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**MINISTRY OF EDUCATION AND SCIENCE OF UKRAINE  
NATIONAL UNIVERSITY OF LIFE AND ENVIRONMENTAL SCIENCES  
OF UKRAINE  
H.S. SKOVORODA INSTITUTE OF PHILOSOPHY OF NATIONAL  
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«HUMAN BEING, SOCIETY, AND STATE IN PHILOSOPHICAL  
DISCOURSE: HISTORY AND MODERNITY»**

**May 18-19, 2017**

**Kyiv 2017**



|  |   |    |
|--|---|----|
| 1.   | : |    |
| <b>HUNITIE Mohammad</b>                                      |   |    |
| THE RELATIONSHIP BETWEEN EMOTIONAL INTELLIGENCE AND          |   | 17 |
| TRANSFORMATIONAL LEADERSHIP STYLE IN PUBLIC SCHOOLS IN AMMAN |   | 18 |
|  |   | 19 |
|  |   | 21 |
| ,  |   | 22 |
|  |   | 23 |
| (  | ) | 24 |
|  |   | 26 |
|  |   | 27 |
|  |   | 29 |
|  |   | 31 |
| —  |   | 32 |
| ,  |   | 33 |
|  |   | 35 |
| SMART-   |   | 36 |
|  |   | 38 |
|  |   | 39 |
|  |   | 40 |
|  |   | 42 |
|  |   | 43 |
|  |   | 44 |

2. :

**BURDYGA Theodor, DANYLOVA Tetiana**

ALONG THE PATH TO A NEW WORLD: SOME THOUGHTS ON CONTEMPORARY  
SCIENCE AND POSTMODERN

47

48

- DIY-SCIENCE 50

, : 51

52

53

55

56

: 57

59

, : 59

: 60

62

63

64

3. :

« » . 67

NBICS- 68

69

|        |    |
|--------|----|
|        | 70 |
| · ·    | 72 |
| -      | 73 |
|        | 75 |
| ,      | 76 |
|        | 77 |
| ,      | 79 |
| :      | 81 |
| VERSUS | 82 |
| :      | 84 |
| ·      | 85 |
| :      | 87 |
| ?      | 89 |
|        | 90 |
| ,      | 92 |
|        | 93 |
|        | 95 |
| -      | 96 |
| -      | 97 |
| -      | 99 |



|    |     |
|----|-----|
|    | 126 |
| 5. |     |
|    | 128 |
| ，  | 129 |
| ，  | 130 |
| -  | 131 |
| :  | 132 |
|    | 133 |
| :  | 135 |
| :  | 138 |
|    | 139 |
|    | 141 |
| -  | 142 |
| »  | 142 |
| -  | 143 |
| -  | 145 |
| -  | 147 |
| :  | 149 |
| «  | 150 |
| »  | 150 |
| 6. |     |
| ，  |     |
| ，  |     |
| :  | 152 |



|                                 |     |
|---------------------------------|-----|
| —                               | 152 |
|                                 | 154 |
|                                 | 155 |
| ,                               | 157 |
|                                 | 158 |
| -                               | 159 |
| ,                               | 160 |
| -                               | 162 |
| ,                               | 163 |
| ,                               | 165 |
|                                 | 167 |
| -                               | 168 |
|                                 | 169 |
|                                 | 170 |
| , E                             | 172 |
| o o pi                          |     |
| A C O O A IO A O O I EPC E CA I | 174 |
| O A A I C O O A PO E I O O O E  | 175 |
|                                 |     |

|   |     |
|---|-----|
| ， | 177 |
|   | 178 |
|   | 179 |
| - | 181 |
| ， | 182 |
| ： | 184 |
| ， | 185 |
|   | 187 |
| ， | 188 |
|   | 190 |
| - | 192 |
| ， | 193 |
| - | 194 |
|   | 196 |
| - | 197 |
|   | 198 |

|                                    |        |
|------------------------------------|--------|
|                                    | 199    |
|                                    | 200    |
|                                    | 201    |
| 7.                                 |        |
|                                    | ( 100- |
| MERKOTAN Kateryna                  |        |
| MORALNO POLITYCZNEGO „BOHATERSTWA” | 204    |
|                                    | 205    |
|                                    | 207    |
| ARBOR VITAE:                       | 208    |
|                                    | 209    |
|                                    | 211    |
|                                    | 212    |
|                                    | 214    |
|                                    | 215    |
|                                    | 216    |
|                                    | 218    |
|                                    | 219    |
|                                    | 220    |
|                                    | 222    |
|                                    | 223    |

|  |     |
|--|-----|
| ,  | 224 |
| ,  | 225 |
| ,  | 226 |
|  | 228 |
| - :  | 229 |
| 8. :   |     |
|  | 231 |
|  | 232 |
|  | 234 |
| 1596 .,  | 236 |
|  | 238 |
| ,  | 239 |
|  | 240 |
|  | 241 |
| -  | 243 |
| 9. - :   |     |
| <b>ALNAIMAT Mohammad</b>                                   |     |
| SOME WORDS ON ECONOMY OF JORDAN                            | 244 |
| <b>NIEWIADOMSKI Christopher</b>                            |     |
| SOCIAL MEDIA: BEHIND THE CURTAIN OF EXISTENTIAL EXPERIENCE | 244 |
|  | 246 |
|  | 247 |

|  |     |
|--|-----|
| -  | 250 |
|  | 251 |
| XX-XXI :   | 253 |
| -  | 254 |
| « »  | 256 |
|  | 259 |
|  | 260 |
|  | 262 |
| -  | 262 |
|  | 264 |
|  | 265 |
|  | 266 |
| :  | 268 |
| « »  | 269 |
| 10.  |     |
| <b>ZAKATEI Yuliia</b>                              |     |
| PHILOSOPHY AND SCIENCE: COOPERATION OR OPPOSITION? | 271 |
|  | 272 |
|  | 273 |
|  | 276 |
| ,  | 277 |
|  | 278 |
| « »  | 280 |

|     |     |
|-----|-----|
| —   | 281 |
|     | 283 |
|     | 284 |
|     | 285 |
| ,   | 286 |
| - , | 287 |
| .   | 289 |
|     | 290 |
|     | 291 |
|     | 291 |
| -   | 292 |
| (   | 294 |
|     | 295 |
|     | 296 |
| :   | 298 |
|     | 298 |
| :   | 299 |
| -   | 301 |
| ,   | 301 |
|     | 303 |
|     | 305 |

HUNITIE Mohammad

## **THE RELATIONSHIP BETWEEN EMOTIONAL INTELLIGENCE AND TRANSFORMATIONAL LEADERSHIP STYLE IN PUBLIC SCHOOLS IN AMMAN**

Emotional Intelligence (EI) as a set of competencies enhances the skills of leaders directed toward developing and motivating employees to achieve the organization's vision [1]. Transformational Leadership (TL), on the other hand, as a set of leaders' characteristics, aims to influence employees' behaviours for the sake of achieving the organization's objectives [7]. Hence, both EI and TL are necessary to attain objectives. Researchers have defined EI in terms of numerous dimensions. The most common dimensions focus on SEA, SEM, SOA, and REM [2; 4; 5; 9]. SEA is related to emotional self-awareness (E-SEA) and accurate self-assessment (A-SEA). SOA belongs to empathy (EMP), service orientation (SEO), and organizational awareness (ORA). SEM is connected with trustworthiness (TRT), conscientiousness (CON), adaptability (ADA), achievement drive (ACD), and initiative (INI). Finally, REM concerns communication (COM), developing others (DEO), influence (INF), leadership (LDR), conflict management (COM), change catalysts (CHCs), building bonds and teamwork (BBT), and collaboration (COL) [2; 4; 5; 9]. Researchers have also defined TL with regard to leaders' characteristics as representing their abilities to disseminate the organization's vision, develop their followers' abilities, and motivate their followers to act in favour of group interests [8]. The most common dimensions used for TL are IDI, INM, INS, and INC. Many studies have been conducted to investigate the relationship between EI and TL. Some studies have indicated that EI is significantly and positively related to TL [7]. Conversely, other studies have found no significant relationship between EI and TL [3; 6]. Therefore, the aim of this study was to explore the relationship between EI (SEA, SEM, SOA, and REM) and TL (IDI, INM, INS, and INC) in an educational setting from the Arab world, specifically Jordan, using a sample selected from public schools in Amman. The study was conducted in 2016 from teachers' perspectives using a reliable and valid questionnaire that was developed based on previous studies and related works. The main contribution to the body of knowledge can be found in the investigation of the relationship between EI and TL in the educational domain. The relationships between these two constructs are also discussed, and the study's model is presented.

This study explored the relationship between EI and TL style in public schools in Amman, the capital city of Jordan. EI was measured based on four dimensions: SEA, SEM, SOA, and REM. TL was also assessed based on four dimensions: IDI, INM, INS, and INC. The results revealed that EI is positively related to IDI. Equally, the results indicated that EI significantly affects INC. As regards the relationship between EI and INM, the hypothesis was accepted. Finally, the findings found a positive effect of EI on INS.

The current study supported the positive impact of EI on TL in the educational setting. Hence, the main contribution of this study is related to teachers' perspectives on the relationship between principals' EI and their TL, from which one can conclude that EI is a critical antecedent of leadership style success. A larger sample size should be considered in future research. The study is limited to public schools in Amman; a larger sample of private and public schools from other regions in Jordan can be used to gain a wider insight into the effect of EI on TL. Finally, other leadership styles should be considered in future research.

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**BURDYGA Theodor**  
**DANYLOVA Tetiana**

### **ALONG THE PATH TO A NEW WORLD: SOME THOUGHTS ON CONTEMPORARY SCIENCE AND POSTMODERN**

The recognition of pluralistic interpretation of reality in postmodern era casts doubt on complete and absolute truth of any worldview represented by the only one position. Understanding that human self-determination is a probabilistic model, engagement in the situation and connection to objects are features of modern mass psychology. Human consciousness is a set of artificial clichés which forces us to reconsider the entire scientific values and foundations.

Modern perception of the world is undergoing drastic changes: it shifts towards plurality, temporality, and complexity. Increasingly, people feel that their familiar world of order and stability crumbles and gives way to chaotic, unpredictable world, which exists on its own rules. Old scientific theories, ideologies, and values are destroyed. This leads to awareness of imbalance, ambiguity of human existence and, thus, requires re-evaluation of the existing concepts and paradigms to better explain and understand of a new reality.

Today the universe is perceived through the lens of syncretism: i.e. it is impossible to separate human from nature, consciousness from matter, subject from object. According to F. Capra, our world is a unified whole entity, which consists of processes rather than set of objects. Objective knowledge is impossible, because the observer affects the observation process. Everything in the universe is tantamount: there is neither primary nor secondary. On the basis of the holographic paradigm, K. Pribram proposed “wave theory of reality”. According to it, our brain constructs our image of the world interpreting emanation of the other, primary level of reality that exists outside of space and time. D. Bohm considered that on the “folded up”, “pre-quantum” level of reality the world loses all properties that the human brain attributed to it. Under such conditions, oppositions “material - ideal”, “nearer – farther”, “past – future” lose their conventional meanings. The concept of the unified universe is developed by R. Sheldrake in his theory of morphogenetic (morphic) fields. Everything that exists evolves and helps each other. R. Sheldrake argues that world’s wholeness is determined by still undiscovered field that unites the universe into a single information space. J. Wheeler’s model provides evidence that the basis of all objects or phenomena of the physical world is of non-material origin. Everything that people recognize as reality is created by them during the assessment process, i.e., all physical entities are expressed in different information values, and the universe requires our participation in their manifestation. Thus, people create their own worldviews using an unlimited number of individual facts. Habitual reality appears to be the result of collective representations or agreements.

Therefore, it seems to be impossible to understand the world in its wholeness, and this impossibility is compensated by binary complementary points of worldview. This is the essence of Yu. Lotman’s cultural conception, N. Bohr’s complementarity principle, and W. Heisenberg’s uncertainty principle. According to Yu. Lotman, the phenomenon we call nature is an artificial construct. This is so-called “anti-culture”, which is not equivalent to the phenomenon existed before the emergence of culture. True nature is beyond knowledge since it is continual, whereas culture is always discrete. In the process of learning we allocate an object from one unified stream of life, shifting it from the realm of nature to the sphere of culture. This implies the need for reconciliation of non-discreteness of being with discreteness of consciousness. J. Hintikka notes that all our statements about the world are based on concepts created by people themselves. Knowledge of reality essentially can not be separated from its conceptual comprehension.

Humanity faces such a chaotic, uncertain worldview crisis not for the first time. Duality and attempts to overcome it permeate the entire history: from traditional archaic cultures to modern civilized societies. Ancient people have mastered the world by splitting it into two parts - developed

and undeveloped world, friendly (or at least predicted) world of culture and hostile, unknown world of nature. Therefore, the opposition Space – Chaos was originated.

Binary opposition is the primarily notional splitting of the world into two parts, which confront each other. **The binary number system** plays a central role in how information of all kinds is processed and stored by the computers. **The conduction of the electrical signals in the form of action potentials in neurons also travels in binary form.**

Literally, all objects and phenomena are constituents of this system. Universal binary oppositions are the background of any worldview's interpretation, for example, Life - Death, Good - Evil, Right - Left, Past - Future, Up - Down, Light - Darkness, East - West. Components of each opposition are not equal in value. Moral evaluation - positive or negative – is attributed to all binary oppositions. Ch. Osgood came to the conclusion that human consciousness is not only characterized by bipolarity (i.e. the meanings of words are differentiated in terms of binary oppositions), but also by the fact that one of the poles is evaluated as a positive and the other - as a negative. According to C. Levi-Strauss, binarity has universal nature and still today our thinking is based on this scheme.

Ambivalence in perceiving the world is caused by physiological factors as well, e.g. the **sympathetic** and the **parasympathetic** division of the autonomic nervous system have **antagonistic** effects on the same targets they innervate. Neurons in the brain receive excitatory and inhibitory synaptic inputs from other neurons. The integration of these inputs takes place both in time and space and plays a central role in the process of decision making.

The human brain is divided into two hemispheres, which are not symmetric in their functions. The left hemisphere contains regions involved in speech and language; it is also associated with mathematical calculation and fact retrieval. The right one plays a role in visual and auditory processing, spatial skills, and artistic ability. Thus, there is the eternal contradiction. Binarity gets the status of the fundamental principle of consciousness. Binary paradigm makes people to experience ontological dissonance, which is perceived as a fact of human existence.

M. Foucault, J. Derrida, R. Barthes, U. Eco, G. Deleuze, J.-F. Lyotard urged to abandon dogmatism, monologue perception and explanation, interpretation based on binary oppositions. As J. Derrida considered, philosophizing often arises as a result of uncompromising struggle against binary oppositions, because binary worldview is our subjective desire to reduce the world to a comprehensive layout. The idea of deconstruction really seems to be fundamentally new approach to the analysis of cultural life. G. Deleuze called for concepts' destruction, since they can not describe the things beyond anthropological predicates; on the contrary, they only manipulate human consciousness. The world, which is necessary to reach, occurs to be Nothing, Nothingness. It is the world of equal opportunities without any evaluations, clichés, and stereotypes. In this world, people are seeking for reality regardless of any rules, regulations, notions, and concepts. Here artificial constructs of the human mind, such as Material – Ideal, Determinism - Indeterminism, Finiteness - Infinity, Necessity – Randomness, are united.

Postmodern worldview has questioned the stability of our world and culture: everything people deal with in fact is illusion. Non-classical postmodern ontology is associated with open dynamical systems that can not be described by concepts based on binary oppositions. Postmodern thinkers refer to chaotic, illogical nature of the world, which can be experienced only as a result of empathic connection with diverse world of people and cultures.



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[2, . 207-212, 3]

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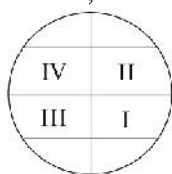
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[1, c. 40].

: *Great Britain* – ; *Scotland* – ; *York* –  
 ; *Arberdeen* –  
 ; *Hertfordshire* –  
*Somerset* – ; *Midlands* – (  
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*Bow Street* – ( ).  
 : *Buckingham Palace* – ; *Royal Botanical Gardens* –  
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 ; *secret valley* – ; 3. : *newborn snow* –  
 ; 4. : *Alaska larch* – ; 5. : *Alpine ibex* –  
 : *Christchurch Mansion* – K – ; *claypan* – (  
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 : *hog's backs* – « » ( ); *Green belt* –  
 « » ( ); *horse latitudes* – (  
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 : *golden eagle* – ; *weathering* –  
 ; *preserve* –  
 : *Eastern Garbage Patch* –  
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 : *Montenegro* – , *Croatia* –  
 , *Nova Scotia* – , *Danube* – , *Beijing* – , *Munich* –  
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" [1, , .284].

” [3]

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**MERKOTAN Kateryna**

### **MORALNO POLITYCZNEGO „BOHATERSTWA”**

Jeśli chodzi o nowoczesną przestrzeń polityczną, to najpierw warto podkreślić niektóre z jej głównych cech, a mianowicie: rosnące symbolizację, rozwijający się rynek polityczny a technologie polityczne, popularność marketingu politycznego i tak dalej. Ich kombinacja a harmonizacja technologiczna umożliwiają stworzenia nowej rzeczywistości politycznej, gdzie idee, obrazy, mity są własnym życiem, gdzie władza polityczna (przede wszystkim państwowa) staje się również symboliczną, gdzie skuteczność współpracy politycznej zależy od skuteczności używanych symboli (np. archetypów władzy). Biorąc pod uwagę zmiany w interpretacji i rozumieniu wydarzeń politycznych, istnieje potrzeba zastosowania nowych środków technologicznych dla przekazania społeczeństwu wiadomości politycznych. Zatem, staje się aktualnym działania twórców politycznego obrazu, konsultantów politycznych, technologów i innych. Wszyscy wcześniej wymienieni w ten czy inny sposób koncentrują się na budowie symbolicznego świata polityki, pragmatycznych celów określonego aktora politycznego. Ten polityczny obraz może być sztucznie stworzony przy pomocy zróżnicowanego arsenału nowoczesnych narzędzi informatycznych i komunikacyjnych. Przede wszystkim, taki obraz polityczny zostaje stworzony na czas określony, w celu zaspokojenia popytu publicznego, jest on godny zaufania potencjalnych wyborców, którzy wień w „wielką przyszłość”.

Natomiast problem polega na ustaleniu poziomu spełnienia przedwyborczych obietnic a ich późniejszej realizacji, odpowiedzialności osobistej i na koniec moralnych granic stworzonego obrazu politycznego. Dlatego celem niniejszego artykułu jest analiza niektórych technologii politycznych tworzenia obrazu politycznego i oceny moralnej prawdopodobnych wyników działalności obrazu politycznego pod względem wpływu na świat publiczny.

Należy zauważyć, że badania zjawiska bohaterstwa aktualizują się szczególnie w okresach przemian społecznych (zarówno pozytywnych, jak i negatywnych). Wojna na wschodzie Ukrainy, Syrii i innych części świata; terroryzm; niekontrolowany napływ uchodźców do Europy – są to problemy, które wymagają pilnego a jednocześnie ostrożnego rozważania ponieważ dotyczą losów konkretnych ludzi. W rzeczywistości, trzeba dokonać „bohaterskich wysiłków” na rzecz rozważania konfliktów zbrojnych, przy zachowaniu maksymalnej ochrony życia ludzkiego.

Warto również podkreślić wieloznaczność pojęcia „bohater”. Jego wymiar moralny określa istnienie sprzecznych cech czasami podważających jego bohaterstwo. Bohater może stać się antybohaterem lub bohaterem innej społeczności, innego społeczeństwa, innego Państwa. Oznacza to, że jako i poziom „bohaterstwa” są ustawione na poziomie wartości moralnych, panujących w danym społeczeństwie.

Bohater polityczny (podobnie jak bohater z innej sfery stosunków ludzkich) zawsze musi być wzorem moralnym. Wynika to z jego archetypowej natury. Archetyp Bohatera jest aktywnie wykorzystywany przez polityków do tworzenia pozytywnego wizerunku. W ostatnim czasie „rośnie popularność mitów politycznych, głównymi bohaterami których są różne postacie - zbawicieli, twórcy, mesjasze... Każdy z nich jest uosobieniem symbolicznego świata polityki, który jest w znacznym stopniu odcięty od prawdziwego życia, [3; s. 103]. Ostatecznie stworzone symbole (obrazy) zaczynają być własnym życiem dzięki zastosowaniu uniwersalnych wartości moralnych i formalnym zatwierdzeniu przy pomocy technologii politycznych.

Obecnie analitycy również aktywnie wykorzystują teorie ram (ang. - framing) amerykańskiego socjologa Ervinga Goffmana [1]. Chodzi o to, że pewne zachowania są ustawione w pewnych ramach (frames) organizacji codziennego doświadczenia i komunikacji, które kształtują życie społeczne i które pozwalają interpretować zachowania innych ludzi.

Koncepcja framingu pomaga w interpretacji zjawisk społecznych. W takim sensie rola polityka jako interpretatora jest bardzo odpowiedzialna. Jednak framing bezpośrednio zależy od

wiatopoglądu interpretatora, więc to w pewien sposób oddziela framing od obiektywizmu. Poza tym duże znaczenie w interpretacji zdarzeń odgrywają umiejętności mówienia, głos, emocje polityka.

Framing polityczny razem z symboliką polityczną służy jako skuteczny środek komunikacji politycznej i identyfikacji. Według znanego amerykańskiego politologa Samuela P. Huntingtona, w polityce znaczą rolę odgrywają symbole, w tym flagi, krzyże, a nawet kapelusze. Co więcej, za pomocą symboliki politycznej zwykle odbywa się identyfikacja w układzie współrzędnych „swój - obcy” [2].

Zatem framing może służyć jako koncepcja dla określania granic rzeczywistości politycznej. Jednak każdy frame jest w dużej mierze odbiciem subiektywnego postrzegania świata, a więc całkiem prawdopodobne, że każdy frame może być narzędziem manipulacji w komunikacji politycznej. W takich okolicznościach istnieje potrzeba w tworzeniu tak zwanego framingu moralnego, czyli ustanowienie pewnych granic moralnych działalności politycznej, przekroczenie których, po pierwsze, będzie uznane za niemoralne, a po drugie, będzie wyrazem manipulacyjnego wpływu na masową wiadomość przez konkretnego polityka.

Problem polega na utrzymaniu równowagi między zachowaniem realnego polityka i jego stworzonego obrazu. Ponadto, sytuacja komplikuje się przez wspomnianą niejednoznaczność Bohatera jako takiego. Aby zidentyfikować i ocenić granice moralne politycznego „bohaterstwa”, warto wziąć pod uwagę następujące aspekty:

- wygenerowane obrazy w masowej wiadomości bohatera i antybohatera;
- symboliczne granice ich moralnej kodyfikacji (w szczególności, kiedy lider staje się tyranem, bohater antybohaterem);
- opinia publiczna odnośnie działalności polityka jako bohatera i antybohatera;
- mechanizmy do przekazywania obrazów z nie wiadomości zbiorowej do płaszczyzny politycznej wiadomości pojedynczej osoby.

Podsumowując, należy podkreślić, że nadmierna symbolizacja przestrzeni politycznej wymaga aksjologicznego przemyslenia politycznego obrazu bohatera i jego realizacji w rzeczywistości. Inaczej sztucznie stworzony obraz i technologii polityczne jego wdrożenia w życie mogą spowodować znaczne szkody dla bohatera i jego otoczenia.

Polityczne „bohaterstwo” jako status powinno być monitorowane i oceniane przynajmniej przez społeczeństwo obywatelskie. Cienka moralna granica między politycznym bohaterstwem i bufonadą pozwala politykom rozgrywać sceny o wielce odległej heroicznej historii. Niewyczerpane rezerwy nie wiadomości zbiorowej służą jako skuteczne środki technologiczne w celu stworzenia bohaterskich obrazów. Z biegiem czasu, błędy lub wręcz manipulacje stają się zrozumiałe dla ogółu społeczeństwa. Oznacza to, że nadszedł czas, aby zdjąć maski bohatera i zapłacić rachunek sumienia. Jednak nie wszyscy bohaterowie polityczni lub płaci rachunki... Lub bohaterowie byli nieprawdziwi?

Jakiś czas temu znany ukraiński piosenkarz rockowy, lider zespołu „Ocean Elzy” Wiatosław Wakarczuk powiedział: „Ukraina potrzebuje „kiborgów” w polityce”. Niestety, takich brakuje. Jednak nadzieja nadal żyje.

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**ALNAIMAT Mohammad**

### **SOME WORDS ON ECONOMY OF JORDAN**

Jordan is a small country with limited resources. Although its economy has been improving since its independence, its recent situation is worrying in terms of rising production costs and high energy prices affecting the competitiveness of domestic products for foreign goods. It also suffers from five obstacles: energy, water, agricultural land, asylum and market instability. The Jordanian economy is ranked 89th globally. GDP per capita increased by 351% in the 1970s, declining slightly by only 30% during the 1980s, and rising again by 30% in the 1990s. About 10% of Jordan's land is arable, groundwater resources are limited, rainfall is low and varies widely between regions and from year to year. Many groundwater sources are non-renewable sources. The main sources of Jordan are phosphates, potash, fertilizers and their derivatives, in addition to tourism and remittances from abroad, as well as foreign aid. Jordan lacks reserves of coal and hydropower, the absence of large areas of forests and tree wealth, and the lack of oil deposits. Jordan relies on natural gas for 10% of its domestic energy needs. Jordan depended on Iraq for oil imports until the US invasion of Iraq in 2003, and Jordan is classified as an emerging country.

The Kingdom's economy depends mainly on the services, trade and tourism sectors, and on some extractive industries such as fertilizers and medicines. Jordan is poor in natural resources. There are phosphate mines south of the Kingdom, making Jordan the third largest source of this substance in the world. Other important resources are potash, salts, natural gas and limestone.

Jordan has entered into more trade agreements than any other Arab country. Jordan has signed free trade agreements with the United States, Canada, Singapore, Malaysia, the European Union, Tunisia (city), Algeria, Libya, Turkey and Syria. There are more planned free trade agreements with the Palestinian Authority, Iraq, Lebanon, Pakistan and the Gulf Cooperation Council. Jordan is also a member of the Greater Arab Free Trade Area and the Agadir Agreement. Jordan also enjoys advanced status with the European Union.

The Jordanian economy is the knowledge economy on the path of education development, privatization, continuous economic liberalization, with economic restructuring to ensure a path to a knowledge-based economy. The main obstacles to the Jordanian economy are scarce water resources, full dependence on oil imports for energy, and regional instability.

Jordan has rapidly privatized state-owned sectors, liberalized the economy, and stimulated unprecedented growth in urban centers in Jordan, such as Amman and Aqaba in particular. In Jordan, six special economic zones attracted a large amount of investments amounting to billions in Aqaba, Ma'raq, Ma'an, Ajloun, the Dead Sea and Irbid. In addition to the presence of a large number of industrial areas that produce goods in the sectors of spinning, weaving, pharmaceuticals, cosmetics, defense industries, space, telecommunications and information technology. In the future, Jordan is pinning its hopes on tourism and uranium exports, as well as oil shale, trade and ICT for future economic growth.

**NIEWIADOMSKI Christopher**

### **SOCIAL MEDIA: BEHIND THE CURTAIN OF EXISTENTIAL EXPERIENCE**

In my opinion, the last, say 20 years introduced society to the challenges that we have never faced before in the modern world. Let's consider just 3 years of our past lives:

1989-1991 – many people considered as the end of postwar communism era in Eastern Europe. Since 1989 there were no person on the Eastern Bloc who was not waiting for the next TV news or newspaper and who followed what was happening around.

1989 – Poland come out with the “round table” discussion, Berlin wall finally collapsed.

1991 – Gorbachev resigned and Boris Yeltsin took over leadership of the country from now on related as “former” Soviet Union – Russia.

Hang on the second, but I don't remember other very important news of this era like:

1990 – NASA launch the first telescope into the orbit Hubble Telescope it was. Middle of the year the first DVD was produced. And yes – the HTML code, known as World Wide Web (www) were invented by Tim Berners-Lee. This in the very short time made possible of explosion of internet, web pages and all different kind of information that we are bombarded with, these days.

My typical day at that time started with getting the morning newspaper, read it during breakfast, mostly scanning for the local (important) news, then review what has happened around the globe. This way I managed to skip 90% of “not” important information classified this way by myself. The way I have done it was through browsing titles and omitting the less important news.

Then go to work, and on the come back home and exchanging local rumors sometimes exciting, sometimes boring, dinner and obligatory watching TV news program at that time I remember it was at 8:00 pm. Day finished.

Let's try to put us in “Fast Forward” mode to 2016. First of all instead of getting my morning newspaper, I am browsing my tablet through millions news from at least 6-7 different countries. Fair enough I am browsing just through the titles but how many? Oh, yes, that's right I can narrow it to the topics that I am interested in. After spending nearly an hour choosing topics, my first news gathering displayed over 300 pages! Thus, I won't have time to read my books, not mentioning about other activities. In 1990's we did not have google any news that we did not understand, we simply ignored and we lived happy ever after. These days if I don't know what the “Nearly Eternal Data Storage” means, I simply get nervous and start digging for information until I, at least I think, grasp an idea. But does it mean that our knowledge is wider, bigger more in-depth? Not at all!

We are living with mobile phone in our hands – literally. Have you noticed in public transportation around you: how many people do not have their mobile phone in hand? Last three times I checked, apart of me there was another person reading paper book. Social meetings these days looks like meetings of mobile devices with occasional sips of alcohol from glasses and not necessary accompany with exchange of verbal thoughts. It's really surprising that still so many young people are attending musical concerts rather than watching it stream from You Tube or alike. We are all glued to the social media, Facebook, Twitter, Instagram and that are only the most famous one. Can't we really eat breakfast without sharing it with thousands of other FB users? Can't we enjoy quiet lunch with our close ones without advertising it to the entire world?

Our society seems to be developed to very cruel and thoughtless social eliminating device. If you don't do the above all the sudden you find yourself “forgotten” and “eliminated” from any “social” activities including “tête-à-tête” meetings. I have performed social experiment myself two years ago. At my work many people were constantly chatting about FB, where they have been etc.

I am only occasional FB user and that mostly with my family and close friends totaling about 8-10 people at most. I have not participated in any FB activities at work with my colleagues. I have decided to change it for a while to see the impact I could make. I have started to “liking” every post I could see and if possible (and logical) to comment on it. I have done it for a week. And guess what, I started to get noticed at work not because of job we were doing, but socially. “Chris, you click “like” the fastest from my friends” and “have you been to that: place/restaurant/bar/cafe? – I am telling you it was fantastic! We should go together next time.” “This song is unbelievable!!!”, “This guy is so funny”...

Did you get a picture? Well, one may say it works! But then there is another factor: what about the human interaction, discussion, storytelling. We have been stripped out of all these. In the last five years, apart of the time when we were meeting with close friends, during social meetings I do not recall conversation that would last longer then 3-4 minutes because one or the other person turned into his/her mobile devise to “check out” something.

We as the society should nurse the skills that were – ARE – unique Human Beings: abstract thinking, discussion about it, and verbal exchange of ideas, emotions and feelings. If we won't pay attention to those skills, I believe that science fiction view of the new future world with mobile devices implanted in the wrist of the person will become reality much sooner then we expect!







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**PHILOSOPHY AND SCIENCE: COOPERATION OR OPPOSITION?**

Philosophy is an integral part of the modern world. Every day we face challenges which we can't solve or explain without philosophy.

Science is the sphere of people lives as well and it accompanies us almost everywhere.

So, the next questions arise: Is there any connection between philosophy and science? Can we aver that philosophy complements science and that science has its own influence on philosophy? Exactly the answers on these issues we are going to highlight in this thesis.

Long ago the discussion about correlation between philosophy and science is led; about where the bound between them is; what philosophy can give science development; and what the role of science in the development of philosophy is [4]. During its growth, philosophy has been being connected with science. But the character of this connection or precisely the correlation of these two spheres has been changing with time [3].

There are such ancient traditions in the European culture as the comparison of educational capabilities of philosophy and specific sciences; the clarification of the place of philosophy in the system of human knowledge. Even in ancient time such scientists and philosophers as Plato and Aristotle tried to differentiate the features of science and philosophy. Aristotle affirmed philosophy as the science of all sciences; that philosophy cognized the nature of all alive, and its outer part with some separate displays left to the arts and sciences. But, the ancient people's knowledge of philosophy had a syncretic character and included the conceptions of science as well as philosophical ones. As well it included different specific observations with theirs empirical generalization; notional, theoretical thinking about the world and yourself, about values and the meaning of life [4]. Furthermore, from his doctrine Aristotle pointed out logic (the science about right thinking), psychology (the science about soul), ethics (the science about moral improvement), metaphysics which properly is philosophy. He considered metaphysics as "the queen of all sciences". It was due to the high level of its development (in terms of that time) comparing with other sciences. Hegel considered philosophy, first of all, as "the science of logic."

The conclusions, which were got from philosophy, serve as not only the means of getting the scientific knowledge, but as the components of science at all. It is not accident that many famous scientists in the sphere of specific sciences were outstanding examples in philosophy. It would be enough to call such names as Pifagor, Aristotle, Copernic, Descartes, Pascal, Leibniz, Freud, Einstein, Vernadsky, and many others. Philosophy does a scientific search and thanks to this it has scientific features [2].

As it was said, philosophy was and still is a science that answers to the questions of human being; the role of person/people in the world, their purpose here. And, apparently, it is even the possibility to find the balance between self and nature. Many philosophers found the harmony in themselves thanks to the unification of their inner and outer world. It helped them to create their works that help us to get to know philosophy. Hryhorii Skovoroda is one of the brightest examples. As he wrote in his journal, he reached to the depth of his soul and mind just when he happened far away from city, noisy and relentless rhythm of city life. And this is not the only example. So, we can say somehow that philosophy and natural science have something common and they complement each other where it is necessary. Sometimes it is inevitable to answer the question not only from the point of view of philosophy or nature science. It is important to "dig" a bit harder and deeper and use different studies and spheres of life to get the right and appropriate answer to the question.

As the future teacher I'm interested in the issue of connection between philosophy and pedagogy. The problems with education, with no exaggerations, relate to the most complicated and the most conflicting ones not only in pedagogy philosophy, but in the science in general. Education is one of the impetuses to people to move forward. The more people know, the more they want to know. Any person needs cultural enrichment, the development of themselves as the individual. And

right here philosophy and science (as education) touch each other. Philosophy and science are interrelated components when they concern personality. Because people find something new, they change their world vision, the perception of these or those things, their inner worlds, and, perhaps, the most important – they change their “personal nature” [1, p.10].

So, as the conclusion it must be summarized that the consciousness of science forms in philosophy; the problems of gist and specialties of scientific and cognitive activity are researched in philosophy as well.

Philosophy sets general ideological orientations in the choice of research problem; sets well-grounded hypothesis and estimation of gotten results [4]. That is why the cooperation between philosophy and science is important and necessary leverage for full and right functioning of these two components of humanity.

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