works of T. G. Shevchenko "Haydamaki", "Naymichka", in which he finds the Ukrainian spirit and power, become important. The hero of O. Konyskyi's work asks his mother to confirm the fact of the existence of Ukrainian statehood, in the end he asks his mother about the reasons for the disappearance of the state in the Dnieper during the Cossack era. The woman, obviously, trying to preserve the happy fate of the Ukrainian, deliberately silences the knowledge about the historical past and because of this the conversation becomes quiet and invisible to the family (Konyskyi, 1990: 402–510).

O. Konyskyi, conveys the fear of Ukrainians to recognize the existence of their statehood. The scientist was characterized by caution and at the same time a desire to be an active participant in the national movement. This inevitably forced the concealment of true historical facts from the history of Ukraine, that is why he presents the factual material somewhat dosed, the legitimization of works is O. Konyskyi's strategy." That is, the highlighting of the history of Ukraine in the form of counter-

ing fake materials from the historical past, which were widely distributed in Russian journalism and historiography, is a characteristic feature of the scientist's work. This issue remains relevant even today, because the history of Ukraine to this day needs special attention and careful protection from distortions and distortions, artificial historical ideologues somehow: the triunity of East Slavic ethnic groups, with the dominance of the Russian ethnic community. The desire to show the separate history of Ukraine from the Russian and Polish elements was only partially illustrated by O. Konyskyi. Exile and gendarme supervision affected the emotional state of the Ukrainian lover (according to the scientific terminology of S. Svitlenka), forcing him to switch to cultural methods as a countermeasure to imperial doctrines and the unification of the life of the enslaved peoples of the Russian Empire. The inner experiences and emotions of the scientist in the struggle for the Ukrainian project are described quite well in the studies of the researcher, Ukrainophile and representative of the Cossack-Sershin family – H. Berlo. In 1924, she published the unique correspondence of Oleksandr Yakovych with Hrodavitsi, revealing his social and political position. The historian points out that due to objective reasons such as the following: persecution, the threat of destruction by the Russian occupation regime of the scientist's memoir heritage, she was unable to preserve part of this unique correspondence. However, this did not prevent her from recreating the image of O. Konysky in the last years of his life and scientific and pedagogical work (Instytut rukopysu Natsionalnoi biblioteky Ukrainy imeni V.I. Vernadskoho, 1924:156-a; 1–3).

The main thesis of the scholar's publication, which is kept in the Institute of Manuscripts of the National Academy of Sciences of the National Academy of Sciences of Ukraine, is to confirm the opinion of O. Konyskyi as a careful fighter for the Ukrainian modern movement. Therefore, the period we use covers the chronological boundaries: October 23, 1895 to March 7, 1900. The credo of O. Konyskyi's worldview is faithfully reproduced in his poetic words:

I will bring gifts to my beloved land,

Not gold, not money – a loud song,

I sing that song about a new will,

About equality, brotherhood. (Instytut rukopysu Natsionalnoi biblioteky Ukrainy imeni V.I. Vernadskoho, 1924: 3).

O. Konyskyi's main message to his compatriots in his vision of the modern historical process is advice: strive for the unity of Ukrainian patriotic forces regardless of status and the need to fight for the national cause. In his creative testament, he once again reminds young Ukrainians of the need to analyze the mistakes that were outlined by previous generations of Ukrainophiles. He was concerned with the fate of Ukrainian national development, which was supposed to become a vanguard for the approval of the future transformational processes of the Ukrainian modern movement. A Ukrainian book appears as a marker of the cultural vector in the submitted memoir documentation. Through this Ukrainian book, the creation of a new history should take place on the territory of Ukrainian lands. O. Konyskyi strives to convey the idea of preserving the historical memory of the people of his heroic exploits, events and everyday life. At the same time, it is worth updating M. Kostomarov's instructions regarding caution in building the national cause: "Oh, and disaster and disaster! So work, as you know, and worry when they send you out of Ukraine to Vologda and Vyatka... You had to protect yourself not for yourself, but for the sake of Ukraine and the entire national cause" (Pinchuk, 1992: 133).

Since the 1890s, the "folklore stage" ends and the active politicization of the Ukrainian movement begins, which is characterized by the formation of a number of political demands for the St. Petersburg political elite and tasks for Ukrainian society. Cultural Ukrainophilism continues, but loses its real appeal. Accordingly, the radicalization of Ukrainophilism becomes inevitable. This fact worries O. Konyskyi. He tries to gather young people around him in order to protect them from the danger that awaits them as a result of direct struggle with the Russian autocracy. The iron hand of

tsarism began to remove from the official public space persons who were promoting radical methods of struggle for the political future of the enslaved peoples of the Russian Empire.

Instead, M. Drahomanov offers a different way of establishing the Ukrainian national idea than O. Konyskyi. The scientist not only talks about the printed word as a way of struggle, but sets specific political goals and plans for revolutionary resistance.

M. Drahomanov offers a distinctive feature in the political choice of the future of Ukraine. He no longer just talks about the printed word as a way of struggle, but sets specific political goals and plans through revolutionary resistance. He notes that: "...everywhere our people are oppressed in the same way, although not by the same kingdom, lordship, merchant... And when those communities everywhere are of the same breed, live side by side, it is clear that it is best for our people: to unite in order to go to his own; to live according to their will on their land" (Dragomanov, 1937: 110–111). The researcher and politician proposes to introduce in the new state a kind of contractual federation within the country, where he wants to see the union of the Ukrainian population (union), which will solve only everyday problems, but will be ready to create a democratic environment. According to M. Drahomanov's vision, each community will represent the interests of those who are part of it on a federal basis and will be ready to voice suggestions and complaints at any time. We can see here an attempt to restore the age-old principle of local self-government in the context of Ukrainian-Russian traditions, which formed the foundation and genetic program of democratic rule in their own territories, which is still followed by Ukrainians in the struggle for freedom (Dragomanov, 1937: 110–111). The federal system is the only way to solve the issue of statelessness.Society and the scientific community were not ready for sudden and rapid changes. M. Drahomanov based on the views of M. Kostomarov, becoming his apologist, took into account the principles of economic expediency of regions and the economic and geographical factor in general when founding a new country. I. M. Boyko confirms the narrative of the past that the social dimension in the works of M. Drahomanov becomes dominant, and the band is the basis for the further development of the state mechanism. That is, the growth of society prevailed over the legal dimension (Boyko, 1995: 33–36).

In his work, the activist calls for careful consideration of the parallels between the development of Moksel and Ukraine. According to him: "It was like a newly born free land, although it already had bad seeds, like the beginning of serfdom, but its will had not yet been rooted in the people by science, which would have shown that people should remain free and be governed only by the elected. It is not surprising that during those times when Ukraine was annexed to the Muscovite kingdom, and its arbitrary tsar, with serfdom, lived without science...."; Therefore, it was important for the scientist to show the true face of Muscovites. In Dragoman's interpretation, the Moscow boyars grew the seeds of serfdom in Ukraine. And in modern times, if Ukrainians wanted to free themselves from that slavery, according to the scientist's words: "now they had to attack not only those of their own people who benefited from human slavery, but also the Moscow government (Dragomanov, 1991: 143).

In the program document "Community" of 1877, M. Drahomanov proposes to define more clearly the boundaries of the will of the Ukrainian people, and for this he cites examples of the tradition of state building in a hidden explanation: "Now it is precisely these foreigners who were sent to Ukraine by the states that enslaved it in the old days , and those werewolves who joined them rule over Ukrainians both in the economy, as richer people, and in political affairs as superiors (Instytut rukopysu Natsionalnoi biblioteky Ukrainy imeni V.I. Vernadskoho, 1880: 3).He is trying to solve the task of overcoming statelessness: to appoint Ukrainians to positions, not a foreign element, not Little Russians, who would obediently fulfill all the whims determined by the then political leadership of the state. Such a political apparatus, of course, was not interested in the deployment of a national factor that could become dominant and displace the occupied Russian idea of state building and the state-building process in general. Direct appeals with appeals to change the current political affairs were saturated with a socialist ray. M. Drahomanov did not see further social activity of the Ukrainian

people without the flavor of socialism. He, as a person of his time, was fascinated by new political trends that O. Stronin planted in his head during his studies. Subsequently, with the political and domestic assets of foreign countries that were imbued with this method of change, he developed his own concept of further steps to deepen the political movement. The program we have mentioned is permeated with attempts to implement a new political path, but it was issued abroad, in Geneva.

According to M. Drahomanov, the idea of liberating Ukraine also becomes a kind of multi-ethnic movement, as the researcher proposes to involve different national communities in the process of liberation. The scientist emphasizes the importance of their component in the comprehensive Ukrainian path of the modern movement. He points out the importance of constant interaction with such poly-communities, because the process of nation-building is not a matter that can be resolved too quickly: "Their associations and communities will be free from any compulsion to the customs or language of the Ukrainian group, will have the will to establish their own schools: lower, middle and higher , and the will to insist on any commonality with the group of those peoples, from which those communities, settlements, and associations came to Ukraine. Such working foreigners will be knots for Ukrainians that will tie them to all the neighboring breeds of \nations\, with which Ukrainians must join the great national free union of the \international federation" (Instytut rukopysu Natsionalnoi biblioteky Ukrainy imeni V.I. Vernadskoho, 1880: 1–3).

It is certain that such a vision of the subsequent historical choice described by M. Drahomanov testified to an irresistible desire not only to confirm the individuality of the Ukrainian people, to define the place of the Ukrainian nation, but also: to show the legitimacy of the Ukrainians' right to statehood. The scientist justifies this right of statehood through the long-standing connections of Ukrainians with the historical interstate contacts of the East and the West. However, this thesis is written between the lines and becomes clear to those persons who are aware of the historical basis and age-old traditions of the independence of Ukrainian lands in the global space.

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One way or another, the future statehood, in addition to the political foundation, needs solid socio-cultural and economic foundations. That is why M. Drahomanov shows the structure or the individual program of the development of the state. Among the first steps in this program are "business and economic affairs":

• 5/Whatever all the forces of nature and streams that are needed for the production of useful things, i.e.: land, water with everything in them, machines, tools, etc. were simply in the hands of farming and workers' associations and communities, and no matter what people had to sell their labor to hired masters and heroes, they did it simply for themselves" (Instytut rukopysu Natsionalnoi biblioteky Ukrainy imeni V.I. Vernadskoho, 1880: 1–3).

Individual words and phrases of the scientist are characterized by utopianism, but it is precisely in these program principles that the Ukrainian society of natural resources has the right to be recognized. Today, this thesis has been successfully implemented in the Constitution of Ukraine, in accordance with Article 13, and the right to private property is enshrined in the Land Code of Ukraine in accordance with Article 80. Therefore, the principles of state building were drawn up step by step by M. Drahomanov, taking into account the interests of the entire society:

• that how to change individual property \family, homeland\ into collective property, and further, how to organize joint work and how to share benefits from it, should not depend on the goodwill of

each society – each community. It is certain that entertainment and testing \practice\ on economic needs will teach individual communities not only the commonality of work \cooperation\ and the reasonable division of its use among the communities themselves, but also among the communities of entire countries and the whole world" f. And, (Instytut rukopysu Natsionalnoi biblioteky Ukrainy imeni V.I. Vernadskoho, 1880: 3).

According to M. Drahomanov, the term "private property" in the updated Ukraine is becoming abstract. Obviously, this is connected with the tradition of the Ukrainian people to jointly solve collective issues. We can assume an attempt to create a kind of conglomerate of socialist narratives and age-old principles for the organization of public space. Indeed, such a combination becomes individual maximalism, but with tangible features of social life and the past.

M. Drahomanov proposes to make education a weapon, but not one that works for self-destruction and the creation of enemy groups in the circle of true Ukrainianism, but that lays the foundation for a new nation:

"In educational \cultural\ matters, we wish: 6\growth of proven\reputable science about natural and social things, as well as skills related to that science. We think:

That such science and skills \ verbal, theater, painting, carving, music \ will replace the very current beliefs, because of which people have so much quarreled and are quarreling among themselves. As long as this comes \ through free science and preaching, then we think we are free to adhere to such faith as they want, however much they are committed to each faith \ Christians, Jews, Mohammedans, etc. \, to each brotherhood \ shtundas, sloops and others\ maintained \ their churches and priests at their own expense, even if there were no public taxes or public labor for this, but everyone would give for it from himself when he wished" f. (Instytut rukopysu Natsionalnoi biblioteky Ukrainy imeni V.I. Vernadskoho, 1880: 4).

In contrast to the caution and prudence of O. Konyskyi regarding the coverage of historical aspirations, his opponent, Mykhailo Drahomanov, chooses to deploy an option to counter Russian propaganda. There is one important difference between these two figures: the geographical location as of the date of publication of their works. Other geographical locations that influenced the nature of their creativity.

For example, Mykhailo Petrovych was in exile in 1876 and moved around the European world. Of course, gendarmerie supervision was also present outside the borders of the Russian Empire. However, to the comparison with O. Yakovych, who lived on the territory of the Russian Empire (in distant provinces), it is worth adding this fact, comparing their position in various political-authoritarian parallels. This is precisely what determines the contrast in the characteristics of the openness of the opinions of O. Konyskyi and M. Drahomanov. Some professional historians and researchers point to a conflict of state interests between the leading ideologues of the national movement. M. Hrushevsky was personally acquainted with O. Konyskyi in his younger years. The scientific circle of communication, fascination with the iconic figures led to a historical acquaintance. It reveals to us not only O. Konyskyi's personal rejection of M. Drahomanov, but also their opposition in political choices. As an example, M. S. Hrushevsky gives the following views that prevailed in the scientific Ukrainian elite of that time: "On the other hand, Drahomaniv and his colleagues and like-minded people opposed the politics of the national front, which was a prerequisite for the tension of the national movement: the development of a "high national culture" that was the task of Konyskyi's direction, the tact of cooperation between radical-progressive and socialist elements without distinction of nationalities.Instead of uniting with the clerics and reactionaries, the progressive elements of Galician Ukraine should have sought understanding and joint work with the progressive Jewish, Polish, and Muscophile elements: it was assumed that such progressive, democratic elements among the Muscophiles would also be found among the youth and among the elders, and there was nothing to push them away such oppositional, people-loving Muscovite elements and to impose imperial or

magnate liberties on themselves" (Hrushevskyi, 2002: 134). So, historians, as the political elite of Ukraine, have already singled out a public-scientific space for O. Konyskyi and noted his political vision of the future state in the context of dialogues with M. Drahomanov. O. Konyskyi, according to the definition of the leading Ukrainian historian I. Hyrych, is a "fundamental independentist" who does not recognize socialism in any of its manifestations.

"Perebendya" recognizes the dominant national group of Ukrainians and puts it first "among the first" (Hyrych, 2012: 53–84). But the key methods of struggle of the independent Ukrainophile were not revolutionary speeches and pogroms, but the printed word, the legitimization of the modern movement. We find the characteristic-confirmation again in the memoirs of M. S. Hrushevskyi, who details the historical realities of the Ukrainian scientific elite: "Dragomanov was sharply opposed to the fact that he was bending Galician youth to Russian books, to Russian fiction – instead of encouraging the widest possible and direct use of European literature – at least German, if not others, because the knowledge of the German language is mandatory for every Galician intellectual" (Hrushevskyi, 2002: 1–134). The gap in the construction of the state structure between two prominent figures: O. Konyskyi and M. Drahomanov became significant. At least the choice of forms and methods of implementation of the Ukrainian project appears as an illustrated fact. After criticizing the means, communicative principles and specific contacts with ethnic groups, which have become observers and participants in the nation-building of Ukrainians, are considered.

Oleksandr Yakovych was in fact in severe stressful and emotional situations due to the controversy, which in one way or another influenced his steps in terms of implementing the ideas of national revival. According to his psycho-emotional state, he was a person who was too concerned with the implementation of the propaganda of the Ukrainian idea of the modern movement. The need for constant support, dialogue, sometimes even the agreement of joint actions was absolutely necessary to make sure that his work in this area is not in vain. An example of this is letters to famous writers regarding publishing matters. In his requests, he discreetly asks for a personal meeting with I. Nechui-Levytskyi and offers him various topics: Yavoriv and Hutsul regions. It seems that these are simple conversations about friendly communication and self-development. However, we can assume that the future steps of the cultural wing of the modern movement were planned at such meetings and the spheres of responsibility between specific historical figures were demarcated. Culture workers tried to imperceptibly promote the Ukrainian idea in the prevailing conditions (Instytut rukopysu Natsionalnoi biblioteky Ukrainy imeni V.I. Vernadskoho, 1885: 1–5).

Mykhailo Wozniak's description of the activities of the Chernihiv community in 1861–1863 can be considered as proof of loyalty to the ideas of O. Konyskyi's cultural progress and tireless desire for changes in the historical choices of Ukraine. He cites factual material that describes in detail the steps in the publishing work of O. Konyskyi's comrades, in particular: L. Hlibov and S. Nosa. In the report, M. Wozniak tries to explain to the reader that not all letters accurately reflect the true course of thought of prominent figures, but shows their methods of struggle in national resistance. He names, in particular, Sunday schools as such methods and clarifies that the published memoirs and the available epistolary heritage are the structural stages of the Ukrainian cultural and educational movement. He offers six letters for review. An example of the constant and active work of the Chernihiv community and the interaction of the center of Ukrainophilism is the letter of Leonid Hlibov to Oleksandr Konysky dated May 11, 1861. The Chernihiv community member rather veiledly reports on the publication of a new edition:

"Back in the winter, I heard about ... a publication in Poltava, but I was told that it did not appear due to the case of the editor's transfer to another office, to another city... There was a rumor about your newspaper. I am sending you the program of my "Letter" in the form in which it was sent for consideration by the censorship department. I'm thinking of starting the publication from June, although... I have not yet received the final permission.." (Instytut rukopysu Natsionalnoi biblioteky Ukrainy imeni V.I. Vernadskoho, 1861–1863: 1–3).

The analysis of this note by M. Wozniak, which is presented in a pile with other excerpts of letters, is key to the formation of important conclusions: the Chernihiv and Poltava communities had close contacts, which were formalized through the implementation of various Ukrainian studies projects. There was a so-called agent network, or persons who were appointed to the positions of officials of various ranks and who in their essence supported the Ukrainian modern movement; Legitimacy was important for the cultural direction of the national movement, taking into account the analysis of the program by O. Konyskyi, which is requested by L. Hlibov, which does not go beyond the limits of legality and permissibility by government circulars. After all, O. Konyskyi had a long-standing extensive legal practice and was well versed in the system of administrative and criminal penalties. Legitimacy is often the official recognition of the Ukrainian project, but it provided an incentive to create new programs and appeals that contained hidden vectors of Ukraine's further future.

According to the instructions of O. Konyskyi, the legitimization of the Ukrainian movement was supposed to take place through the well-founded proof of the right to statehood through the publication, distribution of historical facts and the promotion of educational discourse. The Ukrainian idea and its propaganda had to be established through the publishing business. This method was one of the dominant ones for conveying the importance of the political revival of Ukraine and establishing the self-awareness of the population.

Results and discussion. As a result of the analysis of little-known and publicly available sources, the polarity of the positions of M. Drahomanov and O. Konyskyi and the specific methods of implementing the Ukrainian project were clarified. The relevance of the Ukrainian question in the modern historical and political process and in the course of geopolitical transformations related to the past has been recorded.

Conclusions. The use of M. Drahomanov's and O. Konyskyi's letters, posts, announcements, appeals during the study of the problem of the historical implementation of Ukrainian statehood is a fundamental element for understanding the political future of the Ukrainian nation in the modern era. Comprehending and searching for the historical choice of Ukraine in a comparativist comparative analysis provides an opportunity to explore the polar views of representatives of different political directions of the past. The historical choice of Ukraine is an urgent topic, which is due to new approaches in revealing and opposing Russian propaganda narratives and the stability of the national consciousness of O. Konyskyi and M. Drahomanov in the creation of the "Ukrainian project".

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THEORY AND IMPROVEMENT OF PSYCHOLOGY

THE USE OF ARTIFICIAL INTELLIGENCE IN DEVELOPING AUTOGENIC TRAINING FOR PSYCHOPHYSIOLOGICAL STATE CORRECTION IN HIGH-RISK PROFESSIONALS TO PREVENT FUNCTIONAL IMPAIRMENTS

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Abstract. The aim of the article is to assess the potential for implementing AI tools in the development of autogenic training programs aimed at correcting the psychophysical state of high-risk professionals prone to disorders leading to functional impairments. Research findings indicate that high-risk professions are associated with stress, high demands, and hazards that contribute to the development of psychophysical disorders, such as burnout and emotional exhaustion. Autogenic training is an effective self-regulation method that reduces stress and enhances overall well-being, becoming a key element in the prevention of burnout and emotional exhaustion. AI can be utilized to create personalized applications that provide interactive effects for sensations of warmth and heaviness, recording and playback of personalized affirmations, audio-visual effects to create a sensation of coolness, audio guides for the sensation of gravity, tools for deep relaxation, and musical accompaniments for music therapy.

Key words: autogenic training, psychophysical disorders, high-risk professions, applications, artificial intelligence, correction programs.

Introduction. In the fast-paced modern world, professions with a high level of risk are often associated with demanding requirements and stressful situations, which can lead to various psychophysical disorders. Stress, emotional exhaustion, burnout, anxiety, and depressive disorders are becoming increasingly common among professionals such as healthcare workers, educators, emergency responders, and military personnel. These conditions not only deteriorate the quality of life of individuals but can also significantly impact their professional efficiency, posing a threat to their health and safety.

In this context, the search for effective methods of correction and prevention of psychophysical disorders is extremely relevant. One promising direction in this field is autogenic training – a self-regulation method that allows an individual to achieve a state of deep relaxation and stress reduction through a series of exercises. Traditional approaches to autogenic training require continuous monitoring and supervision. Given that the technique of autogenic training can be performed at home, the need for applications that can organize and monitor the technique and the individual's condition is becoming increasingly relevant. The use of artificial intelligence for the development and optimization of autogenic training opens up new possibilities for creating personalized, adaptive, and highly effective correction programs for psychophysical states. The ability to analyze large volumes of real-time health data allows for the training programs to be adapted to the needs of a specific individual, monitor progress, and adjust techniques to achieve optimal results. This approach not only improves

the effectiveness of autogenic training but also makes it more accessible and convenient for use in the daily lives of high-risk professionals.

Main part. This article aims to explore the potential application of artificial intelligence in the development of autogenic training programs for the correction of the psychophysical state in high-risk professionals.

The aim of the article is to assess the feasibility of implementing AI tools in the development of autogenic training programs aimed at correcting the psychophysical state of professionals at high risk of disorders leading to functional impairments. We will examine the causes of stress, define the sequence and methods of autogenic training, identify the opportunities and challenges of integrating artificial intelligence into self-regulation processes, and discuss the potential advantages and disadvantages of such innovative approaches for preventing functional disorders among high-risk professional groups.

Results and Discussion. The question of utilizing artificial intelligence in the development of autogenic training for the correction of the psychophysiological state in high-risk professionals to prevent functional disorders remains underexplored in the scientific literature. Therefore, this research largely relies on expert literature that examines the use of applications and artificial intelligence in mental health correction. Despite this, the study is based on a series of theoretical works dedicated to autogenic training.

Research by Akhtar and Aydin (2019) highlights the importance of psychophysiological well-being in high-risk professional groups such as doctors, emergency responders, and social workers, emphasizing the urgency of developing effective correction methods. Traditional approaches to autogenic training, as demonstrated in studies by Ernst and Kanji (2000), Seo and Kim (2019), and Kircher et al. (2002), prove their effectiveness in reducing stress and anxiety. The issues of professional burnout and psychophysiological disorders, which are common among high-risk professionals, are discussed in studies by Khammissa et al. (2022), Kumar et al. (2022), and Makara-Studzińska et al. (2022).

Given the minimal amount of research directly focused on the use of artificial intelligence in the development of autogenic training for the target audience, the search for new approaches and solutions remains relevant. There is a lack of systematized material on this topic, which stimulates further research and the use of various scientific methods to analyze, group, and systematize information that could be presented in a more structured form in light of this topic.

Manifestations of Psychophysical Disorders in High-Risk Professions. In the demanding and often hazardous realms of high-risk professions, the incidence of psychophysical disorders is notably elevated. These professions are characterized by significant stress, high demands, and potentially perilous conditions that contribute to both acute and chronic psychophysiological disorders. Understanding the nuances of these manifestations requires an appreciation of the multifaceted nature of these jobs and the diverse impacts they have on individuals' health and well-being.

Professionals in these sectors are often subjected to a high level of stress, working in environments where the stakes are considerable, the margin for error is minimal, and the repercussions of mistakes can be dire. This elevated stress level is a fundamental trigger for various psychophysical disorders.

Another critical aspect is emotional labor, particularly relevant in jobs demanding constant interaction with others, often under conflict, distress, or suffering. Such emotional expenditure can lead to emotional exhaustion and depersonalization, both of which are hallmarks of burnout syndrome.

Irregular working hours also play a significant role, with many high-risk jobs involving long shifts, night duties, and on-call obligations that disrupt natural circadian rhythms, leading to both physical and mental fatigue.

In addition to these factors, certain professions, especially those in law enforcement and the military, entail direct physical risks, including exposure to hazardous conditions and life-threatening situations. These physical risks, coupled with high cognitive demands for quick decision-making

and problem-solving under pressure, contribute significantly to cognitive overload and subsequent psychophysical strain.

Compassion fatigue is another significant issue, especially for professionals in healthcare and social services who support individuals experiencing trauma or distress, which can profoundly affect their well-being and efficacy (Makara-StudziÑska et al., 2022).

It's crucial to acknowledge that these professionals, like the general population, are also influenced by socio-economic factors. Primary among these are chronic fatigue and overwork resulting from intense workloads, and adverse psycho-emotional states related to insufficient mobilization or residual excitement (tension). Depending on their severity and nature, these disorders can affect the body's compensatory mechanisms to varying degrees, ultimately reducing the human organism's reserve capacities and leading to illnesses.

The changes in the body's functional systems, their severity, the speed of their onset, and their temporal characteristics depend not only on the influence of external factors (their intensity and qualitative characteristics) but also on individual psychological factors (genotypic and phenotypic) that determine the functioning of the body's main systems, perception of events, experience of overcoming challenges, etc. When there's a mismatch between internal and external factors, tension (overstrain, breakdown) in regulatory functions occurs, leading to disturbances in homeostasis, the body's adaptive capabilities, and the emergence of functional disorders, psycho-vegetative manifestations, and psychosomatic diseases.

Currently, the impact of adverse professional factors on the health potential of firefighters and rescuers is assessed by indicators of professional morbidity. Studies show that 20–25% of individuals in "high-risk professions" are clinically diagnosed with diseases of various organs and systems. In 75–80% of cases, clinical manifestations of diseases in this category are absent, but this does not mean that there are no functional disorders or disorders leading to the onset of diseases. It's noted that the proportion of "healthy" individuals decreases more than 10–15 times after ten years of work, and by the end of their professional activity, no more than 5% of individuals can be considered "practically healthy."

These findings underscore the need for more effective preventive measures to maintain the professional health of individuals in high-risk professions. While modern healthcare predominantly focuses on identifying, treating, and preventing recurrent diseases, it is not sufficiently effective in detecting and treating individuals with only disease manifestations among this professional group. Preventing potential functional impairments and diseases is crucial for preserving the professional longevity and health of firefighters and rescuers.

Psychophysical Disorders in High-Risk Professional Groups often encompass a broad spectrum of symptoms and manifestations ranging from mild to severe. These can include emotional burnout, anxiety, depression, chronic stress, decreased productivity, physical fatigue, and somatic disorders. High levels of stress and anxiety can lead to a deterioration in quality of life, sleep disturbances, reduced concentration and work efficiency, and an increased risk of developing dependencies on alcohol or drugs as a mechanism for coping with stress.

Functional impairments in specialists of high-risk professions may include various physiological and psychological symptoms that negatively impact their ability to perform professional duties. Physiological manifestations of these disorders can include tremors, which are uncontrollable shaking of the hands or other body parts, making it difficult to perform precise and demanding tasks. Vomiting and nausea, often caused by extreme stress or strain, can significantly reduce physical condition and overall well-being, limiting the ability to concentrate and endure over extended periods.

Psychological aspects of functional impairments cover feelings of fear and anxiety, which can be particularly intense in high-risk and unpredictable conditions characteristic of some professions. These emotional states can lead to a reduction in decision-making ability, sleep disturbances, and

overall mental health. Impaired coordination of movements, another symptom, can complicate the execution of tasks requiring precision and interaction, which is especially critical in conditions where high accuracy and quick response are key to safety and efficiency (Khammissa et al., 2022).

The most serious and extreme manifestation of psychophysical disorders is suicide, which, unfortunately, occurs much more frequently among high-risk professionals. High levels of emotional and physical strain, access to means of suicide, stigmatization of mental disorders, and insufficient support can contribute to choosing such a tragic way of solving problems (Molton & Raichle, 2009). The statistics on psychophysical illnesses among high-risk professions are staggering. For instance, according to American statistics, the likelihood of suicide among male doctors is 40% higher than among their peers not in the medical profession. This stark contrast underscores the intense pressure and challenges faced by those working in the medical field. Similarly, among veterinarians – a group often overlooked in discussions about high-risk professions – the suicide rate is 3.5 times higher among women and 2.1 times higher among men compared to the general U.S. population, with a significant portion of these tragedies occurring among those working with small animals (Akhtar & Aydin, 2019).

Treatment Methods for Psychophysical Disorders in High-Risk Professionals. Treating psychophysical disorders among high-risk professions, such as medical workers, emergency responders, military personnel, and others who regularly face extreme stress situations, requires an integrated approach. This approach should include self-help strategies that promote self-awareness and self-assessment, as well as professional interventions. It is crucial for professionals to acknowledge their emotional discomfort and not hesitate to seek help, practicing self-care, which is a key element in training potential therapists.

Engagement in mindfulness practices, such as meditation and mindfulness, can support self-care and overall well-being. Measures aimed at reducing workload, improving management and administrative skills, and better emotion management can be beneficial in preventing psychophysical disorders. Clinical supervision and mentorship from more experienced colleagues can effectively reduce burnout and distress levels. Organizations should provide adequate support both online and offline, and young professionals should utilize all opportunities to enhance their qualifications, allowing them to manage their clients' mental health more confidently, thereby reducing their own levels of distress (Kumar et al., 2022).

Autogenic training is an important part of a comprehensive strategy for treating psychophysical disorders, especially among professions at high risk of stress. This self-help method is based on self-regulation and self-relaxation, where an individual learns to reduce physical and mental stress through a series of systematic exercises that promote deep relaxation and mental calmness (Seo & Kim, 2019).

The main objectives of autogenic training include teaching the individual to control their physiological and psychological responses to stress, improving concentration, and increasing self-awareness levels. Through regular practice, individuals learn to induce a state of deep relaxation, which helps reduce tension, anxiety, and fatigue, and enhances overall well-being.

The significance of autogenic training in treating psychophysical disorders lies in its ability to support mental health and promote recovery. This method is particularly useful for high-risk professions as it provides tools for independent stress management in high-pressure conditions. Autogenic training can serve as a preventive measure against burnout and emotional exhaustion, helping individuals maintain a balance between work and personal life, thereby ensuring long-term mental and physical health (Kircher et al., 2002).

Digital Technologies in Autogenic Training. The use of digital technologies significantly expands the possibilities of autogenic training, offering innovative solutions for psychophysical correction.

Artificial Intelligence (AI), in particular, makes a substantial contribution to this field, providing personalized approaches and adapted techniques that contribute to mental health improvement.

One of the key technologies in this context is Natural Language Processing (NLP), which allows for the development of applications with virtual assistants and AI-driven chatbots. Such tools can become indispensable assistants in the process of autogenic training, as they provide feedback, recommendations, and real-time support. Applications like "Woebot" and "Replika" enable users to engage in dialogue on any topic with the bot, receiving responses and advice that facilitate positive changes in thinking and behavior.

Applications such as "Headspace", "Moodkit", and "Clarity" utilize AI to track the user's mood, analyze behavioral patterns, and provide specific steps for improving the psychophysical state. They offer self-monitoring and self-correction tools, which are central to autogenic training.

Furthermore, some apps employ gamification and motivational techniques to engage users and sustain their involvement in the autogenic training process. For instance, "Happify" offers game-based and educational activities aimed at improving mental well-being (Care, 2023).

AI Opportunities in Autogenic Training Development. While many modern AI applications are largely focused on mental health improvement, finding a perfect solution that fully meets the needs of autogenic training remains challenging. Autogenic training is a comprehensive practice that requires a deep understanding of human physiology and psychology, as well as specific relaxation techniques described by the developers of the training (Ernst & Kanji, 2000).

Heaviness and Warmth. In developing an app for autogenic training, the main focus should be on creating an interactive environment that helps users feel heaviness and warmth in various body parts as envisioned by the standard Schultz and Luthe technique. The use of voice commands and sound effects can significantly enhance this process, providing users with the opportunity to immerse deeply in relaxation and self-regulation.

Breathing Technique. For the modified Schultz technique, which includes breathing and the use of personal formulas, the app could provide a feature for recording and playing back personalized affirmations. This would allow users to create their own positive narratives, which can be integrated into the training process, promoting psychological well-being.
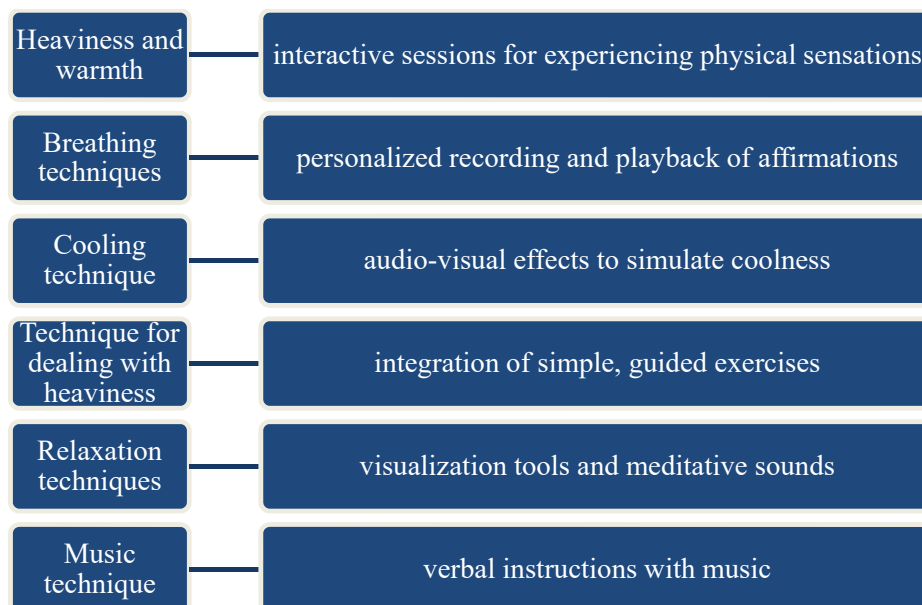
Fig. 1. Artificial intelligence in correctional programs: Key points

Cooling Technique. The Luthe technique, which involves a sensation of coolness along with traditional elements of autogenic training, requires the app to provide a deeper level of immersion. Using audio-visual elements that mimic coolness or the sensation of a breeze can enhance the effectiveness of the training, providing a more comprehensive approach to relaxation.

Heaviness Technique. A simplified version of the Budzynski technique, focused solely on the sensation of heaviness, is ideally suited for integration with recorded instructions. The app could contain a library of ready-made audio guides that users can use for self-training, simplifying the learning and practice process.

Relaxation Technique. The extended Schultz technique, which includes attention to breathing patterns, neck and shoulder relaxation, and the use of mental imagery to enhance relaxation efficiency, requires the app to provide a wide range of tools. From visualizations and meditative sounds to interactive instructions, each element should be carefully thought out to ensure a deep level of relaxation.

Music Technique. Finally, the Luthe technique with music, which combines verbal instructions with musical accompaniment, requires the app to integrate with high-quality audio files. Music should be carefully selected to match and enhance the effect of verbal instructions, creating synergy that promotes deep relaxation (Ernst & Kanji, 2000).

Application developers always strive to automate all processes, but the question of whether autogenic training can be fully replaced by artificial intelligence (AI)-based applications remains dubious. Undoubtedly, AI can play a significant role in organizing autogenic trainings, providing personalized guides to help users track their emotional state and progress in well-being. It can also offer access to a virtual interlocutor at any time, helping users express their thoughts and emotions, maintain a diary of daily impressions, and encourage activities that improve mental health.

However, despite these capabilities, AI cannot fully replace a human specialist, as it is incapable of conducting in-depth psychoanalysis, diagnosing, or prescribing treatment. Psychotherapists and psychiatrists use complex therapeutic approaches such as cognitive-behavioral therapy and can prescribe medication when necessary (Stern et al., 2012).

The integration of Artificial Intelligence (AI) in the development of autogenic training applications opens new possibilities for supporting psychophysiological health. These applications can be tailored for home use. Understanding these advantages is crucial for the effective implementation and utilization of AI in corrective programs (Fig. 2).
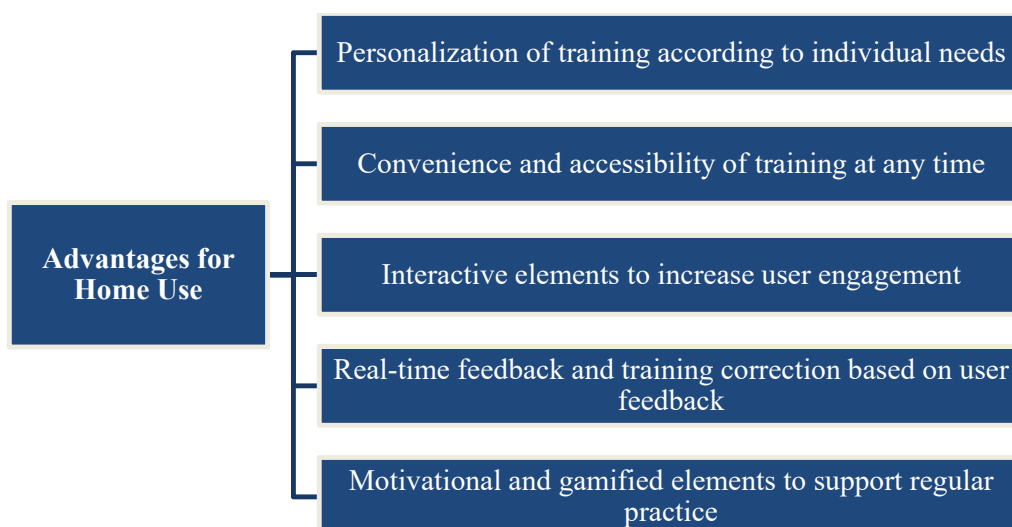
Fig. 2. Advantages of AI in Autogenic Training home use Applications

The advantages of artificial intelligence in autogenic training applications significantly expand the possibilities for correcting psychophysiological states, both at home and in a professional medical environment. Using AI in autogenic training can be beneficial as an auxiliary tool that helps users become more aware of their mental health and promotes self-development. However, to achieve deeper positive changes in mental health and address serious psychological issues, it is important to consult qualified professionals. AI can complement traditional therapy but not replace it.

AI-based programs can also be successfully used for professional purposes. They can become a part of correctional programs used in psychocorrection centers. Let's consider the advantages of using artificial intelligence for professional psychophysical correction programs.

AI-based applications for mental health support have several limitations that can restrict their effectiveness and acceptance among users.

– Technical Failures. A key issue is the reliability of the technology. Technical failures, software bugs, or hardware problems can lead to malfunctioning applications, which is unacceptable for technologies used for medical or psycho-correctional purposes. Such issues can harm by providing incorrect instructions that could exacerbate the psychophysical state.

– Engagement. Not all users are interested in using technology to improve their mental health. Ironically, technology can distract people from health-promoting activities, such as walking outdoors or interacting with real people.

– Ethics. The use of AI raises ethical questions related to user privacy and data security, responsibility and transparency of algorithms, consent and user autonomy, as well as potential harm or misuse of technology. Legal frameworks to regulate these aspects are not yet perfected, creating risks for both users' rights and manufacturers.

These drawbacks require careful consideration in the development and implementation of AI applications for mental health support to ensure their safety, effectiveness, and ethical use.

Conclusions. High-risk professions are associated with stress, high demands, and hazards that contribute to psychophysical disorders such as burnout and emotional exhaustion. Symptoms of psychophysical disorders include anxiety, depression, physical disorders, and decreased productivity.

The treatment of psychophysical disorders in high-risk professional groups requires a comprehensive approach that includes self-help, meditation, mindfulness, workload reduction, and autogenic training. Autogenic training, as a method of self-regulation, stands out for its effectiveness in reducing stress and enhancing overall well-being, becoming a key element in the prevention of burnout and emotional exhaustion. Today, many AI-based applications are being developed to improve mental
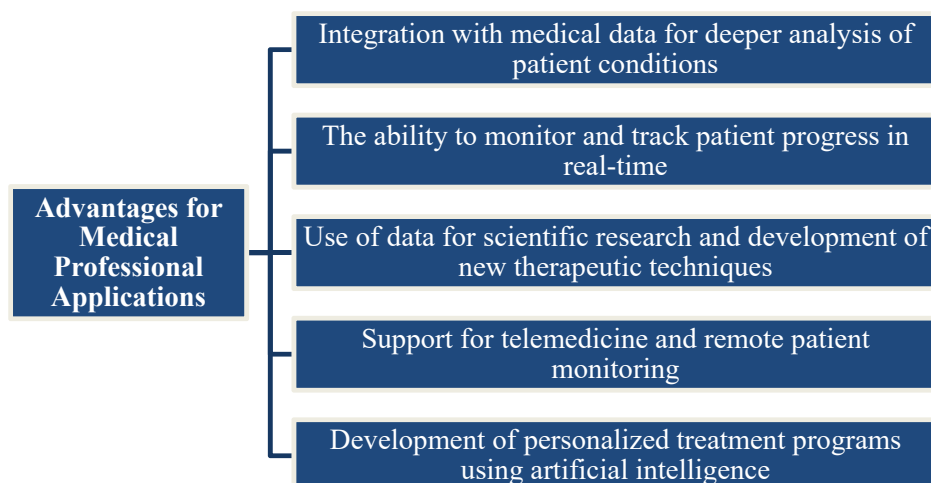
Fig. 3. Advantages of AI in Autogenic Training Professional Applications

health. However, there is a lack of applications specifically for autogenic training; their functionality should include various approaches to training, such as interactive effects used to simulate warmth and heaviness, recording and playback of personal affirmations important for breathing exercises, audio-visual effects useful for simulating coolness, deep relaxation tools applied to support relaxation, and musical accompaniments used for music therapy.

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FITNESS AS A TOOL OF PSYCHO-PHYSIOLOGICAL CORRECTION

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Abstract. The study delves into the critical role of fitness in enhancing the psychophysiological well-being of individuals, irrespective of age or lifestyle. The primary aim of this study is to investigate the role of fitness as a tool for psycho-physiological correction, focusing on its multifaceted contributions to enhancing both physical and mental health across diverse populations. The study underscores the multifaceted nature of fitness, encompassing not only physical but also mental health aspects, including emotional balance and social adaptation. In the realm of rehabilitation post-illness, fitness emerges as a crucial component aiding in the quicker restoration of bodily functions and strengthening the immune system. Additionally, it proves beneficial for weight management by facilitating fat reduction, enhancing metabolism, and increasing muscle mass. Practical insights into fitness modalities such as aquafitness, spinning, yoga, among others, are provided, considering their suitability for diverse demographics and health goals. Furthermore, the study emphasizes the importance of tailored fitness programs based on individual needs and circumstances, with detailed guidelines outlined for exercise selection, frequency, duration, and intensity. The study details the development of fitness programs adapted to psychophysiological characteristics, emphasizing the crucial role of customization in optimizing fitness outcomes. By highlighting specific types of exercises, frequency, duration, and intensity to address sedentary lifestyles, stress, rehabilitation after illness, and weight management, the table emphasizes the need for a personalized approach to fitness interventions. In addition, the study compares professional and lay assessments of submaximal fitness testing, shedding light on the practical considerations inherent in assessing fitness levels. Practical significance. The study's findings provide valuable insights for healthcare professionals, policymakers, and individuals alike, emphasizing the holistic benefits of fitness and the need for its integration into daily life. By advocating for structured and personalized approaches to exercise, the research aims to enhance individual health outcomes and contribute to broader public health initiatives.

Key words: fitness, psychophysiological health, exercise modalities, tailored programs, evaluation.

Introduction. In contemporary society, the importance of physical fitness transcends mere aesthetics, extending to the optimization of individuals' psychophysiological well-being. Sedentary lifestyles, prevalent among various demographics, contribute to a plethora of health challenges, emphasizing the critical need for effective strategies to mitigate their adverse effects. The integration of fitness into daily routines has emerged as a promising approach to address these concerns, offering multifaceted benefits for both physical and mental health. However, despite widespread recognition of fitness's significance, there remains a need for a comprehensive understanding of its role as a tool for psychophysiological correction. This necessitates an exploration of tailored fitness interventions designed to address specific health challenges, alongside an examination of the methodologies employed in assessing their efficacy. Through a nuanced analysis of fitness programs and assessment protocols, this study aims to elucidate the intricate interplay between physical activity and psychophysiological well-being, providing insights that can inform personalized approaches to health promotion and disease prevention. By delving into the nuances of fitness modalities and evaluation techniques, this research endeavors to contribute to the ongoing discourse surrounding the optimization of individual health outcomes in an increasingly sedentary society.

The main part. The primary aim of this study is to investigate the role of fitness as a tool for psycho-physiological correction, focusing on its multifaceted contributions to enhancing both physical and mental health across diverse populations.

Materials and research methods. The use of fitness as a tool for psycho-physiological correction is well-covered in international scientific literature, indicating a comprehensive exploration of this subject across various cultures and academic disciplines. The significant contributions to this topic have been made by researchers such as E. Bretz et al. (2014), who explored the correlations of psycho-physiological parameters influencing the physical fitness of aged women, revealing crucial insights into the impact of regular physical activity on the elderly population's well-being. Similarly, the study by Y. Galan et al. (2019) focused on the psychophysiological state correction in young men aged 11-12 through hiking tourism, highlighting the importance of engaging physical activities at a young age for mental and physical health.

Further contributions come from S.A. Golovanov & M.M. Rasulov (2022), who delved into the correction of psychophysiological qualities in professional athletes' training, offering a perspective on high-performance sports and the necessity for tailored psycho-physiological interventions. I. Maksimenko & M. Lozhechka (2020) also provided valuable insights through their research on the psycho-physiological skills of young sumo wrestlers, suggesting that specific sports require unique psycho-physiological approaches.

Moreover, the work of B. Mytskan et al. (2017) on the correction of the elderly's psycho-physiological condition through recreational motor activity underlines the broad applicability of fitness beyond competitive sports, emphasizing its role in enhancing life quality for all age groups. The study by Y. Sergienko et al. (2023) on the fitness program for overweight women correction showcases the therapeutic potential of fitness in addressing specific health issues, such as obesity, through tailored exercise programs.

To augment the research, expert literature from contemporary online publications such as the article by L. Smith (2023) on exercise statistics and the latest fitness trends provides a broader understanding of fitness's societal and cultural dimensions. Such publications enrich the academic discourse with practical insights and real-world applicability, ensuring that the scholarly research remains connected to current trends and practices in the fitness industry.

Despite the extensive exploration of fitness as a tool for psycho-physiological correction, the literature reveals a gap in understanding how fitness specifically aids various psychological and physiological states, what the optimal training regimens should be for different conditions, and which methods are most effective for evaluating fitness outcomes. This lack of detailed guidance on the customization of fitness programs to cater to individual needs, coupled with the absence of standardized metrics for assessing the effectiveness of fitness interventions, points to a significant area for innovation in research. Addressing these gaps could lead to the development of more targeted fitness programs, enhancing the precision and effectiveness of psycho-physiological corrections through tailored exercise regimens, and establishing robust evaluative frameworks to measure their success. This novel research avenue not only promises to enrich the existing body of knowledge but also to provide practical insights for the implementation of fitness as a therapeutic tool across various psycho-physiological contexts.

Results and discussion. Fitness plays a crucial role in maintaining and enhancing the psycho-physiological state of individuals, regardless of their age or lifestyle. The importance of fitness is particularly evident for intellectual workers who experience static loads and are at risk of developing conditions associated with hypodynamia (Bretz et al., 2014). Regular physical exercises improve circulation, reduce muscle tension, and enhance concentration, which are vital for maintaining productivity. For individuals with a sedentary lifestyle, especially those spending extensive periods at a computer, fitness offers benefits for preventing back problems and improving posture (Galan et al., 2019). Exercises aimed at stretching and strengthening muscles can effectively prevent the development of chronic pain. For those experiencing stress and emotional burnout, fitness aids in psycho-physiological adaptation by stimulating endorphin production and improving mood.

In the context of rehabilitation after illnesses, fitness serves as a key component of recovery, aiding in the quicker restoration of bodily functions and strengthening the immune system through adapted physical exercises (Golovanov & Rasulov, 2022). This is particularly relevant for individuals who have undergone surgeries or sustained injuries. In the realm of weight management, fitness not only facilitates the reduction of fat deposits but also enhances metabolism and increases muscle mass, which is essential for long-term health maintenance (Sergienko, 2023).

The overall impact of fitness on an individual extends far beyond physical health, encompassing a wide range of psychophysiological aspects. The research conducted by Vorobiova and Vysochina (2018) reveals the correlations between consistent training and a variety of characteristics that affect an individual's physical and psychological state. Fitness contributes to the holistic development of a person, including mental health, emotional balance, and social adaptation.

Thus, regular workouts foster the harmonious development of the individual, strengthening not only physical but also mental health, and developing essential life skills and qualities. It is important to understand that fitness is not merely a means to achieve an ideal physique but a pathway to a fulfilling, healthy, and balanced life.

Hence, fitness serves as a universal tool for supporting and enhancing the quality of life, offering a wide range of benefits for the physical and mental health of individuals across different ages and life circumstances.

In the context of fitness utility, Smith (2023) highlights its importance in the American market as a key component of health culture and active lifestyle. Although only one-fifth of American adults engage in physical exercises daily, the health and fitness club sector's value is estimated at $32 billion, indicating significant interest in fitness. Among the adult population, 26.3% of men and 18.8% of women adhere to national recommendations for physical activity. Particularly active are individuals aged 18 to 34, indicating a high level of engagement among the younger generation in fitness. However, a challenge remains with the low level of physical activity among children, where more than three-quarters do not engage in the necessary 60 minutes of activity daily. Geographic differences are also noticeable, with Colorado leading in physical activity levels and Mississippi at the opposite end. Additionally, the home fitness market is showing significant growth, reaching $11.3
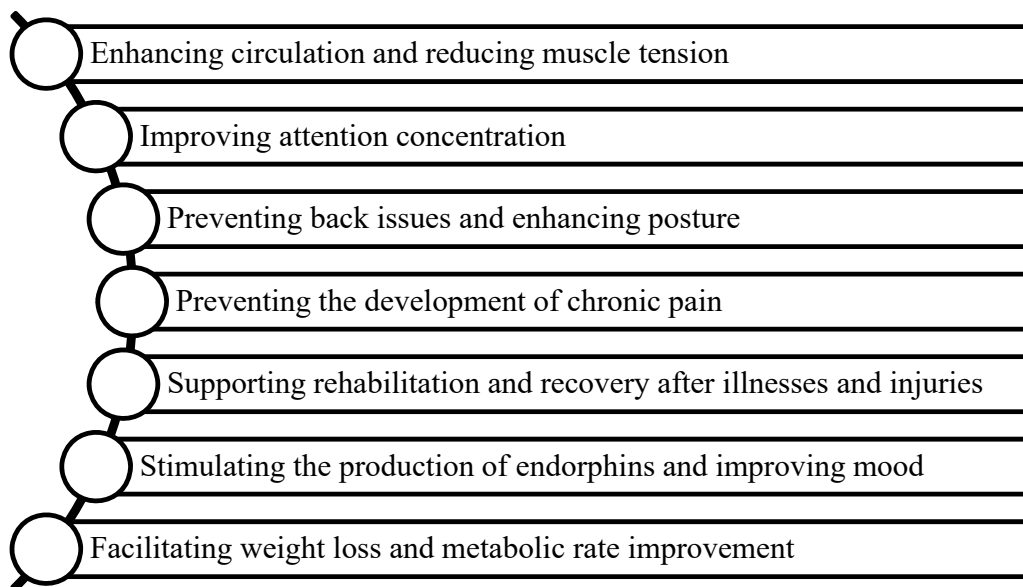
Fig. 1. The primary objectives of fitness in psychophysiological correction

Note: systematized by the author based
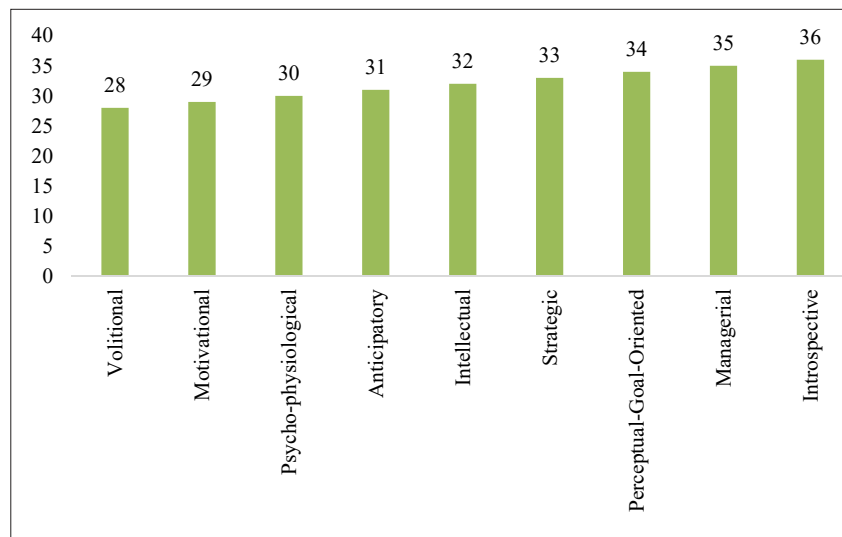
Fig. 2. The interrelations between fitness activities and the development of various abilities, characteristics, and properties

Note: Compiled by the author based on the research by Vorobiova & Vysochina (2018).

billion, reflecting the increasing popularity of virtual workouts and home fitness practices, especially during the pandemic.

Fitness represents one of the most popular health enhancement systems globally, distinguished by its individual approach and diet personalization for each participant. Sergienko et al. (2023) emphasize that the modern fitness industry offers a broad spectrum of fitness types to meet diverse needs and preferences. Popular fitness modalities include:

– Aqua fitness: water-based workouts that reduce the risk of injury and are suitable for all age groups.
– Aqua jogging: water running that combines aerobic and walking elements in water.
– Spinning (Reebok Cycle): stationary bike workouts to music under an instructor's guidance.
– Pump fitness: strength training using light dumbbells to sculpt muscles.
– Spin bike aerobics: aerobic bike workouts focused on endurance and calorie burning.
– Slide fitness: workouts using special flat boards (sliders) for sliding movements.
– Resistball: exercises using an elastic ball to strengthen muscles and improve balance.
– Step fitness: aerobics using a special platform (step) to enhance coordination and stamina.
– Double step: a more complex variation of step fitness using two platforms.
– Yoga fitness: combines traditional yoga with fitness elements for stretching and muscle strengthening.
– Box fitness: workouts incorporating boxing elements to enhance physical condition and endurance.
– Karate fitness: a mix of karate and fitness to develop strength, speed, and flexibility.

With the rise of home workouts, especially in the context of global changes related to the pandemic, Sergienko et al. (2023) also note the significant development of fitness mobile applications. These apps allow users to access personalized training programs, video instructions, and expert advice from home. The benefits of using such apps include:

– Accessibility: The ability to work out at any convenient time without the need to visit a gym.
– Flexibility: Choosing workouts according to personal goals, fitness level, and preferences.
– Time and money savings: No need to spend time commuting to a fitness center and saving on gym memberships.

– Personalization: Customizing training programs to individual needs and objectives.

– Progress tracking: Integrated tools for monitoring progress and analyzing workout results.

The selection of fitness programs tailored to specific issues is paramount, integrating exercises aimed at improving circulation, reducing muscle tension, enhancing concentration, and fostering overall well-being. For individuals in sedentary occupations or those experiencing stress and emotional burnout, fitness routines tailored to stretching, strengthening, and cardiovascular activities are essential. These activities not only mitigate the risk of chronic pain and posture-related ailments but also facilitate psychological adaptation through the stimulation of endorphins.

In the context of rehabilitation post-illness or injury, fitness programs are meticulously designed to restore bodily functions and bolster the immune system, incorporating low-impact, flexibility, and strength-building exercises. The role of fitness in weight management extends beyond fat reduction to encompass metabolic enhancement and muscle mass augmentation, underscoring its significance in long-term health maintenance.

The table 1 encapsulates the fitness program selection based on the aforementioned psychophysiological issues, detailing the type of exercise, frequency, duration, and intensity suitable for each category.

Table 1

Formation of a fitness program considering psychophysiological characteristics

Psychophysiological Issue	Type of Exercise	Frequency	Duration	Intensity
Sedentary Lifestyle	Stretching, Core Strengthening	3-4 times/week	30-45 min	Moderate
Stress and Burnout	Cardiovascular, Yoga	4-5 times/week	30-60 min	Low to Moderate
Post-Illness Rehabilitation	Low-Impact Aerobics, Flexibility	3 times/week	20-30 min	Low
Weight Management	High-Intensity Interval Training, Strength Training	4-5 times/week	30-60 min	High

The importance of systematic training cannot be overstated. Adherence to a consistent workout schedule is crucial for realizing the full spectrum of fitness benefits. The establishment of a routine not only aids in the formation of healthy habits but also ensures progressive improvement in both physical and mental health domains. The integration of fitness into daily life, therefore, acts as a cornerstone for a balanced and healthy existence, underscoring the need for a structured and personalized approach to exercise.

The implementation of these fitness programs can be undertaken either under the supervision of a physical trainer, a virtual trainer, or independently following a consultation with a healthcare practitioner. Prior to embarking on any fitness regimen, it is imperative to assess one's overall psychological state, as this will significantly influence the suitability and effectiveness of the chosen program.

Engaging in these exercises under the guidance of a trainer can provide personalized feedback and modifications, ensuring the activities are performed safely and effectively. Conversely, virtual trainers offer a more flexible and accessible option, leveraging technology to deliver customized workout plans and instructional content. For those who prefer or are constrained to an independent approach, it is crucial to seek initial guidance from a healthcare professional to tailor the program to one's specific needs and limitations.

To gauge the effectiveness of the training and its impact on one's psychophysiological health, it is essential to conduct evaluations both prior to initiating the fitness regimen and after a predetermined period of consistent participation. This assessment can encompass both physical measurements (such

as strength, flexibility, and endurance) and psychological evaluations (including stress levels, mood, and cognitive function). This dual approach ensures a comprehensive understanding of the benefits derived from the fitness program, allowing for adjustments as necessary to optimize outcomes.

In summary, the selection and execution of fitness programs for psychophysiological correction are highly personalized processes that necessitate initial and ongoing evaluations to ensure their effectiveness and alignment with individual health goals.

To assess the level of psychophysical condition through fitness, the Submaximal Fitness Test (SFT) method is employed, based on the key findings of Shushan et al. (2022).

Table 2

Comparative Analysis of Professional and Non-Professional Assessments in Submaximal Fitness Testing

Criterion	Professional Assessment	Non-Professional Assessment
Testing Conditions	Specialized laboratories or training centers	Home environment with limited resources
Equipment	Professional diagnostic equipment (e.g., ergometers, systems for measuring VO2 max)	Heart rate monitors, smartwatches, inertial measuring devices (if available)
Assessment Parameters	Comprehensive assessment, including detailed analysis of cardiorespiratory, metabolic, mechanical, and neuromuscular functions	Main focus on heart rate frequency, perceived exertion, possibly basic mechanical responses
Testing Protocol	Individually designed protocols based on recent research and standards	Simplified or adapted versions of professional protocols, accessible to non-specialists
Results Analysis	In-depth analysis using statistical software and professional methodologies	Self-interpretation of results, with possible limitations in accuracy and objectivity
Repeatability	High, thanks to standardized conditions and equipment	May vary due to changing home conditions and equipment
Use of Results	Development of detailed training plans, rehabilitation, scientific research	Personal self-monitoring, basic training planning

Note: Systematized by the author based on Shushan et al. (2022).

Conclusions. In conclusion, the comprehensive examination of fitness as a mechanism for psychophysiological correction elucidates its multifaceted contributions to enhancing both physical and mental health across diverse populations. Fitness transcends mere physical activity, embodying a holistic approach to well-being that integrates various exercise modalities tailored to individual needs and circumstances. The evidence presented underscores the pivotal role of fitness in mitigating the adverse effects of sedentary lifestyles, facilitating recovery post-illness or injury, managing weight, and bolstering overall mental health and emotional well-being.

The structured implementation of fitness regimes, whether under professional guidance or through digital platforms, is instrumental in achieving these outcomes. It is imperative that these programs are predicated on a thorough assessment of an individual's psychophysiological state to ensure maximal benefit and adherence.

Furthermore, the integration of fitness into daily routines represents a proactive measure against the burgeoning public health crisis of physical inactivity and its associated comorbidities. The burgeoning growth of the fitness industry, particularly in digital and home-based fitness solutions, reflects a paradigm shift towards more accessible and personalized health interventions.

Given the substantial evidence supporting the broad spectrum of benefits conferred by regular fitness activities, it is incumbent upon healthcare professionals, policymakers, and individuals to advocate for and integrate physical activity into the fabric of daily life. This concerted effort will not only enhance individual health outcomes but also contribute significantly to the overall well-being and resilience of communities at large.

In light of these findings, future research should continue to explore innovative fitness modalities and technologies, aiming to broaden access and engagement across all segments of society. The ongoing evolution of the fitness industry, coupled with a deeper understanding of its psychophysiological impacts, holds promise for advancing public health and individual well-being in the 21st century.

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TOPICAL SCIENTIFIC ISSUES

MARKETING OF ACADEMIC INTEGRITY:
WIDER AND DEEPER THAN SIMPLE ADVERTISING

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This article explores the "marketing of academic integrity" concept within higher education. It argues that promoting academic integrity requires a strategic and multifaceted approach, drawing parallels to traditional marketing concepts. A two-stage bibliometric analysis was conducted to investigate the existing research landscape. The absence of a direct link between "marketing" and "academic integrity" terms in this visualization further supports the argument for more research in this area. To address this gap, a framework for marketing of academic integrity is presented. This framework positions knowledge as the foundation, emphasizing the interconnectedness of knowledge economy, marketing, sharing, and management. Marketing of academic integrity emerges as a central concept, influencing and being influenced by other knowledge-related activities. A cyclical model for marketing of academic integrity as a process is also presented. This model highlights the importance of research, stakeholder analysis, strategic planning, effective communication, and continuous innovation. This article emphasizes the need for a comprehensive and integrated approach to marketing academic integrity. It highlights the potential of marketing principles to promote a culture of ethical conduct within higher education and calls for further research to explore this promising area.

Key words: *Academic integrity, university, marketing, promotion.*

Introduction. Let's unusually start this section, with the prompt to GenAI (Gemini, https://gemini.google.com/): "Marketing of academic integrity. What do you know about it?". The answer is very interesting: "Marketing of academic integrity might sound unusual, but it's essentially about effectively communicating its importance and encouraging ethical behavior within the university community."

This answer shows that marketing in the context of promoting academic integrity is not a standard for universities. Promoting academic integrity is a narrower activity than using a set of marketing tools and algorithms to create an honest educational and scientific environment.

Academic integrity, while a fundamental principle of higher education, requires proactive and sustained efforts to be effectively instilled within the university environment. Simply stating policies is insufficient; a comprehensive approach necessitates a multifaceted strategy aptly termed "marketing" of academic integrity. This involves strategically communicating the importance of ethical conduct to all stakeholders, fostering a shared understanding of its value, and encouraging its active practice.

This "marketing" effort must go beyond traditional information dissemination. It requires a nuanced understanding of the target audience – students, faculty, staff, and external stakeholders – and their specific needs, concerns, and motivations.

Analysis of recent research and publications. A strong system for ensuring academic integrity is not merely about detecting and punishing violations; it is fundamentally about creating a supportive and ethical learning environment where students are empowered to develop their intellectual potential honestly and responsibly.

This paper does not conduct a classic literature review. There are several reasons for this:

1. The concepts of "marketing" and "academic integrity" are not considered as interrelated categories. A short review of the literature reveals topics that are close to these categories but rather describe elements of advertising rather than marketing: pedagogical techniques (Sbaffi & Zhao, 2022), promoters (Çelik & Razı, 2023), behavioral models (Guerrero-Dib et al., 2020), cases of various educational fields (Hsu, 2021), formation of a list of violations (Parnther, 2020), influence of external stakeholders (Mattar, 2021) and the community (The importance of community in promoting a culture of academic integrity, n.d.). Some articles (for example, (Teymouri et al., 2022) lay the foundation for marketing academic integrity, but these are narratives rather than technological and marketing solutions.

2. In the scientific literature, the concepts of "marketing" and "academic integrity" have a partially negative connotation due to the study of these concepts in the context of dishonesty, for example, article mills (Chen & Liu, 2024) and contract cheating (Lancaster, 2024) or cheating of industrial companies (Comas-Forgas et al., 2021).

So, it was decided to conduct a two-stage bibliometric analysis of the relationship between marketing, educational promotional activities, and academic integrity.

Stage 1.
Query: "marketing" AND "integrity" AND "education"
Total number of articles in Scopus database: 111.
Period of analysis: all years.
Areas: all areas.
Total number of keywords in VOSviewer: 1139. Keywords for analysis – 265 (not less than two occurrences in search results).
Keywords map: Figure 1.

Fig. 1. Keyword map on query "marketing" AND "integrity" AND "education" (article database – https://www.scopus.com/, analysis tool –VOSviewer, version 1.6.19, ©2009–2023 Nees Jan van Eck and Ludo Waltman)

Figure 1 explanation.

1. Clusters:
• green cluster focuses on topics related to academic integrity, education, and artificial intelligence;
• yellow cluster deals with marketing, business education, commerce, and digital marketing;
• blue cluster focuses on economics, advertising, Internet, government, and public policy;
• red cluster represents organization and management, financial management, and related interpersonal and ethical topics;
• purple cluster highlights research ethics, public relations, and communication;
• orange cluster connects to public policy, law, government, and institutions.

2. Central topics:
• marketing occupies the central position in the diagram, indicating it serves as a critical link connecting various themes such as education, economics, organization, and ethics;
• other central concepts include conflict of interest, organization and management, and academic integrity;

3. Key terms in clusters:
• green cluster:
– core concepts: academic integrity, higher education, artificial intelligence, learning approaches, contract cheating, ghostwriting;
– topics: academic challenges, unethical educational practices, and emerging technologies affecting academic processes.
• yellow cluster:
– core concepts: marketing, business education, commerce, decision-making, digital marketing;
– topics: Focuses on educational aspects of business, decision-making, and the role of marketing in education.
• blue cluster:
– core concepts: economics, government, Internet, advertising, quality control;
– topics: economic and policy-level discussions intersecting with advertising, governance, and the Internet;
• red cluster:
– core concepts: Financial management, interpersonal communication, trust, ethics;
– topics: management issues, ethical concerns, and financial accountability.
• purple cluster:
– core concepts: research ethics, public relations, communication;
– topics: ethical dimensions of research, public relations, and societal perceptions.
• orange cluster:
– core concepts: public policy, law, politics, government;
– topics: governance, policy-making, legal considerations, and their implications on broader societal structures.

4. Interconnections:
• marketing has the highest density of connections, linking it to nearly all other clusters, which suggests its integral role in tying together education, economics, ethics, and management;
• strong connections are also visible between:
– academic integrity and higher education (green cluster);
– conflict of interest and organization/management (red cluster);
– public policy and economics/government (blue and orange clusters).

5. Peripheral topics:
• some peripheral topics, like philosophy, law, public opinion, and ghostwriting, indicate specialized or less interconnected areas within the broader topics.

6. Overall interpretation.

This map could be used to explore the multidimensional relationships between academic, ethical, managerial, and marketing topics. It highlights:

• the role of academic integrity and how it interfaces with fields like education, ethics, and technology;

• the overlap between management, ethics, and public policy, suggesting governance challenges in education and commerce;

• the pivotal role of marketing as a connecting topic across diverse disciplines, linking educational strategies, business practices, and policy-making.

Stage 2.

Query: "academic" AND "integrity" AND "promotion"

Total number of articles in Scopus database: 156.

Period of analysis: all years.

Areas: all areas.

Total number of keywords in VOSviewer: 1069. Keywords for analysis – 179 (not less than two occurrences in search results).

Keywords map: Figure 2.

Figure 2 explanation.

1. Clusters:

• green cluster focuses on academic integrity, plagiarism, publication ethics, and predatory journals;

• red cluster highlights methodology, education, responsibility, trust, and interpersonal communication;

• blue cluster deals with ethics, research, writing, and academic success.

• yellow cluster includes cheating, contract cheating, and qualitative research;

• orange cluster focuses on job satisfaction and job performance.
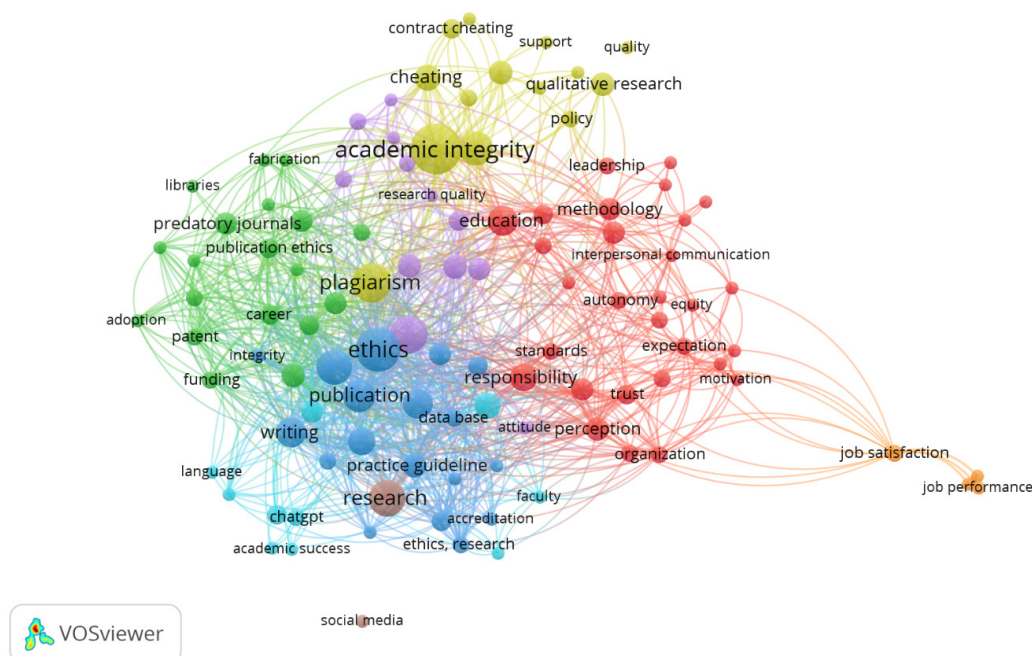
Fig. 2. Keyword map on query "academic" AND "integrity" AND "promotion" (article database – https://www.scopus.com/, analysis tool –VOSviewer, version 1.6.19, ©2009–2023 Nees Jan van Eck and Ludo Waltman)

2. Central topics:

– academic integrity is a central topic, strongly connecting to topics like plagiarism, ethics, and predatory journals;

– ethics term serves as another key node, linking to concepts like research, publication, writing, and practice guidelines.

– education and methodology terms are prominently linked to other ethical and interpersonal topics like responsibility, trust, and standards;

– cheating and contract cheating highlight unethical behaviors in academia, connecting to broader discussions about qualitative research and academic integrity.

3. Key terms in clusters:

• green cluster:

– core concepts: Academic integrity, plagiarism, predatory journals, publication ethics, fabrication;

– topics: integrity issues, issues with unethical publication practices, and fraudulent behaviors.

• red cluster:

– core concepts: education, methodology, trust, responsibility, interpersonal communication;

– topics: ethical responsibility in education, leadership, and interpersonal skills required to maintain high standards.

• blue cluster:

– core concepts: ethics, research, writing, publication, academic success;

– topics: focus on ethical research practices, academic performance, and proper writing guidelines.

• yellow cluster:

– core concepts: cheating, contract cheating, qualitative research;

– topics: unethical academic practices and their relation to research methods.

• orange cluster:

– core concepts: Job satisfaction, job performance;

– topics: the impact of ethical practices and responsibility on workplace satisfaction and productivity.

4. Interconnections:

• academic integrity is at the heart of the green cluster and connects heavily to ethics, plagiarism, publication, and predatory journals;

• the ethics node in the blue cluster links strongly to research, practice guidelines, and publication, indicating its foundational role in academic and scientific practices;

• the education node in the red cluster is closely tied to methodology, trust, and interpersonal communication, showing the ethical considerations involved in teaching and management;

• the cheating node in the yellow cluster is linked to contract cheating and broader research quality and integrity discussions.

5. Peripheral topics:

• ChatGPT appears in the blue cluster, suggesting discussions about AI tools and their role in academic ethics;

• social media appears at the bottom, connecting to themes of communication and possibly ethical implications in research dissemination.

6. Overall Interpretation:

This visualization provides a comprehensive overview of the key challenges and areas of focus in maintaining academic integrity, ethical research practices, and responsible education. It highlights:

• the central role of academic integrity and ethics in academic success, education, and research;

• the interrelation of unethical practices like plagiarism, contract cheating, and predatory journals with broader academic and educational concerns;

• the impact of ethical behavior on job satisfaction and performance suggests that integrity also influences professional settings.

While Figures 1 and 2 present a rich network of interconnected concepts, a notable absence is a direct link between "marketing" and "academic integrity." This lack of connection suggests several potential interpretations.

1. Limited current research focus.

The absence of a direct link might indicate that the intersection between marketing principles and academic integrity has not been extensively explored in the existing literature. This observation could be an area for future research, investigating how marketing strategies can be effectively employed to promote academic integrity within the university setting.

2. Distinct domains of study.

While both are important in higher education, marketing and academic integrity might be primarily studied and researched within separate academic disciplines. This fact could lead to limited cross-disciplinary research and a lack of direct connections between these two domains in the visualized networks.

3. Methodological limitations.

The specific keywords and search terms used in the analysis might not have captured the nuances of how marketing principles can be applied to promote academic integrity. For instance, terms like "communication strategies," "public relations," and "social marketing," which are closely related to marketing, might not have been adequately represented in the data.

4. Emerging area of study.

The lack of a strong connection could suggest that applying marketing principles to academic integrity is a relatively new and emerging area of research. As more research is conducted in this area, we might expect stronger connections between these concepts in future network visualizations.

Despite the absence of a direct link, it is essential to note that several concepts within the visualizations are relevant to both marketing and academic integrity. For example, "communication," "ethics," and "public relations" are crucial for both effective marketing campaigns and promoting a culture of academic integrity.

The aim of the article. This article aims to create a framework for the marketing of academic integrity for the successful implementation of best educational practices and marketing cases regarding the values of academic integrity.

Results and discussion. An approach to marketing of academic integrity is presented in two dimensions: as a framework (Figure 3) and as a marketing process (Figure 4).

Figure 3 represents an interconnected framework emphasizing the role of knowledge and its components in promoting the marketing of academic integrity as a central concept. Knowledge is the foundation of the framework, which acts as the primary resource driving all subsequent elements. From this foundation, a knowledge economy arises, showcasing the value and application of knowledge in driving innovation and economic systems. Simultaneously, knowledge marketing promotes and strategically utilizes knowledge for specific purposes, including educational values and ethical awareness. Another key element is knowledge sharing and shared learning, which involves collaborative processes where knowledge is distributed, exchanged, and applied collectively for mutual growth. Finally, knowledge management is responsible for organizing, storing, and effectively using knowledge within this system.

Marketing of academic integrity is positioned as a direct outcome of knowledge marketing, signifying its role as the bridge between the general use of knowledge and the promotion of ethical practices and values. The placement of marketing of academic integrity at the core indicates that it is not only the primary objective of the framework but also a key influencer in maintaining the integrity of the entire system.

The framework uses curved arrows to illustrate its components' cyclical and interactive relationships. Knowledge flows into both the knowledge economy and knowledge marketing, while
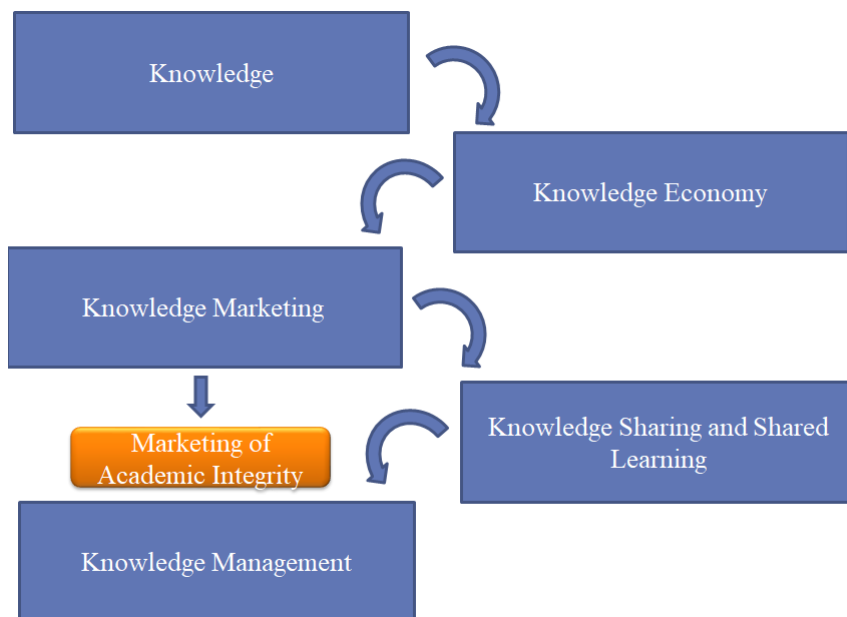
Fig. 3. Marketing of academic integrity as a framework
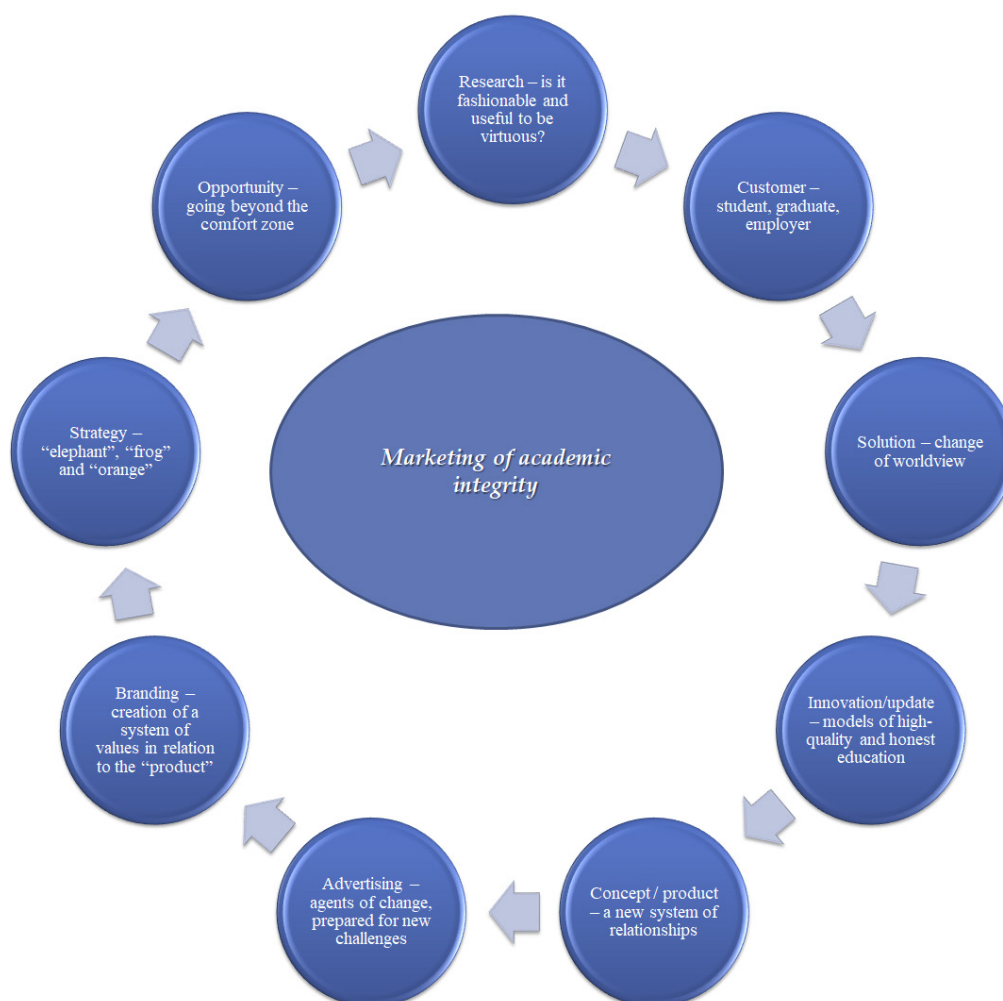
Fig. 4. Marketing of academic integrity as a marketing process

knowledge marketing directly leads to the marketing of academic integrity, demonstrating its role in promoting ethical awareness. Meanwhile, knowledge sharing, shared learning, and knowledge management contribute to and benefit from each other in a feedback loop, ensuring sustained knowledge dissemination and application.

The marketing of academic integrity occupies a pivotal role in this framework. It is depicted as both influenced by and influencing other system elements. Knowledge marketing depends on effectively framing and disseminating its principles while simultaneously impacting knowledge sharing and learning by fostering collaboration and trust in academic environments. Furthermore, it feeds into knowledge management, ensuring integrity in the organization, storage, and utilization of knowledge.

Overall, this framework illustrates a holistic approach in which knowledge is leveraged as a resource across multiple domains to emphasize the importance of marketing of academic integrity. This central goal upholds ethical standards in educational systems while being integral to ongoing processes that continuously refine and sustain knowledge practices.

Figure 4 presents a cyclical model for marketing of academic integrity as a marketing process within a higher education setting. It parallels traditional marketing concepts, suggesting that promoting academic integrity requires a strategic and multifaceted approach. The model is structured around nine interconnected components:

1. Research: emphasizes the need for ongoing research to understand factors influencing student behavior and identify innovative strategies for promoting ethical conduct.

2. Customer: recognizes that the "customers" of academic integrity are not just students but also graduates and employers, emphasizing the need to consider the needs and expectations of all stakeholders.

3. Solution: emphasizes the need for a "change of worldview" regarding academic integrity, moving beyond simply enforcing rules to creating a culture of ethical conduct and personal responsibility.

4. Innovation/Update: highlights the need for continuous improvement and adaptation, incorporating new research findings and best practices to refine academic integrity initiatives.

5. Concept/Product: suggests that "academic integrity" can be viewed as a "product" – a new system of relationships and values – that must be developed and marketed to the university community.

6. Advertising: Highlights the role of effective communication strategies, utilizing various channels and "agents of change" (faculty, staff, students) to disseminate messages about academic integrity.

7. Branding: Focuses on creating a strong and positive brand image for academic integrity within the institution by developing a system of values related to ethical conduct and communicating these values effectively.

8. Strategy: Suggests the use of strategic frameworks (like "elephant," "frog," and "orange" – likely representing different scales or approaches) to guide decision-making and resource allocation.

9. Opportunity: Encourages institutions to go beyond conventional approaches and explore new and innovative ways to foster academic integrity.

The cyclical nature of the model emphasizes the iterative and interconnected nature of these components. It suggests that promoting academic integrity requires a continuous and evolving effort that involves research, strategic planning, effective communication, and a focus on creating a positive and sustainable culture of ethical conduct.

The analysis of Figures 3 and 4 reveals a multifaceted understanding of marketing of academic integrity. Figure 3 emphasizes the foundational role of knowledge, highlighting its interconnectedness with knowledge economy, marketing, sharing, and management. Within this framework, marketing of academic integrity emerges as a key outcome, influencing and being influenced by other knowledge-related activities. Figure 4, on the other hand, presents a cyclical model for marketing academic integrity as a process. This model emphasizes the importance of research, stakeholder analysis, strategic planning, effective communication, and continuous innovation in promoting a culture

of ethical conduct. Both figures underscore the need for a comprehensive and integrated approach to marketing academic integrity, recognizing it as a dynamic and evolving process that requires ongoing attention and adaptation to foster a culture of ethical scholarship within higher education.

Conclusions and prospects for further research. Academic integrity, a cornerstone of higher education, requires a multifaceted approach to its promotion and maintenance. While the terms "marketing" and "advertising" might seem unconventional in this context, they aptly describe the strategic communication efforts needed to convey the importance of ethical conduct within the university effectively. In this context, marketing focuses on understanding different stakeholders' needs and motivations and crafting messages that resonate with their values and concerns. Conversely, advertising refers to the specific channels and methods used to disseminate these messages to the target audience.

Distinguishing between marketing and advertising in the context of academic integrity is crucial. Marketing involves a deeper understanding of the target audience and their perceptions of academic integrity. It requires careful consideration of their needs, concerns, and motivations. For example, students might be more responsive to messages emphasizing the long-term benefits of academic integrity for their personal and professional growth. At the same time, faculty may be more receptive to messages highlighting the importance of maintaining trust and ethical conduct within their academic departments.

Conversely, advertising focuses on the specific channels and methods used to deliver these messages. This list includes selecting appropriate communication channels, such as online platforms, in-person workshops, and printed materials. Effective advertising also involves crafting compelling messages that are clear, concise, and engaging. For example, storytelling, real-life examples, and interactive elements can make the message more memorable and impactful.

By carefully differentiating between marketing and advertising efforts, universities can develop more effective strategies for promoting academic integrity. This nuanced approach allows institutions to tailor their messages to specific audiences, select the most appropriate communication channels, and ultimately create a more impactful and sustainable culture of ethical scholarship.

Further research is needed to explore the potential applications of marketing principles to enhance academic integrity initiatives. This research could include investigating persuasive communication strategies, targeted messaging campaigns, and stakeholder engagement techniques to promote ethical conduct and discourage academic misconduct. By bridging the gap between marketing and academic integrity, universities can develop more effective and impactful strategies for fostering a culture of honesty and ethical scholarship.

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