

**Olha Mitchuk**

**UKRAINIAN LIBERAL  
INFORMATION CULTURE  
IN THE SYSTEM OF SOCIAL  
COMMUNICATIONS**

**Monograph**

**Rivne-2020**

BBC 76.01 (4 U)  
UDC 330.82 (477):070.48  
M-66

**Reviewers:**

**Ivan Krupskii** - Doctor of Historical Sciences, Professor,  
Dean of the Faculty of Journalism, Ivan Franko National University  
of Lviv;

**Natalia Poplavska** – Doctor of Philology, Professor, Head of the  
Department of Journalism, Ternopil Volodymyr Hnatyuk National  
Pedagogical University;

**Volodymyr Sadivnychy** - Doctor of Sciences in Social  
Communications, Associate Professor of Journalism and Philology,  
Sumy State University

**Mitchuk O. A.**

M-66 Ukrainian Liberal Information Culture in the System of Social  
Communications: Monograph / O. A. Mitchuk. – Rivne: O. Zen, 2020. – 280 p.

ISBN 978-617-601-103-3

*The features of the functioning of samples of Ukrainian liberal culture in the context of the world liberal communication practice are considered. The period of the second half of the XIX - beginning of the XX century is highlighted. The world of information culture during this period was based on such ontological bases and value foundations that became “their own” for the Ukrainian and turned into the attitudes of a person's life. The analysis is based on the key principles of liberalism as a philosophical direction, theoretical flow and informational practice.*

*The monograph is devoted to researchers, teachers and students in the field of training “Journalism and Information,” journalists, media managers.*

ISBN 978-617-601-103-3

## CONTENT

<b>INTRODUCTION.....</b>	<b>5</b>
<b>Chapter I. Theoretical and methodological principles of the functioning of the phenomenon of liberal information culture .....</b>	<b>23</b>
1.1. Liberal context of the functioning of social communications .....	23
1.2. Content and audience characteristics of social communications as basic concepts of functioning of liberal information culture.....	43
1.3. Enlightenment of liberal information culture .....	56
Conclusions to Chapter I .....	69
<b>Chapter II. Liberal information culture as a communication means .....</b>	<b>72</b>
2.1. Liberal information culture in the structure of the humanitarian and political paradigm.....	72
2.2. Mass information culture as a sign of liberalism .....	82
2.3. Functionality of liberal information culture .....	91
Conclusions to Chapter II .....	101
<b>Chapter III. Values of audience of liberal information culture .....</b>	<b>104</b>
3.1. Dialogism of liberal information culture .....	104
3.2. Individual and collective beginning of liberal information culture.....	112
3.3. Information wars and liberal information culture.....	119
Conclusions to Chapter III.....	131
<b>Chapter IV. The autonomy of the individual mind in the context of the functioning of liberal information culture .....</b>	<b>133</b>
4.1. Information liberal culture of the Enlightenment as a factor in the heredity of liberal ideas .....	133
4.2. The importance of the information culture of the past for the modern understanding of the relationship of liberal information culture.....	142

4.3. Cultural heritage in the context of intergenerational communication .....	154
Coclusions to Chapter IV .....	167
<b>Chapter V. Ukrainian liberal information culture as a factor of interaction of material and information practice of human activity.....</b>	<b>169</b>
5.1. Ukrainian liberal information culture as a basis for effective communication.....	169
5.2. Formation of society and personality by the carriers of the Ukrainian liberal information culture of the late XIX – early XX century .....	180
5.3. The problem of the value of the Ukrainian liberal information culture of the late XIX – early XX century .....	191
Coclusions to Chapter V .....	200
<b>CONCLUSIONS.....</b>	<b>202</b>
<b>REFERENCES .....</b>	<b>213</b>

## INTRODUCTION

The problem of creating, functioning in the audience environment and the impact on this environment of the information product is inextricably linked with the social background of this functioning; social and legal context of the media environment; economic, political and legal rules that must be followed in their media practice in a specific country (region) or in a specific content situation. It is impossible to analyze any factors of any functional characteristics of information sources without taking into account ideological and constitutional currents.

The development of “technical” technologies generates new “content” technologies, but the general public does not care what is the difference between them in the set of information technologies. Researchers of social communications are not interested in apathy. On the contrary, the rapidity of flowering of information capabilities of society, mass media, consumer groups (stratified by technical, social, and psychological factors) and individuals makes them to respond promptly to each of the situations and fix their specificity in strict accordance with the current ideological and constitutional trends in society.

Paradoxically, liberalism (as a philosophical trend, a theoretical trend, and as an information practice) stands in some way away from serious research in social communications, despite several centuries of real spread within the world information environment. Liberalism – an important subject of historical, political and sociological research, as a driving force of information practice remains on the margins of the science of social communications.

A completely undeserved “stepdaughter” of our industry, a liberal component of information practice and now (perhaps, as never before!) needs to be understood in two extremely important areas.

The first, according to the technology and technique of

communication, the adaptation of classical forms, principles and methods of liberal worldview to the latest conditions of information acquire completely unconventional forms of manifestation and transmission of content. Technology is becoming a basis for social communication, which allows exchanging texts, images, videos, media and make links to interesting content carriers according to the user's point of view. The simplification of content transfer platforms is already a process of liberalization, because the fundamental removal of restrictions on the technological capabilities of any content is an unprecedented step towards free acquaintance of the consumer with the content and adaptation of this content to personal worldviews.

Undoubtedly, it is inappropriate or even impossible to study the content of mass media, literature, journalism, social networks, etc. separately under such conditions, because the mentioned modern platforms of unlimited opportunities of audience complicate the acquaintance with the information of any one type of source of influence (e.g. television) on the consumer without taking into account the potential of another type (for example, social networks). There is an effect of *information culture* as a certain conglomeration of those sources of information that are available and interesting to the consumer.

The second, it is the heredity of the activities of liberal sources of information. Reasonable and correct research of the heredity in the study of a big problem always brings a mature, voluminous result that will allow not only focusing on the available information characteristics, but also taking into account different contexts, historical comparisons, the role of personalities and more. In addition, the actual effect of informational heredity must be the key factor of the structural and semantic aspect of the functioning of liberal journalism (T. Parsons [387]).

Of course, technological changes since the time of T. Parsons affect

the global evolutionary trend of long-term fluctuations, but the general concept of “conjuncture” in the context of the theory of social communications is not close to respect for the properties of heredity and variability of various organic forms [107, pp. 46-49]. The genetics of information culture should analyze and summarize the mechanisms of endogenous development of the entire multi-information system, the principles of formation and patterns of emergence of new qualities, and most importantly – the consolidation and practical reproduction of these qualities on the basis of which any subsequent layer of information culture is created.

Heredity leads to a very understandable transformation, and this is the evolution of social communications without certain contradictions and drama. Interestingly, the transformation itself needs to be linked to the heredity of the media. Such heredity is ensured by the fact that the information sphere with radical changes in status, appearance, subject matter, style and vocabulary, remained a social phenomenon for some time. There is an effect of *carriers of information culture* as a point, specific information model of the source of information that is accessible and interesting to the consumer.

Brightness, sappiness, multimedia of information-analytical and journalistic texts, accompanying phenomena in modern information sources make these sources an element of intellectual entertainment, rather than the basis or even the product of a serious analysis of events and phenomena of today. Modern mass communication, more and more clearly and unambiguously draws the line between the demonstration characteristics of a communication product on the online or offline principle, leaves out of the context of the audience both *serious* topics and problems and the *seriousness* of approaches to their coverage. Ukrainian researcher Oksana Kosiuk considers “intellectual entertainment” as necessary factors of the aesthetic-communicative integrity created on the principle of infotainment, which is based on communication in the universal language of

secondary sign systems [247, pp. 140-147].

At the same time, spectacular feed wrappers (often artificial, created to distract the audience) can hide the deep meaning of primitivizing content. The well-known principle of unity of form and content is denied by modern multimedia information activity, which creates the illusion of ease of accessibility and understanding of what is said in the messages.

In fact, this is far from the case.

According to American scientist David Merrill, misunderstandings and distrust of the audience to the media is caused because the flow of information is mostly too superficial and focused on sensations, entertainment or, conversely, life dramas. Much is being done to make the audience forget about the most acute and extremely serious problems of the modern world. It complicates the socialization of the audience, disadapts it. Therefore, the content corresponds to the requests and needs of the audience. The experience of information culture carriers in modern conditions has created a platform for real factors:

- the gradation of messages on clear typological and semantic features;
- the stratification of the audience depending on the expectations of the content of information culture carriers.

According to the Dutchman Ten van Deyk, the current state of journalism requires an understanding of the pragmatic context, social situation and conventional guidelines [92, p. 107]. Ukrainian researcher Nadiia Zelinska, generally using the apt paradox of the “poetics of the stunned word” and speaking about scientific texts, unequivocally insists on a combination of interpretations and contexts [591], because any lively interest of the audience in the topics and events is impossible without them.

Thus, the clarity of the fact, no matter how logical, emotional or virtual context it is accompanied, is the intellectual basis of serious



practice of information culture carriers. The contextual factor of information activity is the essence of messages, and therefore all this activity can be considered as a discourse. This means that all messages contained in the media should be studied through the prism of both content and contextual load.

The documentary nature of the fact remains an element of the honesty of the carriers of information culture, a factor of respect for the audience and trust in the source of the message. However, the mass information due to its ability to interest and satisfy the largest possible number of consumers of the information product can not be limited to documentary meagreness. Interpretation is the basis of the activity of information culture carriers, which, in fact, turns this part of the social sphere of society into the expected interest of hundreds of millions of people.

In fact, information culture is a problem field of realities covered in the carriers of information culture, because the problem component stood out simultaneously with the development of information culture. The problem in information culture is a phenomenon that contributes to the neutralization and correction of negative manifestations in information practice in its interaction with society, in particular – with those trends that are caused by unregulated or insufficiently regulated development of market relations in the information sphere and extraordinary commercialization of information activities [620, p. 28].

**Relevance of the research theme.** Scientific-theoretical and practical relevance of the study of liberalization content in social communication is due to systemic changes in the functioning of society and individuals according to the processes of information globalization.

Total informatization of society, the development of the Internet created the preconditions and became the technological basis for a qualitatively new nature of production and dissemination of

information, which has found its practical embodiment in the convergence of the information product [548]. Convergence processes have radically transformed the social significance of the factual and documentary components of content, expanded the content and typological structure of information culture media, led to the development of new approaches to information flow management, gave a powerful impetus to develop and revise the conceptual framework of information activities.

The ratio of factual and documentary information and their interpretation has become an extremely important problem of the existence of information culture carriers. The context of liberalization of information practice technology in all public spheres enables these carriers to realize their high communication potential, gain an extremely important status in political, economic, military, ideological confrontations through extensive use of interpretation of factual and documentary information in accordance with the goals and interests of customers (state, social group, owner, etc.).

In fact, liberalism has acquired the features of a superstructure over the factual or documentary base, which is confirmed by the ambivalent nature of the functioning of content within the factual field of various media of information culture. In the same vein, the processes of content management are unfolding according to the view of its growing importance as a means of influencing the formation of public opinion, a means of manipulating public consciousness, a significant factor and a means of legal regulation. The clarity of the fact, no matter how logical, emotional or virtual context it would be accompanied, is the intellectual basis for the functioning of information culture carriers and their analytical abilities in society.

The contextual factor of the functioning of information culture carriers is the essence of messages, and therefore all their activities can be considered as a discourse. This means that all the content

contained in the information culture carriers should be studied through the prism of both content and contextual load. The liberal factor remains an element of honesty of information practice, a factor of respect for the audience and trust in the source of the message. Media culture carriers, due to their ability to interest and satisfy the largest possible number of consumers of the information product, cannot be limited to documentary and factual meagreness. Interpretation is the basis of the activity of information culture carriers. In fact, the liberal context of the functioning of interpretation turns this part of the social sphere of society into the expected interest of tens of millions of people.

Private interest!

Therefore, it is important to study the liberal principles in the field of social communications, aimed at analyzing and possibly revising the traditional technologies of functioning of liberal information culture – especially Ukrainian, developing theoretical principles of management of the whole complex of liberal information culture carriers. The theoretical relevance of the study is manifested primarily in the socio-epistemological aspect of the liberal approach to information culture carriers, due to the growth of the volume and quality of knowledge, information in the transition from industrial-technocratic society to knowledge society, and the growing importance of information in democratic society in Ukraine.

Regarding the integrated approach to the Ukrainian information culture of the second half of the XIX – early XX century, this approach leaves out of the research field of view two popular opposite paradigms of information culture: the so-called Modern project and Postmodern project. According to the first one, there are certain general ontological bases of the universal unity of things, people, events and messages about them – universal criteria for evaluation and interpretation of all things. In this sense, the information and

cultural world acts as a universe of all possible meanings, and guidelines of human existence transmitted to man at any point in time and space. Accordingly, information culture is a local manifestation of the universal foundations of human culture in general. Any carrier of information culture is based on the existence of fundamentally different information and cultural anthologies, which can be in constant communication conflict, as they are based in special ethno-national life worlds of certain communities, combined primarily with information factors.

**Connection of work with scientific programs, plans, themes.**

The monographic study was performed within the scientific theme of the Faculty of Journalism of the Academician Stepan Demianchuk International University of Economics and Humanities (“Psychological and pedagogical foundations of humanization of the educational process in schools and universities” (state registration number 0106U002439)).

**The purpose of the monographic study** is to reveal the key factors of modern and historical aspects of Ukrainian liberal information culture carriers in the context of fixing and creating real socio-political and social information for public discussion, which will analyze the degree and possibilities of its free interpretation in society.

There are the following **tasks** to achieve this goal:

- 1) to investigate the theoretical and methodological principles of the functioning of the phenomenon of liberal information culture;
- 2) to find out the content and audience characteristics of social communications as basic concepts;
- 3) to identify patterns and features of liberal information culture as a means of communication;
- 4) to single out the features of liberal journalism in the structure of the humanitarian and political paradigm;

5) to outline the mass of information culture as a sign of liberalism;

6) to find out the functionality of liberal information culture;

7) to establish the ratio of individual and collective principles of liberal information culture;

8) to determine the scale of audience values of information culture;

9) to outline the importance of the information culture of the past for the modern understanding of the relationship of liberal information as a factor of cultural heritage in the context of generational communication;

10) to analyze the Ukrainian liberal information culture as a basis for effective communication;

11) to find out the possibilities of formation of society and personality by the bearers of the Ukrainian liberal information culture of the end of the XIX – the beginning of the XX century;

12) to identify the problem of the value of the Ukrainian liberal information culture of the late XIX – early XX century.

**The object of the monographic study** is the liberal information culture as a factor in the system of social communications.

**The subject of the monographic study** is the carriers of the Ukrainian liberal information culture.

**The selective chronological boundaries of the study:** the end of the XIX – the beginning XX century. The Ukrainian liberal information culture of these chronological boundaries outlines two periods of the XIX century: 50-70th years (time of uniting of intellectual forces in search of the most effective means of preservation and raising of national self-consciousness) and 80-90th years (time of revival of development of information culture, its introduction into European and global spiritual development). The choice of such a chronological period of research is due to the fact that the second half of XIX – early XX century entered the scope of

scientific research as an era of cultural and national revival. The world of information culture of this period is based on ontological foundations and values, which are “their” for Ukrainians and become guidelines for human.

**The theoretical and methodological basis** of the study consisted of scientific, theoretical and conceptual provisions, conceptual and categorical apparatus of works of domestic and foreign authors on the functioning of liberal information in the system of social communications. The investigation is based on the analysis of theoretical studies of this problem, carried out by representatives of communicative studies, sociology, philosophy and philology as well as scientific hypotheses of the author of this monographic study. The scientific achievements of leading domestic and foreign scientists, including scientific theories and concepts that form the basic scientific principles of social communications became the key sources of analysis: the theory of social communication, the theory of mass communication, the methodology of social communication research by V. Rizun; theory of sociology of mass communication, information theory and its role in social communications by V. Ivanov; theory of typology of types and means of mass communication influence on audience by S. Kvit; the theory of mass communication by G. Pocheptsov; the theory of communication transformation by M. McLuhan; the theories of post-industrial or information society by J. Hayashi, A. Toffler, U. Dayzard; the functional information concept by N. Wiener, K. Shannon; the ideas for the theory of political communication by G. Lasswell and P. Lazarsfeld; the theory of sociology of mass communication by M. Weber; the theory of the “third wave” of the technological revolution by A. Toffler; the theory of conflict in the social sphere according to the concepts of J. Alexander, C. Mills, A. Gouldner, G. Ritzer, E. Fromm, D. Turner, E. Wind by Ukrainian scientist B. Kistiakivskyi; the interpretive concept in conflict theory by

T. Parsons, R. Collins, W. Tancher, A. Ruchka; the concept of social balance by L. Kozer; the theory of neofunctionalism by J. Alexander and J. Habermas, who consider the social structure of society as a holistic system.

The author's thoughts are based on the theoretical legacy of T. Jefferson (he preferred the majority, who will necessarily make the right decision in contrast to the potential of individuals), D. Milton and D. Mill (supporters of the worldview vision of the full truth in information sources based on fair market relations), D. Merrill (supporter of almost absolute independence of any carrier of information culture as the only condition of intellectual freedom), J. Locke (author of the idea of a social contract, complete and full distribution of power, which affects the correctness of information product).

The monographic study is based on the significant contribution of Ukrainian scientists to the development of the theory and practice of social communications of: V. Ilganaeva (theory, methodology, activities in the field of social communications); O. Shvydka (development of the communication environment in the information oriented society); S. Demchenko (Ukrainian national model of mass communication); V. Vladimirov (understanding as a social-communication category); V. Zoliak (functional characteristics of content convergence of mass media); O. Kolisnyk, I. Artamonova, B. Potiatynnyk, V. Shevchenko, O. Beliaeva, M. Kolesnikova, I. Shokhina, A. Safarova (application of scientific methodology to solve problems of applied nature in relation to the typological features of electronic media, the specifics of the Internet newspapers, specifics of application of elements of weblogs design); V. Zdrovega (interpretation in a journalistic work); O. Kholod (organizational features of social communications); V. Shkliar, A. Chichanovskyi (mass media as factors of interpretive-conflict situations); K. Serazhym (problem of discourse in information practice);

N. Zrazhevska (functioning of media culture in social communications); V. Lyzanchuk, I. Parimskyi (activity of mass media of Ukraine in the context of embodiment in information practice of national-creative idea); I. Krupskyi, N. Sydorenko, Yu. Shapoval (historical aspects of functioning of the Ukrainian liberal information culture); G. Pocheptsov (socio-political powers of the media in the context of creating their own image in society by socio-political representatives and the media); V. Bezdrabko, S. Kuleshov, N. Kushnarenko, H. Shvetsova-Vodka (document theory as a system object, its attributive-functional characteristics, models of kinds and typological classification of documents); O. Alexandrov, V. Buriak, M. Vasylenko, O. Goian, V. Demchenko, V. Kachkan, V. Lyzanchuk, O. Meleshchenko, B. Potiatynyk, M. Skulenko, A. Chichanovskyi, V. Shkliar (factual principle of information presentation); E. Akhmadulin, O. Vartanova, E. Kornilov, G. Lazutina, S. Mikhailov, Ye. Prokhorov (functioning of factual information in journalistic activity).

**The methodological basis of the study** is scientific-theoretical and conceptual provisions, conceptual and categorical apparatus of works of domestic and foreign authors on the functioning of liberal information in the system of social communications. The investigation is based on the analysis of theoretical studies of this problem, carried out by representatives of communicative studies, sociology, philosophy and philology as well as scientific hypotheses of the author of this monographic study.

The methodological basis of the monograph is a combination of general scientific and special methods and approaches to the study of patterns and features of information processes and phenomena. Thus, the elaboration of the sources was based on the application of analytical-synthetic and logical methods, which helped to formulate a system of initial theoretical positions, principles of selection, analysis and generalization of research material. The type-forming



and kind-forming features are formulated with the help of methodology of typological and kind segregation as a method of determining the specifics of segmentation of certain realities. According to this base, the classification schemes of such phenomena of information activity as “information culture,” “information culture carriers,” “liberal information culture,” “liberal information culture carriers” were created.

**The scientific novelty** of the obtained results is due to a comprehensive and systematic approach to the implementation of tasks to study the development of Ukrainian liberal information culture in the context of the theory of functioning of liberal information culture in social communications. It also lies in the scientific substantiation of a number of provisions that testify the actualization of this scientific problem.

The next factors are singled out in the process of solving the assigned tasks in the monograph:

*for the first time:*

- the concepts of “information culture,” “information culture carriers,” “liberal information culture,” “liberal information culture carriers” are singled out;

- the study of the scientific achievements of domestic and foreign researchers on the relationship between liberal and national values in the information culture are carried out;

- the theory and practice of the Ukrainian liberal information culture are developed, where the carriers of this culture are considered as a socially important factor of revival, and are realized by observing the uncensored principle of presenting information in the media. Within the theory and practice of Ukrainian liberal information culture:

- a) attributive and functional characteristics of the functioning of the Ukrainian liberal information culture (universality of dissemination, systematic of information presentation, associative of information presentation, analytical of information presentation,

reliability of information presentation, professionalism of information presentation) are determined;

b) a model of liberal classification of carriers of Ukrainian liberal information culture are developed, which envisage the division of content into three blocks of features according to different characteristics of facts: attributiveness of facts, functionality of facts, quality of facts;

c) the place of the liberal component in the process of information flow management is outlined, which integrates the identification of social interests of certain influential people or their groups, selection of facts and their interpretation, formation of public interest of the communities;

– the factors of realization of the liberal principle of information presentation in the information culture carriers under conditions of systemic transformation of the media, generated by the influence of the technological and economic environment, are determined;

– the multilevel and multifunctional nature of the liberal approach to content are revealed, which is directly manifested in the transformation of content at the information (digitalization of content) and communication (convergence of different media of information culture, the emergence of common content products for different messaging channels) levels. The communication factor of liberalization is manifested in the transfer of functions from one information culture carrier to another and in the ability to receive any content. Information liberalism is manifested in the use of any channels for this, that leads to the birth of new integrated liberal information culture carriers;

– the integrated liberal model of social transformations which presupposes dialectical interaction of social memory, information space, social ideal is substantiated. This model is a system of deeply integrated social processes and phenomena on the nature, course and consequences of social practice. All this has a direct impact on a

variety of factors that make up the whole set of intellectual heritage;

– the necessity of using a synergetic approach to determining the role and place of liberal information practice in such a complex open system as social transformations is introduced. Exactly this approach, which professes the principles of world integrity, common patterns of development of all levels of material and spiritual organization, nonlinearity (multivariate, alternative) and irreversibility, the deep relationship of whole and partial, chaos and order, chance and necessity, provides a systematic, comprehensive principle analysis of information activities;

– the entry of the process of information flow management into the general strategy of collective content management as an antidote to the liberalism of information culture is established. It is implemented in information activities and based on the development and implementation of policies, procedures and methods of production and distribution of content. It is consistent with the requirements of the information environment, which form a set of technical and software means of storing, processing and transmitting information as well as political, economic and cultural conditions of informatization processes. Content management is implemented in the provision of multimedia telecommunications services, which allow the user to send and receive any form of information, interchangeable at will;

– the categorical-conceptual apparatus of research is developed with the help of introduction of scientific concepts that specify communication interaction in the system of factors “fact – information document – social information – social transformations.” It allows determining even the minimum amount of information that causes awareness in society of the need for social change, manifestation of a certain feature (quality) or their combination to change the public consciousness;

– the main stages and principles of formation and targeted functioning of the carriers of Ukrainian liberal information culture as a

powerful factor in the development of the Ukrainian state and the Ukrainian nation in the context of global trends in the development of liberal information culture are comprehensively analyzed.

*The next factor has been improved:*

– the theory of the functionality of the use of fact in the information space in the context of the functioning of liberal practice – in particular, the specific content of the realization of the potential of information liberalism in the media of information culture is improved. Liberalism is used as evidence, which is characterized by a considerable degree of completeness and logic of arguments, factuality and evaluative content components that convey the essence of the problem situation and highlight the author's position and argumentation on the problem. The liberal meaning of information culture forms a specific feature of the functioning of the carrier – personal value, evidence of the author's monologue, which (monologue) is based on the foundation of personal perception of reality.

*It has been further developed:*

– object and subject spheres of information culture as factual and personal-interpretative characteristics of the content of information activity are developed.

**The theoretical importance of the monographic research** lies in the scientific understanding of the theory of the liberal factor of the functioning of the carriers of Ukrainian information culture in terms of historical and modern aspects of the communicative transformation of society; in developing the theory of liberal information culture; in the typology of information culture carriers on the principle of revealing the primary and basic nature of the fact and the possibility of its free interpretation in the implementation of interpretation resources of information culture carriers, which form a specific feature of liberalism – free personal social value.

**The practical importance of monographic research** is the use of systematic provisions, hypotheses, scientific interpretation and

conclusions of the monograph with a purpose to write theoretical works, textbooks and manuals, professional reference books, lecture courses for professionally oriented disciplines in journalism and other specialties of the social communication cycle, Also practical importance is in the development of educational-qualifying and educational-professional characteristics, curricula in the specialties of social and communication cycle.

The monograph consists of five chapters.

The first chapter of the monograph highlights the theoretical and methodological foundations of the phenomenon of liberal information culture. In particular, it considers the liberal context of social communications as well as the specifics of content and audience characteristics of social communications as basic concepts of liberal information culture. The importance of enlightening liberal information culture is substantiated.

The second chapter of the monograph deals with liberal information culture as a means of communication. The analysis of the functioning of liberal journalism in the structure of the humanitarian-political paradigm is carried out. Also the peculiarities of the phenomenon of mass information culture as a sign of information liberalism are highlighted, and the signs of liberal information culture functionality are specified.

The third chapter of the monograph examines the audience values of information culture, in particular, analyzes the principle of dialogism of liberal information culture, offers a classification of principles of individual and collective principles of liberal information culture, analyzes the impact of information wars on liberal information culture.

The fourth section of the monograph considers the factors of autonomous functioning of the individual mind in the context of the functioning of liberal information culture. In particular, the information liberal culture of the Enlightenment is analyzed through

the prism of the heredity of liberal ideas, which play a huge role in assessing the information culture of the past for a modern understanding the relationship of liberal information and cultural heritage in the context of intergenerational communication.

The fifth chapter analyzes the Ukrainian liberal information culture as a factor in the interaction of material and information practice of human activity. Ukrainian liberal information culture is considered as the basis of effective communication. In particular, it concerns both aspects of society and personality formation of Ukrainian liberal information culture, and the problem of value of Ukrainian liberal information culture of the late XIX – early XX century.

The conclusions are generalized at the end of the monograph.

**CHAPTER I.**  
**THEORETICAL AND METHODOLOGICAL**  
**PRINCIPLES OF THE FUNCTIONING OF THE**  
**PHENOMENON OF LIBERAL**  
**INFORMATION CULTURE**

**1.1. Liberal context of the functioning of social communications**

Current traditions of studying information phenomena closely interact with each other and their problems are so intertwined that they can be divided only relatively. Although, the application of any method of studying the activities of the information phenomenon a priori implies an organic relationship, the interdependence of all elements of the mass communication system, an understanding of the internal determination of each of them. The elements of communication technologies in the context of the general requirements to any factors of social communications as a multifunctional phenomenon are distinguished into:

- the type of social communication factor;
- the genre in which this carrier is represented;
- the stylistic specifics of presenting content in social communications;
- the type of information campaign in which the factors of social communications are directly involved;
- the specifics of the media (polygraphic design for the printed product, the layout of the program for electronic media, etc.).

At the same time, it must be emphasized that any single factor of social communications must ultimately be subordinated to the purpose of this activity as something holistic.

This follows from the organic connection of those categories that constitute the very essence of social communications. The subtleties of the typological content of social communications in the context of the problem chosen for analysis are not interesting, so it can be

assumed that the functioning of social communications is a complex of carriers of targeted influence on public order (and certain types and kinds of social communications and audience are very important carriers of such influence) with the use of various techniques that are inherent in information practice.

Depending on the scope and vector of interests, there are hierarchies of tasks facing the functioning of social communications in a particular period of time. Hierarchies of tasks create hierarchies of types of social communications, which take into account the actual types of implementation of these tasks. Social communications (by heating up social contradictions around one or another problem) become a powerful factor in the formation and functioning of a whole set of reflections based on the exclusive preference of social communications – a monopoly on the transmission and interpretation of messages.

The so-called social-communication tradition of the analysis of activity of social communications plays the productive role in the modern theory of social communications. But the very activity of these carriers can be considered as a holistic, targeted phenomenon, which is perceived not as a static, accidental and impersonal result of the functioning of these carriers, but as system formed and functioning in society and is determined by specific tasks, functions and purpose. This is the phenomenon of social-communication tradition of approaches to the activities of social communications. At least, that is why the context of the goal pursued by a particular carrier, and then the content and form of activity becomes clear (V. Rizun [440, p. 21- 23]).

Social and communication attributes of the functioning of social communications are not limited to telecommunications systems or information resources. The information provided by these media must be transformed into useful knowledge, and information policy must become a knowledge-based strategy. It is impossible to allow a



situation when some social factor would be “excluded” from the information space, and society will be divided into those who have access to information and those who do not have.

The process of realization of social communication features is complicated. Its complexity lies not only in the fundamental infinity of possibilities of using the categories of social communication theory, but also in the methodological undeveloped nature of its essence in the context of coverage of any problem by a specific carrier. According to the functioning of social communication factors as an audience phenomenon, the essence of such features and the relationship between them are determined by such relationships that will have the greatest functional load during the coverage of a particular problem – and very specific interpretation situation.

If the type of functioning of social communications is a generalizing category that determines the highest level of information practice and is represented in the general model by the factor of applied content of carriers, then the kind of functioning of social communications is a special category of social communication theory, which is subject to the type and subordinates some kinds at the same time.

Therefore, it is possible to assume that the kind of functioning of the factor of social communications is a single category that determines the lower level of activity of these carriers and is subject to the gender. A specific carrier is a single category of the theory of social communications, which reflects such a separate object of activity of the factor of social communications, which really exists and acts as a unit of standardized division of these carriers. This separate object must be considered in the theory of social communications as a model of functioning of social communications. The formation of certain specific carriers on the basis of proximity in the context of a particular problem (or interpretive situation) allows talking about the formation of groups of social communication factors.

Information and cultural features of the modern functioning of

social communication factors give the main coordinates in modeling the functioning of these carriers, which record the main results and are the key, and the most painful points of typification of mass media. There is the main methodological conclusion that the process of typification on the basis of the model proposed above (in its most optimal version) is possible as a process of passing from something abstract (type) through floating (kind) to something concrete (specific factor of social communications). This scheme will help to characterize both the factors of social communications and the types of audiences in the context of the functioning of interpretive situations within the functioning of these carriers.

However, any impersonal separation of information and cultural features of the functioning of social communication factors can be justified, if consider some specific functional aspect of the functioning of social communication factors in the temporary abstraction (relative) of any other factors: it will focus attention on the functional aspect of the practice of social communications.

In fact, the practice of functioning of social communication factors involves a large number of social factors related to specific characteristics of the functioning of social communication factors. But the problem is that two main traditions of studying the activities of the mass media can be considered incompatible:

- first, the general communication tradition (the theory of social communications as a complex science of the functioning of social communication factors);
- second, a partial tradition (the positions of individual scientific traditions within the theory of social communications).

It is clear that the principle of interconnection of these two traditions can be considered as the optimal way out of a when it is correct to consider the functioning of social communication factors as an element of a certain impact on the audience. However, it will be

fair to say that the analysis of specific trends and ideologies of social communication factors in the context of audience behavior for a long time was conducted from the standpoint of formal grouping and systematization based on a classification of sciences, which neglected a particular era. That's why, certain models of functioning of social communication factors were understood as a process of a certain distribution of their specific kinds within the traditional classification by certain groups in terms of material content (for example, [79]).

The main feature of social communications as a phenomenon that is not considered only in terms of content, but as a perfect reflection of social activities, social consciousness was ignored. So, there are no specific forms of embodiment. This factor is serious for shaping the behavior and consciousness of the audience.

The fundamental essence of the traditions of the study of social communications is identified with the political, social and socially organized activities. The production of information gives different options for communication at different stages of social development. As a result, it is possible to clearly articulate the relationship of information practice with social activity. This relationship reflects a special kind of social activity – information activity, which involves the social communication factors. The most generalized social activity can be represented as a socio-informational combination of the following four components:

- 1) management;
- 2) cognition;
- 3) impact;
- 4) practice [439].

Two groups of factors that have a direct impact on the social communication factors are quite clearly distinguished in the above traditions of studying social communications. The first group consists of analytical and morphological tradition, which is manifested in a fairly complete consideration of the classification features of the

functioning of social communication factors. The second group is the synthetic-genetic tradition, which is the need to identify general directions of development of social communications.

Since function is only one of the essential properties of the activity of social communication factors, any factor of this activity can be a function. The understanding of the function of carriers as the relationship of all components of the social communication system is an important condition for the correct application of social information traditions of studying the functioning of social communication factors.

Ignoring this aspect of the functioning of social communication factors leads to a decrease in the effectiveness of key criteria of social and informational features of the functioning of social communication factors. Having become a function, each of these criteria is either separated from social communications (becomes a factor of psychological impact on the audience, etc.), or is added to them, but is not considered as a factor of socio-informational diversity of social communication factors.

The functioning of social communication factors exists in time and space. The set of characteristics of the functioning of social communication factors is the result of social activity, which factors are the contexts of social communications. Therefore, it is not a contradiction: the process of managing social communication factors and directing this activity to a specific audience forces to look at the typification of social communication factors as a certain constant tool of the possibility of structured communication influence on society.

The key carriers of the social communication factors in this context are different levels of informational impact on society as a whole, on a particular audience, on a particular person. According to a specific factor of social communications in the context of a single problem, the process of using these levels can be considered as a criterion for determining the socio-informational features of the

functioning of these carriers in any era.

The specific factor of social communications as a certain summary of the implementation in practice of the categories of the theory of social communications – is the purpose of these features.

However, there is no doubt that any model of functioning of social communication factors in any period of human development depends on both methodical and methodological aspects of the process of group coverage of very specific factors of social communication of a problem. The following feature in this context must be emphasized: the categories are interdependent, but only in relation to the specific social problem under consideration.

Thus, the functioning of social communication factors in the context of the problem load is carried out in the form of a certain system. At the same time, there is a task to determine the key factors of the peculiarities of the functioning of the carriers. Therefore, it is necessary to proceed from the existence of a certain model, which differs in the internal diversity of the typed subsystem and typological model in the process of defining the social essence of their activities as a certain category of social communication theory. If take into account the indirect role of social communication factors, then each of these categories must be considered in the system of categories of social communication theory, where the structure of currents and ideologies of social communication factors stands out.

Some researchers of social communications often forget that the phenomenon of information fits into the categorical apparatus of the social sciences [445]. Yu. Sherkovin emphasizes that information that is disseminated publicly should be brought “to a state suitable for relatively easy perception” [180, p. 80]. It should be noted, that according to the principle of organization and functions, the political practice of a person combines different factors of functioning of the social communication factors. The most important integrator of a person's political functions is consciousness. It also determines

various forms of human activity, including behavior. However, the reduction of behavior only to conscious forms inevitably leads to simplification and reductionism in the understanding of personal manifestations. On the one hand, unconscious instructions, emotions and their traces in a person's memory and habits affect the whole sphere of conscious activity, and on the other hand, they are a product not subordinated to it, and at the same time – initiated by it.

The peculiarity of the functional-structural system of social communication factors of a particular social problem – is that each stage of social development has a specific originality of the necessary and sufficient categories of social communication theory. Thus, similar originality can be outlined by the corresponding functional characteristics. It is correct to interpret these characteristics not in the traditional typological context of the documentary form of social communication factors, but in the interpretive context, which involves the application of flexible approaches to those carriers that more or less adequately cover a particular problem. It should be taken into account that the possibility of mass information, which is objectified in the social communication factors, is always ideological, and interpretive situations always limit the ideological application of content.

Thus, the functionality of the social communication factors is determined by the whole system of categories of the theory of social communications, and the holistic social context. It should be noted that the functionality is due to the appropriate distribution of interests. Social and communication features of the functional and structural subsystem of social communication factors should be considered not only as the embodiment of the necessary sequence and relationship of the components of the carriers, but as the formation of their typical structures. This is reflected in the practice of functioning of information culture carriers in view of ideologies and currents.

That's why, these social and communicative features of the

modern model of mass media activity as a hostage of ideological currents can be considered as a certain universal coordinate system in which any group of carriers of information culture finds its place. As a result, all this demonstrates the necessary interconnection of all possible diversity of types, kinds and groups of these carriers. Concretization of such a model is possible in any field of information, any external pathogen of information culture, as it allows drawing specific information models of the functioning of information culture carriers, demonstrating and comparing them. There is a chance to analyze a certain modification of information culture carriers depending on how they behave in their relations with various social factors and within certain ideological currents.

The historical context of the circulation of interpretations has given rise to many concepts that have been more or less related to the ideological currents, where the carriers of information culture functioned. According to nature and social consequences it is a unique phenomenon. Theoretical principles were expressed in the 60-70s of the last century [9], when the positivist currents in sociology and journalism were replaced by the ideas of conflict of societies [422, p. 112-114].

J. Alexander said that the historical background of the whole theory of social interests in general is divided into functional and conflictological [624, p. 207]. At the same time, the conflictological approach has greater opportunities both for covering problems in the carriers of information culture [181] and for their cognition [558].

The liberal attitude to realities has a leftist origin in the social sphere in general. Left-wing criticism is represented by such names as K. Marx, C. Mills, A. Gouldner, E. Fromm. All the leading theorists of liberalism in the information culture were involved in the socialist (or workers') movement. The ideas of the liberal content of social relations have always been considered in terms of the development of the labor movement.

Free interpretive factor of functioning was deideologized and acquired the features of an applied, analytical phenomenon under the influence of Weber's multifactoriality [389, p. 68-69]. The liberal approach in interpretive cognition made it possible to highlight, understand and offer solutions to many problems of social life. Applying a liberal approach to any social phenomenon will emphasize the fruitfulness of this approach, as it takes into account the importance of interpreting social problems, the distribution of benefits in society, the conflict of interests of social groups and institutions [684, p. 264].

Liberalism in information culture was primarily the main alternative to positivist functionalism – the “social atmosphere of order” was opposed to the “social conditions of conflict.” As a result, a social field, which made it possible to adequately analyze reality, was created. According to L. Kozler, conflict which always takes place in a liberal atmosphere should be understood as any conflict of interest, if there are elements of contradictions [257].

A liberal approach to information culture leads to the fact that there are different approaches to seeing and interpreting conflicts. The interpretive content of social reality is based on real historical contexts. Therefore, liberalism is directly related to the interpretive capabilities of information culture and is formed in the stream of non-perception of social functionalism. The liberalism's followers do not believe in interpretation of the image of social relations. They do not see the possibility of implementing the ideas of rationality.

However, the paradoxical nature of theoretical views on liberal practice leads to paradoxical views. Thus, C. Mills generally associated the spread of the practice of interpretation with the end of the era of liberalism [638, p. 108]. In this regard, the theoretical base of key social sciences was filled with the ideas of social equality, the reorganization of the social sphere of public life. Science has become the basis of all empirical dimensions of the social status of any social



system or its factor due to interpretations.

Thanks to the development of liberalism, the vision of many social problems was reproduced, including those that were reflected in the carriers of information culture. Most researchers have tried to base a free interpretation of any social fact or factor on a liberal basis: a specific vision of reality that is based on a model of total reservations and contradictions, from personal relationships to holistic social relationships. The social sciences in the context of liberalism offered new interpretations of the phenomena of social practice, new approaches to the possibilities of analytical elaboration of the events and facts.

It should be noted that liberal concepts in information culture have based their vision of social reality on conflict as a social integration and cooperative social model, according to which there are interpretations of specific historical and current contexts that either generate or eliminate conflicts. R. Collins is convinced that the doctrine of the prevalence of liberal tendencies is based on the historical scale of interpretations of the analysis of events; long-term models of the changes that accompany events; deep understanding of social relations within the functional characteristics of social organizations [639, p. 134-135].

The basis of liberal practice of social communications consists not only of interpretations of dramatic events of social life (revolutions, wars, social unrest, etc.). Such manifestations of struggle are a small part of the discourse, a small spectrum of social reality [638, p. 165-166]. According to the subordination to different social groups, social formulations, social characteristics, and social conclusions differ in the context of interpretation. Therefore, it is possible to talk about a tangible element of the domestic factors of liberalism.

It must be emphasized that social practice based on the application of liberal practice of social communications is interested in the social order in this particular case and the social procedure of

the information situation. Possibilities of interpretations lead to the ability to model the social behavior of people, understand certain elements of motivation of certain actions or their interpretation, and so on. This means that the interpretation of the behavior of an individual, a group of people, and large sections of society stands out, not the liberalization of social communications.

Liberal theory based on the classical visions of the social structure of society (K. Marx, C. Mills, A. Gouldner, E. Fromm) takes into account several factors necessary for the development of the event. In particular, it is necessary to find different (wave-like) access to resources that provide public goods in all social systems. Inequality of access and the possibility of using resources create inequality – that is a conflict situation. Latent conflicts associated with the usurpation of interpretive abilities cause less hidden conflicts, and this can give rise to revolutionary change.

In fact, liberal practice does not deny the fact that science has changed its view of conflicts since the time of the classical, leftist interpretation of the conflict content of social systems. Revolutionary doctrines (leftism, socialism, communism, etc.) were replaced by moderate ideas of vision and interpretation of conflict situations. As for free interpretations of this news, the so-called individual barrier was overcome (R. Darendorf called it a psychological paradigm). Thus, liberal theory has focused on the study of interpretations of social problems, the social importance of which could attract the attention not of individuals but of entire social groups and institutions, nations, and states.

The status of the liberal approach to the interpretation of social events has become somewhat different. R. Collins and M. Mann brought the liberal practice of social communications to the level of equality in the interpretation of those events that occur due to aggravation of situations. These scientists added the empirical principles of proving the essence and principles of their practice of

functioning to the theoretical theses that took place in social communications. Therefore, the modern science of social communications has left the key dominants of interpretations that were identified as key by the founders of this science.

The social essence of liberalism is very closely linked to its functionality, and the latter is based on the possibility of free interpretation of events. The basis of the social approach to the interpretive nature of conflict is the principle of social contradictions (formalization and systematization of events, social dynamics that upsets the balance of events and phenomena in societies, etc.), which is actually reflected in the practice of interpretations. According to the structural approach to the social aspects of liberalism, it is worth emphasizing that modern social sciences operate with two visions of understanding the nature of these social phenomena.

The first aspect of the ethnogenesis of liberal interpretations of free interpretations of social contradictions belongs to T. Parsons, who almost completely denied the social nature of contradictions, neglected the conflict of interests in social development in his analysis of events. T. Parsons analyzes liberalism as an anomaly, distortion, deviation from some natural, normal course of events in the social environment, the excess of social balance. In sociology, this trend was called the “theory of order” [287].

The term “social balance” appeared in the late 80's of the last century, (this was due to the expansion of the theory of postmodernism [644, p. 75]). The supporters of this theory took the model of free interpretation of certain manifestations of social life as the basic principle of their reasoning. The basis of “social balance” is the desire of scholars to understand the key positive functions of liberalism in the social sphere, in social viability of society.

Followers of “social balance” believe that interpretation is not only a mandatory element of social development and social relations, but is also a certain insurance factor in any social system. According to them,

the consequences of interpretations allow (due to a set of certain reforms and integration factors) bringing the social organism to such a state that would correspond to real conditions. The supporters of the theory of L. Kozler believe that the societies that are prone to liberalism have great public benefit. Such opinion is due to the fact that liberalization of social communications is the key factor of modifying and restructuring the old living conditions of societies, and creating more modern normative foundations of societies.

Thus, the essence of the liberalization of social communications is that there is a need to connect the two factors of social relations in society: integrated (sometimes unifying, sometimes archaic, sometimes authoritarian) and liberal (sometimes progressive and sometimes even revolutionary). At the same time, it is quite difficult to specify which social feature of social life (conflict, violence, indifference, compromise, etc.) is a key factor in the development of relations between representatives of different segments of society. Liberalism of social communications assumes that social conflict has its own unique features, and therefore it is aimed at free and impartial (not limited by external circumstances) clarification of the factors of conflict situations that make social relations differ and close to the real world.

It must be noted, that the liberalization of social communications relates to those key social factors that affect the integrity of social factors in the existence of systems or regimes. Analytical abilities to study any real life situations are important – the more democratic the society is, the more open are the possibilities of analyzing the causes, course and consequences of specific events. Liberalization of social communications is aimed to find out the reasons that led to this situation and what exactly has changed in the social patterns of society.

It is worth noting that liberalization involves the consideration of the entire social system as a matrix of interpretation of the functioning

of the social organism as a potential conflict system. Therefore, the current vision of the historical aspects of the liberalization of social communications presupposes the existence of the four social principles.

1) The social structure of society is interpreted as a system of various elements that has to comply with compromises until a certain time of social development.

2) Any social system is interpreted as different parts that have different social tasks, and therefore their relationship is characterized by imbalance, tension, contradictions in the promotion of their own interests.

3) All relationships between different parts of social systems are interpreted as either hostile (conflict) or friendly (compromise).

4) Any real situation can be considered as a means of strengthening the basis for the rapprochement of various parts of the social system and a source of interpretations in resolving acute disputes [663, p. 492-493], that depends on the level of interpretation.

In fact, all these principles are the basis of the current interpretation of liberalism in social communications. The use of these four paradigms allows talking about the potential analytical capabilities of modern social sciences, which will adapt to the specifics and diversity of forms of contradictory social relations formed at a particular historical stage through different attitudes to free interpretations.

The ability of interpretations provides a fairly clear vision of the main characteristics of the content of the social environment. According to the postulates of L. Kozer's approaches, there is such a paradigm of the functioning of social perception (rejection) of interpretations. The cause of conflicts (which interpretation takes place) are factors of social inequality: if there is a risk of losing the freedoms that make it possible to express dissatisfaction with existing

social principles, then the principle of conflict arises. As a result, it leads to aggravation of the situation and the maximum level of interpretation. At the same time, exactly contextual conditions are important, for example, oppression of freedoms, inability to freely perform interpretations.

The severity of conflicts depends on the emotional factors of their course, and how conflicting vicissitudes are interpreted by social communications. At the same time, social characteristics of the conflict such as unbiased causes of the conflict and its origin come to the fore. The duration of the conflict depends on the following factors:

- the clarity of the purpose of social groups involved in the conflict;
- the degree of willingness of these groups to compromise;
- the realistic assessment of the results that may be caused by the exhaustion of the conflict.

In our opinion, the most important factor of interpretations is the principles of positive functions of any message. L. Kozer emphasizes that positivism in interpretation exists only within the institutional carriers of the entire social system, which takes place in the interpretative messages [257, p. 53]. The positivism of the conflict lies in the adaptive advantages of interpretations, when the interpretation itself contributes to obtain critical conditions for the current functioning and development of the social organism. Thus, the events, phenomena, processes that are interpreted – contribute to the preservation, positive change and adaptive transformation of modern social contexts in society. Interpretation will contribute to a clearer delineation of group interests, the development of freedoms.

Ukraine fits very specifically into the European context of the emergence and development of liberal thought and interpretive capabilities of social communications. B. Kistiakivskyi made some

conclusions about this fact [67, pp. 48-50]. The scientist considered it necessary to introduce the principle of social rather than individual psychology in the study of social processes of societies in the theory of social sciences. M. Weber's classical idea that the understanding of rationalism in any acute situation requires a comprehensive, social, rather than individual and limited approach to what is analyzed, served for B. Kistiakivskyi as an approach to social psychology in the study of conflict [231].

According to B. Kistiakivskyi, three aspects will be useful for analyzing the ability to interpret this conflict in the study of any collisions. They are:

- the first aspect is the formation of key social concepts: state, law, society;

- the second aspect is the identification of real, deep, not superficial relations in the social sphere, the degree of objectivity and the degree of randomness of conflicts;

- the third aspect is the determination of the problem of interpretations of social values.

According to B. Kistiakivskyi, the ontology of the problem of social conflicts is related to the need to establish causal links that affect the level of situation tension and the ability of social communications to ensure its free interpretation.

Thus, in addition to the category of obligation, necessity, inevitability of interpretations, determination of the role of conscious social influence on the course of events, it is necessary to take into account the category of social belonging, which is formed in social groups and fixed as a norm. By the way, B. Kistiakivskyi was convinced that the social sciences' understanding of the problems of conflicts should be carried out in three spheres:

- 1) the need;

- 2) the opportunity;

3) interpretation.

It should be noted that the analysis of the interpretive possibilities of social communications as an element of liberal currents in the social sciences is again undergoing revision [638, p. 119]. Neofunctionalists, who seek to revive the ideas of T. Parsons on the structural-functional approach to social processes, have some success [387]. J. Alexander and J. Habermas are bright representatives [649, p. 217]. Neofunctionalism, the antithesis of liberalism, is a current that prefers to consider the social structure of society as a holistic system, as a factor of subordination to the three main dominants of functioning:

1) the existence of social conditions that do not depend on us (society);

2) the presence of personal conditions under which social relations are characterized by certain objective characteristics of functioning, which have a certain non-analytical nature;

3) the presence of communication conditions under which the goal of analysts is to identify universal, general factors of social structure [387].

It is believed that, unlike theorists of social aspects of liberalism, representatives of neofunctionalism single out the need for generalization, systematization of events and phenomena of the social sphere, the separation of a set of interpretations of cultural, structural and individual in societies, a set of normative elements of social systems. Neofunctionalism is abstracted from specific social characteristics, pedaling the institutional factors of social development. The economic system, the structure of government, legal relations, cultural component of societies, etc. – all this is not only naturally interpretable, but also becomes the prerogative of the followers of T. Parsons. They considered these factors of social development as objective factors (in contexts quite related to the



autocratic understanding of this phenomenon).

A key methodological and applied consequence of the activity of supporters of neofunctionalism is that the key characteristic of the worldview was to find out how clearly organized the social structure is, how strong it is and whether it depends on personal factors. This is a theory of social order [683]. Unlike the theory of liberalism, it finds out the obligatory observance of the principles of analytical realism in the interpretive capabilities of social communications. Phenomena of social reality due to the large number of factors involved in their formation may differ from those norms that are determined by the theoretical foundations of the social sciences. So, neofunctionalism prepares the need to find such arguments in favor of the objectivity of social processes, which would confirm the invariability of non-subjective developments. The task is to distinguish the analytical potential of societies from the universality of relations within these societies. All this leads to the construction of such a picture of interpretations of social relations, which should prove the systemic nature of the social world.

Neofunctionalism, in contrast to liberal practice, constructs a theoretical basis of the social sciences with artificial depletion of specific historical contexts [118, p. 211]. Irresponsibility to a specific historical period of development of social relations deprive such a theory of subjective, purely human relations, contexts of the humanitarian model, which, according to R. Darendorf, should be “freed from utopia” [456 p. 52]. And this is a significant difference between the representatives of liberal and neofunctionalism approaches to social communications.

There is a remark. Despite some work of Ukrainian scientists who study the problems of social communications, the Ukrainian segment of the study of social processes does not fully develop the theory and practice of liberal aspects of the functioning of social

communications. The reason is that, the social aspect is a systemic phenomenon, the institutionalization of which is regulated at the levels of:

- 1) the government – the public;
- 2) the authority – the public structure;
- 3) the representative of the government – the citizen.

At the same time, the free interpretation of social reality is the object of maximum interest of scholars dealing with social issues. There is no doubt, that a critical vision of the interpretive capabilities of social communication is currently the most profitable and interesting area of application of social practice. Exactly critical vision of interpretations in the social sciences, the defense of the constructive role of non-standard approaches and views on specific situations that are freely improvised, can be an extremely important factor in an objective and complete understanding of what is happening in societies.

After all, we are talking about social organisms, which (that is quite natural) cannot follow invented dogmas and rules in the absence of coercion, and therefore they will be forced to conflict, exacerbate a situation in order to bring own views, ideas, manners and principles of behavior to some result. This can be seen as the maximum social benefit of modern practice of interpretive content of social reality as a condition and as a consequence of liberal contexts of society and, in particular, social communications – a practice devoid of ideological stratification, extracurricular, most objective and necessary public sphere, public discussion of those problems that lead to conflicts.

## **1.2. . Content and audience characteristics of social communications as basic concepts of functioning of liberal information culture**

Large-scale informatization of society, the development of the Internet created the preconditions for a qualitatively new nature of production and dissemination of information, and necessitated the development of new approaches to individual management of information flows. Radical technological changes based on the use of computer technology have given a powerful impetus to the development and revision of the conceptual framework, which has become the object of multifaceted scientific research of Ukrainian scientists.

It is quite difficult to write down the historical and typological trends in the development of mass communication, in particular, liberal after the publication of V. Ivanov's book "Mass Communication" [191]. The work so fully and punctually describes all the main stages of development and modern functioning of mass communication that it is impossible to add even a little thought. Therefore, the attention will be paid to how the vision of liberal concepts was formed in the Ukrainian segment of the science of social communications.

Since the mid-1990s, considerable attention has been paid to the methods of individual information management according to the growing of its importance as a means of influencing the formation of public opinion, a means of manipulating public consciousness, as a significant economic factor and a means of legal regulation. Therefore, the research of scientists and experiments of practitioners in the field of social communications that are aimed at reviewing traditional technologies and the transition to the creation of highly efficient management systems for the entire complex of information resources are relevant.

V. Rizun, who was developing a methodology for researching social communications, outlined the essential characteristics of such basic concepts as social communications, communication theory, communication activity, communicative studies, and the evolution of scientific paradigms in the context of formation and development of social sciences. According to the scientist, the formation of the methodology of social communications as a scientific field should begin with understanding the nature of the new science, its features, objects of research and awareness of how this new science differs from existing ones [440, p. 7-11]. The study of the conceptual and categorical apparatus, the delineation of the boundaries of concepts, their relationship is considered as a methodological basis for scientific research.

A significant contribution to the development of theory, methodology, activities in the field of social communications was made by Ukrainian researcher – V. Ilganaieva. She systematically revealed the concepts that constitute the object-subject field of social communications in their epistemological, ontological, phenomenological aspects. The interpretation of the concepts is based on the concept of generalized theory of social communications, which involves the formation of a new scientific discipline of communication – medialogy [169].

V. Rizun points to the “natural psychological mechanism of massification, which is inherent in us and means the need to identify ourselves with others for normal existence in society” [445]. Communication precedes the formation of consciousness. That is why the presence of mass elements is an immanent characteristic of “consciousness in general” as a generic feature of man, regardless of the types identified by different researchers: individual consciousness, group consciousness, public consciousness, mass consciousness.

V. Ivanov considered information theory and its role in social communications [189, p. 6-14]. O. Shvydka considers the directions

of development of the communication environment in the information oriented society [514, p. 71-74]. V. Demchenko explores the essential characteristics and system-structural connections of key concepts of the mass communication process – information, media, communication, that is studied in the works of leading Western scholars [88, p. 4-9].

V. Vladimirov rightly notes that “a silent object is not required to actively participate in the search for truth: the subject in a ready form in a monologue is brought to the object. A response or even a simple gesture of understanding is not expected from object: the slightest action becomes a violation of his object status” [559, p. 147]. This idea fits perfectly into the classification of social and communication technologies as “a system of manipulative decomplexes aimed at changing the behavior of society” proposed by O. Kholod [229 p. 8-9].

V. Zoliak, who was studying the functional characteristics of content convergence of mass media, drew attention to the fact that the main characteristic of integration processes is communication globalization, which led to the spread of communication products and the exchange of messages about events between regions, countries and continents. The formation of systems of global communication flows has led to the creation of a new communication space in which all spheres of intellectual activity are closely intertwined and interconnected [617].

In this context, the terms **content and convergence** are widely used, and they acquired those characteristics of social communications that serve as a tool for theoretical analysis.

Issues related to the application of scientific methodology to solve problems of an applied nature, in particular, the characteristics of individual audience participation in creating information, the specifics of the application of design elements of private web pages in the

social communications system are related to terms **information**, **knowledge**, **content**. These terms are basic for social communications. These concepts are closely linked by hypero-homonymous relations. The study of the semantic fields of these basic scientific concepts allows establishing their hierarchy, to investigate the type of hypero-homonymous relations between them, to determine their place in the conceptual system of social communications.

The hierarchical relationship of the concepts of **information**, **knowledge** and **content** can be established by analyzing their definitions and the structure of semantic fields.

The lack of a unified definition of the term **information** allows updating and interpreting its individual features in different subject areas. Thus, the English cybernetician W. Ashby formulated the most common and universal definition of information: information is considered as a reflected diversity in any objects (processes) of animate and inanimate nature (the definition was supplemented by Russian scientist A. Ursul [545]). The term diversity in relation to a set of disparate elements is used in such meanings as:

- a) the number of different elements;
- b) the logarithm of this number, according to William Ashby [22].

Interestingly, this term in computer science is interpreted as a set of facts, phenomena, events of interest and require registration and processing. The term **information** in computing technics is defined as the content provided by this source [545, p. 73].

The phenomenon of reflection of reality in the definition of the term **knowledge** is detailed and clarified by the sign – praxeological component:

- the practice-tested result of cognition of reality, its reflection [409];
- a certain set of information about the object, its qualitative and quantitative characteristics, causal links with the outside world, tested

in practice;

- the complete set of information available to the consciousness of the subject [169].

It is significant that the evolutionary paradigm of change of modern models of development of human civilization is organically connected with information and its practical approbation: postindustrial society, information oriented society, knowledge society. One of the criteria for the transition of society to the next stage of development is the percent of the employed population in the service sector:

- 1) the postindustrial stage of society development occurs if more than 50% of the population is employed in the service sector;

- 2) the information stage of society development occurs if more than 50% of the population is employed in the field of information services.

According to scientists, it took 1750 years from the beginning of our era to double the knowledge, the second doubling occurred in 1900, the third – before 1950. It is shown that the growth of information increased in 8-10 times for 50 years [98, p. 153]. This trend is intensifying, because the amount of knowledge has doubled by the end of the XX century, and the amount of information has increased more than 30 times. This phenomenon of information explosion belongs to a number of factors that indicate the beginning of the information stage and include:

- 1) the rapid reduction in the time of doubling the amount of accumulated scientific knowledge;

- 2) the excess of material costs for storage, transmission and processing of information of similar energy costs;

- 3) the opportunity to really look at humanity from space for the first time [137].

The concept of forming a new type of society appeared at the turn of the century, when information began to acquire a qualitatively new

form – harmonized knowledge. This form of society allowed man to move to the mass production of new knowledge using powerful tools, such as information and communication technologies (ICT), and was called the knowledge-based society, or K-society.

The rapid growth of knowledge leads to term-creating innovations: the term “knowledge resources,” used instead of the terms “information,” “information resources.” Then information workers were called as “knowledge officers.” It means, that the use of information and communication technologies for the production of new knowledge, which would acquire the characteristics of an information product, is actualized at the present stage of development of society. If the main resource of the new information order is information, then knowledge will be in the knowledge-based society.

The term **content** indicates a combination of audio, text and digital signals as well as still and moving images. Content is the matter of any form of presentation of data, information. Content in the system of electronic communications is any informationally important matter of a server, information complex or website. Content is often called the text content of a website, but content is also a multimedia database that contains text and image information, video clips and tables. Multimedia content is organized in the form of pages by means of hypertext markup [210]. Content may be represented as mobile content – digital content addressed to owners of mobile devices (or received from them): text files, digital images, sound files, video files as well as other digital files that can be downloaded to mobile devices via wireless communication.

Content is defined as data in the form of text, sound, viewer images, or a combination of multimedia data in the media industry. The content covers a wide range of content of text units, photos, videos, infographics, and podcasts.

The analysis of the semantic fields of the terms **information**, **knowledge** and **content** stats that the concept of information includes the most extensive semantic structure, that cover all the diversity of



its forms:

- the forms are circulated in inanimate nature (basic information);
- the forms are circulated in living nature (biological information);
- the forms are created and used by society (social information).

The concept of **knowledge**, based on extensive information resources, covers only its segment, tested in practice and mastered by society. The concept of **content** was formed and functions as a component of social information, created in digital form, which information has signs of knowledge.

According to the paradigmatic point of view, the typology of hypero-homonymous relations between terms is determined by two types of opposition:

- 1) the opposition of generic (hyperonymic) and each (hyponymic) meaning due to the absence (presence) of a distinguishing component;
- 2) the opposition of each other to all species meanings in the content of the distinguishing component of values [385].

In contrast to hypero-hyponymic connections that arise from the explicit development of syntagmatic meanings of hyperonyms (for example, a hyperonym **newspaper** has a number of co-hyponyms, **an electronic newspaper, a daily newspaper, a general political newspaper**), hypero-hyponymic connections of the term **information** develop implicitly – through the actualization of its paradigmatic meanings with hyponyms of **knowledge, content**.

There is some correlation of a whole and a part of the various models of hypero-homonymous relationships between terms (genus-kind, whole and part, adjacency in space or time) for the terms **information, knowledge, content** that is based on:

- information is an absolute whole, which is the basis for replenishment of knowledge;
- knowledge is an absolute part that covers the segment of information tested in practice;
- the content combines the features of the whole (information)

created in the digital version, and the features of the part (knowledge acquired by society).

According to McLuhan's "global village" theory, information production and communication become a centralized process. Thus, information, production processes of information products acquire signs of controllability, predictability of technological, communicative, economic, psychological parameters of obtaining the final information product.

Information can be considered both as a subject and as an object of management of social processes in the conditions of formation and development of the information society. Information in the context of managing social processes reveals the characteristics of the subject and implements them within the global informatization. It involves the mastery of information as a resource for management and development through the means of informatics. At the same time, information can be the object of action or influence, in particular, in the system of information **management processes**. According to V. O Ilhanaieva, information management is manifested at all levels of the information space:

1) in the infotechnosphere (management of the production of means of processing, transmission, collection, accumulation, dissemination of information, including marketing, advertising, strategies, software and design activities);

2) in the infosphere (management of information flows, including their logistics, methods of presentation, access, use, analysis of documentary information flows, the formation of secondary documentary and secondary information flows);

3) in the semiosphere (content management, linking in context, censorship, publishing policy, media policy and other IC structures for the formation of documentary resources, distribution of artistic and aesthetic products, the choice of symbolic forms and accents of information representation messages).

There are components that form or reflect the essence of the

concept of **knowledge management** as a specific form of management, where knowledge, like information, is considered as a product that is accumulated, processed and directed to certain information flows in all selected areas.

The use of documents in journalism is a phenomenon rather journalistic, mass, often designed for emotional rather than intellectual perception of the audience, and is an event quite rare, but effective in the case of information confrontation.

A document in journalism is a special purpose weapon. The current event, documented as a live broadcast recording, makes the audience responsible for being in the event of this live broadcast. Journalism “embeds” us directly into the pages of history, we document everything from press conferences, presentations, lawsuits, wars, hidden cameras, and so on. Documentation of historical moments, people, and current events has become as important as the events themselves. A document in journalism gathers the official factor of a specific event or problem covered by media – and it is a reflection of technological methods of formation and operation of the media.

A journalist who makes news is often asked: what are the organizational and creative factors in processing documents for further publication, in particular, in news journalism?; what information should no be disclosed?; what questions journalists face when deciding to publish such material?

Stephen Ward, a professor of ethics and media, an expert in journalism at the University of Madison, Wisconsin, and a former military correspondent, provided coverage of the Gulf Wars and the conflicts in Yugoslavia, Bosnia and Northern Ireland for Canadian Press. He is the author of *Global Journalistic Ethics*. S. Ward argues that journalists face such situations on a daily basis and should consider two factors:

1) the news value of information can be of great importance to the public in the context of threat and risk prevention;

2) the disclosure of documentary information may have different effects on those who participate in the preparation of reports as documents.

It is really interesting if document-based information can help the public understand the event better than a journalistic descriptiveness, more maturely assess the current state of the problem, its factors and solutions. On the other hand, journalists should ask: will this information harm anyone, or will its disclosure lead to a blurring of the problem in general?

In principle, journalists should look for ways to make such information available to the public, because it is less dangerous to make a mistake in openness than to make a mistake under pressure of various circumstances (including an internal censor, although it is also a problem to keep documentary facts hidden) [688].

But, none of the authors should fall into journalistic carelessness in the search for openness. It would be worthwhile to speak publicly and openly, using the absolute difference between documentary facts and any other information (the possibility of references to the document).

We are dealing with balancing, a day-to-day compromise that a journalist should solve, a compromise between journalism and documentary. Solving this compromise is often not as easy as it seems. At the first sight, this balancing act is nothing new in journalism. In principle, journalists are always faced with compromises, especially when they consider the publication of documents as a dramatic result of research of corruption, dishonesty, deception or other forms of violations. Of course, there is a possibility to compromise. However, journalism as a socialized form of communication often uses a principle: decision-making secrets are more controversial and threaten with problems if they are not submitted to the public.

Privacy. The publication of confidential information may put

into question the legitimacy of certain individuals (the dangers for journalists are not going to be detailed), that may cause the criminally treated acts against these individuals. On the other hand, the disclosure of up-to-date documentary information is actually seen as an expression of respect for national security and (albeit often subjectively) is used to draw the government's attention (yes, exactly government, the audience is not taken into account now) to either intentional or criminal mistakes.

There is no doubt that dominant of liberal journalism [456, p. 188-200] may conflict with the political views or values of the journalist (nationalism, devotion to paternalism, Ukrainophobia). In addition, the disclosure of documents may conflict with the patriotic feelings of the journalist, because the release of documentary information will definitely not contribute to the image component of the existence of the journalist's homeland. Therefore, a journalist may risk being at the center of accusations of lack of patriotism or violation of national security. And there is no need to nod only to Russia with its problems of Chechnia, the North Caucasus, managed democracy and steadfastness of the leadership. This is the concern of those countries where many leading and not very leading citizens would prefer to forget once and for all about official documents within the limits of even official powers.

Image? Olga Porfimovych notes: “the image is an artificially created product, which is measured by the public opinion about the object of study” [417, p. 7-8]. Therefore, it is not very correctly to directly link the notion of image and manifestations of liberalism in journalism. Document as the object of journalistic interest and as the subject listed on the document are not intersected in the context of audience positioning, because mass character, pursued by journalism, blurs the personalization of responsibility and comfortably falls within the expectations of the audience.

The journalists *must* publish documentary materials if they are

checked, and at the same time it is proved that: the publication of documents will stop the development of corruption (censorship, murder, lies, etc.) in the future. But at the same time, journalists have the right to minimize the damage that would potentially be done to ordinary performers

Where is this “golden mean”?

Let's remember Wikileaks (it is impossible to disclose a title problem without it). The portal was absolutely right in the need to issue documents. According to documents, there were no comments, analysts, and online was not even expected. The documents themselves have not been appealed in all the vicious sentiments of world politics and lawsuits against the portal owner personally, as their overall authenticity is beyond doubt. So, it remains to make own independent analysis of the data, no matter how annoying it is going to be.

It is difficult to see any serious direct harm to societies or the inhabitants of these societies as a result of Wikileaks documents, and society was even happy that the hated government (and this is not only a Ukrainian phenomenon) was left in the dust. Of course, Wikileaks itself raises many questions about journalistic ethics (in particular, the so-called ethical rules of “statelessness”), but this is the nature of the Internet, and Wikileaks must follow these rules.

Another question is if such sources of documents can lead to attempts to impose severe restrictions on the media? This issue is threatening. Even the observance of ethical rules “without citizenship” cannot control the documentary support of the activities of governments, politicians, businesses, criminals of any one state or nation. That is why the disputes of Wikileaks raises extremely serious questions about the fact that the publication of documents in a journalistic context is a necessary, exciting and disturbing event. This is exciting for those who advocate the free flow of information and do not recognize secrets, but it is worrying for those who fear the

consequences of the free circulation of documents in the media.

Thus, it must be said, that the study of the documentary principles of journalism does not take into account the main feature of the media, which act as an organic combination of content (socio-cultural information), symbolic (literary information) and constructive-visual (documentary information) forms. Current operational information as content, perfect reflection of social activity, public consciousness – does not exist outside of specific documentary forms of embodiment.

The main purpose of the media functioning is the desire to find optimal forms of embodiment in society a consciousness, which is the product of active social activity of society. The mass media is a reflection of the consciousness of both the individual and society as a whole. All attempts to single out the socio-cultural features of modern media, which do not take into account the media themselves as a phenomenon of combining content (socio-cultural information), symbolic (literary information) and constructive-visual (documentary information) forms of information, go beyond the journalistic characteristics of these media.

Thus, it is correctly to interpret any events not in the traditional typological context of the documentary form of the media, but in the technological context, which involves the application of flexible approaches to the media. It should be noted that the very possibility of mass communication, which is objectified in its means, is always ideological and authorial (i.e. subjective), and the subjectivity of the content is limited.

This statement gives the opportunity in the future to consider the functionality of the media in the context of technological and documentary distribution of those interests that are determined by the journalistic practice.

### **1.3. Enlightenment of liberal information culture**

Classical liberalism has always considered public education to be perhaps the most important function of information culture. At the first sight, a person can study (in addition to a small part of the world around) quite a lot in order to know and understand this world, to place own worldview factors in this world. That is why a person must largely depend on the information culture.

Besides, information culture “decorates” a person with information and analysis, shapes a person's opinion. Every person should formulate own ideas, transmitted through the carriers of information culture. In 1823 T. Jefferson in a letter to M Korea i remarked: “The press is the best tool for the education of the human mind and for improving person’s rational, moral and social being” [655, p. 711].

The principles of servicing political systems are closely related to the function of public education of the press. The government imposes serious responsibility for the press activity, which (according to liberal theory) provides protection under guarantees of its right to free expression of opinions and impressions in accordance with the need to respect human rights. The liberal policy of the government is based on the assumption that the people, who willingly maintain a society, agree to express opinions from the side of this society.

Every citizen has the right to act independently, he must know social problems, because free views are at the center of solving these problems, and well-grounded decisions are based on this appeal. Thus, the reality of individual autonomy and the success of democratic governments may depend on the opportunity of carriers of the information culture to freely disseminate thoughts, and how people make intelligent use of vital thoughts and information.

The core of the liberal theory of information culture is the



implementation of the idea of individual autonomy. Only a free man can develop his abilities to the fullest level and, as the result, society as a whole gets the benefit. Although violations of individual freedoms may come from many sources, the authorities should understand that liberalism and free reason are the gateway to the freedoms of people and society itself.

The carriers of information culture are developed from liberal theory, and liberalism begins to make noise when a person's freedoms begin to be violated. If the freedom of information culture is not maintained, it will be useless to understand the tendencies of people's aspirations, and therefore people will start a riot against the encroachments of tyranny.

The liberal worldview convincingly substantiates the receipt of information by the information culture carriers. Liberal theory states that: only free journalism operates within the system of private enterprise, and this is characteristic of classical liberalism. Private entrepreneurship in journalism performs the task of raising the level of public education, full service of the political system, protection of private civil liberties. Only a free press, indebted to neither the government nor any power structure, can serve the truth, and then the individual's right to a private interest in the public sphere will dominate. Therefore, the press must be an autonomous *commercial* enterprise in order to be free to present opinions and information without fear and passion.

As T. Peterson notes: "the line of liberalism, even of private considerations, in provoking further steps of freedom must have been used to justify large journalistic enterprises." The author of these words motivates his statement by the fact that a large, prosperous structure of information culture better withstands the pressure of government, fiscal authorities, competitors, etc., than its small, marginal factor [679, p. 34].

Of course, the current state of the liberal state of pro-government

information culture is critical. Information culture carriers that are directly owned by the government, would be more interested in maintaining the current party of power than society actually wants. Also information culture carriers are subsidized by governments, that means that the very funding of their information culture ideas will threaten the autonomy of private and corporate non-governmental communications. In addition, any tax coercion to show the profits of any type of information culture will not lead to an unfair economic advantage over the traditional commercial activities of information culture carriers. Thus, a free and open market of ideas and opinions is excluded.

This correlation of the autonomy of information culture carriers for profit has a clear affinity with the economic theory of A. Smith. According to his theory, each individual carrier serves the welfare of society for its own benefit. The need to make a profit closely narrows the intentions of the information culture carriers to satisfy social needs and desires as much as possible. George Sokalsky said: “the battle for circulation is a battle for truth” [678, p. 34].

Although, a number of publishers may find it profitable to follow lies, but more and more media managers are still trying to deal with truth and good taste. The publisher follows the principle of comparing desires and needs (both his own and the audience) when combining own and commercial interest in making a profit with common sense.

Neoliberal critics have taken a clear position on this issue. The well-known law of Thomas Gresham ([http://uk.wikipedia.org/wiki/Gresham's Law](http://uk.wikipedia.org/wiki/Gresham's_Law)) states that journalism should contain at least one bad publication that will be able to overshadow good ones. According to apologists of this view, this activity is often devoted to the irresponsible pursuit of profit – not in publications, or the desire and need to create a community, but in contexts that cannot meet the demands of a complex industrial society in financial terms. At the

same time, neoliberals have a certain contempt for preserving the meaning of communication in traditional liberal theory, as they believe that man by nature and essence is a moral phenomenon, and the pursuit of profit does not lead to responsible journalism.

Making compromise content decisions related to the function of profit is a very serious task of the media, which arose in parallel with the development of modern advertising [164, p. 77]. The importance of advertising, which today has a circulation in the samples of information culture, largely explains the leading role of the functions of servicing the economic system of information culture carriers.

Today, the unification (realized through advertising) of the interests of both buyers and sellers of goods and services is an important factor in the liberalization of the functions of information culture carriers [105]. In addition, advertising has recently contributed to high levels of consumption, the ability to help allocate resources, stimulate the product range, and making possible prices beneficial to society.

Thus, the self-government of information culture carriers through freedom in economic life as in politics (through the ability to publish vital information) is encouraged. But entertainment as a form of content is a definite factor of content filling. Persuasions, agitation, argumentation of political, social, economic direction are only a part of the content.

Let's not forget that the early newspapers in England and the United States of America were very far from moral and primarily informational, but even they were no less desirable for their readers in terms of severity. The increasing share of material that is openly intended for entertainment is an opportunity for the mass audience to escape from the serious image of serious aspects of life.

In fact, this is how the traditional liberal theory of the press works. Liberal journalism based on theoretical assumptions and

applied modifications, without damaging main values, remains a powerful factor in policy formation in public communication. In fact, it is an expression of freedoms as a natural right, as a factor of great importance in maintaining individual autonomy and freedom of the press. This is a prerequisite for a liberal society.

The liberal theory of the press as its ultimate goal has a moral conviction, an appeal to a transcendent society according to the formation of values of personal freedoms, social principles of the importance of the status of free thought in society. The truth (the will of God or the laws of nature) is a manifestation of the rationality and is a moral victory in the competition between truth and lies.

Freedom is the knowledge of truth and life in accordance with reality. The center of fact and event is a factor in their individual interpretation. Freedom of the press is a universal phenomenon, a personal right of every member of society. The right to speak freely, to publish, to be free is subject only to the individual mind and conscience with minimal restrictions for a free society.

This constitutes the behavioral autonomy of a person. This is a complex theory that impresses with its applied scope. It was founded rather as a myth, as a complex of situations from a liberal fairy tale. It was closely connected with the astrophysical cosmology of the Enlightenment, with the liberal concepts of autonomous self-government, atomistic concepts of classical liberalism in society. Theorists of liberalism, taking the order of the constant, latent or hidden conflict of mind and will as a postulate, acted in a stable, inviolable framework of transcendent values and universal law. Exactly it helped to shape the character and order the development of a modern vision of the liberal press – even in the context of historical aspect.

One of the key characteristics of classical liberalism was its adjustment to the autonomy of the individual mind. The theoretical

base for freedom of mind in liberal eras, provided by Isaac Newton's cosmology and John Locke's philosophy of natural rights, was widely known as the essence of freedom itself, where all other freedoms seemed secondary.

In principle, according to human freedom, the general thesaurus of human knowledge allows not only to freely discuss everything known to man with a purpose to form certain opinions, not only to express their opinions freely, but also to create competition of knowledge and beliefs in the rational discourse. As a result, it can help to get rid of ignorance and prejudice, to enable people to shape their behavior in its conformism with fundamental invariance to understand the capable laws of nature and, in particular, freedom (Carl Becker was the first who talked about it [631, pp. 29-30]).

The whole liberal theory of the press is based on this optimistic metaphysical conception of the process of discovering and using the truth. The classics of liberalism often mention the phenomenon of “the permanence of the process of truth.” Indeed, the same Carl Becker suggests that there are four types of participants of communication liberalization:

- 1) the one who wants to know the truth;
- 2) the one who wants to know the truth and be guided by it;
- 3) the one who wants to know the truth, to be guided by it and to constantly establish the truth for himself;
- 4) the one who wants to know the truth, to be guided by it, to constantly establish the truth in open discussions and disputes.

In this case, the latter characteristic must be consistent with the phenomenon of law, because the sphere of publicity means a priori and the sphere of responsibility. Whereas people's opinions are inevitably differentiated, each person must be allowed appealing his own opinion, if the appeal is consistent with the law, in particular, the right of another person to respect the opinion of that person. The

generally accepted rules of liberalism emerge due to this mutual tolerance and comparison of different opinions [631, p. 33].

John Milton, among the liberals of past centuries whose liberalism took the form of aristocratic republicanism based on an abstract attitude to the natural rights of citizens and the transcendence of moral law, was the clergyman of the liberal theory of freedom of the press. Milton was an ardent follower of liberalism from the very first days of his understanding of freedom.

Milton believed that God's law coincided with the causes of human desires, but “what is subject to this desire is a free cause, and man has made it as an own right” [670, p. 34]. Puritan theological theories served as the best signal to embody the idea of borrowing freedom as the cause of the divinity from ancient communication practices and, above all, from the Stoics. Milton's concept of freedom is incompatible with power at all. According to Milton, good and evil grow together almost inseparably. The cognition of good is so subtly intertwined with the cognition of evil, that this intertwining is impossible for a person with freedom who plans to fully understand himself.

If poet Milton reflects the critique of life, expressed in general in a sharp rejection of the lack of freedoms, then theorist Milton understands the need for compromise. His political pamphlets are a struggle against the practical implementation of the problem of consolidating freedom – they are sharp, often too sharp to allow anyone to be distracted by the sentimentalism of the opportunistic nature of his own, but already the theorist...

J. Milton has three fundamental denials of communication chaos in the context of continuous, chaotic and thoughtless reading of books:

- 1) unsystematic is an infection that can spread to a person's perception of the world in general;
- 2) the temptation to read anything leads to unsystematic knowledge;

3) the stability of perception of real events and serious analysis is lost.

However, J. Milton said: if the infection of chaos leads to the suppression of freedom of choice, then the whole system of human self-education will lead to the destruction of clear boundaries between good and evil, real and imaginary, value and insignificant. At the same time, there is no reason to keep a person from purposefully choosing communication channels.

J. Milton was generally inclined to compare books with medicine. However, there are books that do not lead to experience or the desire to learn something new. Therefore, medicine as an analogue of human communication activity, is not always associated with useful remedy. Often it is just a mineral, a useless medicine.

J. Milton considered regulation of something in any field as stupidity. If the government seeks to use the same type of communication structure and communication content, then regulation will take precedence over other communication characteristics. Regulation is a defraudation.

The liberal philosopher believed: if consider regulation only as an analytical part of information culture, then this is a mistake, because regulation is also a matter of entertainment. There are natural contexts and artificial contexts that are taken from the outside. Information culture is sometimes content chaste in order to limit people's interest by a certain external framework.

It includes not only religious topics, but also completely secular journalism. Those who seek to remove sin need to understand what sin is. J. Milton believes that truth and understanding should not be monopolized, because they have different statutes and internal structural standards. There is the Milton's opinion that any state is not only based on the ideas of freedom, but also (depending on the level of regulation established by the same state) can be quite a "skilled doctor."

J. Milton was a supporter of various experiments in search of

truth and freedom in the communication space, but his protection of freedom and tolerance was unequivocal and could be limited by purely Puritan factors. J. Milton is a classic of expression of liberal ideas even with the limitations of Puritanism. Thomas Jefferson in the functional context of these ideas remains not only a model of classical liberalism in North America, but also outlines the field of liberal knowledge that is considered individualistic in modern communicative studies.

The idea of freedom was the core of democracy for T. Jefferson. It is significant that the use of the term “democracy” in the context of Jefferson's understanding of freedoms should be perceived exclusively in the stream of republicanism and classical liberalism. In practice, it looks very different, because there is much in common with the mass information culture and democracy of the XX century, that is, with neoliberalism in any sector of theory or practice. The whole theory of society is based on the liberal traditions of rationalism and individualism. On the other hand, mass democracy stems from the intellectual revolution.

According to the tradition of John Locke, Thomas Jefferson took it for granted that the best government was one that exists solely to preserve human life, freedom, and property. Regulations in the field of freedoms are acceptable (this is a significant difference from the views of J. Milton!), because the individual needs the blessing of freedom. At the same time the concepts of regulation and freedom are mutually exclusive and T. Jefferson puts up with the phenomenon of self-government. According to him, society requires some axiomatic practice of government control [651, p. 7].

Society must have rights to control the government and this is not just a matter of expediency, but a natural social need. T. Jefferson rejected indifference as an argument, because society is able to govern itself and offer an alternative to paternalism. Therefore, a democratic society is inconceivable without education as one of the



greatest social needs.

Like J. Milton, T. Jefferson advocated the freedom to discuss any problem as a reproductive technology of truth and understanding. “Differences will arise with variances in perception and imperfection of mind in every country where a person is free to think and speak” [675, p. 6]. But T. Jefferson admits that the presence of these differences can help cleanse from violent common thinking.

The key essential difference between J. Milton's and T. Jefferson's approaches to the concepts of liberalism is that the first was essentially the leader of certain theological concepts of liberalism, and the second – the leader of naturalistic concepts. According to Milton's approaches, truth and freedom are equated with the will of God, and according to Jefferson – with the laws of nature. And yet, they both appeal to the transcendental order of magnitude. The truth is that: both the Will of God and the laws of nature must be revealed in the course of free and open encounters of ideas and thoughts. Freedom itself is the truth and it is necessary to live in accordance with it.

T. Jefferson believed that the created government is much less happiness from the general happiness, from the education of the people and free press, that together should provide a higher level of public education. Moreover, he was convinced that the main function of information culture is to serve civil liberties [675, p. 12].

In 1787, Thomas Jefferson in a letter to Edward Carrington insisted that a free press was the only guarantee of civil liberties [674, p. 63].

People are the only censors of power factors, and any mistake will be kept in the true principle of its origin. Any expression of freedom must be safe in order to avoid such mistakes. According to T. Jefferson, the ways to prevent freedoms are regulatory actions that prevent information reasons to become public property. The first and foremost, societies must retain the right on freedom to receive all information and

to be able to understand it.

Thomas Jefferson's doctrine of freedom of the press and the theory of government have a very democratic basis. However, it is worth recalling that T. Jefferson's liberal experience was implemented in Kentucky, where the Republican-controlled legislature used T. Jefferson's ideas in adopting the famous “Kentucky Acts” – a kind of civil freedom resolutions. These Kentucky documents became the basis for declarations of acts of a federal nature, and later – the ideological platform of the Republican Party (the so-called “Republican Platform”) [674, p. 144].

Initially, the authorship of documents based on liberal ideas was a mystery due to the uncertain situation of the party and T. Jefferson. But a convincing victory in the election of 1804 not only strengthened his conviction that lies would be overcome by truth, but also revealed the mystery of the authorship of liberal ideas [674, p. 52].

Even the third President of the United States of America saw own administration as a participant in a great experiment in the era of the free press and democratic society. Thomas Jefferson, due to the incredible attacks of opponents, who could not forgive him for decentralization, said: “The world would not be interested in any of our experiments if these experiments were unfair and incorrect. Therefore, there will be freedom of discussion without the help of the authorities, that is enough to spread and defend the truth... The experiment was tested, all witnessed that the citizens made their verdict honestly and honorably for those who will serve them, and therefore each person can be trusted with deeds” [675, p. 7-8].

T. Jefferson was convinced that only society or an individual can be “censors of governors” [674, p. 52], and even their mistakes will keep them from making mistakes in the future under such conditions. In order to prevent future mistakes, it is necessary to

prevent the suppression of civil liberties. The way to prevent mistakes is to provide the public with complete information on government affairs, the community must have true reports of real events. In this case, people must have documents, not their interpretations.

Opponents of Thomas Jefferson, not Democrats but Federalists drafted the well-known Act of Incitement of 1798, which aimed to stop the so-called “writer’s images.” This law challenged Jefferson’s doctrine of press freedom and his theory of a democratic government.

Instead, Thomas Jefferson and James Madison have produced a series of powerful statements on the USA democratic development at the Republican legislature in Kentucky. The resolutions state that the greatest mistake of mankind at this time is the triumph of mockery of the mind, humanity as well as the oppression of people [674, pp. 54-55].

Thomas Jefferson began to mention the oppression of the people in a few months before resigning from the presidency. He noted that a large number of citizens used to suppress other people’s rights. He stated that the press cannot adequately perceive the mood of society, more completely deprive the nation of the vestiges of past imprisonment and make the advantages of honest journalism over lies.

Thomas Jefferson compares the newspaper to a dirty car from which nothing can be seen. It is like a person who is never interested in the press, that’s why he is less informed than one who reads. Therefore, the truth, for a person who is poorly informed, appears where his knowledge ends, in this case the truth is filled with indifference, and the truth itself is something suspicious. Thomas Jefferson insisted that a free press was the best means of public education and the only reliable protection of civil liberties.

We are interested in the whole range of thoughts and ideas of T. Jefferson’s attitude to the press. In fact, T. Jefferson insisted on the

belief that a free press is an integral part of a democratic system. We must understand the complexity of the character of T. Jefferson himself in order to understand the ambiguity of his ideas about understanding the concepts of “press” and “democratic system.” Jefferson declared that government censorship is a major impediment to the development of the press, that’s why he should be outraged by journalists’ criticism of his administration. However, the president wrote: “Happy citizen is that one who can restrain his own passion and act rationally in the midst of a storm on allegations of abuse” [675, p. 64].

Professor Richard Mott reminds that “T. Jefferson’s testimonies for freedom of the press, free flow of news and facts, and a bright light of publicity, which does not allow even minimal restrictions on state laws, were saved until the end of his life” [651, pp. 64-65]. The process of free competition of individual opinions, and, above all, free press, is a necessity in any democratic system.

According to T. Jefferson, the release of the press from censorship, as for American realities, is not essentially anti-republican views. Therefore, T. Jefferson's theory (together with the philosophy of John Stewart who was quite far from the Enlightenment, but was in love with romanticism with a sharply anti-liberal worldview) broadened the horizons of social relations during the XVIII-XIX centuries. The fact is that the liberal worldview of an individual representative of society can be distinguished from the liberal theory of the press by a kind of “refusal” of the first phenomenon from substantiation of natural rights. Freedom of thought and behaviour is an axiomatic category based on potential signs of frustration in classical liberalism, which can be combined in rationality and significant human well-being.

That is why liberalism is an individual perception of the world, an individual need of each person. The liberal movement is a doctrine based on the laws of rationalism and law.

## Conclusions to Chapter I

Key parameters of practical implementation of liberalism are often and seriously quarrelled. The liberal model of social life takes the central place in the modern world. Let remember: the authors of the book “Four theories of the press” did not hide the fact that their vision would sooner or later become old. The authors of this book have discovered (despite many advantages) the imperfections of their proposals.

Indeed, as a result of monopoly, the information culture carriers are coming under the control of powerful economic factors, and it becomes difficult for them to remain a free market for ideas. Information culture in such circumstances does not serve society, but business, and opposes social change. The transformation of information culture carriers into the means of obtaining maximum profits under rather opaque operating conditions has led to the pursuit of sensations, coverage of private life of famous people in the public discourse, which leads to violations of human’s and reader’s rights.

Freedom turns to its own opposite – permissiveness. Consequently, the liberal model of functioning of information culture examples must be considered as a passed stage and give way to a new type of mass information activity. It is talking about social responsibility of information culture carriers and a socially responsible model of informing.

The need to adequately respond to changes in the information space and find the optimal model of relations in the triangle “state – information culture carriers – audience” has become extremely acute for Ukrainian society. Ukraine and its information space are at certain crossroads. It is outlined by already existing and scientific models of information culture carriers, in particular, the model of a liberal, free market of ideas and their implementation within information culture carriers. This liberal model is based entirely on that the dissemination of information should be available to individuals without prior

permission.

But, liberalism is followed by a model of social responsibility of information culture carriers, according to which content authors must fulfill certain obligations to society, provide accurate, objective and balanced information. The information culture carriers must be pluralistic, able to express different points of view and respond to criticism. This model of democratic representation stipulates that individual members of the audience and the audience community should have the right to use information culture carriers in their own interests.

However, the socially responsible model of the functioning of information culture is not only a continuation of the democratic traditions of communication practice in general, but also the most expensive democratic heritage of the late XIX – early XX century. Such a practice was in countries with developed traditions of democracy and parliamentary. Commission on Freedom of the Press, established in 1942, formulated its principles for the first time, on request of the owner of a large American magazine concern of G. Luce. The commission put forward the thesis of the responsibility of the press to society and concluded that the state should regulate such an important matter as journalism. It must be used to ensure the harmonious development of society, relieve tensions and resolve conflicts.

The socially responsible practice of information culture has taken all the best from liberalism, in particular, classical American liberalism. It has also improved the mechanism of the use of freedoms and freedom of speech. It must separate the content: news from editorials articles, messages from opinions. It should provide a place to cover different opinions and points of view on the problem. It should give a complete picture of different social groups in society, and must explain the universal values to the audience.

At the same time, the most important common features of liberal

and socially responsible practice of functioning of information culture carriers are:

1) The main goals are: to inform, entertain, sell, but the main thing is to turn conflicts into discussions.

2) It can be used by anyone who has something to say.

3) The content is controlled by public opinion, the actions of the audience, professional ethics.

4) The information culture carriers are in private property, unless the government takes it into its own property in the public interest.

5) Information culture carriers are responsible for content and if they do not fulfill obligations, someone else must do it.

**CHAPTER II.**  
**LIBERAL INFORMATION CULTURE**  
**AS A COMMUNICATIN MEANS**

**2.1. Liberal information culture in the structure  
of the humanitarian and political paradigm**

The following history of Ukrainian liberal information culture passed the stage of critical analysis of existing concepts. In particular, Yevhen Nemurovskyi believes that the consideration of this problem in the context of the phenomena of social consciousness resembles a kind of a chain: the form of social consciousness – literature – book [375, p. 32-50]. It is significant that the information culture itself was full of correct discussions on the origin of Ukrainians and their language in the struggle of Ukrainian culture for the establishment of ethnic and national identity of the people. It must be emphasized: the discussion of these issues took place in the absence of proper conditions for development.

Polish researcher Krzysztof Migon connects attention to liberal information culture with the growth of interest in information culture [322, p. 161]. There will always be an awareness of the need to make the most effective use of the knowledge that humanity has accumulated during the previous historical periods of its development, including through the European Enlightenment movements. According to Ukraine, O. Konovets notes that the originality of this experience lies in the ideas of Ukrainian revival and modernization of socio-economic and cultural life of Ukrainians during the late XIX – early XX century, which included intellectual and spiritual energy of predecessors since the times of Kyivan Rus. This experience, gained by the Ukrainian liberal intelligentsia in the context of the renewal of socio-economic and cultural life, is valuable



today (see: [242, p. 9]).

Thus, the liberal information culture in Ukraine has become quite widespread due to the fact that:

- general picture of the role of Ukrainian liberal thought in the past was recreated;

- existing information practice was adapted to the Ukrainian realities of its time;

- there was a serious analysis of sources related to the emergence and development of Ukrainian liberal information culture carriers as a powerful representative of information assets.

The emergence and development of certain local traditions is a phenomenon closely related to the creation and development of relevant cultures. However, it can be noted that the authority of information culture and a certain caution in relation to a number of its representatives are quite old. This precaution accompanies human development associated with the possibility of uncontrolled creation and distribution of content [528, p. 24].

Information culture involves, in particular, imitation of their own carriers, which have the authority of knowledge and experience. In this case information culture helps to consolidate the content of those norms that have special importance in society. Thus, fixing of one certain variant of a information culture carrier becomes a basis for content that will reach the audience not in the form of its constant change and processing, but in the form of creation of new symbolic values of integral complexes of not traditional senses.

Ukrainian liberal information culture is a socio-cultural phenomenon that is still developing today. When the one version of the content is fixed, this phenomenon is not so much trying to interpret a certain traditional phenomenon of the “correct past” by its essence, but leave the traditional culture outside the brackets of ways of preserving the content of traditions as the basis of ineffective

communication impact [655, p. 195]. This leads to the need for new contents, new messages that take into account the necessary changes that took place, but only according to the personal intentions of the audience.

The terms new and old, traditional and innovative, “own” and “foreign” create a picture of contradictions in information culture, a cultural norm in its dynamics that can be clearly identified and realized in the process of comparing understanding. At the same time, the tension between the actual changes in traditional knowledge and its form, enshrined in the carriers of information culture, is sometimes expressed in the feeling of loss, the traditions of its original purity that is the crisis of the usual world order.

The famous scientist Mykola Kufaiiev noted that there is a limit of filling the social environment with a certain amount of knowledge in every historical epoch. According to M. Kufaiiev, the study of liberal information culture should take into account the following seven factors of its formation and development:

1) the state of development of democracy and freedoms in society;

2) the state of information culture, the degree of intellectual, mental and social development of society;

3) the needs of society, the state and degree of development of information culture carriers;

4) the political and socio-economic state of the country and society;

5) the state of the economy, trade and the ability of the audience to meet their communication needs;

6) the development of technical potentials of society;

7) the legal status of society [264, p. 69].

The correctness of this gradation is that it cannot limit us to study (even if expanded) only the general historical factors of the

phenomenon of information culture, it encourages to take into account specific features of the phenomenon in the context of a huge number of factors influencing its development. These are the following criteria:

- 1) the way of social production (social and economic formation);
- 2) the way of spiritual production (the form of dialectics);
- 3) the way of information communication (the structure of information culture carriers);
- 4) the way of communication systematization (the system of information culture carriers).

Processes of national and cultural renewal in any democratically developed society are impossible without growing interest in their own history. After all, the full study and reproduction in scientific intelligence of key moments of national history will always occupy one of the leading places in the system of development of a civilized information society and the formation of national consciousness of its citizens. In addition, neither economic nor social progress will be effective if they are not nourished by spiritual progress based on the people's identity that is developed historically.

The information culture carriers have been and remain an important factor in the cultural heritage of mankind in general. The appearance of writing and then books became one of the turning points in the history of world society, because it became possible to transfer knowledge and experience from generation to generation. Thanks to the book printing, intellectual products have gained mass status and had a great impact on the development of science, education, culture and other areas of human activity. Today, information culture is a synthesis of spiritual culture and the art of speech, a product of spiritual culture and spiritual production, material culture and material production.

Speaking about the information culture carriers, scientists have repeatedly emphasized the uniqueness of their role in the system of formation of general culture. The carriers of information culture as a

phenomenon is both a “consumer” of the achievements of human intelligence, and a barometer of the state of society, a source of knowledge and progress. Information space has been and remains one of the important characteristics of the formation and functioning of any worldview. The results of the ethnos, the accumulation, storage and systematization of information are manifested and consolidated only within the functioning of the information field.

The information space of a particular state (it is not matter if it “open” or “closed” at each particular historical stage of social development) unites members of the community, influences their way of thinking, acting and behavior. Quantitative aspect of communication is not as important as the qualitative aspect, the symbolic and semantic features of the activity of information culture carriers and their integrity for the information circulating within the national information space.

There is no doubt, that the study of information culture is a multifaceted scientific problem. Its solution requires the construction of a logically system that would make research based on the identified relationships of processes and concepts, the determination of the state of society as a whole and its information needs. The search for own “niche” in the history of information culture carriers, the heritage of publicists and journalists of the past, the principles and practice of forming the content of these carriers are of great cognitive and business interest for contemporaries. Most often, great scientists, writers, critics, translators, and other representatives of intellectual creative work became advisers and helpers of those who created such artifacts.

Attention to various trends in the Ukrainian information space as a subject of research in the field of social communication theory is often associated with growing interest in social communications. It happens because the study of the genesis of Ukrainian mass communication leads researchers to clearly classify communication needs and communication proposals in the Ukrainian information space in the specific period of its existence. Modern issues of national mass

communication put on the agenda the question of its place in the formation of worldviews of the audience. After all, the development of scientific knowledge in social processes was constantly accompanied by the popularization of specific models of thinking and behavior, which were reflected in the behavior of society through the information culture carriers.

The individual enters into many relationships in the process of socialization: economic, legal, political, national, demographic and cultural. Such connections are the basis of the social structure of society, its social transformations, which are a space-time field for the multi-phase development of the individual. The above-mentioned factors of socialization, refracting through the personality with its individual features, influence a person in all the variety of types of own manifestation in *explicit* and *imaginary* (deliberate tautology) forms.

Modern scholars are trying to prove that the process of determining the information culture of the individual should be considered from the standpoint of objective reality [536], because a person who knows the world and acts – is active and creates the environment and himself. At the same time, information culture as a special aspect of social life is a bright subject and means of social activity, it reflects the nature and level of practical activity of people. Information culture is the result of the subject's activity and the process of preservation of the created production, distribution and use of cultural objects. The culture of the individual and society are objects that are revolutionary and mutually developing, creating and enriching.

Information culture is an integral part of the individual as the subject of culture, which is formed under the influence of the objective world in the process of activity and communication. Cultural and personal qualities are the result of decoding the world of culture, the audience's assimilation of norms, values, ideals, adaptation to the usual techniques and skills of cognitive activity.

The subject of information culture can be social monadology of various levels, the stratification of which can be briefly described as follows:

- society as a whole;
- the professional layer;
- socio-professional group;
- a small contact group.

First of all, modern information culture is a qualitative characteristic of human life in the field of receiving, transmitting, storing and using information, where universal spiritual values are a priority.

There are several approaches to interpreting the concept of information culture. There are two main alternative approaches where information culture is defined as a special kind of culture [125, p. 64-74].

But the semantic content of this phenomenon will be quite diverse. Some scholars believe that this type of culture has historically deep roots. The origins of information culture must be taken from the first forms of obtaining, transmitting, consolidating, preserving and using information culture at the beginning of the XXI century, caused by the unprecedented development of information technology [156].

Information is a socio-cultural product. If information is not an achievement for a person, then it does not exist at all. Information as a socio-cultural phenomenon can get a certain imprint of the level of development of society. For example, a society can be informationally closed, highly ideological or open, but anyway these qualitative characteristics will influence on the information.

The structure of knowledge is constantly changing throughout human history. Currently, views on modern science and culture have changed, the relationship of many scientific and cultural disciplines,

trends and prospects for their development have complicated [33, p. 78-94]. Knowledge and culture acquire a holistic character and are transformed into a single science and culture.

Great hopes are placed on information culture due to salvation the spiritual values of nations and individuals who are increasingly suffering in the process of advanced technocratization and technologicalization of society. Actually, technology and information technologies allow developing culture, but they also generate degradation, destruction of spiritual values. Such a paradox is quite noticeable in Ukraine, and it intensely changes the moral, political and other principles in the transition to another political and organizational formation. After all, culture and information are a single whole: they are multifaceted and multifold. Their connection makes possible the revival of previously existing spiritual values [48, pp. 28-41]).

The existence of social information is impossible without the use of any sign system. The sign, in turn, is a material carrier and analogue of objects, phenomena and whole content. The sign can store information as long as possible. In this case, the value of information means the knowledge of nature and society accumulated by mankind.

In this aspect, the value of information is related to culture, which is “a form of communication and the existence of individuals as personalities” [53, p. 117-124]. The activity of information culture in the culture of communication is the process of interaction between individuals and different cultures. The dialogicity, the possibility of contact with other people and eras can be understood as the value of the information culture carriers.

A message is a base of any communication that includes the subject under discussion, the subject who transmits the message, and an “imaginary model” (the subject’s goal in transmitting the message). If consider the process of information exchange in terms of

achieving any practical goal by the subject, so there is a need to talk about the usefulness of information or the inherent value of information [156, p. 84-91]. If the subject wants to reach the goal, he must take into account the next:

- the amount and content of information must correspond to the amount of knowledge of the object or thesaurus;

- the form and method of information transmission must also correspond to its content and decoding capabilities of the object.

The process of information exchanging can have a variety of results. If the object cannot understand information during the interaction, then he remains outside the communication. In this case the interaction has no result (note: only in case when it wasn't the subject's goal). The positive result of communication means that the content and method of information transmission correspond to the capabilities of the object and the object can understand it.

The value of information is relative and absolute in terms of semantics. When information and its meaning are more important for any side of communication – it is the relative value of information. But, if they are equally important for both parties – it is the absolute value of information.

If consider the value of information in journalism in general and the value of the message that carries information, it is necessary to analyze their absolute mutual value. The point is that information can be considered as a form of existence of all the knowledge accumulated by mankind over its history, while journalism is a way to preserve and broadcast it. The relative value is in the use of certain layers of information by various information culture carriers. The process of interaction of information and journalism is a process of interconnected absolute and relative values [192, p. 117-123].

Information existence as a set of processes of creation and circulation of content use is present in all spheres of human culture, civilization, in public and private life. This spiritual and material



world is unique in its generic and specific features, guidelines and spontaneous functions, the universality of the attributive complex [384, p. 266-267]. Verbal and nonverbal motives are intertwined in the nature of “intermediary” of information between peoples, generations and nations. The “soul” and “body” of information culture carriers in their organic combination play the role of an object, a work of literary, information and documentary-symbolic culture [37, p. 8].

Thus, the reflected word in the modern sense serves, first of all, as a means of communication in the broadest possible sense of the term. But, information culture carriers, which are cultivated by human activity, not only reflect certain features of society, but also have a direct and always predictable impact on society through the contact speculating on the potential of human expectations.

Thus, the specificity of social information processes is that their metrics (by definition) should be commensurate with the individual human consciousness, its capabilities and parameters, measured by anthropological characteristics. And this fact must not depend on the complexity of communications, scale and structural information resources, intensive and inconspicuous information flows [82, p. 188-191]. It is not important what transformations are carried out with information, no matter how it is archived in various repositories – the output of any information system is an insurmountable barrier: the need to maintain the proportionality of the individual as a generator and recipient of information, the ability of individual human consciousness to perceive, rethink, assimilate, use, and broadcast information. Human personality, individual human consciousness (capacity of memory, channels of information reproduction, communication capabilities) are the criterion and measure of information processes in society.

## **2.2. Mass information culture as a sign of liberalism**

Most representatives of business in the production of information culture samples continue to deny the problem of the liberal bias of the functioning of information culture. But a number of people who create information culture carriers admit that most of their “pen brothers” still approach the interpretation of products from a liberal point of view.

The large number of representatives of any progovernment or opposition sector, including the authors of information culture carriers, people who follow events, policy and politicians, cause the scattering of ideas and opinions. Authors and managers of information culture carriers often record a kind of political and cultural regression when it comes to the selectivity of the persons being reported.

As a result, most researchers of mass communication processes consider information culture to be a somewhat biased area of social practice. However, there is no doubt that the “serum of truth” is a characteristic of mass communication practice that leads to an increase in liberal views on the profession.

In general, the so-called “mass information culture carriers” are liberal. They do not differentiate between the civil rights of men and women, and do not deny the various social movements, trends in cultural development. Liberal modern information culture consists largely of members of the liberal elite – fairly well-educated men and women who may not openly advocate for broad human rights, but do not deny them. Information culture of this kind has its own liberalism.

At the same time, the concepts of objectivity and subjectivity look rather vague. According to the author, it is very difficult to be objective, because the energy of own thinking openly prevails. Information that is seen, heard and real often contradicts with the author’s own thoughts, but facts and realities prevail. As a result, the energy of own thought changes and weakens.

According to American media, any official point of view, the so-called “editorial policy,” the author can “wear it up his sleeve.” This

means that most people who go to work in the information field tend to agree with the editorial requirements, but retain a significant amount of freedom of action and content. It is not surprising, due to the way people make careers in the information field, and that sobriety in the chain “feeling – reality – editorial policy relationship” is a key factor in creative activity for many authors.

However, according to the tradition, which goes back to the roots of the democratic foundations of the USA, all the carriers of liberal content are called “elephants.” An elephant is not just an American Republican, it is a public figure in society. He is a problem for management, because everything that this public person wears up his sleeve is intolerant to another way of life and thoughts, in fact, to that what is called “editorial policy” in its broadest sense.

So, the rule is not liberal: if someone works here, he must be one of those who work here.

In this case, the author who begins any task (not work, but the task!) in a field of outright lies, he provides a projection of this lie in his own text. Some of the authors of the texts do believe that democracy is a sign of incompetence, which is reflected in the achievements of autocratic and totalitarian carriers of information culture.

Many information culture carriers have a certain bias towards those events that are officially organized by government officials. One of the realities of liberalism in information culture is the bias of its carriers to the official. If the author has a desire to diversify the presentation, he realized it not through a quota, but through the content diversity with coverage of the maximum possible aspects of the problem.

Interestingly, many authors still refuse to acknowledge that most information culture carriers lean toward “leftist liberalism.” Some consumers think that the intensity of coverage of some issues seems to reflect a purely liberal point of view.

But, it’s not like that.

Obviously, it is the easiest way to say that there are liberal voices

and conservative voices in the information culture in general. But in the majority of cases, the information culture carriers in the democratic world are shifting to the left, acquiring the status of a center-left acquisition.

At the same time, mythology harms the neoconservative carriers of information culture. This is clearly evidenced by the fact that even very conservative politicians boldly operate on facts and evidence on liberal information platforms, and publish their views in liberal print communication.

Jill Abramson, Executive Editor of “The New York Times” has expressed a rather interesting opinion. On October 19, 2011, she said that being an absolute liberal means being a rag. Authors involved in communication practice go to the task with an open mind, but even under these conditions, they must clearly understand the difference between what they see and what they are told (Dlinnaya ruka Slovianska: [http://www.newspaper.ru/politics/2014/05/19\\_a\\_60391-29.shtml](http://www.newspaper.ru/politics/2014/05/19_a_60391-29.shtml)).

It is not a confrontation between the author's personality and specific realities, but notions that fact and one's own opinion are very different things – are strange. Authors tend to be more liberal than the average audience. But the hyper-awareness of this fact causes the need for certain “compensation” in the form of a small, but still conservative share of content in the samples of information culture.

Mrs. Roosevelt once said a phrase that became famous during World War II: “I would rather stick my hands in the food processor than take the side of the enemy.” These words are relevant for our time: The author considers it as the division into “strangers” and “fiends,” it is the path to hatred, it is the poisoning by politics...

There are certain standards of fairness and objectivity that American information culture carriers have been guided since World War II. However, many authors do not seem to have realized the role of information culture in society even today. The Ukrainian Revolution of Dignity of 2013-2014 and the Crimean events of 2014

pushed the Ukrainian environment (which forms the information culture carriers) to understand the importance of adequate information culture.

The “body” of the author's work is the result of meeting the needs and preferences of the audience. These are the same needs and preferences that directly depend on the author's needs, desires and ability to work.

But let's face the truth: the liberal bias of the information culture carriers is needed in order to (conditionally and generally) make a specific genre presentation of information, for example, a news report. But this fact should not surprise anyone, because, both information culture and its carriers have always been full of shifting genres. In fact, there was a time when the audience of the news knew exactly which media advocated a particular point of view. It was taken for granted: one newspaper, for example, is supported on one content side and the other – on the opposite side.

However, everything changed at the turn of 1950-1960. Suddenly, people in the news media began to imagine themselves as impartial persecuted objects in order to convey the “truth” to them. The shift of accents disappeared and the side of concretization of the idea stood out. Instead, it is no longer the media, but the information culture carriers began to declare themselves more disguised as a new format of information “detachment.” In fact, this new era in the information culture coincided with the strengthening of the positions of liberal thinking that was adopted by the whole world.

Suddenly, the work of a journalist turned into an activity of a person who creates information culture and became detached from the trade of news and gossip, it turned into a profession that acquires more national and ideological items of information agenda (not media). This work became a stimulus for the creation of schools, for teachers who began to talk about information as a meaningful communication, not an economic category. The young liberals

replaced the old local reporters who were devoted to their urban, archaic and conservative culture. This new wave of authors did not want to notice what was happening in their area, because they wanted to “save the world.”

Marshall McLuhan's Global Village is part of an information culture liberalization project!

In order to achieve liberalism as a rather leftist national idea of the agenda, the authors rethought the landing of historical and contemporary facts to bring them to the center of public attention. These authors were ready for bias a priori in each case and they wanted to push the course of history forward. This leftist agenda has not changed for decades in the patterns of information culture. This agenda has been a framework throughout the history of the functioning of the information culture carriers, but now it is continuous.

Conservatism, however, has not disappeared – it is trying to change the situation. It tries to succeed in educating consumers of information, who must believe in one point of view and understand that liberal journalism is an element of bias of information culture carriers. The emergence of new media, online forums, blogs, podcasts and online sources of information caused the old media of information culture to become more rigid. They have a pronounced bias towards what they should say goodbye, when the ideas of liberalism began to prevail over the “classical” information culture.

Of course, any list of new and traditional information culture carriers will be somewhat subjective. There is can be a number of endless discussions about this.

It should be emphasized, that there are many attempts to accuse the liberal information culture of concealing horrible facts from human history. Thus, it is believed that the worst example of the liberal bias of the information culture carriers in Western countries is their firm refusal to accurately report the terrible vices of the Soviet

Union. Liberal media didn't care how many millions of Soviet citizens died, and the fact that Joseph Stalin and his aides carried out a total cleansing of society. The liberal media were even awarded the Pulitzer Prize, which went through the lies of Walter Duranty, a columnist for "The New York Times," who was a great friend and lobbyist of the murderous regime of the USSR.

Americans are still debating the issue of the Vietnam War. In fact, American information culture carriers (including the mass media) have played an important role in spreading the idea that the United States would not only lose the war, but also carry out regular and barbaric crimes against the Vietnamese population. In principle, the samples of liberal information culture worked generally against the American national interests. As a result, this gave rise to the idea of hopelessness of the USA struggle in Vietnam. Besides, non-governmental media not only downplayed or ignored any USA successes, but they generally included Viet Cong and North Vietnam as potential winners.

Carriers of liberal information culture is the practice of protecting public interests on the base of real facts of any human activity. Information culture as an act of collecting and disseminating news and information and liberal information culture are practically incompatible things, because liberal practice has no propaganda.

So what is a conservative information culture?

Conservative analysis and opinions are very firmly rooted in the selection of facts and evidence. Conservative information culture almost always indulges the finding even the smallest common denominator. This can be done easily through the careless ignoring the facts and fact studies. Conservative information culture helps to defeat conservative currents and its representatives, to feed cultural wars, but in fact it does very little to promote conservative ideas that go beyond the generally liberal environment. The current conservative movement within the information culture carriers can be seen as a factor to

maintain illusions and ensure some kind of communication atrophy.

But, obviously, it is not very reasonable to say that only liberal information culture emerges on the basis of real facts. Like most broad-minded politicians, a liberal can actually operate with quite a number of meanings and contexts, and there can be a lot of differences and so on. But, the principle of liberalism in information culture is quite clearly manifested as a logical state of this phenomenon: it is natural for modern information practice.

In fact, some anti-conservatism is present in all content submissions. Despite the fact that high-quality information culture carriers are distinguished by careful verification of facts, there is an author's interpretation – a bright element of information liberalism. Therefore, liberal information culture is deeper, perhaps even more radical in almost every typological category.

What look should a conservative analogue of the liberal model of information culture have? Most likely, they are twins and actually very similar. In this case, everyone must have some space to maneuver and create counterweights in order to remain as interesting as possible.

It is worth saying that the history of the liberal struggle for freedom of expression and ideas focuses on the possibility of publishing ideas that are antagonistic to traditional religious, political and economic in the social order, the main purpose of which is the suppression of civil rights and freedoms. Persecution of dissent and other principles, formulated with respectable precedents in human history, have long dominated in Europe with a purpose to create an atmosphere that was unfavorable for freedom of expression. The subsequent Reformation of the Church (although it was a clear rebellion against ecclesiastical authority) shifted, however, only the points of contact of different social groups, but not the nature of mutual control. However, the rise of liberalism, which accompanied the split among the medieval bourgeoisie, meant a departure from the absolute power of a particular institution and a movement towards the



autonomy of the individual.

A new rationalism was born, and now it is symbolized by Cartesianism and Newton's "theological machine," which became inevitable and accelerated issues of freedom of speech and press. Its aim was to avoid the doctrine of dual truths: philosophical and scientific, ideological and religious, which were doomed to failure. The power of the liberal worldview proved decisive for the further development of mankind at that time.

The liberal struggle for freedom of expression was religious rather than political in Catholic Europe until the XVIII century. Freethinking in philosophy and science, which eloquently supported the liberal worldview, was an example of the fact that social practice remembered that punishment for resistance to unorthodoxy that took place in the Middle Ages [492, p. 1-15].

The ideas of absolute law and the transcendence of moral laws prevailed among the libertarians of the XVII century, whose liberalism took the form of aristocratic republicanism, based on an abstract perception of reality. John Milton, the apostle of the liberal theory of freedom of the press and author of the famous *Areopagitica* (<http://en.wikipedia.org/wiki/Areopagitica>) tells, that the motive of freedom is born in heaven, not on earth, and it always means the need to forget first of all spiritual slavery as the most disgusting thing of all tyrannies, which is a parallel to the fall. He wrote: "Freedom is the breadwinner of all great talents: it, like inspiration, purified and enlightened our souls; it removed the shackles from our mind, extended it and lifted high above itself. Therefore, give me the freedom to know and express my thoughts, the freedom to judge within my conscience" [670, p. 86].

The search for greater freedoms was losing its essence in the XVIII century. The severity of all previously known defamation laws stifles political or theological criticism since that times. The beginning of the XVIII century marked the shift of social control processes from the "crown" to the "parliament," the beginning of a

real struggle for freedom of speech and press, the birth of informal constitutionalism and increase of social demands and information on human rights. In fact, then the documents on the active participation of citizens in politics take place. Thus, any new conflict will inevitably have at least some historical consequences for liberalism and freedoms [677, p. 34-36].

But J. Milton's concept of freedom is not compatible with the essence of the nature of power, the well-known Platonic ideal power. This aristocratic incompatibility is a determinism in liberalism. It is a state of the real relationship between the theory of freedom and the realities of politics, but, at the same time, it is also a practical understanding of the need for compromise.

There are three great figures in the history of liberalism, who formed the foundations of liberal ideas as a monument to the struggle for freedom of expression in the period between the publication of *Areopagitica* in 1644 [<http://en.wikipedia.org/wiki/Areopagitica>] and *Essays on Freedom* in 1859. These are: the poet John Milton and the democrat Thomas Jefferson, who are representatives of the liberal theory of the press in its classical form. The third is John Stuart Mill, who is a less prominent figure in the history of social communications. Today, J. Mill seems to be a kind of transitional figure, who represents a certain conglomeration of “critical liberalism” and utilitarianism, pragmatism and relativism, a kind of neoliberal direction of media development.

The philosophy of John Milton and Thomas Jefferson became the basis for the formulation of liberal information theory – the press. These philosophical currents also represent liberalism in the historical context, which has three classical stages (according to today's view):

- The Renaissance;
- The years of the Reformation;
- The Enlightenment.

According to the rise of positivism, the fragmentation of liberalism in the XIX century led to the growth of tangible romantic

sentiments. Liberal information theory became as integral part of the liberal worldview as the traditions of rationalism and individualism.

It should be emphasized that one of the most striking characteristics of classical liberalism was the concern of progressive society with the unitarity of the individual mind, that's why the theoretical justification of freedom of mind actualized. Such a need was widely known as the phenomenon of freedom in the era of liberalism. It was based on the premise that all people are free, that everyone has the right to publicly discuss everything, to formulate their own opinions based on their own knowledge and facts, to express freely own opinions with competition of knowledge and convictions, and rational discourse. Eventually, ignorance and prejudice should disappear, and there is an opportunity to shape one's own behavior and attitudes of any person with fundamental invariance.

The principles of liberal information theory proceeded from this optimistic and metaphysical concept of discovering and using the truth. Perhaps, the main fundamental principle of this theory is: people want to know the truth and they will be guided by this knowledge to establish the truth in the long run. Everyone should have the right to own opinion, that is the most reasonable and generally accepted manifestation of will [631, p. 29-30].

### **2.3. Functionality of liberal information culture**

Liberal information theory in its doctrine is significantly grounded in certain categories of assumptions characteristic of classical liberalism. But, according to its practical aspect, it recognises quite specific social functions, which fully subordinate the liberal information culture carriers. The very concept of freedom of information is based on the liberal doctrine of natural law. It must be

noted that the early classical liberals believed: natural rights are based on universal and immutable laws of nature, they are given by God, and therefore are natural and inalienable. The human right to publish something was considered by them as one of the absolute natural rights.

The influence of the Thomas Jefferson's doctrines of freedom of the press on the development of liberal information, makes it not more rigid, but purposeful: freedom of information fits into the framework of the need to support individualism and the successful operation of a free society. The liberal doctrine of freedom of information is also significantly based on a strong belief in the process of self-renewal, and the fact that truth will be born from the collision of knowledge and one's own opinion.

In principle, the doctrine assumes that man is the first and foremost an intelligent being, who tends not only to seek the truth, but also to be guided by this truth. A man can find the truth using own experience or find the benefit of one's actions. Of course, not every person or group has at least such an identical life experience in the audience environment, which gives the possibility to be sure of the differences between real and seen. At least, such confidence should make it possible to distinguish the effect of "fictitious reality", which will allow liberal information culture carriers to coexist quite peacefully with a more conservative cohort of media within a common audience.

The classical liberals as fighters against any tyranny, consider the phenomenon of power as the traditional and main enemy of freedom. According to them, freedom is precisely necessary in order to demonstrate the negatives of tyranny. The most important principle to be free is to have the right of an individual to minimize state interference in his life. This principle presupposes that individual freedom of expression is an unconditional right. According to the atomistic theory of classical liberalism, the citizen must join the understanding of the essence of the requirements for his own social

stratification, but it may run counter to the radical individualism of classical liberals and may base on the principles of logical restraint [125, p. 65].

Freedom of information does help to strengthen the free character traits of the audience that consumes this information, but it creates certain restrictions for that audience. A free man has an indisputable right to his own feelings, which should not be prohibited or restricted any way. The practice of liberal information culture proves that anyone can be punished for reading content in uncensored samples. Therefore, any freedom must be restrained not contrary to common sense, but only through the possible interruption of the communication process. There are so many similar situations in the history of information culture...

The information culture carriers are responsible for performing certain social functions. Some of these carriers have a longer “experience” (and therefore experience in meeting certain standards). The others have repeatedly changed their policies over even short periods. However, the information culture carriers are fundamentally limited to performing the functions that were proposed in 1954 by Ted Peterson (even under any current conditions):

- public education;
- the maintenance of the political system;
- the protection of civil liberties;
- profit;
- entertainment [679, p. 30-53].

However, liberal theory recognises many more social functions of information culture. Classical liberalism has always considered public education to be the main function of information culture. At first sight, a person may comprehend only a little part of the world within he lives. A person must depend heavily on information culture to know and understand the world. Social communications not onlu influence the formation of thoughts and worldviews; they are also a powerful factor of the creation of ideas, images and standards of thinking. Information

culture remains the best tool for education the audience, creation a rational, moral and social existence [655, p. 711].

Many years of experience in the functioning of information culture carriers (especially in the XX century) has shown: those factors of public education that serve the political system of society are very closely related to the social functions of information culture. Official structures place an unequivocal pro-government responsibility on the information culture carriers, which, contrary to liberal theory, provides strong legal protection and funding guarantees.

Thus, the practical symmetry of the pro-government information culture in terms of its observance of some provisions of liberal theory lies in the assumption that the government and their information culture carriers keep public interests within controlled content. The audience of this media should know the problems that are tolerated by unambiguous views and authoritative decisions. Thus, a certain “reality of individual autonomy” is created, and this reality is determined only by the form and degree of democracy of power, within which information culture allows the audience to make smart and adequate decisions.

Any liberal information culture carriers meet accessibility requirements for a particular category of audience to which these carriers are addressed. The text in the liberal discourse of information culture is free from strict regulation of content. The text focuses on the development of contexts (especially intellectual), on the formation of an appropriate style of thinking, although, the authors do not always consciously have such a goal.

Liberal information culture in the history of social communications was a factor of the cognition of true things in a period up to the XIX century. The truth in the press was achieved through one's own intuition and individual reflection. Undoubtedly, the structure, semantics and style of presentation in the liberal press were influenced by the mass authorship of the book of the XVII-XVIII centuries, the transition to native languages instead of Latin

from the XVI century, the emergence of professional publicists, introduction of methods of abstract reasoning, observation and experiment as a methodological basis.

The separation of natural science from natural philosophy in the first half of the XIX century, which led to the separation of formal logic, ethics, aesthetics and psychology, played an importance role for the development of liberal teaching in journalism. The materiality of the objects of cognition stood out in the liberal information culture: the principles of cognition of the world and the unity of the sensual and rational in cognition were approved, the revival of individuality and the role of practice (experiment) as a criterion of truth were affirmed.

The revenue-generating function related to content has become especially relevant with the advent of information culture carriers. According to the mass media, advertising has the financial importance, that is the same it has today. But, advertising in the mass media is also a contribution to the general liberal information culture of the development of social communications in general. After all, the mass media, through the fulfillment of their advertising obligations, performs the functions of maintenance of economic systems. Modern information culture carriers are full of advertising materials, filled with exclusive information of a commercial nature. If a commercial publication is economically important, then the content itself is unlikely to play a key role in the selection of advertising and advertisers. As a result, the information culture carriers devoted mainly to non-specialized commercial information continue to thrive due to the complex system of mass production and mass dissemination of information on the result of this production.

In fact, liberalism in the functional manifestation of advertising activity of information culture carriers is to unite any audience by means of advertising both buyers and sellers of goods and services. Charles H. Sandage, attributed to advertising an extraordinary contribution to a high level of consumption, also argues that

advertising helps to allocate resources with the help of stimulating them through the “range of products” and “range of the audience” [685, p. 31-38].

Entertainment provided by information culture carriers is a counterbalance to religious persuasion and political propaganda. Early newspapers in England and the USA were very moral, especially in terms of information, but did not miss the opportunity to entertain their readers. According to the technological cost of making a newspaper at the beginning of the XIX century, the phenomenon of mass audience appears, which makes it possible to increase the share of materials openly intended for audience entertainment [247, p. 60-61]. The entertaining escape from serious, analytical and even simple reporter content of information culture carriers is an evidence of the desperate departure of these carriers from the standards of at least information journalism, which, of course, does not add artistic positives to the image of social communications in general.

Today, the traditional liberal theory of the press, based on the theoretical assumptions of the classics of communicative studies, is modified by adaptation of its basic values to the realities of convergence, remains a powerful factor in shaping policy in social communications, and is the identification of the “natural right to speak” [615, pp. 139-145, pp. 141-142].

Liberal information culture is important to support the individual worldview and freedom of the press. Liberal information culture is a prerequisite for a liberal society, a free man, legal processes in society, a free exchange of views and an open market for ideas and opinions.

Liberal information culture generates a strong belief in the rationality and essence of morality in the beliefs of own ideas. Now it is an appeal to the transcendent value of content, the principles of the usefulness of the secondary, auxiliary status of truths. Liberal information culture is a manifestation of the rationality, morality of



each audience representative in a specific competition between truth and false, reality and interpretation, the audience's own experience and the imposition of associations. Liberal information culture is a manifestation of the fact that freedom is the cognition of truth and life through the centers of information, and liberal theory as a whole is a world of individuals.

Freedom of information is a universal personal right to publish and obey only own mind and conscience with minimal restrictions of a free society consisting of the independent autonomy of people with equal rights. Liberal information culture is a complex counteraction to the impressive growth of mythologies, a holistic complex closely connected with the fact that even in the Enlightenment the liberal concept of autonomous self-government within the atomistic concept of classical liberalism in society created resistance to conflicts of minds and will, the inviolable framework of transcendent values and universal law. Liberal information culture helps to form the character of a specific representative of the audience, to orient modern mass communication systems to influence on the institutional order in society.

The liberal attitude of society depends on attempt to answer the question of how the proper intellectual attitude of society can be correctly distributed between the individual independence of each member of society and social control. Social control is based on one very simple principle: there is a common goal, for which society must guarantee individual and collective freedom as a natural environment, where the government can justify the use of non-traditional methods for a civilized community against the will of that community.

In principle, liberalism is the ground for the philosophy of natural law as a sphere of individual freedom and self-regulation of relations within society, the concept of anti-tyranny. Therefore, the strategy of protection of the individual from a social point of view is a problem: freedom of thought and belief are necessary for the development of self-sufficient personality, because freedom of speech and freedom of

information culture carriers are a prerequisite condition for creating the background that leads to formation of:

- national domain of consciousness in the broadest sense, absolute freedom of thought and mood at all levels;
- media standards for the formation of freedom;
- aesthetic tastes of the audience;
- formation of communities, social associations which are not intended to harm others [669].

Classical liberalism has always considered public education as the main function of information culture carriers. Besides the fact that information culture carriers “decorate” a person with knowledge and form a person's opinion, each person must also formulate own ideas, so they can stimulate this process by offering person an environment to express these ideas. Jefferson in a letter to M. Korei in 1823 remarked the next: “The press is the best tool for education the human mind, and his improvement as a rational, moral and social being” [655, p. 711].

The principles that serve the political system are closely related to the function of public education of the press. The government places great responsibility on the press, which, due to liberal theory, provides protection to guarantee its right to free expression in accordance with human rights. The liberal policy of the government is based on the assumption that, the people who restrain society by mutual consent are capable to express opinions.

Every citizen has the right to act independently, but he must be aware of the problems. Therefore, the free circulation of views is the solution to the problem. Thus, the reality of individual autonomy and the success of a democratic government may depend on how the information culture carriers disseminate ideas, and how people make judicious use of vital facts about real events.

The core of the liberal theory of information culture is the implementation of the idea of individual autonomy. Only a free man can fully develop his abilities, and, if a person develops, society as a

whole will benefit. Although violations of individual freedoms may come from many sources, the authorities should understand that liberalism is the free mind with the gateway to freedom.

According to liberal theory, the information culture carriers are developing and liberalism begins to alarm when a person's freedoms have been violated. If freedom in the information culture is not maintained, it will be useless to understand the tendencies of people's aspirations, and therefore people will be raised against the encroachments of tyranny.

The liberal worldview convincingly substantiates the profit of information culture carriers. Liberal theory states that only a free information culture operates within the system of private enterprise, which is inherent in classical liberalism. As a result, it causes raising the level of public education, full service of the political system and protection of private civil liberties. Only a free information culture with its carriers (which is not indebted to the government or any power structure) can serve the truth and, ultimately, the right of a person to a private interest in the public sphere. Therefore, the information culture must be an autonomous commercial enterprise to be free and present thoughts and information without fear and passion.

Peterson notes: "Provoking further steps of freedom, the line of liberalism even of thinking should be used to justify large journalistic enterprises" [679, p. 34]. Of course, the current liberal state of the pro-government information culture carriers is critical. Those carriers which belong directly to the government would be more interested in maintaining the ruling party than society actually wants. Some media outlets are subsidized by governments, which means: funding of own ideas in own mass media will threaten the autonomy of private and corporate non-governmental communications. In addition, any tax coercion to show profits will not lead to an unfair economic advantage over traditional commercial carriers, that excludes a free and open market of ideas and opinions.

This correlation of the autonomy of information culture carriers for profit has a clear affinity with Adam Smith's economic theory. According to the theory, each individual carrier of information culture for its own benefit serves the welfare of society. The need to make a profit closely narrows the intentions of information culture to satisfy the needs and desires of each member of society as much as possible.

## Conclusions to the Chapter II

Most of the current international researches show the desire of the civilized public to see one of the most important tasks of information culture carriers – the need to play the role of a watchdog that controls the main institutions and creators of events. The watchdog journalism model, in particular, is one of the most popular among journalists around the world. This model reflects the long-standing liberal concept that news information resources are seen as a source of criticism.

However, according to critics of this concept, the information culture has become too critical and cynical towards government officials and political candidates. Critics complain that such an approach can lead to exaggerated sensationalism in the information culture, which in turn will lead to increased apathy and cynicism towards politics as well as a decrease in the level of reliability of content.

This is because information culture carriers that represent the liberal model, volens nolens are adapted to the conditions of liberalism, that are characteristic of the early stages of journalism – the stage of press freedom, to which modern realities add the dominance of commercial and professional information culture. The modern liberal corporate model of information culture is a widespread mass dissemination of commercial culture, these are information culture carriers associated with political and business groups, the presence of political parallelism and professionalism, a combination of traditions of freedom of information culture carriers and active state intervention in their media. The polarized pluralistic model of modern information culture carriers is characterized by a high level of political parallelism and weak development of commercial principles of information culture carriers.

The watchdog model in historical perspective and in modern conditions has important consequences for the relationship between the information culture carriers and the state. If authoritarian theories assume that information culture in general should always be subordinated to the interests according to the maintaining social order or achieving political goals, then the liberal approach to the functioning of these carriers assumes that they will act as a kind of market of ideas. Liberalism of the functioning of information culture carriers considers the state as the main (or even the only) threat to freedom of information. In addition, the watchdog model corresponds to the professional ideology of those who are involved in informing.

Objectivity as a value is a central element in the professional self-perception of content. While no one can be completely neutral, media professionals (both practitioners and researchers) still adhere to concepts such as honesty, professional distance and impartiality. The information culture model as a watchdog freely distributes content that is characterized by objectivity and is based on facts. The role of the watchdog also involves the ability to distinguish facts and comments. The presence of a model of information culture as a watchdog increases the level of satisfaction in covering the realities. The more respondents consider news information resources to be in line with the watchdog model, the more satisfied they are with the overall coverage of the content.

However, media researchers agree that the watchdog is overestimated as an empirical standard for the functioning of information culture carriers. Objectivity, information quality and criticism of government officials do not always go hand in hand. Despite all this, there is a positive public perception of such a model – the public appreciates such information culture carriers which play the role of watchdogs. At the same time, the audience does not take into account the fears expressed by critics of this model, who note that the watchdog can lead to cynicism and prejudice against politics.

Thus, there is a potential conflict between the ideal of objectivity and necessity, where information culture carriers acted as active watchdogs in the protection of public interests. The public considers it possible to combine objectivity and criticism of facts, realities and institutions. At the same time, the public is more satisfied with those carriers of information culture that combine these two characteristics.

**CHAPTER III.**  
**VALUES OF AUDIENCE OF LIBERAL**  
**INFORMATION CULTURE**

**3.1. Dialogism of liberal information culture**

Mass media and consumption of media product plays a primary and universal role in the process of cultural formation of personality, which is determined by the very social nature of mass media. It embodies all the achievements of culture at each stage of its historical development [440, p. 7-11]. Historical and cultural study of the role of Ukrainian liberal information culture in the communication environment must begin with the analysis of such a significant objective phenomenon in modern Ukraine as the movement towards a new type of culture. After all, one of the characteristic features of the information society is the formation of a comprehensive system of dissemination, storage and processing of information, new principles of communicative and information interaction.

Informatization of information and cultural space is not only an indicator of the level of scientific and technological development of society. The intensity of this process opens up unprecedented opportunities in the transfer of knowledge, a broad perspective of mutually enriching human development. However, aspect of cultural heritage in the context of generational communication is also ininteresting in this area [619]. After all, the most significant and valuable factor that unite people in time and space is the social memory, that is materialized in the Ukrainian information and cultural space. Thanks to it, the past comes into the present, and the future seems to be today's connected with the past.



Information culture developed simultaneously with the development of society, embodying its main achievements and meeting the needs of a particular historical epoch. As a product created in the field of material production, it has own form of communication, which characterized by the originality and individuality of the elements of each historical period of time.

The information culture carriers are a complex language of culture, where the term culture and the text of culture, formulated by J. Lotman, are basic in this concept. Thus, culture is the collective mind or the over individual intellect. Culture is a set of all non-inherited information and ways of its organization and preservation. It is a semiotic mechanism that aims to produce and store information [289, p. 377-380].

The text of culture, presented in its public samples, is a certain information recorded in the collective memory. Information culture solves specific tasks: preservation, functioning and transmission of materialized spiritual emanation in time and space. It arises at the beginning and is realized as a trilingual phenomenon: written (or printed) verbal text + image + constructive form. However, any factor of information culture in the human mind functions as a whole, as an independent language of culture [228, p. 95-100].

The image of information culture is realized through a complex artistic structure, where it is possible to distinguish:

- architecture, aimed at creating a spatial material structure;
- visual factor that solves the problem of internal composition;
- layout of the space, which contains the actual image series, which works on interpret the content.

All these elements of the structure are inextricably linked and create a complex unity.

Materials and historical conditions formed the material structure of information culture: the clay tablets of Babylon with the receipt of papyrus left place for manuscript artifacts of Egypt and antiquity.

The development of Christianity with its culture of public preaching and the institution of justice in the Roman Empire provoked the emergence of the information codex. But the transition from the “hidden form of development” to the codex had serious consequences for the development of culture, as it provided an opportunity to analyze, compare different texts and make extracts from them. The codex as the most humane form of information culture, correlated with the human personality, has been improving for more than two millennia [689, p. 81-82].

Information culture is dialogical in its nature. All its factors are “imbued with content” and participate in the dialogue. The form of dialogue performs not only communicative functions, but also semantic accompanying (through the content). The translation of the main text can be accompanied by “appendices,” “additions,” “comments” and other elements of content applications that create a dialogue and roll call of epochs within the text space. Two systems of fundamentally different artifacts of information culture in the combination of poetic word and graphic image collide, complementing and interpreting each other, and this sometimes contributes to its semantic enrichment. The system of dialogue creates a complex polyphony of information culture, which significantly expands the communication potential of all its creative factors.

The millennia of information culture development have worked out a system of rules for translating spiritual emanation into a spiritual verbal form. Information culture was improved and developed as a complex language of culture with its dynamic poetics in the process of absorbing and synthesizing old and new linguistic approaches to the expression of content [124, p. 333-335].

Ukrainian liberal information culture of the late XIX – early XX century played a cultural role not only in the dissemination of scientific knowledge, but also in the development of the information

environment of contemporary society. That is why it is studied as one of the factors of national culture, which solved the specific tasks of the society of that time – preservation, functioning and transmission of materialized spiritual emanation in time and space. Also it helped to create the principle of communicativeness that is understood as exactly that information culture which defines a certain reality: information culture as a result of content reflection of social activity in public and individual consciousness, and later as means of language, books, literature, etc. in the system of social communications can neither arise nor exist outside the activities of society and independently of it [446, c. 8-15].

Information culture is a way of inherited and non-inherited information. Information culture is a social phenomenon. In this case, it is important not to miss not only such aspects as the communicative purpose of information culture, its functioning and social role, which can be represented as a cumulative result of influencing people's minds, feelings, values, but the importance of the development of the principle of communicativeness in information culture. This principle determines the specifics of spiritual or informational communication in contrast to material relationships in society. Something ideal (derived from the material) takes the form of relative independence, and becomes an active beginning of the social activity.

The ambiguity of interpretations of the essence of national phenomena is caused by their complexity, diversity and virtual nature. This is the reason for the simplified approach to the problems of the liberal direction of information culture development: researchers mostly resort to either a sociological approach in the interpretation of liberal information culture, or over-psychologize this phenomenon.

The cultural approach, which is based on the connection between national culture and national consciousness, allows more fruitfully analyze various events, processes and phenomena associated with the

manifestations of the character of the people. After all, the actual information and cultural approach can lead to modern scientific awareness of the concept of “nation.” The information and cultural base makes it possible to understand the importance and significance of such phenomena of public consciousness as literature, art, journalism, philosophy as well as the highest personification of nature – man (Antin Kniazhynskyi writes about it [264]).

The liberal information culture of the Ukrainian people has its roots in the past. There are many turning points in the history of Ukraine that testify the process of human self-consciousness as a social phenomenon. Ultimately, it is an important factor of exoethnicity as an organization of national life based on the principles of ethnos openness (i.e. broad contacts with the outside world), all ethnic communities, that is a guarantee of mutual achievement of the ethnos, an effective stimulus to its economic, political and cultural development.

Studying the holistic concept of the history of the development of the liberal information culture of the Ukrainian people, special attention should be paid to the need for an objective study of this history without omitting many facts. After all, there are still many unexplored aspects in the history of liberal Ukrainian information culture, including the field of mass media. The media, despite the global informatization of today's society, remains a specific way in the process of cultural formation of personality, which is determined by the very social nature of journalism, which embodies all the achievements of information culture at every stage of its historical development.

It is taken into account not only the media in their traditional static form, but in its dynamic current version – convergent mass media [616, p. 231]. The high level of development of information culture of society requires and will require the converged mass media

to more fully and effectively implement its main function – information management, successful communication organization and development of public life [356, p. 221].

The understanding of liberal information culture and its connection with the general culture of the individual is based on the very essence of communication processes. After all, information culture is a rather broad concept. It includes not only the ability and skills to meet the communication interests of the audience, but also more general knowledge and skills of working with different sources of information. In essence, the processes and own methods of the work with sources mean analytical work.

Examining the role of the Ukrainian liberal information culture in the formation of the information center, it becomes clear that the so-called “bibliographic language” forms even in this period (statement of Inna Savina) [462, p. 219-222]. After all, a distinctive feature of information and cultural activities in comparison with other humanitarian factors of culture is the use of productively accumulated cultural wealth by mankind, On the one hand, people preserve wealth, and on the other hand, they give an access to them for analysis at the right time.

Thus liberal information culture is a way of fixing information by means of sign-meaning elements. This allows considering the specifics of information culture as a way of thinking of the user, sender, mediator in communication systems involved in information and cultural processes.

The precondition for the development of Ukrainian liberal information culture was the social need for it as the main means of social communication, an effective factor in cultural and social transformation. The functional value of liberal information culture lies mainly in its practical significance: it satisfies the information needs of society without limitations in space and time.

Liberal information culture reflects the dynamics of social relations – on the one hand, under their influence, and on the other – influencing them.

Ukrainian liberal information culture has become a cultural value that has acquired a universal character and entered the system of national heritage. Ukrainian liberal information culture began to ensure the integrity and identity of the Ukrainian nation, to protect it from the influence of foreign elements through the adoption of a national color, and embodiment of social expectations by means of communication. The cultural values, traditions and customs, transformed by the Ukrainian liberal information culture carriers of the late XIX – early XX century, were aimed at such a mechanism of society that prevented the superiority of foreign elements over national ones, because it would inevitably endanger the national life in general.

Ukrainian liberal information culture has inscribed an original page in the creative portrait of Ukrainian culture in general, giving it a unique originality. After all, the national identity of information and cultural carriers of this culture, which existed in the analyzed period of time, were embodied by native language, which was forbidden to spread materialized human thought in order to promote at least basic educational processes.

Social communications are an information and cultural phenomenon. Information culture is a factor in social communications. Today, social communications are interpreted by scientists as an activity that generates a new quality of understanding and communication processes that have never existed before. Creativity is an improvement through novelty and new resources of being. It is the improvement of human life in its uniqueness and harmony with the universe.

Understanding the risk of losing information and cultural identity,

the risk of late cultural development, we have to say that there is a need to sign out the problem of the integrity of liberal information culture as an integral feature of its stable development. In this regard, formulating the tasks of information and cultural policy, it is necessary to understand that the set of universal norms and values, principles of communication community are a prospect of forming liberal approaches to information culture. Such an approach to the implementation of information and cultural policy takes into account the palette of both ethnic and world liberal culture, which was a prerequisite for the entry of Ukrainian liberal information culture in the world communication space.

At the beginning of the XX century, the liberal information culture of Ukraine continued to develop the folk and democratic traditions of the previous century, at the same time it was searching for new forms of using achievements of other cultures. Information culture as well as the cultural process in general is a constant self-renewal, the development of new forms and means of meeting the interests and needs of people depending on the specific socio-economic situation according to the regional characteristics.

Information culture as a phenomenon is a common heritage of people's communication life, but the direct creators of artistic values are individuals. The final product can be created only by the individual, and only it becomes the property of mankind. Therefore, the individual is the driving force that creates the collective cultural process. According to the development of social relations, the communication process develops and becomes more complicated. Also it differentiates spiritual and material culture and creates specialized forms, where each receives a self-sufficient direction and tend to stand out in communication, but directly they are interrelated with general cultural development. The mass media have become a leading form among the other forms of information and cultural

process.

Thus, the Ukrainian liberal information culture continued its progressive development under systematic prohibitions in the second half of the XIX – early XX century. Therefore, it could not develop normally, because of its inherent evolutionary laws. It was necessary to overcome not only the internal contradictions and obstacles inherent in any culture, but also the great political pressure from the state Russian, German and Polish cultures. This fact suppressed the creative potential of Ukrainian liberals.

The history of information culture of this period proves once again that the nation began to decline or continued its development through over-efforts without the absence of the state, without political, material and legal support of culture. It was a characteristic of the development of Ukrainian culture during this period. The establishment of ethnoculture of the Ukrainian people, which created the ground for the formation of Ukrainian statehood, can be considered as a main achievement of Ukrainian culture.

### **3.2. Individual and collective beginning of liberal information culture**

Philosophical and anthropological paradigm in its comprehensive form involves both the universal existential characteristics of the audience and its diversity of psychophysiological properties. In this regard, it is possible to conclude that the ways and means of human life cannot be unified, because each person is an autonomous being, able to choose communication and knowledge of the world, and change their own existence through communication.

A person can rely on fundamental phenomena in this case: the idea of freedom and tradition. Man is able to protect his existence and enrich



it with the help of both objectified epiphenomena of himself – science, literature, religion, art, philosophy, and the immediate process of life through self-knowledge. A person cannot become himself without communication with others. But every action, every act of communication is a risk that can put a person in a borderline situation, which threatens the loss of existence and being itself. At the same time, such a situation distinguishes the truth of this being [7, p. 100-110].

Most researchers try to summarize the essential achievements of Ukrainian liberal thought and then conclude that, it had a deeply humanistic orientation, based on faith in the historical future of the Ukrainian people in conditions of brutal anti-national oppression. The basic principles of the science of the history of Ukrainian culture were formulated due to liberal thought. Ukrainian scholars strongly advocated the need to democratize public life and criticized the aristocracy of spiritual values and the Marxist theory of class struggle.

The period of the late XIX – early XX century has always increased attention among scientists in various fields of knowledge. However, due to the intensification of various scientific research, the interest in this stage of development of Ukrainian society is not only scientific and historical. The turn of these centuries is considered through the actualization of knowledge of figures of this time and the use of their experience in modern communication processes, because this period was indicative in the formation of political thought and the establishment of the consciousness of the Ukrainian people. If examine the functioning of Ukrainian liberal journalism in the context of information culture, it is necessary to consider the theme of its functional characteristics.

Analyzing the main aspects of the development of Ukrainian information culture and the process of its entry into the European context of the late XIX – early XX century, it is possible to say confidently that the emergence, formation, dissemination of Ukrainian information culture took place in the mental field of

Ukrainian spiritual and material values. This takes place under the “guidance” of the spirit of the general national culture, in which the society works out a set of ideas, experiences, life attitudes of people, which determines their common vision of the world. After all, such a set is called a mentality – a projection of the general world of culture on the psyche of people.

The mentality of the individual largely depends on the communicative factors of society and is determined by:

- the type of society where it exists, i.e. the characteristics of the socio-cultural world to which the society belongs;
- the peculiarities of the national information culture;
- the features of those forms of information culture that determine the mentality of certain social groups.

Thus, the mentality of the audience, which is formed by information culture, should be considered at the following levels:

- at the level of subcultures (different social groups are formed);
- at the level of types of general culture and socio-cultural worlds (different national groups are formed);
- at the level of own information culture (the phenomenon of personality mentality is formed).

The end of the XIX – the beginning of the XX century is the period of establishment of Ukrainian information culture as a world-class phenomenon. This period in the history of Ukrainian information culture is marked by great achievements that contributed to the establishment of the national identity of the Ukrainian people. This is evidenced by the analysis of the manifestation of individualism as a factor in the mental socio-cultural code.

Individualism and collective ideas depend on the mentality of the community (which means both the population of the whole continent and individual peoples). Ethnos and national character influence the peculiarities of the worldview of individualism. Individualism as an idea has different meanings and levels of rational justification. The

meaning of individualism depends on the surrounding spiritual atmosphere and various interpretations of values. According to the competent opinion of E. Smith, individualism is a historically composed type of social and ideological, ideological and psychological, practical and behavioral life orientation. The main emphasis in this orientation is made on the self-worth of the individual, his freedom and autonomy, right and real opportunity to determine his own interests and directions of his activity, responsibility for his destiny and well-being of his family, the ability of an individual to actively show independence, initiative and prudence.

The main problem of individualism as an ideology of individuality is the problem of freedom and responsibility. There are two views on the problem of freedom:

1) there is no freedom in the world, but it is necessary and in principle possible;

2) freedom exists, but it is not a good, because it does not correspond to the essence of man.

The main content of self-consciousness appears as an idea of the individual characteristics of “own” (“we”) and “foreign” (“they”) ethnic group. These features, however, may not be an adequate reflection of the real state of affairs, and are often refracted through the prism of imagination or exaggeration at the level of consciousness. The common origin and history, language, territory, religion, law, and moral virtues can be the defining features of a content that is interesting to a certain group of audiences.

That is why the main criterion that determines the dichotomous opposite of “we” – “they” at certain stages of the development of ethnic, national consciousness (for example, [276, p. 38]) will be a specific number of fixed features. The boundaries of shared content are narrowed or expanded depending on this number. Thus, the analysis of the progress of liberal self-consciousness is actually reduced to the

study of the content of the relationship not of the categories “we” – “they”, but the concepts of “I” – “we.”

Liberals, defending the right of Ukrainian culture to independent living, developed a thesis about the pluralism of national cultures, which were created as a result of various “life circumstances of the human race” [383, p. 30-31]. Ukrainian liberal thought tried to synthesize existing phenomena and phenomena of human activity. Unfavorable social and political conditions of Ukraine in the XIX century also had impact, when the main priority of political and national life was the struggle for survival and preservation of the main factors of self-awareness of the nation. A sharp awareness of the values of all Ukrainian, that was muffled for a long time not by prestige, but danger (later also reproduced in the “dialectical round”), manifested itself in the desire of liberal publicists to loudly “sound in Ukrainian” [587, p. 19].

It was necessary not only to fill the journalistic vacuum with facts and source material, but also to understand the patterns of development of the Ukrainian mentality, which found expression in various journalistic works of art and the rise of journalistic thought. The liberal direction of the Ukrainian humanitarian sphere became the leading one at the early stage of the formation of Ukrainian journalism.

In fact, the Ukrainian liberal idea itself was formed at the time when the self-consciousness of the Ukrainian people was low. The role and place of the humanitarian sphere in general in human activity can be understood only on the basis that information culture, as a necessary element of social reproduction and an important characteristic of the subject, develops in unity with the reproductive process as a whole in all its historical specificity. The type of culture qualitatively changes in the process of transition from simple reproduction to intensive.

Historically established human attitudes to their own production

activities in Ukraine were formed under conditions of simple reproduction. In this regard, the people (mostly peasants at that time) were dominated by the desire to adapt to natural rhythms, to the constant change of independent human cycles, in particular, changes of seasons and their own rhythms. If the change of needs took place, then it had more extensive than intense character.

The growth of machine production and the working class led to the emergence and establishment of new values. The environment has become a source of real and potential means that could be used to meet utilitarian needs. This created the need for a new type of information culture, which was characterized by a significant increase in human activity. The society had a belief in the non-imposition of freedom on the environment with the ever-increasing power of intellectual activity.

An idea of the complexities of the world appeared and formed at this stage, that needed for its understanding and development a new intellectual environment and a new information culture, i.e. a special form of human communication, aimed to form a system of subject knowledge. This type of information culture asserted the ability of man to develop and improve his own intellect, to approach the formation of increasingly improved forms of understanding of the world around him.

Often, the results of creativity and intellectual activity of some people, associated with information culture, do not correspond to the content of the general concept of culture. Liberal information culture allows identifying the discrepancy between personal and objective elements of perception of the world, which is negative for society.

Liberalization of the information space is a progressive process over time. After all, the tasks and functions of the content of messages expanded from one epoch to another, their intellectual level increased, new approaches, forms and methods of reflection realities in mass culture were formed. The evolution of this process is

characterized by certain irregularity – the periods of rising freedom of thought alternated with periods of decline or inertia due to the influence of socio-economic and political factors, irregularity of the development of the media. Liberal journalism was and remains true to its functional purpose symbol – the spread of progressive and uncensored knowledge among a wide audience [241, c. 85].

According to the liberalization of knowledge of science and its humanitarian profiles and directions, a popular science book became a kind of carrier of scientific information, because such publications have always occupied a special place in the cultural process of Ukraine. The first manuscripts (“*Ruska Pravda*” by Yaroslav Mudryi of the XI century; “*Izbornyky Sviatoslava*” of 1073 and 1076; “*Kyievo-Pecherskyi pateryk*” of the XVIII century, and others) and books (Lviv's “*Apostol*” and “*Bukvar*” of 1574, “*Chasoslovets*” and “*Oktoikh*”) printed by Schweipolt Fiol in Krakow, contained certain scientific information and embodied the ideals of a humanistic syncretic source of human knowledge.

Ukrainians tried to meet the aesthetic and practical needs of society, and as said M. Hrushevskyyi “to influence the artistic content, elements of high beauty in the sphere and attributes of practical life, which marked the old Greeks” [157, p. 158]. Ukrainian liberal journalism is becoming multifunctional, because, in addition to its practical meanings, it had own metafunction in society. It demonstrated the level of development of the nation, aesthetic and cultural preferences of Ukrainians.

It is very important to note that it is possible to identify the individual identity of the historical formation of Ukrainian information culture as a holistic phenomenon in specific historical conditions only in a certain and holistic relationship of the above general criteria. The question arises about the interaction of information and culture within the formation of information civilization in our millennium.

### **3.3. Information wars and liberal information culture**

The existence of social information is impossible without the use of any sign system. The sign, in turn, is a material carrier and substitute for objects and phenomena. The sign can save information as long as possible. In this case, the value of information means the knowledge accumulated by mankind about nature and society. In this aspect, the value of information is related to culture, which is “a form of communication and existence of individuals as personalities” [28, p. 142]. Laying communication to the foundation of society means the process of interaction of individuals and different cultures. In this case, the value of information culture means its dialectics and the possibility of contact with other people, eras and so on.

The press is the most common social information carrier. The press grounded the origins of the formation of national consciousness and political thought of the Ukrainian people in the difficult history of Ukraine along with other media. A high level of information culture is a guarantee of a high level of knowledge about the essence of certain phenomena, worldview, social and political level of the audience, which allows forming the reader's ability to creative thinking and cognitive interest as a motive for their own communication practice.

The existence of any society is possible only under the succession of generations, which is carried out through the preservation and transmission of socio-cultural traditions [110, p. 40]. Exactly the problem of consciousness is the degree indicator of ethical and moral principles and worldviews, which are reflected in the conceptual social discourse. In Europe it led to the formation of national churches and the transition to national languages [413, p. 506].

But history, with its unique understanding of experience, “taught” the Ukrainian people its lessons. There was no even the talk about the formation of personality by the methods of communication for a long

time. Studying the genesis of personality formation, it is possible to say that the objective foundations of this process are laid in the depths of society itself. Society regulates human behavior, forms civic requirements for it and determines the method of its involvement in society [12, p. 145].

The audience of liberal publications can be divided due to general education level. Exactly audience orientation gives grounds to assert the “multifaceted classification” of liberal journalism. This classification is based on a set of properties that characterize the most important aspects of the content, since the isolation of any one even very important property of a fact or event is arbitrary. The fact is that a large part of the content is subject to some processing, but it does not mean the adapting it to a wider audience. The very concept of liberalization necessarily implies not only a personal understanding of information, but also the application of this understanding to psychological aspects.

Dissemination of knowledge is a broader phenomenon: not everything that is audience-oriented is related to its interests. There is a large group of mass media related to a person's private life (life, leisure, hobbies and various practical tips). But this means that the audience limits itself to this knowledge. Dissemination of knowledge is a key function of liberal journalism (not ideas). Knowledge related to a person's private life is spread in an audience with completely different social representation. Liberal journalism gives the audience a broad view of nature and society and forms a certain worldview in it.

Information liberalism is not something invented today, it accompanies the entire history of mankind. It takes place in the struggle of civilizations, religions, confrontation of tribes, peoples and states. At the beginning of history, its influence on the outcome of the struggle was not very significant, but the importance of the liberal factor in the struggle increased with the development of information



technology.

The XX century marked the isolation of information liberalism as a separate factor in the confrontation of states. Propaganda ministries appear in state apparatuses. Government officials are working to block information flows from hostile sources. The advent of radio broadcasting has led to a situation when it is impossible to complete overlap of the enemy information flow. It caused the need for greater differentiation of opinions in the information struggle. The advent of the Internet has created a situation when it is almost impossible to stop the spread of information.

The information war of the third millennium is a struggle in the information space, which alone, without the use of other means of struggle, can lead to results that previously could be achieved only by armed means.

It is worth mentioning, that the change of power in Yugoslavia is a clear example of a skillfully conducted information campaign. The similar situation took place in the Crimean events of 2014.

Today, the world's leading countries cannot exist without units aimed to participate in the information war. The first unit of this type was the Psychological Operations Unit (PSYOPS) in the United States of America [682]. The PSYOPS units in this state are part of the land and air forces. Small units plan and perform limited operations within the Navy. Unlike other states, PSYOPS units and employees of all types of forces are prohibited from conducting operations in the USA.

Germany established the Operational Information Center (Zentrum Operative Information) for similar purposes [688], which subordinates the 950 Operational Information Battalions. The battalion and the center are subordinated to the newly established Joint Support Service (Streitkräftebasis). In total, there are about a thousand employees in these units. German information warfare specialists lead NATO operations in Afghanistan and Kosovo.

The concept of “information warfare” in the literature was first introduced in China in 1985. Chinese experts in the field of information confrontation use the views of the ancient Chinese military figure Sun Tzu (V century BC), who was the first to argue the need for informational influence on the enemy. Sun Tzu noted in the treatise “The Art of War”: “To win a hundred victories in a hundred battles is not the pinnacle of superiority. To conquer an enemy army without battle is the real pinnacle of superiority” [309].

In the early 90's, the concept of “information warfare” appeared in the United States of America and actively entered the world practice [410, p. 113]. The Americans were the first to take full advantage of the latest features of the information space: “The Persian Gulf War can be defined as the first full-scale war of a new stage in the functioning of the military in terms of creating a global information space” [360, p. 112].

This country is also the most powerful in the modern information confrontation. The USA is the only one which carried out the full-scale work in military-political circles for many years in this direction. The starting point of this activity is considered to be December 21, 1992, when the directive of the United States Department of Defense T 3600.1 appeared under the title “Information War.” In 1993, the directive of the Committee of Chiefs of Staff № 30 already set out the basic principles of information war, that were included in the Statute of the US Armed Forces FM 100-6 (“Information Operations”) in 1995. In addition, certain aspects of information confrontation were regulated by the periodically renewed Statute of the US Armed Forces FM – 31 (“Psychological Operations”) [360, pp. 69-70].

On October 9, 1998, the Committee of Chiefs of Staff of the United States Armed Forces issued a doctrine of information operations [642, p. 16]. The doctrine for the first time confirmed the fact of preparing Americans for offensive information operations. Earlier, the Pentagon stressed that US measures in the information

sphere would be purely defensive.

The doctrine predicts probability of offensive information operations not only in wartime but also in peacetime. At the same time, the US representatives, commenting on these provisions, claim that the use of offensive information weapons will be carried out in full compliance with relevant international norms and agreements. But even today, such international agreements are either absent or are in the early stages of development.

The doctrine of information operations in the USA distinguishes four main categories of use of information against human intelligence:

- 1) operations against the will of the nation;
- 2) operations against the enemy's command;
- 3) operations against enemy troops;
- 4) operations against national cultures.

There are several centers in Russia which task is to carry out information activities on the territory of the former Soviet republics, in particular, in Ukraine. Each of them has a well-known leader in the circles of participants in information conflicts. The most famous Ukrainians are Gleb Pavlovskiy, an adviser of Putin's presidential administration, because he was an adviser of Ukrainian presidential candidate Viktor Yanukovich and drafted the campaign's news program during the Orange Revolution.

The group of Gleb Pavlovskiy has several online publications discussing Russia's information strategy (and not only according to Ukraine). These are “Russkii Zhurnal” and “Kreml.org”.

Previously, they were projects of the “Foundation for Effective Policy,” led by Gleb Pavlovskiy. Now the “Russkii Zhurnal” has become a project of the Russian Institute, an autonomous non-profit organization. This form of registration of structures involved in the information war is very convenient – the state is not legally responsible for the actions of non-governmental organizations, so the

objects of the information attack have limited diplomatic capabilities to counter. Gleb Pavlovskiy emphasized that he was a private individual, a consultant during his participation in the 2004 presidential campaign, but not an adviser of the Presidential Administration of the Russian Federation.

Besides the “Effective Policy Foundation,” there is another competitive center “The Agency of Political News” (APN). The head and central figure of this center is Stanislav Belkovskiy. Information that APN is a subsidiary of the Institute of National Strategy (INS) is posted on the website [apn.ru](http://apn.ru). The main goal of the project is to provide a politically active audience with exclusive information about political life in Russia and in the world: from the event “agenda” to analytical developments and subjective authorial impressions. The similar approach is seen in case when the state is not directly responsible for the activities of the center.

However, there is a state structure that coordinates the activities of all these centers in relation to Ukraine and other former republics of the Soviet Union. This is the Office of the President of the Russian Federation for Interregional and Cultural Relations with Foreign Countries. The Office is part of the Administration of the President of Russia. According to the Administration's scheme, its status is equivalent to the Security Council or the Foreign Policy Office.

In addition, there are other institutions in Russia that deal with problems close to the issues of information war, but their interests are limited by the academic study of the issue. They do not develop and implement information warfare plans. The overall goal of Russian information war concepts and plans is to create bridgeheads in Ukraine with a purpose to influence Ukrainian politics by promoting politicians who will carry out Russia's orders, or at least not oppose Russia in the event of a conflict of economic, political or diplomatic interests. As a result, the centers develop general concepts, then detail them, adapt to the current circumstances and implement by local performers.

There have been a number of analytical centers in Ukraine: Mykola Tomenko Institute of Politics, Oleksandr Razumkov Ukrainian Center for Economic and Political Studies, and Social and Humanitarian Consortium “Genesa” in Lviv. These institutions have a significant intellectual potential. However, these institutions in matters of information war are limited by analytical work or they plan information operations in the interests of Ukrainian political parties.

Information can reach the target of information by various means. This information can change the behavior or decision (or remain inactive) of informationa war. The most common means used by Russia in the information war with Ukraine is *television*. Such choice was made due to the historical circumstances that emerged after the collapse of the Soviet Union and because the Russian side purposefully work to capture the Ukrainian television space. Television gives a possibility to work quickly with the broadest masses of the population, to influence both at the level of consciousness and subconscious (technology of “25th shot”), it covers almost the entire territory of Ukraine.

Analyzing the list of means used by the parties in the information war, it is possible to conclude that Russia has an advantage in the media in the Ukrainian information space. This balance of power in a normal “hot” war gives a guaranteed victory to the stronger side. The reason that the Russians lost the election campaign of the information war in 2004, and failed to achieve the moral capitulation of the Ukrainians in the “gas” war, is explained by the action in the information confrontation of other factors. The information campaign of the Russians in the Ukrainian information field was not adapted to the Ukrainian environment. Therefore, the effectiveness of the use of Russian information developments was low, and the actions of Ukrainian information partisans in the field of SMS, stickers and wall slogans were extremely effective.

It should be noted that the impact on the broad masses of the

population discussed in this paper – is not the only task of the participants of the information war. Operations against individuals and groups of the population are planned and carried out in the course of information operations. It is known, that Russia is also working in this direction: “The ineffective use of the methods of special information operations in Chechnya by the federal forces during the first Chechen campaign. As a result, a complete loss in informational terms forced Russia to take into account the negative experience, make qualitative adjustments in matters of information psychological activities. Now it is coordinated at the state level by the assistant of the President of the Russian Federation. These functions are entrusted to the first deputy chief of the General Staff of the Russian Armed Forces...

Operations against decision-makers have recently become relevant. According to the leadership, the role of a political leader or a statesman is considered extremely important, so it needs to be studied in detail in order to influence his consciousness. Therefore, the activity of the center for creating psychological portraits of political leaders has been resumed in Russia on the basis of the Institute of World Economy and International Relations of the Russian Academy of Sciences. Information is analyzed in the following areas for this purpose: the concept of leadership, motivational sphere, system of political beliefs, style of political decision-making, style of interpersonal relationships and resistance to stress. Accordingly, the algorithm for making and implementing a decision on a specific person is being worked out.”

An analysis of Russia's latest information operations against Estonia and Georgia, and especially against Ukraine, allows saying with confidence that Russia uses all areas of information war against its opponents, but it does not succeed everywhere. Sometimes, the results achieved by the Russian headquarters of the information war are not always acceptable or are failures, especially when the task is to

introduce a certain idea into the consciousness of a person or group of people or modify their behavior. In particular, the general result of the information war of the Georgian-Russian armed conflict is mostly a defeat for Russia. It does not mean that actions of the Russian brigades of information war in certain areas cannot be considered exceptionally successful. First of all, these are technical areas of war designed to destroy or suppress hostile means of information dissemination. However, Russian efforts have failed in modifying the behavior of Estonians, Georgians, or even individual statesmen in these countries.

In Georgia, the actions of the Russians have led to the consolidation of politicians around the President, that was a purpose of Russia for a long time. However, the Russian Internet brigade's DDOS attack on Georgian Internet resources was very successful. In fact, the dissemination of official information from Tbilisi was blocked, and Georgians were forced to seek ways to communicate with the world outside their country. A similar attack in Estonia led to a partial paralysis of economic life – some banks stopped the online payment procedure.

The same situation was seen in Ukraine during the Donbass events. Ukraine has to make conclusions from information campaigns and take into account the experience of information attacks on Ukrainian information resources.

According to the direction related to the manipulation of consciousness, the Georgian campaign revealed weaknesses even in those Ukrainian media that deliberately did not want to follow the rules of Kremlin, but in fact they did. After all, journalists are not trained to look for sources of alternative information on their own, and editors do not insist on the world's generally accepted format for submitting news from alternative sources. This situation was caused by the low level of education of Ukrainian journalists, ignorance of English or any other world languages of communication, except Russian. And the news in Russian was prepared in accordance with Russia's interests and tasks of the information war. As a result, a large part of the Ukrainian media

thoughtlessly copied Russian propaganda into the Ukrainian space.

However, those editions that were aware of the destructive content of Russian information, found ways to obtain Russian-language information from at least neutral sources. In particular, the “Maidan” website widely used the information service of the Azerbaijan news agency day.az, which had its own sources of information in the conflict zone, and did not try to create the positive image for the Kremlin to put pressure on public opinion.

There is no doubt that Russian information war brigades in the future conflict with Ukraine will try to create a favorable vision for them. For example, they can use the world public opinion with a purpose to change it in the right direction and influence the decisions of Ukrainian politicians. Part of this work will be done by thoughtless editors and journalists, who will simply and uncritically copy the service of Russian news agencies.

There is a need to be ready for DDOS-attacks on Ukrainian government sites and leading information sites. The banking systems also must be ready for such attacks since Ukrainian banks have completely switched to servicing legal entities via the Internet. The experience of the Russian attack on the “Maidan” website (located in the American Internet zone) has shown that an attack on servers with domain names is very effective. It is possible that the entire “.ua” zone may be attacked. In this case, the Ukrainian Internet will have to be temporarily closed in order to maintain the stability of the Ukrainian financial system. In any case, if Russian Internet brigades did not stop even when a significant segment of the US-Canadian Internet collapsed by attacking a domain server, then why should they stop before the collapse of the entire .ua zone?

Today, Crimea is the object of the information attack of Russia. Unfortunately, Ukrainian politicians do not care what information combinations are played out in this operation. Russia, having creatively comprehended the course of events in Kosovo, Abkhazia and Ossetia, is trying to build a scheme of the information operation



on the model of these already accomplished events. In all these cases, the process of rejection of the territory began with the abolition of autonomy. The problem of today's (and tomorrow's) events in Crimea is that the Russians have a scheme of events, know weak factors of this scheme, and adjust their actions according to the circumstances, and the Ukrainian side does not even analyze what is happening. Although, they should conduct a comparative analysis of developments in mentioned regions and Crimea, and draw their own conclusions about the Ukrainian way of solving the Crimean problem.

In 1998, a well-known Ukrainian expert on information war, Professor Heorhii Pocheptsov concluded that special structures in this field should be created in Ukraine. “Information influence in the intensive mode today is an essential part of the professional work of a number of departments, including the Ministry of Emergencies, the Ministry of Foreign Affairs, the Ministry of Internal Affairs, the Security Service of Ukraine and the Ministry of Information. But no one is engaged in the methodology of processing information work, as a result Ukraine loses, for example, its “information wars” with Russia” [402, p. 34].

Political scientist Valentyn Lysenko agrees with Pocheptsov and states the next in the Internet publication “vybory.org”: “They need to create special units on the problems of information and psychological wars, which will protect the state interests, provide psychological protection of the national elite and the population. Their main task will be to identify and qualify information and psychological influences, determine the degree of threats, create a system of prejudice and counteraction to special information operations against the state, society, certain social groups or individuals. Also they have to develop mechanisms to eliminate consequences and restore damage during information and psychological attacks as well as the creation of appropriate structural units in the Ministry of Defense, special services and the formation of certain knowledge on information security at all levels in government, local authorities and

among law enforcement professionals.”

Ukraine does not yet use Russia's weaknesses. The issue of transferring countermeasures to the information territory of Russia is not considered at all. Human rights issues and the problems of national minorities may be targeted by information attacks in Russia. In this case, Ukraine could rely on someone, because Russia has civil rights movement, societies of national revival of non-state ethnic groups. Operations on Russia's information territory would disorganize Russian actions in Ukraine and distract Russians from the Ukrainian information front. In addition, Ukrainian authorities should raise the issue of Russia's implementation of the Charter for National Minority Languages for Ukrainians since there is a large Ukrainian diaspora in Russia.

The regulation of the situation in the information war with Russia can be real. Two things are needed: Ukraine's political elite must publicly acknowledge that Russia is waging an information war with Ukraine. Then this elite will be able to take the second step – to create structures responsible for the protection of Ukraine in the information space and create information legislation that would protect national security.

The second necessity is that the Ukrainian elite have to prevail the national interests over narrow party ones. When Ukrainian politicians stop using the Russian factor to achieve their domestic political results, then Russia will lose a significant lever of influence on Ukrainian domestic policy and will not be able to use this lever in the information war on Ukrainian territory. Then Ukraine will become informationally equal to Russia, and the result of information war will be at least a draw.

### Conclusions to the Chapter III

The liberal model of functioning of information culture carriers reflects the key audience characteristics of information culture as a communicative phenomenon. At the same time, it is impossible to approach the audience load of this model in general. Therefore, we offer a generalized (both historically and functionally) distribution of audience characteristics of Ukrainian information culture carriers by industry.

Applied industry (mass media and media markets) is characterized by the early establishment of press freedom similar to the democratic corporatist model (this tradition is particularly strong in the United States of America) and the emergence of the mass press, however, the circulation of newspapers in these countries is lower. The press is mostly local, and that's why great attention in electronic media of information culture is traditionally paid to local news. The historical local character of local media, in particular, determined the specifics of journalistic professionalization.

Political parallelism: neutral commercial information culture; information culture carriers focused on conveying information (rather than interpreting facts); internal pluralism; professional model of television and radio broadcasting management; formally autonomous system of information culture.

Professionalization: strong professionalization; non-institutionalized self-regulation (unlike countries of democratic corporatism); the tradition of "objective journalism," which protects the information culture carriers from the dictates of the owners and prevents the instrumentalization of these carriers; the relative decline of "objectivity" under the influence of commercialization (a process that began in the late XX century).

The role of the state: market dominance (except the strong public service broadcasting in the UK – the BBC as a model); high level of

commercialization of information culture carriers, which in the form of a certain normative model (together with “neutral professionalism”) increases its influence on other media systems; the increasing demands to limit the state in the functional dimension of information culture carriers and, at the same time, strengthening state’s role in the development of national (often associated with state and municipal) information culture carriers against the background of much more powerful media systems (USA and UK).

Regarding the generalization of the audience factor of the practice of functioning of information culture carriers in the countries of the liberal model in general, it should be noted that they can be united in one group only on common features. For example, the powerful public service broadcasting systems of Great Britain and Canada are much closer to the Northern European model in terms of their impact on the audience than to the United States of America (however, commercial carriers of information culture in these countries as well as in the USA occupy a very big place at orientation on such groups of the audience which trust carriers a priori, who consider impartial representation of the facts, instead comments).

Another notable feature of the liberal attitude to the audience is the protection of freedom of speech (stronger than all others) and non-interference of the state in the affairs of information culture. The obvious positive consequences are combined with significant negative ones, in particular, the lack of protection of private information (especially compared to countries of democratic corporatism) and the possibility of manipulation public opinion through abuse of freedom of information culture.

**CHAPTER IV.**  
**THE AUTONOMY OF THE INDIVIDUAL MIND**  
**IN THE CONTEXT OF FUNCTIONING OF**  
**LIBERAL INFORMATION CULTURE**

**4.1. Information liberal culture of the Enlightenment**  
**as a factor in the heredity of liberal ideas**

Thomas Jefferson attached great public importance to the information culture, in particular, the press. He always wanted newspapers to express opposition to the government. T. Jefferson was actually the inspirer of media liberalism, but he bitterly remarked in the sixth year of his presidency: “Nothing can now be believed which is seen in a newspaper. Truth itself becomes suspicious by being put into that polluted vehicle” [685, p. 64].

It is interesting, that the term “subversive activity” appeared in that period in the American political lexicon, and referred to foreigners who immigrated to America because of persecution of their governments. And there is a paradox, because they criticized the American authorities! The USA federal government introduced the laws “On foreigners” and “On incitement to rebellion.” According to this, the publisher of the “Richmond Examiner” as well as the editors of some newspapers in New York and other cities were put in prison. The American pro-independence camp had significant differences between the “republicans,” whose leader was Thomas Jefferson, and the “federalists,” who were led by Alexander Hamilton.

The “federalists” expressed the interests of the big trade bourgeoisie, bankers and land speculators. They advocated the strengthening of centralized federal power and the restriction of democratic freedoms in the political sphere. The “republicans” relied on a diverse bloc of farmers, rural entrepreneurs, the petty bourgeoisie and planters. They advocated for easier access to land for

farmers, democratization of the constitution and granting broad rights to states. The “federalists” focused on Britain in foreign policy, and the “republicans” focused on revolutionary France. It should be noted, that the line between “federalists” and “republicans” was quite conditional: even the leaders of these currents were sometimes referred to one or another political and ideological camp.

It is important that the speakers under the slogan “We must escape democracy!” had a very strong position in the press. The most important printed organ of the “federalists” was the first American newspaper “Gazette of United States.” It was created as a body of the federal government and was founded by the federal government on April 15, 1789 in New York, by “federalist” J. Fenno (electronic resource [http://en.wikipedia.org/wiki/Gazette\\_of\\_the\\_United\\_States](http://en.wikipedia.org/wiki/Gazette_of_the_United_States)).

This newspaper had a purpose to cover the activities of the Congress and the debates in the Congress, materials on major issues of government policy, events in the USA, international politics and literary issues. In October, the circulation of the “Gazette of United States” amounted to 600 copies, and it had 1400 copies in spring 1790. The publication had about 1000 subscribers and the retail price was 2-3 pennies.

The second president of the United States of America, John Adams first worked as a vice president (for eight years), and was in the shadow of the much-respected “father of the nation.” His presidency was marked by a number of important innovations, but they faded in the light of the glory of George Washington (electronic resource: <http://backtoschool2.ru/spisok-prezidentiv-spoluchenix-sh-tativ-ameriki-v-xronologich-nomu-poryadku/>). In 1786, John Adams got the largest number of votes in the presidential election. His inauguration is described in detail below.

“The inauguration of John Adams, despite his inherent love of pomp, was extremely vague. The future president was brought to the Philadelphia Congress Hall by his own carriage only with two horses.

He was not accompanied by officials, he was not even met by a brass band. He had only one servant. The president wore a gray cloth coat that he bought the day before the ceremony. He had a hat in his hands and a sword on his side.

T. Jefferson, who arrived a little earlier, was greeted with applause by numerous Republican supporters. He gave a short speech about J. Adams and modestly remembered himself. Then everyone followed him to the meeting room to the House of Representatives, where George Washington soon arrived with an honorary escort greeted by a standing ovation and cheers.

People gathered, mostly to see the country's first president for the last time in an official setting, and everyone seemed to have forgotten the real reason of the meeting. Adam, who was already at the entrance to the hall, had to watch a demonstration of national love for his predecessor. Adams entered the hall without waiting for attention, and went to the stands with a gloomy face. He was not accompanied or introduced to the audience, although his appearance was greeted with applause and friendly shouts. Then he read a rather lengthy text of his inaugural speech. Adams took the solemn oath. He left the hall, and he went with his servant in a carriage to the inn, where he rented a room.

No receptions or balls were held in honor of the new president. However, there was a grand banquet organized by local businessmen in honor of J. Washington that evening in Philadelphia. They did not consider even to invite Adams, so he was simply forgotten that evening” [193].

In fact, the struggle between the “federalists” and the “republicans” continued during the reign of J. Adams. It was the Adams government that succeeded in passing the above-mentioned “On foreigners” and “On incitement to rebellion” laws. The Minister of Finance in the government of J. Adams was the federalist A. Hamilton, who pursued a policy of encouraging national industry

and trade by raising taxes and attracting foreign capital to the United States. The policy of the “federalists” met the resistance from the democratic forces, which were united around the “republicans.”

T. Jefferson had to defend his position in a sharp political struggle. Two-fifths of all American newspapers were “federalists” even in the year of Jefferson's first victory in the presidential election (1800). At the initiative of T. Jefferson, who led the struggle against the “federalists,” the “National Intelligence” was founded in 1800. But this newspaper, which was published three times a week, became the official newspaper of the American government after T. Jefferson was elected president. At the same time, it received a monopoly right to publish official minutes of meetings of the American Congress, which were reprinted from it by all other newspapers.

In 1834, when the USA government began to publish an official newspaper “Congressional Glob” and later “Congressional Records,” “National Intelligencer” has become a regular, non-governmental, daily newspaper (electronic resource: [http://en.wikipedia.org/wiki/National\\_Intelligencer](http://en.wikipedia.org/wiki/National_Intelligencer)).

T. Jefferson's government repealed the laws of 1798 and took a number of progressive measures aimed at democratization of the country. The country's foreign policy was also reflected in the newspapers and magazines of that time. In 1808-1809, many newspapers wrote about the establishment of diplomatic relations with Russia and about differences with Britain.

In 1828, the Democratic Party of the United States of America was formed, that initially united part of the slave-owning planters, farmers and part of the bourgeoisie. Their candidate Andrew Jackson won the presidential election in 1828. Jackson's government had to maneuver between slaveholders, the bourgeoisie, farmers and the nascent proletariat (electronic resource: [http://en.wikipedia.org/wiki/United\\_States\\_presidential\\_election,\\_1828](http://en.wikipedia.org/wiki/United_States_presidential_election,_1828)). As a result, several progressive laws took place. In this regard, Indian tribes lost their



lands and moved beyond the Mississippi; 20 million acres of land of the American continent were taken from the natives.

The era of liberalism and democracy in the USA, initiated by T. Jefferson, was frozen for many years.

The philosophy of the Enlightenment (post-romanticism) considered that the liberal worldview sharply contrasted with any liberal theory of freedom of the press, and refused to substantiate natural human rights. In addition, a sign of frustration with liberal approaches in the theory of information culture was the classical belief in the rationality and essence of human freedom in the combination of harmony of interests and needs. Liberalism turned out to be nothing more than a transitional period between different epochs of attitude to the individual and his connection with big money, which began to be invested in the development of information culture.

Enlightenment “crashed” into the problem of individual perception of information. The liberalism of the XIX – XX centuries is firmly rooted in the individualism of the liberal movement. But these doctrines were significant in the traditions of rationalism and legal change.

John Stuart Mill, in the introductory part of his historical essay “On Freedom,” spoke rather sluggishly about democracy, emphasized that such phrases as “self-government” and “people's power over themselves” do not express the true state of affairs. Who are the “people,” who carry out powerful actions over other people? What is “self-government” when the government is not effective, but the people themselves are effective? Mill believes that the most valuable thing in practice is the activity achieved by the individual work of each active member of society; the active majority consists of individuals. Thus, the active majority is the power. However, this majority can become a factor of oppression, that’s why, the levers are needed to counteract this phenomenon. The “tyranny of the majority” is an evil against which a constant struggle must be waged [668].

J. Mill writes that society is sick, and therefore it needs “strong natures.” Individuality should be a manifestation of a desire to do something, and such impulses to action should be encouraged. According to Mill, individual manifestations of the desire to do something “is one of the elements of human dignity as well as Christian self-denial” [668, p. 32]. Individual perceptions of the world and the desire to work on its improvement are doubly useful, because each person in the process of work becomes more valuable to himself, and can become more valuable to others [668, p. 34].

According to Mill’s ideas, the values of the state are vague, they ultimately nullify the desire of citizens to work, prevent the excellent physical condition of a person to make a great state. The state that does not help in the mental expansion and upliftment of its individual citizens, who are rather obedient tool in their hands, will find an opportunity to resist people, who want to work and do their job. There is no place for compromise. A person sacrifices everything, he has to use all opportunities, but he often has no power and inspiration to make life better.

In contrast to T. Jefferson, who argued the priority of the need for a free press in a democratic society, J. Mill considered priority the principles of usefulness as a basis for theoretical justification of freedom of expression. The classical radical, like any classical liberal, considered free discussion of even good government as a correct factor. But J. Mill insisted that the idea of freedom of expression could not be interpreted as a personal right or even an abstract principle. He openly ignored the principles pursued by the “philosophical radicals.” Unlike Jefferson, he considered that a thought was the final stage in the creation of social values, even if these values were not natural.

J. Mill’s arguments in his essay go far beyond the simple utilitarian defense of freedom. When the author argued that all humanity has no right to remain silent even if there is only one dissident in the world, he was sincere in it. Moreover, he could

protect any of the offended people, give them greater happiness than he felt himself. But the author really argued that everyone has the right to think, analyze and find new knowledge as moral attributes of inseparable from the dignity of intelligent beings.

J. Mill's essay "On Freedom" is an attempt to answer the question how the relevant psychological superstructure makes sense within individual independence and social control. The author himself argued that his purpose was to prove that humanity should have a guarantee of individual or collective freedom, freedom of any action in any environment. The only purpose when the government can restrict rights is a preservation of a civilized community, it is the commission of some actions that threaten to this community, which are done against its will. Strength must be a warning to harm others.

Thus, while J. Mill refers to the base that can confirm the philosophy of natural law, he actually believes that there is a sphere of individual freedom, and neither society nor government should have priority within and over it. His concept of "tyranny of the majority" shows its attachment to the private interests of the individual.

Therefore, the problem lies in the social factor of society. Good individuals make up the state; freedom of thought and action are necessary for the formation and development of a good individual. Therefore, freedom of speech and freedom of press are justified in order to make them absolutely necessary in creating the environment where a good individual is formed.

According to Mill, the territory of personal freedom includes the following three elements:

- 1) The full domain of consciousness in the broadest sense, freedom of thought and feeling, absolute freedom of thoughts and moods at all levels of perception.

- 2) The freedom of tastes and free time. Understanding of what

should be done in connection with preferences, and what consequences these actions can have.

3) The combination of freedom is formed from the freedom of every person, every word and action. Something whole is born within the combination of these freedoms, which should not harm others.

Instead, Mill recognized the need for freedom of belief and freedom of expression on four grounds:

1) If any thought forces the opponent to be silent, then this thought may be correct for someone, true for others, but it is inadmissible to impose one's own infallibility.

2) Despite that keeping silence was a mistake, that very often does not mean that someone who was silent does not have the truth, but this can be understood only in a clash of opinions, that will not happen if someone is silent.

3) Even if someone doubts the opponent's opinion, he has the right to intellectually challenge what he thinks necessary to challenge.

4) Freedom will be in danger, lost or weakened, if the character and behavior of someone who prevents any real and sincere conviction is not taken into account.

But, Mill complains, any association with real life in one's mind can be obtained only from reading and listening, comparing what one hears and what one wants to hear. At the same time, there is a need to be careful and teach yourself moderation in assessing other people's opinions, and flexibility in adapting these thoughts to own worldview. The boundless properties of communication make the audience's possibilities to avoid unnecessary associations with opposing opinions less and less wary (for example, is there a need to listen to someone's ideas that are better than mine) [682, p. 46].

The perception of information, truth and justice are the most important factors in understanding messages, so these two components of the information field of the individual are much more

important than the simple use of images and feelings. Thus, J. Mill, like T. Jefferson, advocates a certain restriction of freedom of expression, but only when the content of the message goes beyond decency and reason, acts as a basis for hostility in the process of clash of opinions. In addition, J. Mill writes that “even thoughts sometimes lose good sense, when the circumstances in which they are expressed represent the expression of the person” [692, p. 51].

J. Mill believed that the maximum for freedoms in society and communication are the following two circumstances:

1) The individual does not bear any responsibility to society for the actions of society in the case when the interests of a person concern the society.

2) The person is accountable for such actions that harm the interests of others, and may be subject to either social or legal punishment, if society believes that such actions are grounds for such punishment.

The philosophy of J. Milton and T. Jefferson formed the basis of the Liberal theory of the press. In addition, these philosophical currents represent three stages of development of classical liberalism in historical time:

- its origin from the depths of the Renaissance and Reformation;
- its development in a new cosmology of the times of the conquest of Western Europe by liberalism during the Enlightenment;
- its fragmentation in the XIX century under the influence of positivism, romanticism and collectivism.

Liberal press theory is as much a part of the liberal worldview as the traditions of rationalism and individualism. And, quite naturally, liberal theory always finds both its bright supporters and ardent opponents. Historically, liberalism was the first political movement that was purposefully aimed at increasing the well-being of all people, not individual groups. Liberalism differs from socialism, and

socialism also calls for the struggle for the betterment of its people not by purpose, but by means of achieving this goal.

#### **4.2. The importance of the information culture of the past for the modern understanding of the relationship of liberal information culture**

The history of Ukraine is a testament to the indomitable spirit of the people, a manifestation of their self-determination and self-awareness, a constant desire for aesthetic transformation of the environment and giving the world a harmonious and human character. Ukrainian people, despite the constant threat of destruction and assimilation, always developed a culture that was replenished and enriched. Ukrainians could create due to the experience inherited from their ancestors as well as inherited from other nations in the space of the world cultural process. V. Sheiko noted: “special openness, ability to perceive, apply and Ukrainianize various cultural influences, that are incompatible in other ethnocultural systems, is one of the strengths of national culture” [476, p. 3].

According to various documents and materials, the solution of most social problems in Ukraine took place within the framework of public discourse, which led to further consolidation of society. Researchers note that “a large role in this process is played by the large masses of people gathered for public works or military purposes, the creation of internal communications of all kinds, the transmission of information of a commanding nature and especially the development of literacy performs its information functions even in the case of illiteracy of the majority of the population” [16, p. 27].

All above is characteristic of the context of the problems of both the formation of information culture and the emergence, formation and

dissemination of Ukrainian liberal journalism – one of the factors in the formation of information culture. It is because the actual information function of culture provides the process of cultural continuity of intellectual existence. The transfer of information from era to era, from generation to generation, and the exchange of information within one generation take place in the information space.

Modern analysis of culturological sources, monuments of history and culture of Ukraine gives grounds to conclude: there was a continuous change of numerous generations, each of which mastered and enjoyed all the achievements of predecessor cultures, contributed to the development of information culture. Thus, the Ukrainian lands were the scene of an offensive movement by various peoples during almost six centuries in the millennium BC. However, N. Polonska-Vasylenko notes: “...no matter how horrible the captivity was, it did not exterminate the entire population. There was no moment when the connection between... the carriers of the old and the new culture was broken... from the neo-political Trypillia culture to the Ukrainian state” [407, p. 66].

Modernity is marked by the maximum drama of clearly defined problems. And there is a problem of identity of the information culture of the Ukrainian people. Most European nations went the way of asserting their identity in the XVIII – XIX centuries. However, it is really difficult to pave this path at the end of the XX – beginning of the XXI century, during the times of integration, in the boundless space of global challenges and imperatives. National self-understanding, the adequacy of which we do not have due to incomplete information self-awareness, must be a compass on this path.

The national information culture shows itself as a basic condition of national self-realization in general. Academician Ya. Isaievych notes that Western Europe from the XVI century became a model of economic, cultural and political progress, which was the result of a combination of favorable circumstances. According to this point of

view, “backwardness” is the rule, and “development” is the exception for most peoples and countries. On the other hand, no one should forget that Eastern Europe, including Ukraine, was a region that first followed all the social achievements of Western Europe.

The formation of the Old Russian state did not lead to the final formation of the Ukrainian cultural ethnos. Tribal self-consciousness of tribes would be preserved for a long time [612, p. 22-24]. The peculiar features that became the basis of future peoples (Ukrainians, Russians, Belarusians) were formed in pre-Kyiv times, among the various groups of East Slavic tribes. As soon as the central government in the Kyiv state weakened at the end of the XII century, not only the separatist tendencies of separate principalities appeared, but also the grouping of tribal principalities due to the ethnocultural characteristics began.

It is quite interesting to compare ethnography and communist studies from the point of view of ethnogenesis. Ethnographic science, by its nature, can significantly help to clarify the problem of ethnogenesis. There is an analysis of the phenomena of existence of people in the scientific arsenal. Having a relationship to the material and spiritual culture of the people, exploring their origin and development, ethnography thus penetrates into the sphere of existence of peoples in the long shade of their path. If one of the scientific features of ethnography is the ability to completely reconstruct the way of life of the people, having all aspects of their occupations, preferences, worldview, the whole range of knowledge, then communicative studies in its methodological arsenal has a retrospective vision of content of formation and a separate ethnographic phenomenon, and its author as the carrier of spiritual culture in general (from a mystical vision of the world and oneself to highly aesthetic rites and adequate knowledge of the environment) [392, p. 165].

This spectrum is not formed suddenly, it needs a long time to



synthesize the rites and customs of the people. It is the combination of spiritual and material spheres of life that forms the ethno-behavioral stereotype, which allows focusing on the content of ethnic self-awareness.

At the same time, self-awareness as a nation implies not only ethnocultural community, but also the expansion of unity in the sphere of communication. A similar process took place with ethnopsychology and ethnocultural crystallization, when there is a stable, unshakable understanding of own national "I." It means, that own value that is different from another's is realized, own scale of evaluations, both spiritual and material, is developed. Self-awareness implies the emergence of the name or self-name of the human community as the main component in the process of becoming a nation. This is a deep inner instruction of conscious behavior. Any artificiality, aggression in the direction of changing the self-consciousness or recognition of the self-name of the people fails and has no future [65, p. 18].

Therefore, cohesion of the human team was realized in the process of constant movement, migration. However, self-awareness as a kind of human community appears after the permanent settlement of an area where cultural values have been acquired over the centuries.

Ukrainian liberal information culture emerged as a generalized expression of the creative efforts of the people, their understanding of worldview, religion, morality, artistic thinking and science. Ukrainian liberal information culture played a crucial role in the formation of Ukrainian identity [109, p. 16]. The study of the genesis of the origin, formation, and spread of Ukrainian liberal information culture as a sociocultural phenomenon of the late XIX and early XX century has once again confirmed that communication space and man are two universal phenomena. They are mutually determined and do not exist without each other. A person is analyzed through the prism of his

national-ethnic and social affiliation exactly in this unity.

The dismemberment of Ukraine's ethnic territory between many states has made it impossible to consolidate intellectual ties. The process of transition from the stage of people as a mostly ethnocultural and ethnosocial phenomenon to the state of nation as an ethnopolitical organism, has been delayed for a long time. That is why, there are some difficulties in determination the period of formation of Ukrainian nation in Ukrainian history. There are reasons to consider XVI – XVII centuries as the period of nation formation. At that time, Ukraine had its own, albeit short, statehood. The entire ethnic territory, almost the entire Ukrainian ethnic group, was to some extent involved in the conscious struggle for humanitarian freedoms.

Why do we single out this time period? The fact is that, a number of figures who determined the main features of Ukrainian liberalism at the theoretical and political levels for the first time appeared in the history of Ukraine. First of all, it is necessary to name Kostiantyn Ostrozkyi, Ivan Vyshenskyi, Gerasym Smotrytskyi, Christopher Filaret, Meletii Smotrytskyi, Zakharii Kopystianskyi and Kyryl Stavrovetskyi.

Thus, another issue becomes relevant – information culture and national consciousness as invariable parametric features of the spirituality of the people. They get the status of a problem in the following conditions: when a need to reflect on the processes of cultural development appears in the society, it is a symptom of the existence of anomalies. Therefore, it is clear that critical, crisis periods in public life are accompanied by an explosion of various worldview problems. This drama is exacerbated if the social crisis affects all spheres of life: economics, politics, morality, and so on. After all, spirituality is an indicator of social harmony, and liberal information culture is the subject of special attention in times of crisis [461, p. 117-121].

The heterogeneity of interpretations of the essence of cultural and

information phenomena is caused by their complexity, diversity and virtual nature. This is the reason for the simplified approach to the problems of information culture: researchers mostly resort to a sociological approach to the interpretation of this phenomenon, or they psychologize it too much. The culturological approach, which is based on the connection between culture and consciousness, allows a more fruitful analysis of various events, processes and phenomena, associated with the cultural nature of life [159].

The development of certain forms of society with their inherent forms of collective consciousness in historical time is a process of collective subject-spiritual activity of people aimed to change natural things. A characteristic feature of such communities is the emergence of unique local cultures, that represent the sphere of identification of essential human forces in their specific, historically special form. It is clear that information and cultural activities of people at an early stage of society's existence were directly correlated with the natural and geographical conditions of their lives.

Information culture appears as a world of historical experience and human activity and, at the same time, as a spiritual phenomenon that contains potential development of the community, a kind of communication programs of material and spiritual activities of the community. The development of this potential in time gives separate modes: historical forms of information culture of the people, interconnected by established principles, which allows talking about a certain communication tradition in the development of culture.

Established principles form the core of information culture and ensure traditional development of it, allows identify the type of culture, i. e. such a communicative form of people's life, which is primarily a sphere of self-awareness. The ethnic self-consciousness is reproduced in generations thanks to the information culture.

The world of information culture is a world of socialization of the individual from the early stages to the conscious self-identification of

a person with the communication environment. This world “grows” to the individual, takes possession of him beyond his choice and will. This is possible due to the autonomy and self-sufficiency of the ethnic type of information culture and the corresponding human abilities, its connection and subjectivity. The nature of belonging to the “information culture” can be defined as organic ties of non-free affiliation” [103, p. 93].

The individual, attached to the ethnic information and cultural community, does not stand out from the super-individual social and unified integrity. He acts as a carrier of the properties of the cultural world to which he belongs. The inner world of man reveals the measure of “humanity and freedom,” constituted by a certain type of information culture. Information culture is a convolution of symbols and meanings, which are transformed into meanings of one's own existence, into a way of one's own action. Human information culture is a set of value-colored stereotypes of action and thinking, which determine the strategy of human life, manifesting itself with varying intensity in different periods of his life [68].

It must be noted, that the stereotype of life is a kind of supra-individual principle of coexistence of people. This principle ensures mutual recognition and understanding of its carriers, their communication. These functions of information culture form the spiritual boundaries of personal autonomy. It can be understood that violation of these boundaries is associated with a weakening of communication, embodied primarily in behavioral norms. Weakening does not mean rejection or the neglect of communication values, because the latter is tantamount to the destruction of personality. Here two obvious ways of development:

- 1) the way of latent functioning of information culture with the final adaptation to foreign communication norms;
- 2) a way of creation a synthetic communication world based on their own and other people's culture.

Ethnic consciousness as “an attribute of the real, which comes to man as the fact of his existence, and is transmitted as a certain natural state of understanding – orientation in the world in the specific situation of practical action and communication, in which the individual directly finds and reveals himself” – is the actualization of cultural meanings and values in the inner world of man [57, p. 226]. The individual's awareness of his own belonging to a certain community at the level of the dichotomous opposite “we – they” is beyond the reflexive antithesis of information culture. Man is capable of an immune response to foreign communication symbols and values. However, it is not enough to reflect own independence, awareness of own kinship with a certain information culture, as it is aimed only at distinction of two types of communication quality without the necessary degree of passion for any of them.

Communicative self-identification and self-awareness become reflexive character, when the subject compares the “I – Essence” with the qualitative essence of its information and cultural system. This comparison goes beyond assessments and preferences. Its level is determined by the symbolic and semantic correspondence of the inner world of man and the qualitative essence of a certain type of thinking. Reflexive self-identification presupposes sufficiently developed structural forms of information culture, in comparison with traditional value stereotypes, characteristic of a rigid form of content expression. It becomes possible when the information culture expands, grows beyond the communicative functions and acquires polysemanticism.

It is clear that this type of information culture is formed by change, complication of reality covered by the communication field. Information culture of a new type generates a new type of self-consciousness – supra-ethnic. Its formation and functioning at the very beginning are conditioned by the processes of formation and functioning of information culture as a special type of culture, which absorbs content, but is not limited by it. Information culture is not an

integrative, but a synthetic type of culture, in which value-cultural stereotypes coexist and organically and mutually agree.

Social stratification, based on economic processes, led to significant information and cultural differences between the lowest and highest socio-economic status of the social strata. In this case, the information and cultural affinity of the relevant audiences was felt. The need for communication always leads to the erosion of ethnocultural barriers, the convergence of language and conceptual systems and groups.

The core of information culture, which is a certain invariant of further innovations, includes ethical and moral principles, worldviews and matrix languages. The formative factors in the development of information culture are the media. It is clear that the various forms of culture, the carriers of which are more conservative features, coexist at the level of information culture. They are the carriers of rather unambiguous, categorical ethical norms produced in society [18, p. 37].

It would be worthwhile to determine the interest to the analysis of the concept of “information and cultural environment.” Does it contain homogeneous and heterogeneous factors of communication influence? As a result, it is necessary to determine all the conditions of this concept and define this phenomenon.

It is proposed to distinguish the concepts of information and cultural macro- and micro-environment. Information and cultural practice refers the macro-environment to the whole universe of information culture, it is the culture of an individual society. Micro-environment is a category of information culture theory, which means the immediate environment of man, which is a powerful communicative factor in social relations.

The boundaries of the information and cultural micro-environment are determined by the degree of direct entry of a person into certain socio-cultural conditions: a family, a team, various social

associations. Thus, it becomes clear that the concept of information and cultural macro-environment is quite amorphous, multifaceted and abstract phenomenon, while the micro-environment is much more specific.

Information and cultural processes functionate in the center of these two phenomena, which are limited by the framework of such a concept as the audience environment. It, of course, includes the communicative aspects of human life. Information and cultural environment is a kind of specific cultural field in which a person, entering into certain communication relationships with other people, becomes a powerful socio-cultural phenomenon.

Man as a socio-cultural phenomenon directly interacts with the environment, modifying it and own inner essence. The whole specificity of this dialectical process is that this phenomenon is not subject to regulation of management and external influence. The whole specificity of this process lies in its actual self-regulation.

It is clear that the real information and cultural guidelines of communication practice are closely related to the psychological guidelines of the majority of the audience, and combine factors related to traditions as certain extreme “ideal types” of audience [567, pp. 137-138]. However, due to well-known circumstances in the recent history of mankind (constant failed attempts to form independent states, extermination or assimilation of the social elite, oppression of Ukrainian professional culture), the gap between ethnographic-rural and urban cultures has become dominant in the world information culture.

M. Shlemkevych rightly pointed out, that in practice, this leads to the creation of a type “heroic man.” In addition, the pressure of totalitarian regimes, which repeatedly put even ethnic Ukrainians (and most other residents of the region) on the verge of physical survival, created the constant unique situation in the history of social communications for the audience [496].

The condition for the real development of information culture is its rationalization, focus on rational forms of worldview, in which content is not blurred, despite the tendency to unification of communication forms in a convergent world. In fact, content, as a manifestation of thinking and act, reflects the basic ethical principles that are embedded in the core of information culture. The specifics of information culture always unfold in the style of historical, scientific, artistic or political creativity. The content of activities in any field largely reflects the innovative contributions to the information culture. The style of activity determines its worldview [69, p. 32].

Its forms are dearchaized in the conditions of the developed information culture. Attempts to inhibit this phenomenon inevitably lead to inhibition of information and cultural development in general. At the same time, the actualization of content usually occurs during periods of excessive expansion by other cultures as a counterweight, a means of stimulating communication memory to resist excessive innovation. The media is a particularly sensitive area to such clashes.

The information and cultural environment requires the creation of a certain type of audience – not an individual, but a person, not a part of the collective “we,” but a conscious subject of activity. However, the audience itself in this dimension is a contradictory phenomenon, since a conservative layer of information culture and the appropriate attitude of the audience remain there. The fact is that, the status of individual members of the audience and social groups in the information culture or in the field of communication product consumption is different. The nature of the connections of audience stratification groups, when they consume a communication product, is a form of organic affiliation.

However, this degree of connections is precisely the stage of development of information culture, when such connections are destroyed due to cultural differentiation and audience stratification. As a result, the communication of the higher elite with the lower



strata of society weakens, and a kind of communication solidarity with the relevant circles of the audience appears. On the other hand, individuality or apersonality affirms in society, a person who is aware of his subjectivity and intrinsic value. It is clear that this level of self-esteem was provided not only by communication mechanisms, but also by all other social factors.

At least, such a picture is typical to the period of formation of the European information culture. Strengthening inter-communication ties at the level of elite circles was possible when everyone, who belonged to them, crossed the line of traditional communication and stepped on the ground between (again) “we” and “they.” In this area, a person in his contacts with other people was forced to rely not on the authority of the content provided, but on their own virtues and abilities. At the same time, the principles of communication were not rejected, but romanticized as objective sources of certain content.

The field of information culture looks like a field of content selection, which is the right of an individual. The choice of content manifests itself as an act of creative self-affirmation of the individual, his worldview. The education of the audience is a key of the rationalization of the choice, which provides a practical form of content acquisition (practical thinking). In fact, the intellectual elite is the audience where content is born, where it functions and improves. It is caused by the very nature of practical thinking – its ability to synthesize worldview and knowledge of the world and its emotional experience. Rationally oriented consciousness is able to actualize and objectify the potentially existing meanings of any content, which operates information culture.

Any totalitarian form of information culture was provided by the pressure of the object on the subject, the latter was a forced carrier of a particular ideology. And the liberal form of information culture realizes the subject's respect for the object: there is a comprehension of the content of subjective activity in the field of objectivity. In this

case, the activity of the subject is ensured by the freedom of conscious self-determination. So, is it correct to talk about the creative factors of the formation of liberal content, which is the essence of a rather contradictory phenomenon of liberal content in general? It is clear that this issue is the subject of heated debates, and this can be contrasted only with their indisputable clarity for the subjects of social practice, who lively operate with concepts with the addition of “liberal.”

### **4.3. Cultural heritage in the context of intergenerational communication**

The need to preserve and use the communication heritage of the past becomes especially important in the period of informatization. This fully applies to the history of Ukrainian information culture, the history of the media as an important component of information culture, which accumulates communication, technical and social achievements. Perhaps, one of the important tasks of the science of social communications is to study the achievements of Ukrainian information culture, which involves not only the establishment of its structure, but also determination of social and political conditions of origin, peculiarities of formation, identification of development trends.

The phenomenon of information culture is defined as the totality of the acquisition of all communication products created during a specific chronological period in a specific area for a specific audience. Information culture is a universal source of information that can be used in research in various fields of knowledge.

However, such an approach to define the concept of information

culture, based on general scientific principles, is legitimate, but insufficient for special communications, as it affects only one side of the phenomenon, it does not fully reveal its depth and diversity, in particular, in the context of ontologically defined existence, history of information culture. The information culture itself must be explored from the standpoint of an intra-discrete structure, through a dialectical relationship, when something, defining and specific to “I” as a person, can become the basis or the platform for uniting the internal connection of integrity.

The form of content acts as “relevance,” “energy,” i.e. the generating force, or “entelechy” (according to Aristotle). This definition is important for clarifying the world of knowledge, understanding of facts, phenomena, nature, the individual mechanism of its reproduction in the media and cognition by the audience.

The statement on understanding is interestingly covered in the paper “On the modern marasmus of Spain” by the famous Spanish culturologist M. Unamun. The author notes: “when they claim that there is something more than the total sum of characters in the collective spirit of the people, they claim that all the characters of all its representatives live in it in one way or another. They assert the existence of a collective halo, the bottomlessness of the universal soul, where all feelings, desires and aspirations that do not agree – exist and manifest.” Ultimately, according to the author, there is no individual thinking that is not reflected in the thinking of other, even opposite subjects. He considers that there is a true popular subconscious, a collective spirit. If it is alive, it is the mental essence of the connection between its carriers, which unites everything into one.

Thus, the intra-deep basis of the content is to some extent invariably a priori. This property is also emphasized by the Ukrainian scientist V. Antonovych. He notes that it is impossible to change the inner type of a person by any forces [15, p. 24]. D. Chyzhevskiy

develops and deepens this position, and comes to the conclusion that the worldview is a superhistorical constant, caused by mental composition of the subject and it will be difficult to change it [85, p. 17-23].

In general, most researchers of the problem of the specifics of Ukrainian information culture, consider romanticism a decisive factor for the psyche of Ukrainians. By the way, the famous Dutch culturologist J. Huizinga in the fundamental work "Homo Ludens" indicates the following signs of romantic worldview: emotionality, sentimentality, the desire to live by the laws of feelings, and corresponding ideals [165 p. 216].

That's why, it is possible to draw a special type of Ukrainian audience of introverted temperament, deepened in the inner world, which lives and is guided by feelings, heart, immediacy, not by rational-volitional guidelines. Particular emphasis is placed on its internal activity in the external presence (the main feature of the introvert). There is also an adequate attitude to objective reality, which is manifested in the behavior and actions of people, aimed not only at changing something in the external world, but also at adapting to it, because of the fear to disturb the established order of the world and nature.

This introverted orientation and guidance in action is complemented by signs of melancholy temperament with its unbalanced mood, capable of suddenly falling into sadness with joy, and to feel the sweet torment that both depresses and pleases. Overflows of moods, feelings, emotionally colorful contradictory palette, where strangely combined laughter and tears, sorrow and joy, multi-rhythmic expression, where peace turns into nausea, coexists with intense thirst for spirit and activity, All mentioned facts testify the inner imperfection and conflict of the "Ukrainian soul," its constant inner dissatisfaction and search for ways of self-improvement.

Thus, the information-cultural environment is subjective-essential and determining, it makes the information culture more uniqueness, keeps the audience whole in shape. The audience itself acts as a synthesizing basis in the concept of “information culture,” because information culture is a work of people, the result of their efforts. Therefore, the question of the diversity and originality of Ukrainian information culture must be explored in the context of its interaction with other cultures.

However, this approach is constantly complicated by political factors. Ukrainian culture in general has been leveled over the centuries. This led to numerous attempts of Ukrainian researchers to justify the uniqueness of Ukrainian culture as the culture of a nation, to prove its right to an independent place among the cultures of other nations.

At the same time, this circumstance made it difficult to carry out a comparative analysis, to determine the identity of Ukrainian culture, and its kinship or similarity to other national cultures. The conditions for objective scientific research and implementation of comparative cultural studies as well as the study of information and cultural traditions of the Ukrainian people are created only today. There is a need to study the pervasiveness of the “spirit of culture,” which requires researchers to cover the full range of cultural phenomena.

Today, the attention to the “spirit of culture” is a necessary moment in building a model of information and cultural space. Thus, the essence of the “spirit of culture” is its direct guiding, regulation of functions of human activity and society as a whole. This is a certain orientation, a vision of the world formed in the course of social development, that gives a specific color to the social life of the era, bringing us to the concept of spirituality.

This concept is extremely rich, which can be briefly described as a manifestation of higher aspirations and impulses of man to realize the ideal needs for knowledge. Therefore, the understanding of

spirituality in relation to a certain historical epoch, can be concretized in the fullest way only by analyzing those typological patterns of communication, that prevailed between representatives of a certain historical society and were marked by the uniqueness of technology [152, p. 50].

Man's creative thinking has attracted attention at all times. "The Word was at the beginning" – one of the oldest books (translated into almost all languages of the world) begins with this words. The extraordinary power of the word and its incorruptibility disturbed and astonished. At the same time, words, like deeds, are different – fair and unfair. This view was a kind of response, a reaction to the understanding of knowledge and ideas initiated by ancient culture with its desire for impartiality and indifferent truth of mathematical constructions.

The well-known Ukrainian historian Ya. Dashkevych had an interesting thought on the Ukrainian truth as a phenomenon of spiritual culture. Yes, the scientist believes, that there are several statements that are beyond doubt at least from the point of view of a normal person. He includes two:

- 1) the history of the Ukrainian book, including a retrospective of the same book, is one of the sections of the history of Ukrainian spiritual culture;

- 2) the Ukrainian book is a book in the Ukrainian language.

According to the concept of "Ukrainian spiritual culture," the scientist believes that two indisputable statements are the starting points:

- 1) the Ukrainian spiritual culture is the spiritual culture of the Ukrainian ethnos, the Ukrainian ethnic (not political) nation;

- 2) the Ukrainian book is a book in the Ukrainian language (in all its historical, territorial and dialectal varieties).

The scholar believes that the principles that a separate language remains one of the main (if not defining) features of the nation as a

social category, despite the insistent pressure of nihilists in various fields. That is why the genealogical series is still inviolable: nation – language – literature – book.

Even the most basic, narrow understanding of the connection between the word and information prevents the fact, that this connection is often not viewed from the standpoint of social information development as a large-scale process, that cannot be limited by one country, and where this connection is much deeper and more complex. V. Ivanov, in particular, wrote that each person first of all “recognizes own “I” and acts on his behalf. This “I” is present in every real action, deed, etc.” [174, p. 96]. In general, everything in the world is “justified as necessary – human only as desirable, therefore, through the expression of will.”

It is necessary to apply an informational approach to the word, that allows considering the phenomenon of information culture as a whole. The essence of this approach is that information culture should not be understood only as the basic unit of the content value, that carries certain information, which mean various data, news and so on. It should be understood as a factor of the thesaurus, the information culture has a possibility of constant accumulation of information, the substrate of the intellectual resource of the human race.

The study of the emergence and formation of information culture causes the interest to the questions about the meaning and purpose of its representatives of different eras, their worldviews and prospects. It is a question of rethinking human existence in the dynamics of social time. This involves the analysis of projective determinants – ideals, dreams, hopes and expectations, created by communication and which help to determine the attitude to the present [152, p. 5].

Therefore, the problem of the specifics of the mechanism of liberal socio-cultural creativity, due to the socio-cultural needs of the audience, becomes especially relevant. These needs were embodied in all functional blocks of socio-cultural creativity.

The fact that the process of creation a modern Ukrainian nation took place synchronously with similar processes in Western Europe, adds even more confidence to the need to apply the general European communication tradition to Ukrainian history. Church movements and the Cossack wars of the XVI – XVII centuries are Ukrainian analogies of the general European process of emergence of a new form of collective identity – national consciousness, and the national revival of the XIX century – transformation in accordance with new conditions and the spread of this consciousness among the masses. This point of view is becoming increasingly popular in modern Ukrainian historiography [172, p. 61].

However, human abilities and capabilities are not necessarily realized in the life of each individual. The problem is not that the individual “does not assimilate” socially necessary socio-cultural heritage or they are alienated from it (although this may be the case). The fact is that – people are different. If the anthropological certainty of one is dominated by volitional factors, the other – by rational. If one seeks socio-cultural autonomy, the other – subordination, which gives the convenience of guarantees and comfort of the smoothness of existence. Some prefer to have support in spirituality, some in universal values, and some in skepticism. That is why, various concepts and ways of human existence have a real basis both in social reality and in the communication plane. Any attempt to “monologue,” to create a single and strictly rational concept of man and information culture encounters unresolved and non-harmonized contradictions in the interpretations of existence [302, p. 291-294].

On the other hand, the recognition of any theoretical concepts and practical ways of society and the existence of information culture as equal and compatible – encounters the same contradictions. It happens because any FACTS are reality, and real are certain norms of adaptation of this reality to those rules and norms of lives that are a priori natural for a given group of audience. Therefore, it is obvious



that the FACTUAL reality of human existence has its limit to the possibility and reality of another person's existence: “involved dialogue” (M. Bakhtin) and “loving struggle” (K. Jaspers) become determining factors of the social paradigm of information culture.

Accordingly, philosophical comprehension must embrace man with other people in his communication, with his practice of individual life and the practice of organization into total and dynamic groups, with inclusion in social structures and autonomy not only spiritual, but also real. It should not be forgotten that man is capable not only to exist as a subject: subjectivity is an essential characteristic of man in a socio-cultural context, at least in a context that communication does not destroy by totalitarian means. The subject is active and quite sovereign in its actions, and is responsible for them in certain circumstances. “Autonomy and self-realization are the key concepts for the practice, which contains its purpose, namely: the creation and reproduction of life worthy of man” [151, p. 65].

The social environment itself is a consequence of its formation due to social, material conditions of existence, the dominance of cultural and psychological climate, and has a decisive influence on the formation and development of personality [406, p. 460]. Because the social environment changes under the influence of human communication practice, the person changes too. Therefore, it becomes necessary to address to the socio-cultural space in which this communication is carried out.

There is no doubt that the humanization of society, which has become particularly tangible in the XXI century, requires a reconsideration not only of its definition and scope, but also of its internal structuring. Despite the widespread popularity of the idea that the humanities are not exclusively the center of scientific research in nature, it is worth asking: is it a coincidence? And if liberal-journalistic views prevailed, would the science of social communications play a more prominent role?

A number of scientific studies, speeches at conferences in Ukraine and abroad have shown that groups of scientists and experts in the humanities believe that the issue of liberal journalism is very actual. Their arguments seem unquestionably valuable: it is important that knowledge of science is necessary for understanding the global communication processes and the causes of the disappearance of holistic clearly defined media, to understand how people have changed the seemingly natural course of evolution, understand what pathways in technologies will shape access to information and its carriers.

It seems, that today, the most important answer is on the question: Is liberal doctrine in social communications a problem for the world humanitarian community, or an area of interest for individual scientists? We think, that the general background of the answer is the need to understand the efforts of most scholars to outline the importance of liberal journalism for “great science” and to highlight the consequences of its functioning for the public. Time needs serious research in the humanities and social sciences to assess the impact of liberal journalism on the individual, society and journalists themselves.

It is extremely important to improve the ability to understand and critically evaluate scientific evidence and arguments in our ecologically and economically rapid scientific society, in our high-tech world. There is one way to do this with the help of partnerships between representatives of various scientific fields of humanities and social sciences, such as journalism, management, sociology, political science. Together, they can develop the most modern meaning of the principles and technologies of communication, and this is the knowledge of technology in social communications. However, it is not easy to encourage these partnerships, if we state several conceptual barriers. Let's outline the most key of them.

*Barriers to cooperation.* The most noticeable of these are the real or imaginary scattered scientific bases and applied journalism. The

humanities are often entangled in the construction of each of their fields, and the objects of their research are so closely intertwined. Logically, the humanities and social sciences feel threatened because they depend on the vagaries of the economy, grants, the number of one-time and short-term projects.

*Time barriers.* Efforts are important to balance scientific work, and there is an imperative of specific publications. The humanities have additional responsibilities for managing specific proposals made by scientists in their research. These commitments can distract from mutual communication between scientists, and even colleagues from different countries (unfortunately, language barriers for Ukraine remain relevant problem).

*Barriers to individual sciences.* They aim to increase the encouragement of scientists who promote their science, but not in the broad sense of the term of popularization, but within the internal scientific discourse. However, modern internal science culture is expanding due to positive self-assessments, but these assessments may repel scientists from related fields. Scientists in humanities and social sciences sometimes believe that work with those who need mathematically verified evidence and evaluations of the information – is not their job.

All these barriers are counterproductive. Scholars in the humanities and social sciences should pay less attention to what separates them, and more to the creation of specific scientific communities. These communities should be grouped around supporters with a purpose to study evidence and a general desire to see public discourse on important issues that need to be studied more responsibly.

Modern humanities provides the skills to critically assess both the informativeness of research content and their source base, and, consequently, specifies the phenomenon of relevance of the

humanities and social sciences. At the time when reading, thought, and discussion are the hallmarks of the humanities as intellectual preludes to effective action, the scientists in humanities are poorly equipped to adequately perceive the world without a solid grounding in statistics, computer science, interdisciplinary knowledge of scientific methods and in general technical literacy.

Total political crises and the difficulties in funding science and specific research have jeopardized the future of our industry. These problems cannot be solved only by scientists. There is a need for consolidated and reality-based public reaction, which can, in turn, influence public policy. It is necessary to take into account all the problems in making responsible decisions based on the evaluation of scientific data, to motivate these decisions to go beyond the discussion and search for scientifically sound solutions.

Such a strategy of scientific conglomeration quite clearly demonstrates a certain difference between classical philosophical approaches and liberal democracy, shows the unbalanced and materialistic concept of primitivism of demoliberal approaches to scientific research. After all, there is an urgent need to bring the scientifically correct conclusions about the “state of individuals” beyond the fear and challenges, that are a necessary background of a totalitarian society to scientific community.

Of course, some argument in favor of excessive differences between the classical vision of certain totalitarian principles of the functioning of the media as a certain community, based on the “extreme need of the supreme power,” may exist. Meanwhile, none of the representatives of classical totalitarian journalism excludes the “monarchy” of the semantic field of the media, but (at least in theory) each of them does not consider the structure of the media as something related to “communication tyranny,” as a variant of the “non-republican” form of informing, as a “regime” of total content.

This happens for the simple reason: the conglomeration of Greek and Roman communication schools distinguish traditional (totalitarian) communication [378, pp. 196-197].

In reality, *any* totalitarianism contradicts the letter and spirit of *any* text of the author, and makes a completely unexpected turn in understanding the potential interpretation of this text by the audience. It indicates that there must be some rehabilitation of meaning, and the text itself must be a polite “rehabilitator” of analogies and assimilations through the categories of personal (liberal) understanding of civic virtues. Each of the representatives of the audience makes himself sure that the need for understanding “begins to crumble due to the growing number of grounds for liberalism” [686, p. 88].

In principle, it can be said that both totalitarian and liberal journalism in its purest form are naive illusions! Classical liberal journalism in the modern media world is somewhat reminiscent of the pathetic demands of classical liberals (like Guido De Rudiero) to opponents, so that they are kind enough to move a little and allow liberals to say something there...

The concessions of these liberal currents are purely rhetorical and have no effect on reality. Liberal journalism (albeit in different proportions) will always be accompanied by a “mixed” context and separated from a certain array of elite morality in relation to Aristotle “slaves by nature.” Demoliberalism has no possibility of assimilation to the virtues in the content of the mass media: each of these virtues will inevitably dissolve into our own materialism.

If we ever question the truth of politics, the premise will be that liberal democracy is a utopia, and its ashes are thrown into the deepest hole of the ocean [385, p. 181]. Instead, liberal journalism is legitimate even within the traditional Catholic monarchy, limited by the laws of God, it is treated as a political friend and ally (which is

worth the RISU information portal [401]). As a paradoxical result, the content becomes similar to the traditional, ideal field of classical journalism.

## Conclusions to the Chapter IV

The problem of uniting individual and social will as a model of society, which at the same time, would be the embodiment of the autonomy of its individual members, i.e. the essence of the problem of civil society, existed during the XIX century. However, according to the critical analysis of K. Marx – the development of the capitalist economy of European societies, including the Ukrainian one, and the growth of socialist movements in these societies, led to changes in the formulation of these problems in the second half of the XIX century. Such changes took place even if the problems themselves remain.

Thus, the interest in civil society decreased, but attention to the idea of citizenship increased in the second half of the XIX century. The definition and meaning of citizenship, during this period, replaced the problem of civil society as a concentration of social conflict and interest in all European countries, especially in the Austro-Hungarian Empire.

Citizenship and the importance of membership and participation in collective life became a new model for understanding the importance of both autonomy and interdependence within the borders of the ethnic state at that time. The great struggle in the XIX century on issues of civic identity was, in fact, a struggle on participation in civil society. The challenge in this struggle posed by the socialist movement to the traditions of civil society was very important, and was the basis of the liberal information culture.

The emergence of the socialist movement in Europe and Ukraine led to attempts to expand the boundaries of civil society. The current “agenda” of the socialist movement included liberalization of processes that took place within the nation state, that caused certain contradictions, the essence of which determined the content of liberal currents in political thought and information culture of the XIX century. The main problem of the liberal direction of information

culture of this period was: the contradiction between freedom and equality, between the autonomous individual and the interdependence that exists between individuals, and between the conditions of justice and social solidarity. This problem should be considered in different aspects (historical, sociological and philosophical) in order to assess their role in the problems of any modern principled analysis of the idea of liberalism. These problems were at the core of the idea of civil society. It is not surprising, that exactly these conflicts were in the struggle of liberal and nationally forming currents that formed the content of the entire information culture of the second half of the XIX – early XX century.

The analyzed period gave Ukrainians who lived in the Austro-Hungarian Empire many rights – union rights, freedom of speech, freedom of the press, freedom of assembly, freedom of movement. This gave rise to certain associations in society and, most importantly, the right to organize legitimate organizational structures whose activities could be freely discussed. Such social practice has become a significant way to increase the degree of individual participation in collective life.

Such unpunished individual rights to organize collectives as interest groups within society were one of the fundamental demands of the liberal movement and, without a doubt, a specific liberal “realization” of civil society within the same society. In fact, liberalism as a widespread practice of the possibility of the embodiment of the individual mind, in fact, characterized socialist policy until the beginning of the First World War. Thanks to the liberal practice of functioning of society in the late XIX – early XX century, the rather narrow, but steady, strong field of definition of citizenship is steadily kept. Also there is a definition of those social and communicative features of individual liberal equality, which constituted membership in society and, thus, made it a liberal, individual, and, consequently, a truly civil society.



**CHAPTER V.**  
**UKRAINIAN LIBERAL INFORMATION CULTURE AS A**  
**FACTOR OF INTERACTION OF MATERIAL AND**  
**INFORMATION PRACTICE OF HUMAN ACTIVITY**

**5.1. Ukrainian liberal information culture as a basis for effective communication**

Ukrainian liberal information culture of the late XIX – early XX century created an information field, which was and still is one of the ways of existence of liberalism. After all, the set of information that was objectively needed for informing the ethnic community of that time is contained in the form of materialized human thought. In fact, the unity and originality of the information field of that time, created by Ukrainian liberal publications, sought to ensure its integrity.

The development of any knowledge has always been accompanied by its popularization. The reason is that intellectual image of the epoch is formed from a set of books that were written, read and processed in it. It is significant that a popular place in the general repertoire of phenomena of mass culture was occupied by popular types of mass media from the very beginning of the existence of information culture. Exactly this type of communication functioned in society and performed its information functions, and was a means of communication that disseminated theoretical and applied knowledge, experience of the science and technology (including at the interdisciplinary level) with a purpose to enhance communication processes in any audience environment.

O. Konovets drew attention to this function of mass communication [243, p. 1-2]. Occasionally, he identified two other functions of communicative support of knowledge: philosophical and ideological and cultural. He thought that the first one was accompanied by the popularization of those ideas and knowledge that

have the potential to influence the formation of a worldview that meets the new needs of the thinking style of society as a whole. The second was the transmission of new spiritual traditions, moral and aesthetic values and moral ideals of previous generations as well as the involvement of the mass reader in the aesthetics of life's quest.

In fact, the very history of the liberalization of knowledge is the history of the centuries-old struggle of the advanced people of their time for the opportunity to dispose the acquired complex of knowledge against ignorance and enslavement [440, p. 15]. Practically everything we call the human beginning of existence appears as a certain confrontation and balance of something natural and normative-social in an individual. This moment is fundamentally important for the philosophical understanding of an individual. He has gained a clear expression in the problem of liberalization of information culture.

Today, it is one of the most acute problems in social and humanitarian sciences: philosophy, sociology, psychology, culturology.

First of all, it was connected with to the significant complication of socio-historical processes in the late XIX century, when an increase in social communication took place due to the intensification of economic life. It is even possible to speak about a certain internationalization of communication [457]. In fact, separate and isolated regions have disappeared from the Earth, and all humanity has been involved in a single process of communication.

Secondly, there was a certain mixing of different cultures, peoples and ethnic groups as a result of the intensification of social and historical processes. A crisis of the position of Eurocentrism was the result of it [438, p. 92-101]. Until then, Europeans considered their culture the only one worthy of recognition, the most correct and developed. Accordingly, any other culture deserved attention only if it

was similar to European culture. But, it turned out that there are cultures that are not similar to the European, but those that perfectly perform their human-forming function. Moreover, these cultures sometimes look even more attractive than the European ones [300, p. 82-97].

Thirdly, the outstanding achievements of European culture could be turned against a man in the XX century. It was about the achievements of European science, which were embodied in military technology and aimed at the unprecedented mass extermination of man. This moment was even more horrific during the Second World War, when officers, who trained students at the best European universities, could send tens and thousands of innocent people to their deaths. It is well known, that not only the military but also the civilian population was exterminated, and certain ethnic groups were generally destroyed in this war.

The key features of information culture as a socio-historical phenomenon make it possible to understand that the information culture itself is created by human personalities, inscribed in the context of a certain community, historical epoch or social process. But, the formation and development of culture includes the same trends that the development of cognition and human personality has. When the essence of such a phenomenon as information culture is realized by society, then culture already exists as a significant influential factor in social life.

Attempts of conscious thinking intellectuals to inform the public about various events led to the organization of the publication of newspapers and books under the most unfavorable conditions. After all, information culture as a sphere where communication features and human potentials are revealed, appears as a set of human socio-historical and cultural values. It expresses the most important things for a person. That's why, certain values cause the struggle between

the old and new, real and pseudo-information culture. Certain new tasks, new orientations put forward a new generation of workers, which “calmed the storm in our national life,” “revived the pulse of people's lives,” – wrote I. Franko. He gave the name “young Ukraine” to these workers of the “solid era in the future of our nation” [120, p. 512].

The true values of information culture orient the development of society towards the intellectual enrichment of man. But it is sometimes extremely difficult to find out what really corresponds to intellectual values in the specific conditions of social life. T. Gundarova points that the active development of Ukrainian liberal information culture as a leading form of socio-cultural process of the late XIX – early XX century, was a reproduction of a full-fledged national organism, the establishment of the modern Ukrainian nation, the movement for awakening the people, the struggle for modern Ukrainian society [166, pp. 108-113]. Ukrainian nation went from the large ethnographic mass of the people, suitable for “assimilation work of other nations” (Ivan Franko) to the development of political tactics of the Ukrainian movement, to the conscious political activity of the Ukrainian nation as “a social cultural organism that is capable to independent cultural and political life” [120, p. 404].

Familiarity with the spread of liberal ideas in the early XX century, as one of the pages of Ukrainian information culture, shows that any phenomena are not immutable. On the contrary, there are many factors under the influence of which the fact changes as a type of public information. After all, the fact in the information culture is encoded by external structures in relation to its human perception. The individual expresses thoughts and ideas in man-made sign systems, and in a result he objectifies them. This means that the thoughts acquire an independent, non-personal existence. They become social information, which carrier is the whole social culture.

Social information reflected in sign systems is non-genetic. Unlike the biological base, it does not disappear with the death of the individual. Information culture forms a specifically human mechanism of its imitation – information heredity. Due to the information culture in society, it becomes possible to historically accumulate and increase the information available to man as a generic being.

Information is a repository of the spiritual heritage of those who created and disseminated it. This confirms the opinion of J. Lotman and B. Uspenskyi that “culture is a device to produce information” [289, p. 5-8]. Information culture is also a device to remember events. The current situation may argue that the information culture of the Ukrainian people has a memory, and its relevant element is the social memory, which preserves the spiritual heritage of our predecessors.

Liberal information culture does not contain algorithms, but programs of human behavior that reflect the experience of many generations of people. It can be noted that the liberal information culture is a kind of information support of society. Thus, according to the information-semiotic point of view, the world of culture appears in three main aspects:

- 1) the world of phenomena;
- 2) the world of meanings;
- 3) the world of signs.

There is a need to mention the words of Ivan Franko: the demand for Ukrainian books was caused by the revival of national feeling as well as a significant rise in literature, diversity of its content, because the literary process was enriched by new talents that “sought new roads and new horizons” [121, p. 153]. Therefore, the analysis of the spectrum of liberal Ukrainian communication of the late XIX – early XX century makes it clear that communication policy was based on the understanding that social interaction can be implemented through

various forms of social communication.

However, the information culture in the world of communication is fundamental. The advanced intelligentsia of the late XIX – early XX century understood that language is a mental phenomenon that acts as an unconditional core of any kind of communication. The language encodes the knowledge of man, his idea of the world as a whole, individual life experience, a holistic picture of the world of society. The speaker in the process of communication directs the listener to certain information stored in his head, which is structured and organized into a global picture of the world.

There is no doubt that changes of the moral and aesthetic values of society are reflected within the functioning of information culture. It seems impossible to understand information culture as a complex of verbal and nonverbal information without information about these values and basic ideas that form a conceptual picture of the world of society.

Significant changes take place in the subject of information culture of the end of the XIX century. Although, the main place is occupied by spiritual, theological phenomena, works of fiction of low artistic level and various calendars. The number of publications of scientific, popular science and reference literature, school textbooks are significantly increasing. Despite censorship, the issue of socio-political literature is growing significantly. It is also important that the philosophy of the Ukrainian liberal idea, the factual theoretical self-consciousness of the Ukrainian cultural revival of the end of the XIX – early XX century, pervasive for our spiritual culture and developed from the Cyril and Methodius Brotherhood to the “executed Renaissance” of the 20s. Its last heuristic manifestation became the so-called “literary discussion” [586, p. 13-24].

The world of information culture is a world of human socialization from the early stages to the conscious self-identification

of man with the cultural environment. At the beginning, this world “grows into the individual, takes possession of him beyond his choice and will.” This becomes possible due to the autonomy and self-sufficiency of the ethnic type of culture and the corresponding human abilities, its connection and subjectivity in culture. The nature of belonging to “culture can be defined as organic ties of free co-belonging” [35, p. 93].

The individual, attached to the ethnic information-historical community, does not stand out above the individual social and unified integrity. He is the carrier of the key properties of the information and cultural world. The inner world of man reveals the measure of the “humanity of freedom.” The posture of the individual in culture is pre-active and pre-subjective in its development, that exceeds the level of its capabilities and subjectivity. He perceives it as a convolution of symbols and meanings that carry the experience of the existence of the whole society, turns it into the meanings of its own existence, into a way of its own action.

Information and cultural existence of man is the hope of value-colored stereotypes of action and thinking, which determine the strategy of human life, that appear with varying intensity in different periods of his life. Information and cultural stereotype of life is a kind of individual principle of coexistence of people, which provides mutual recognition and understanding of its carriers and their symbolic communication. These functions of information culture form the spiritual boundaries of the autonomy of freedoms. Violation of these boundaries, the individual’s exit beyond them, is associated with the weakening of communication specifics, embodied primarily in behavioral norms. Weakening does not mean the rejection or neglect of cultural values, because the latter is tantamount to the destruction of the individual. There are two obvious ways:

- 1) the way of mental functioning of information culture with

complete adaptation to foreign cultural norms;

2) the way to create a synthetic cultural world based on their own and others' information culture.

Information consciousness as “an attribute of the real, that comes to man as directly as the fact of its existence, is transmitted as a certain natural state of worldview – orientation in the world in the specific situation of practical action and communication, where individual finds and reveals himself” [569, p. 220]. The whole complex of cultural phenomena connected with the creation of the Ukrainian liberal information culture allows us to state that self-awareness acquires self-sufficient character when the subject compares “I – Essence” with qualitative essence of one of information and cultural systems. This comparison goes beyond assessments and preferences. Its level is determined by the symbolic and semantic correspondence of the inner world of man and the qualitative essence of a certain type of information culture.

Today, it is known that the traditional policy of destroying the Ukrainian word by the Russian Empire was transferred to the entire Ukrainian information culture, which was an extremely difficult factor of humiliation. For example, Ye. Chykalenko in his “Diary” wrote about the tax collection of the newspaper “Rada”: “Our editorial office was shaken and fined so many times that I already lost count... Thus, on January 13, 1909, the editorial office was visited by the police who confiscated letters, a notebook with songs that Chykalenko had collected in his youth. Well, it’s good that the “Diary” was hidden in time. The same day, Olena Pchilka and Leonid Pakharevskyi, the publishers of “Ridnyi Krai,” were shaken too. On February 20, 1909, the editorial office of “Rada” was fined 30 rubles because of S. Yefremov's editorial. Chykalenko noted in “Diary” on March 22, 1910: “Yesterday our editor M. I. Pavlovskyi was imprisoned for 2 months on the verdict of the court under Yefremov's



article about the higher clergy.” May 31, 1910: “Today we have been fined two hundred rubles because of an insignificant article dedicated to the destruction of autonomy in Finland written by S. Yefremov. Such situation took place until 1914, when the newspaper was totally closed” [222, p. 87-89].

However, as soon as favorable conditions arose, the phenomena of Ukrainian information culture found their way to readers. Thus, after the first revolution in 1905, the number of books in the Ukrainian language significantly increased.

The Note of the Imperial Academy of Sciences “On the abolition of the Little Russian printed word” [325, p. 6] stated that it cannot “fail to recognize that the censorship restraints of the Little Russian printed word, that started only in 1863, were not caused by any threatening aspirations of the Little Russian people or its intelligentsia for the unity of Russia.”

According to the officials of the Academy, these prohibitions caused the “unnatural growth of Little Russian literature in Galicia.” In addition, the same document later stated that “these governmental orders violate the interests of the rural population of Little Russia; the distribution of books of spiritual, moral, educational, general educational content is delayed partly by complete unfamiliarity, partly by insufficient acquaintance of Little Russia with the Great Russian literary language. This has a very unfavorable effect on the interests of the entire Russian people” [288, p. 7].

The officials of the Academy of Sciences, among other reasons for lifting the ban on the printed Ukrainian word, drew attention to the fact that the Economic Council of the Chernihiv Zemstvo in 1902 pointed to the need to distribute brochures and other publications of agricultural content in the local language. Representatives of the agricultural committees of Poltava and Yekaterinoslav provinces expressed the same opinion.

That's why, the officials of the Academy of Sciences wrote that the abolition of censorship bans is especially important due to the fact that "Little Russia hardly understands the Great Russian books. But, not in vain the Little Russians use "native language" to express their thoughts and feelings."

It must be mentioned, that this period was marked by the legalization and intensification of the Ukrainian national liberation movement, which was especially evident in publishing. According to the events of 1905, the Ukrainian self-consciousness in the East acquired the features of a materialized socio-political force, which both enemies and friends were forced to reckon with [325, p. 7]. The Ukrainian movement captured representatives of all strata in various forms. There is an attempt to institutionalize, consolidate the normative and legislative ground, Ukrainianize education, the church, the press, and develop a cooperative movement.

Cooperation greatly contributed to the economic and social development of society in Ukraine and other non-state peoples of the Russian Empire. Cooperation was almost the only legal form of opposition during the reaction of 1907-1914. The history of Ukrainian cooperation, in particular, rural cooperation, is also the history of Ukrainian culture, press, popular science books and history of the national revival of the Ukrainian people. Conscious Ukrainian intelligentsia took part in the creation of Ukrainian cooperation.

Cooperative activists understood the need for a cooperative press, where it would be possible to promote the experience, receive recommendations and advice. Therefore, cooperatives began to engage in publishing. According to the number of cooperatives, the number of their members and the proportion of the cooperative population, Right-Bank Ukraine took the first place in the Russian Empire [350, p. 100].

It must be mentioned, that consciously thinking people at their

own expense expanded the scope of liberal information culture both in the XIX and XX centuries. The education of such rich intelligent Ukrainian consumers on the best European examples has the right to expect from the native literature of a wide field of analytics on philosophical, social, psychological, historical and other themes.

It is worth focusing on the interaction of material and communication practices of information culture. Most often, this practice is defined as a type of activity, transformation of the environment by people, or as a conscious, purposeful and historically determined impact on reality [550, p. 131-133]. Scientists in many fields outside Ukraine (for example, Russia) are interested in issues on the question what scope of information and cultural practice from the point of view of this definition is correct in terms of activities in science, art, education, ideology, etc. [57, pp. 27-29].

The question on the examination of the emergence, formation and dissemination of Ukrainian liberal information culture in the late XIX and early XX century can be clarified by distinguishing between two types of communication practices that correspond to two types of processes:

1) material and energy – a variety of transformations and movements of material bodies;

2) communication – a transfer, receipt, accumulation, conversion and transmission of information.

The first type, i. e. material practice, is a material and energy impact on the surrounding reality. The second type, i. e. information practice, is the influence of information.

Even today, all branches of the economy belong to material practice: industry, agriculture, trade, transport, and energy. Information practice includes communication activity. When communication phenomena reach the audience, they are marketed as information needed by society, they begin to influence listeners and

readers, give them new information and emotions, change their psyche.

## **5.2. Formation of society and personality by the carriers of the Ukrainian liberal information culture of the late XIX – early XX century**

The normative condition of the principle of communicativeness is clearly traced in the communicative phenomena of Ukrainian liberal information culture. It determines that social information as a result of content reflection of social activity in public and individual consciousness, and later as a means of language, literature, books and others, can neither arise nor exist outside the activities of society in the system of social communication [129, p. 29-31].

There is a need to remember that the main reason for the abolition of censorship in 1910 were the bans due to the conclusions of a document, that “violate the interests of the rural population of Little Russia; the distribution of books of spiritual, moral, educational, general educational content is delayed partly by complete or partly insufficient acquaintance of Little Russians with the Great Russian book language. This has a very disadvantageous effect on the interests of the entire Russian people.”

The Committee of Ministers of Russia noted even in its journal (December 1904) that the ban on the Ukrainian language made it very difficult to disseminate useful information to the Little Russia population with the help of books publishing in a language understandable to the peasants.

Since the late 1960s, the Ukrainian communication movement has been closely monitored by Russian censors. According to the report of the commission on the abolition of the “constrained Little Russian

printed word” (chaired by O. Korsh, members: academicians V. Zalenskyi, A. Lappo-Danilevskyi, S. Oldenburg, A. Famintsch, F. Fortunatov, A. Shakhmatov) – Ukrainian mass communication was described by the censors of that time in a such a way, that today this description can be used to study the development (as its actual prohibition) of Ukrainian materialized thoughts.

So, according to the report, information about the unprecedented revival of Ukrainian mass communication was forced to reach Moscow, because, communication phenomena in the Ukrainian language of various contents began to appear not only in Ukraine, but also in Moscow, Saratov and Saint Petersburg. In 1857, the first novels by M. Vovchok that reflected the sad situation of the Ukrainian peasantry and serfs appeared; took place dramatic works by Vashchenko-Zakharchenko, collection “Vzhynok ridnoho kraiu [The Harvest of the Native Field]” by M. Gatsukh, printed in Moscow in Matkov's printing house. The historical Great Russian novel “Chorna Rada [Black Council]” by Kulish was published in Little Russia in 1859, when D. Mordovtsev's “Little Russian Literary Collection” was published in the same style.

According to the report of the commission, exactly liberal context of communication phenomena produced in the native language and frightened the authorities the most. According to the above list of publications in the native language, the conclusion was: “Kulish was officially instructed to translate the Regulations on the Peasants into the Little Russian language in 1861. One could expect the full flowering of the Little Russian language and writing in all genera, the development of a single Little Russian literary language, a meaningful initial education of the Little Russian common people through their native speech.”

The whole “scientific community” after the abolition of the constraints of the Little Russian printed word wanted only one thing

that “Little Russian literature remained Russian” in all its composition. Although, they understood the positive side of the use of books in their native Ukrainian language: “The abolition of the constraints of the Little Russian printed word will have an impact not only on the rise of knowledge among the people, through the dissemination of popular scientific publications among the Little Russians, but also on the general rise in the cultural image of the people. It must be admitted, that a disdainful attitude towards the native speech entails a negative attitude towards the family, native environment. This cannot, but affect the moral makeup of the rural population of Little Russia in the saddest way” [581, p. 10].

Another interesting document is “The Note on the Ukrainian movement for 1914-1916,” with a brief outline of the history of this movement as a separatist-revolutionary movement among the population of Little Russia [581, p. 2]. The preface stated: “the content of this note is a summary of the history of the Ukrainian movement among more than 30 million people of Little Russia before the war of Russia with Austria and Germany, and a description of the facts of more or less definite manifestations of this movement during the war on the basis of information of printed publications and other materials, collected by the Police Department.

“Southern Russian separatism” meant attempts to weaken or sever ties that united the “Little Russian tribe” with the Russian. It was further noted that the “Ukrainian partisans,” in particular, the activists of the Union for the Liberation of Ukraine, brought a special developed Ukrainian literary language to Russia in 1905 [581, p. 1].

There are several reviews of literature for different years, made by I. Kalynovych among the materials of V. Stefanyk Lviv Scientific Library of the National Academy of Sciences of Ukraine, which relate to the creative activity of this outstanding Ukrainian publisher. Each of these documents traces the author's great desire to prove that each

person who studies “the works of Kotliarevskiy, Kvitka, Shashkevych and Metlinskyi” and “fighting himself” [132] acquires the ideas of Ukrainian liberalism. After all, exactly liberal communication phenomena in the native language, among other means of the Ukrainian word, remain the most expressive and effective factor in education the consciousness of the Ukrainian people and development their political thought and political thinking. Thus, I. Kalynovych wrote in his diary in September 1909: “How I like to work and study so much, but it is too late... Eh! If only I had studied at the gymnasium, maybe I would have been different... And what now?”

Three years later, he analyzed the Ukrainian publishing movement in February 1911 and said: “How Ukrainian literature and science can develop, when citizenship is indifferent to it. The society is not only interested in scientific works, but also neglected poetry, because it is worthless (novel, drama, etc.). They consider the whole literature as something insignificant in life. They can live without it, because it is enough to be just a patriot-Ukrainian to be respected and have the influence on the average Ukrainian public. I thought it is necessary to say this, because many times I had heard from our home-grown critics the outright nonsense about the works of this or that writer, whose books were never seen by the respected critic. I. Kalynovych emphasized in the review of publications of Ukrainian literature in 1911, that Ukrainian poetry is developing in the direction of individualization, as a protest of free spirit against such a life that society has created over the past decade. The Ukrainian story remained at the level of last year; Ukrainian drama does not show any signs of creative thoughts that could put it on the European level; Ukrainian science, despite numerous scientific investigations and popular science articles, is still in its infancy.”

What was the fault of this situation? I. Kalynovych uncompromisingly answers: “We must admit that few people are not

as interested in science or literature as we Ukrainians are. Magazine editors complain about us, publishers spend money in vain; writers are discouraged, because there is no need to write when no one reads these works. Is it normal for Ukrainian books to stand on bookstore shelves for years?? It's not right, when only one in a hundred Ukrainians will buy a Ukrainian book only because of patriotic duty rather than curiosity, and he won't read it anyway.”

He thinks that it cannot be the case anymore... “Everyone, who still has a sensitive heart to the sound of the native word, who cares about the development of our spiritual life, who wants to spread Ukrainian culture... must raise a call: buy Ukrainian books and read them. Only such way can indirectly contribute to the spread of Ukrainian books, and to the development of our literature.”

I. Kalynovych in another review of the Ukrainian literary movement of 1916 wrote with pain about this time of great historical upheavals, international conflicts, states competitions and national disputes. Then he continued: “Just a prostration of spirit took over the Galician-Ukrainian citizenship, which considers servile servitude on all sides as a political practicality, apathetic day to day living, and just a hiding place behind a traditional Ukrainian stove in order to secretly wait for future of the Ukrainian wave in Europe. Most of our citizens took such a favorable position of “waiting”, defining the safe principle of a formalist, who decided that if the Ukrainian movement is destined to develop, it would move forward; if the Ukrainian case is going to be lost, so there is no need to engage.”

I. Kalynovych emphasized the chaos of Ukrainian communication in general and products publication of this time. He made a conclusion that the existing “writings” do not describe “quite strongly and completely the whole pain and patience of the Ukrainian people since then, they do not represent in detail the general ruin of thousands of innocent victims, they do not know consistently enough



about the whole bohemian torment experienced by the Ukrainian soul, which still has a spark of changing hope.”

However, he thinks that journalism is still in the first place in 1916, because it has an information and propaganda direction and popular science intelligence, which in essence is not as much scientific material. But “mostly it is historical material of the great epoch.” However, according to the rather small distribution of Ukrainian printed publications in Ukraine, I. Kalynovych sees no reason for the war itself. Because “Ukrainian citizenship, which is not at all interested in native literature or Ukrainian books, considering all literature as something insignificant in life,” is guilty for the formation of such situation.

According to I. Kalynovych, only a purposeful printed word can give a person all the guidelines in the education of both national consciousness and political thought. He referred to the literature of the “wartime” in the work “Shcho i yak chytaty? [What and how to read?],” and stressed that it is difficult to express an opinion about the writers of this time, it is only possible to talk about individual authors or their works. Unfortunately, only a few of our writers conquered their native field under the shots and cracking grenades, prepared themselves for the despair and apathy of Ukrainian citizenship. The sounds of funeral bells have not yet rung after the great loss of the artists of the word such as Mykhailo Kotsiubynskyi, Lesia Ukrainka, and we had to bury the prince of Ukrainian poetry – Ivan Franko and wonderful individualist and artist – Les Martovych. The old luminaries of Ukrainian literature have departed from us, they left no worthy successors. And even famous writers Vynnychenko, Kobylanska, Stefanyk, Khotkevych, Oles, Voronyi, Filianskyi and Chuprynka had to be mostly silent (because of a habit, or they were told to be silent). Shakespeare said in “King Lear” that “death is the end,” but those words can be understood only now, when people went

to war, armed with the achievements of modern culture, when the field of bloody competition was commanded not only by technology, chemistry, mathematics and politics, but also by modern philosophy, religion and poetry. The matter is that every person becomes the author and actor of his own life tragedy.

In general, according to P. Stebnytskyi, the liberal thought of Ukrainian society crystallized in three directions:

- 1) social reform;
- 2) national aspirations;
- 3) democratic radicalism.

But all three currents converged in the main national postulates under the influence of the real requirements of the moment. They united the whole intelligentsia of Ukraine with a purpose to defend the national rights of the Ukrainian people from enemy oppression and find ways to improve their national life [79, p. 89].

The second half of the XIX century was marked by the fact that Ukrainian liberal information culture entered the all-Slavic and world cultural processes. The period of 1890-1910 was considered as the establishment of Ukrainian liberal information culture as a world-class culture. After all, this period in the history of Ukrainian culture is marked by great achievements that contributed to the establishment of the national consciousness of the Ukrainian people.

At the same time, the processes of individual entry into society and culture of that time are denoted by the concepts of “inculturation” and “socialization,” which complement each other in content. They mean the development of elements of their sociocultural environment: technology, functional objects, cultural space of time, interaction, symbolic cultures of communication and cultural norms. For example, the influence of external factors, first of all, manifested itself in the personal thesaurus of knowledge and ideas about the external environment as well as the nature of the meaningful

boundaries of this knowledge and ideas. These phenomena affected the “information field” or “information content of information culture,” because an individual, as a carrier and creator of information, is a system organized by the external environment.

The conscious, creative intelligentsia, which quite often risks its own privileges, had to bring profound changes in all spheres of public life of European countries to the Ukrainian people by means of open and sincere communicative carriers. After all, there was an idea of the enormous possibilities of technology in the spiritual life of the society of that time, which gave rise to the habit of constant change, the idea of the variability of the world and the dynamism of the surrounding reality.

In fact, the intellectual potential of society increased at the end of the XIX century. The liberal Ukrainian information culture of the end of the XIX – early XX century is one of the concepts of social memory for modern researchers. Its communication carriers are valuable monuments of knowledge of the past life and a necessary element of modern information culture. Discussions, both public and personal, reviews in contemporary publications, correspondence of cultural and political figures give reason to believe that liberal carriers made an invaluable contribution to the interaction of material and information practices of contemporary human activity, the formation of personality and its role in creating culture and information.

Nowadays, these developments primarily focus on the personal approach developed in culturology. The essence of this approach is: culture must be considered in the individual dimension and characterized by the inner, spiritual world. The human actions in culture itself are spontaneous operators of the ratio of the components of the cognitive universe regulated by concepts. That is why a person must be an element of the world.

Thus, the essence of a person during the formation of the history of Ukrainian liberal information culture was determined by him

through the relationship of concepts of own “global” functions, “capabilities” and potentials with the concepts of status and role of objects of the environment. According to the context of our study, the liberal Ukrainian information culture is closely connected with the development and improvement of national culture, and it tries to take it to the spheres of highly spiritual culture not only of the society of that time, but also of the world community. After all, the liberal Ukrainian information culture of that time is an intellectual culture conditioned by the socio-economic and spiritual state of society in a certain historical period and historically defined area, which combines trends of centralization and decentralization of worldview, political and spiritual life.

At the beginning of the XX century the main components of the liberal Ukrainian information culture were:

- theoretical knowledge (the level of assimilation of the basic ideas, that predecessors developed, by the intelligentsia and other strata of the people) with communication carriers that were the subject of the study;

- communication carriers themselves; liberal Ukrainian information culture gave impetus to the development and continuation of Ukrainian culture in general through the will of time and circumstances;

- people who formed the liberal Ukrainian information culture.

In fact, the analysis of functioning of liberal Ukrainian information culture and its interaction with the material practice of contemporary society helps to better understand the problem of ontology and existence in the analysis of information used in modern society in analytical activities. It becomes more important to understand the concept of information space of information culture, if an illustrative “communication chain” (“cognition – a practical solution”) is taken into account on the example of our study. The

point is that the transmission of information from generation to generation depends on both internal factors of public life and external influences on it. The information arsenal of the liberal community contains information about the past, present and forecast for the future.

In addition, culturology is gradually put in a prominent place in the last decade in the study of various forms of spiritual culture. Culturology is largely based on information theory. The objective processes in modern society caused all this, because the production of information with its various ways of storage and development took an important place.

Naturally, the study of information processes (also in the historical development of the state) is often carried out in society by methods of information theory, which synthesizes various mathematical, linguistic, structural, psychological and sociological methods of scientific research. In addition, this is the prerogative of information theory, that the object of its study is not a separate object and subject of perception or activity, but the process of their interaction, that is seen in the example of the emergence and spread of Ukrainian liberal information culture of the late XIX – early XX century.

Finally, the social information embedded in these patterns has become a major determinant of social change. It becomes possible to formulate a functional definition of the social factor of Ukrainian liberal information culture i. e. a system of aggregate data (information), which indicates both the goal and determinants of social transformation in the case, when the information meets the expectations of the subject of social action and contains necessary and sufficient material to realize its needs.

The social information in the samples of Ukrainian liberal information culture must meet four key crystallized requirements:

1) Information must reach the subject, so the information must circulate the channels which are available for the subject.

2) Information must be noticed and highlighted by the subject from the whole flow of information available to him, so, social information must attract attention.

3) Information must be internalized by the subject, i. e. it must be unambiguously interpreted by him with the help of the accumulated information about reality, which he already has. Finally, social information as a factor of Ukrainian liberal information culture should motivate the subject to social action, i. e. contain (explicitly or implicitly) a motive.

4) Information with the need and availability is realized only in the process of organizational and transformational activities of the entity. Information can perform secondary functions outside the social factor.

Cultural memory leaves a significant “space of choice” to each generation, because knowledge about the outside world and the spiritual world of man himself is always historical. The memory of the Ukrainian liberal information culture helps to reveal the role of contradictions as a driving force of development against the background of rapid changes in lifestyle, with the new social barriers between people. Nowadays, information about the Ukrainian liberal information culture of the late XIX – early XX century is relevant to replenish knowledge about the integrity of the development of Ukrainian liberal information culture.

### **5.3. The problem of the value of the Ukrainian liberal information culture of the late XIX – early XX century**

The period of the late XIX – early XX century has already entered the scope of scientific research as an era of cultural and national revival. Therefore, despite the diversity of understandings and definitions of information and cultural world of human existence, the approaches to it, as the universe of meanings of human existence, vastness of human life, combination of the socio-individual past, present and future in the tradition and innovations, remain the most important. The world of information culture appears (at least in its ideal model) as a complex structured communication universe that has a certain integrity and relatively autonomous elements of development. Also it is a system of relations of real subjects (people, communities) with each other, quasi-subjects (cultural phenomena) and objects (not only in the form of things, but also people in certain situations reduced to an object function). Such a world is based on certain ontological foundations and values, which are “own” (rationally or irrationally mastered) for man and become the guidelines of his life [29, p. 27-28].

This approach to the late XIX –early XX century leaves two popular opposing paradigms of information culture out of the field of view: the so-called project of Modernism and the project of Postmodernism. According to the prescriptions of the first, there are certain general ontological bases of universal unity of things, people, events and messages about them, therefore, universal criteria of estimation and interpretations of all being. The information and cultural world in this sense acts as a universe of all possible meanings and guidelines of human existence transmitted to man at any point in time and space. Accordingly, information culture is a local manifestation of the universal foundations of human culture in general. Any information culture carrier is based on the existence of

fundamentally different information and cultural anthologies, which can be in constant communication conflict based on special ethno-national life worlds of certain communities, which are combined with information factors.

It seems that both projects in their pure form are only theoretical abstractions that describe the extreme (polar) versions of information and cultural life, which is almost impossible to reduce to a certain, even perfect construction. So, obviously, a “synthetic” or “intermediate” concept can be taken as a working hypothesis with the features of both projects, which are actually interdependent factors of the modern information world.

The social development of the late XIX – early XX century was characterized by profound changes in all spheres of life: the industrial revolution is coming to the end in European countries, there is not only quantitative growth of production and world trade, but also qualitative changes in technology and industrial structure. The thought about the great possibilities of technology, which creates a habit of constant change, the idea of the variability of the world, the dynamism of the surrounding reality, are leading in the spiritual life.

A new stage in the development of Ukrainian information culture has begun. Despite the XIX century or “lost time” for Ukrainians (determinatd by M. Drahomanov), the phenomenon of national consciousness is formed, the national idea, that unites subcultures of different social strata and layers into a general national cultural flow, becomes more pronounced.

T. Shevchenko became the leading figure of the past epoch. His poetic and prose works are full of philosophical and cultural ideas, and issues such as: the problems of Ukraine as an existential state of being, the problems of freedom of will, life, death, violence, philosophy of tragedy, attitude to religion. In fact, Taras Shevchenko’s work really united all Ukrainian lands, called for a national breakthrough from a state of hopelessness and despair to



freedom of the national spirit and life. On this basis, Ukrainian culture acquired national features, its structure became more developed, and its professional level was formed.

However, the intelligentsia becomes more mature and cohesive in the second half of the XIX century, which put forward a new principle of journalism – “return to the people,” which provided for spiritual and later political self-determination. The main criterion in a functional approach to the study of liberal media is their social purpose. Even modern functional communication studies consider a promising idea of the systemic nature of creative activity. It analyzes the supply of content as a holistic system, all components of which are connected and conditioned by a single functional principle. And the type of mass media is determined by the unity of such concepts as subject content, purpose and reader's address.

This approach seems to be productive. The content and its purpose, and the reader's address are considered in isolation until a certain time in communicative studies. Thus, the formation of the analysis of the liberal factor of Ukrainian journalism was formed gradually, under the influence of social needs. Each historical epoch has left its mark not only on the structure of liberal information culture carriers as a whole, but also on the nature of their individual species.

According to the historical aspect of our problem and to the Ukrainian market of liberal press of the XIX – early XX century, the criterion of high circulation and low price (based on the ideas of this time) was not basic for this category of information product. Today, it is the indisputable fact, that Ukrainian publicists in their works have demonstrated both the futility of realities isolation from the people and the blind idolatry of the desires and aspirations of the illiterate masses.

Leading Ukrainian liberal publicists stressed the need to combine culture with life, and outlined the direction of Ukrainian journalism to

to serve democracy and social progress as universal values. They defended patriotism from any one-sided ideological values. And considered national journalism as an important factor in the people's struggle for social and national liberation, they actively defended the development of diverse democratic content of the Ukrainian humanitarian sphere, in particular, in contrast to the declining currents [612, p. 248-257].

Investigating the formation of Ukrainian liberal journalism in the late XIX – early XX century as a socio-cultural phenomenon, we are deeply convinced that its creative potential contains a picture of the originality and uniqueness of Ukrainian information culture, which will greatly complement the modern information space. After all, the information field of Ukraine is one of the ways of existence of information culture, that's why Ukraine itself cannot exist without it.

Media practice is a universal characteristic of many human activities. It concentrates not only the totality of material and spiritual possessions, but also the “second nature” that man creates in it. An individual as a factor of information culture is an indicator of the spiritualization of various aspects of human existence, a measure of the ratio of earth and heaven in man himself.

The genesis of Ukrainian liberal journalism was modeled under occupation geopolitical needs for a long time, and that's why the material was dosed and censored at the same time. Despite all obstacles, new scientific ideas were sometimes manifested in a veiled form, and basic postulates of ethnogenesis were affirmed. At least, according to J. Bromley, there was an accumulation of empirical material. “Ethnos is represented only by that cultural community of people, who have realized themselves as such and distinguished themselves from other similar communities” [62, p. 31]. According to the modern English nationalist Anthony D. Smith, national identity rules for the resistance of the relentless movement for the sovereignty of the people and democracy.

At the beginning of this movement, the level of development of the social state must be fixed: the final stage of its formation should probably be seen in social ideology. National consciousness follows from traditions, literature, art, morality, religion, and then the channel expands to political and state self-determination based on liberalism. Together with the national psyche, the very liberal beginning of mass communication forms the phenomenon of the intellectual basis of the ethnos. Analyzing the role of Ukrainian liberal communication of the late XIX – early XX century in the context of the problems of that time, it is impossible to ignore its information and cultural phenomenon. Because only it contains the moments of reincarnation, cognition and evaluation.

So, it took place in the form of communication. The specificity of communication in the process of socio-cultural creativity of the late XIX – early XX century was most fully manifested in the abilities and individual characteristics of the intelligentsia. They formed readers' attitudes to the world, developed a system of moral and aesthetic values by publishing and distributing books and magazines. In fact, the personal and characterological qualities of the individual were formed under the influence of this socio-cultural creativity. Also, the internal mechanism of self-regulation of the individual in contemporary society was constantly formed, and the assimilation and transmission of moral and aesthetic values were carried out from one generation to another.

According to the professor Ya. Hrytsak, the Ukrainian lands generously supplied human resources for the agricultural colonization of the Russian Empire. Thus, according to his research, Poltava region in 1897-1917, for example, was the first in the list of provinces, whose citizens left to develop new lands. About 2 million Ukrainian peasants moved to the eastern regions of the Russian Empire before the First World War. Emigration together with Russification became the main factors in reducing the share of

Ukrainians among the population of the nine Ukrainian provinces from 98.1% in 1795 to 81.1% in 1894 [161, p. 60-61].

It is clear that, the situation in Ukraine was seriously affected by social reasons. It was impossible to be able to read and write if every day rural life did not involve the constant use of this skills. The Ukrainian peasant could rarely afford to buy a book or subscribe to a newspaper because of poverty. Education was not the number one family priority. Income from small businesses was barely enough to live on. The children were forced to go to work in at early age. In addition, poverty and the associated poor sanitation provoked the spread of infectious diseases among children, which was another reason why they could not attend school regularly.

In the XIX century, liberal journalism in Ukraine has mainly educational character, as it helped the mass reader to comprehend his daily life, establish his role and connection with the logic of being. However, the liberal current in journalism is beginning to take shape as a kind; the society is dominated by forced syncretism in the submission of newspaper materials, caused by censorship bans.

S. Yefremov wrote about forced syncretism: “The fate of the Ukrainian book is entirely connected with two moments that acted equally throughout its history... The first is the demands of modern times, which caused the revival of Ukrainian literature in the end of the XIX century, and respectfully led to the expansion of the boundaries of writing and book products. The second is a kind of policy of the Moscow government, which also... made the attempts to revive and narrow those boundaries... In fact, the struggle of these forces makes up the whole history of Ukrainian books and the fate of writing and books in general” [167, p. 3-5].

Ivan Franko in the work “Z ostannikh desiatylyt XIX v. [From the last decades of the XIX century]” aptly described the socio-political background in Ukraine, which slowed down any development of the

Ukrainian printed word. And, perhaps, no one in general could not describe this phenomenon of Ukrainian liberal journalism in the context of Polish story better than I. Franko [119, p. 512].

In general, the development of Ukrainian information culture in the second half of the XIX century, as mentioned above, took place under the great influence of the work of Taras Shevchenko. In fact, Shevchenko's model of information culture had a huge charge of folk moral, ethical and spiritual values, which allowed the Ukrainian people to withstand the most difficult trials. Having lost the Hetmanate, the Ukrainian nation in the conditions of political and social captivity of the XIX century developed precisely as a state nation, consistently and steadfastly affirming its catholicity in the realm of spirit.

However, in order to refrain from assimilation, national leaders had to work diligently to consolidate all the intellectual capabilities of the people. During this period, the development of Ukrainian information culture was repeatedly artificially interrupted, as the East Slavic peoples of the Russian Empire were incorporated into the "single Russian people." During the 70s and 80s of the XIX century, the idea of national revival continued to develop, based on the historical realities of the development of the Ukrainian people before and after the reform of the 60s and 70s in Russia.

It became obvious that Ukrainians could not defend their rights not only because of the lack of a strong national feeling and lack of national consciousness, but because of faith in the ultimate success. The new conditions required to defend the interests of the people again and again, to prove its origins to the whole world, to give proper status to the Ukrainian language.

Of course, the fierce struggle, discussions about the origins of Ukrainians and their language did not subside during the late XIX – early XX century. Ivan Franko, analyzing the "South Russian literature" of the mentioned period, noted that the last years of the

XIX and the beginning of the XX century were a time of significant rise and revival, because there was a number of young, European educated and organized workers who expanded horizon of literary and journalistic interests. Also special organizations for scientific and literary work were created and censorship was eased [119, p. 152].

As a positive phenomenon, the writer described the fact that a series of popular publications appear in Chernihiv, Kharkiv (at the initiative of Hnat Khotkevych), Cherkasy and Kyiv. But Saint Petersburg Charitable Society has published a well-developed “Bdzhilnytstvo [Beekeeping]” of Nemolovskyi, meteorology of Rusov and a significant number of other popular books.

The Ukrainian liberal information culture of the late XIX – early XX century not only existed in the system of other related components of social communications, but also permeated them with its main quality of a carrier and disseminator of information. It was present in all spheres of spiritual culture of the society of that time. It was a synthesizing component of the cultural system of the era and the most universal means of communication of transmission and accumulation of information.

After all, the solution of the vast majority of social issues took place within the framework of discussions that led to further social development. According to researchers, a very important role in the formation of the Ukrainian nation “is played by the large masses of people gathered for public works or military purposes, the creation of internal communications of all types of writing, which performs its information functions even in the case of illiteracy of the majority of the population” [19, p. 27].

Ukrainian liberal journalism of the second half of the XIX century outlines two periods: the 50s and 70s; the 80s and 90s. The first period can be called a time of uniting intellectual forces in search of the most effective means of preserving and raising national identity, the second – the revival of information culture, its introduction into

the Slavic and world spiritual development.

“Khlopomanstvo [nationalists]” played a well-known role among students of Kyiv University in the public life of Ukraine in the early 60's of the XIX century [300, p. 395]. These young people not only wore national clothes, but also promoted Ukrainian culture, provoked fierce opposition from the Russian authorities. The process of development of Ukrainian national culture during the 60-70s of the XIX century was artificially interrupted by anti-national measures of the Russian government. Ukrainian culture in such conditions showed amazing viability, as it was an integral part of liberal intellectual progress.

A key feature of the development of Ukrainian information culture in the second half of the XIX century is that certain patterns inherent to many peoples of Europe are emerging. At the same time, if the first half of the XIX century, dedicated to the search for ways of evolution of national culture, was based primarily on the national past, its idealization (especially the Cossack-Hetman era), the second half of the same century was marked by a transformation of information culture into a liberal movement, which task was to solve the range of political problems – up to the creation of the infrastructure of Ukrainian information culture.

## Conclusions to the Chapter V

The principle of communicativeness requires any carrier of Ukrainian liberal information culture to be considered as a factor in the sign system of a special kind of modeling in the form of a certain triangle. Thus, this principle will explain the objective conditions for the formation of carriers of Ukrainian liberal information culture as a specific social reality. Informational activity both culturally and historically arises and develops in the interaction of trinity: content (social information), symbolic (language) and material-constructive (paper code) forms. Ukrainian liberal information activity can carry out its communicative function only in this trinity, it becomes both the goal and the result of a specific social activity – social communications.

The basis of any content is the intention (communicative goal), motive and concept (communicative meaning). The communicative goal is understood as the author's desire to provoke certain reactions in the audience with the help of the text. It is closely related to the author's idea, which is an imaginary result of the author's textual activity.

The specificity of any social information processes is that, no matter how complex, large-scale and intensive are the information communications, information resources or information flows, their matrix must be commensurated with the individual human consciousness, its capabilities and parameters measured by social characteristics. No matter how complex transformations are carried out with information, no matter how it is archived in various repositories, but the complexity of its recording, volume, encoding and decoding methods at the entrance and exit of any information systems face a complex barrier – the need to maintain proportionality of a person as a generator and heir of information. At the same time it is necessary to take into account the possibilities of individual human



consciousness to perceive, process, assimilate, use and transmit information.

The history of information culture exactly in this sense is a holistic history of the creation, dissemination, use of certain information culture carriers, which is a complex of spiritual and material factors of content. Society, as a factor in the interaction of material and informational practice of human activity, is at the heart of the study of the role of Ukrainian liberal information culture of the late XIX – early XX century. Therefore, there is an information culture in this society. Information culture always acts as a system of material and spiritual values, and value is something that makes sense to man. That's why, information culture as a spiritual and material conglomerate is a world filled with the meaning of human existence. Information culture determines the extent of the human values in an individual and society through meaningful human activity.

## CONCLUSIONS

The changes in Ukraine take place due to the transition to a new level of development. It is characterized by the formation of a network society, when each socio-cultural unit of society can be associated with any other social unit or their combination. The primary role in this global process belongs to information technology, that make it possible to unite all the disparate and diverse social elements into a single whole. In order to understand the nature and features of these social and informational-cultural processes, a slightly different view in the field of scientific knowledge is needed.

The subject principle of the formation of scientific knowledge, which is the basis of traditional scientific disciplines (political science, jurisprudence, sociology, culturology, etc.), does not give a holistic vision of social processes and phenomena and their dynamics in the socio-cultural environment. That is why, there was a need for the formation of a new scientific direction – “social communications,” which is based on another principles. This research area is based on the study of social processes related to the exchange of information between the subjects of social interaction.

Thus, the subject of knowledge is selected on the so-called “process” basis. The scientific approach to cognition uses the information-communicative principle. The information process as an object of cognition, and the information approach as a scientific method of cognition have a general scientific status, therefore the scientific direction under consideration is based on language of metascientific significance. This specificity allows considering any social phenomenon both on the scale of global integrity and individual uniqueness.

The study of the role of the Ukrainian liberal information culture in the information environment of that time in the context of the scientific direction “Social Communications” allowed analyzing

its development, formation and dissemination in terms of heuristic value. In a result, the basic information parameters were taken into account in our analysis of the object, and this allows us to reproduce not only its statistical, but also dynamic model. Such completeness was ensured due to the high information capacity of all existing models of cognition that exist today.

This approach allowed us to draw some conclusions in this study.

Ukrainian liberal information culture of the late XIX – early XX century began to revive in the conditions, when the first manifestations of national revival began, and the Ukrainian ethnolinguistic territory was within two multinational empires – Russian and Austrian. Therefore, the precondition for the emergence of this type of cultural communication was the social need of society for an instrument of social communication, and an effective factor of cultural and social change. Therefore, the functional value of the Ukrainian liberal information culture as a real historical phenomenon lies in its meaning – it satisfied the information needs of the society of that time without limits (except censorship) in space and time.

The materials used in the study show that the choice of genres in the presentation of materials has not yet significantly influenced the formation of Ukrainian liberal information culture as a type of mass communication. In the conditions of censorship bans and intermediate “thaws,” the subject of liberal content in this form was everything that could make up the concept of “everything from itself”, could read, provide information and comment on them. In other words, such information about the real world, which could be easily perceived by the audience of that time: from pragmatic explanations of a domestic nature to the explanation of basic knowledge of economics, morality, law, politics and social history. At the same time, a new type of Ukrainian reader, a consciously

thinking citizen of the state, was formed in this progressive movement to a new type of information culture in everyday life.

The presentation of the content of communication carriers of Ukrainian liberal information culture of the late XIX – early XX century (quite often disguised as journalism or fiction in general) carried complementarity of worldview, applied and cognitive goals in the interpretation of knowledge, thus providing aesthetic needs of society. Accordingly, the integrative indicators of the effectiveness of individual participation in socio-cultural were:

- changes that took place in its inner spiritual world and value orientations;

- degree of its socio-cultural influence at various levels of the micro-society.

Thus, socio-cultural creativity has become one of the important means of realizing the essential forces of the liberal intelligentsia and optimization of socio-cultural environment that surrounded it.

Liberalization of knowledge was widespread in Ukraine in the XVIII century as a means of enlightening certain segments of the people. But, in general the process of liberalization was progressive over time, it expanded tasks and functions of liberalization from one era to another, increased its intellectual level, formed new approaches, forms and methods of reflecting realities in the mass consciousness of the Ukrainian people.

Throughout the history of its existence, the Ukrainian liberal information culture has remained faithful to its rather broad functional purpose – dissemination and promotion of political and social knowledge among the general public. It also performed the function of social significance at the same time. It was a tool of social information management, performed a number of specific functions. At the same time, the Ukrainian liberal information culture reflected the whole range of opinions in relation to the current social problems

of that time, and contained an assessment given by various subjects to one or another aspect of reality that worried them. Finally, social information, embedded in the models of Ukrainian liberal information culture, has become the main determinant of social change.

Having a freedom-loving character, the carriers of Ukrainian liberal information culture helped the mass readers to comprehend their daily life, establish their role and connection with the productive activities of all mankind, help to improve their work, develop a holistic worldview of their own and foreign cultures. There is an ideological struggle for integrity as a condition for the security of information culture (which later had to be embodied in practice). Integrity could be violated by the following factors: the risk of late information and cultural development, loss of information and cultural identity, reduction of the role of information flows.

The emergence of a new Ukrainian intelligentsia, associated with the socio-economic conditions in the 1840s, was due to the idea of nationality, which forced this new intelligentsia to “bring” its own people out of the state of socio-political stagnation. That is why, Ukrainian liberal information culture in the late XIX – early XX century reflected the dynamics of social relations, on the one hand, under its influence, on the other hand, actively affects it through the usual and traditional forms.

Ukrainian liberal information culture has always been a phenomenon, which historical conditions of origin, formation and distribution outlined the following main components of the information culture:

- the set of knowledge, skills and abilities necessary for the existence of information in the world;
- the way of human life in the information society;
- the operation method of existing types of information;
- the methodology and worldview of the information society.

According to the scientific situation in the XIX and XX centuries, the themes of scientific problems, that most attracted the society of that time and later required a multifaceted and multi-genre communication embodiment, Ukrainian liberal information culture is syncretic and multifunctional at the same time. The content of its carriers contained elements of agitational character regarding the separateness of one's own state by the end of the XIX century and especially at the beginning of the XX century. Being a complex, deeply psychological phenomenon, the Ukrainian liberal information culture adequately complements the historical and cultural process of state development. In fact, the method of “information production,” with its method of implementation and dissemination, naturally fits into today's science – information theory, which synthesizes mathematical, linguistic, structural, psychological, sociological and other methods of scientific research.

In addition, a very important priority of modern information theory is that Ukrainian liberal information culture is not a separate form of intellectual, organizational or technical activity, but is a process of their interaction.

Ukrainian liberal information culture in the late XIX – early XIX century began to revive due to the practical and social needs of society. After all, it can be considered as multifunctional culture, because it contained a free interpretation of facts, taught and gave advice on practical content and nature, demonstrated the level of freedoms in Ukraine, its compliance with aesthetic needs, tastes, preferences, cultural guidelines of its time.

It must be noted, that the carriers of liberal information culture are often intertwined with the observance and even cultivation of verism – a worldview information direction, which had a literary origin (short stories of Veryha). It and brought quite definite and specific creative features to the Ukrainian information space of 70-80-s of the XIX century. These features were manifested in passion, passionate

and sensitive contexts, soft smoothness of personal feelings, direct harmony of own view of the problem, emphasized personalization of the color of one's own self, the variety of manifestations of opportunities for direct participation in discussions, the clear predominance of local flavor with stormy, gloomy, cruel stories from the lives of various (but, as a rule, the poorest) strata of society.

The study of the history of the origin and spread of Ukrainian liberal information culture proves that spiritual communication plays a special role in terms of functionality. It accumulates the information result of other areas – social practice, cognition, education, and acts as a kind of feedback due to them. Thus, it expands and forms the functions of the information culture itself: social-transforming, ethno-forming, cognitive, worldview, orientation-regulatory, axiological (or value), semiotic (or symbolic), communicative and integrative functions.

The defeat of the Russian power in the XX century opened up for the Ukrainian people the prospect of the revival and development of statehood, the possibility of free spiritual development of their own culture. Therefore, the problems and issues of raising the mental and cultural level of the Ukrainian people by spreading the communication carriers of the Ukrainian liberal information culture began to acquire special significance and urgency.

In fact, another modern problem of information culture becomes obvious – the problem of social imitation in the information society. After all, its existence is possible only if there is a succession of generations, which is carried out by means of preservation and transmission of socio-cultural traditions. The meaning of the concept of tradition is due to its direct relation to the process of inheriting socially significant information. Each new social system establishes the production of its own specific social information, which corresponds only to this social organism. The example is the emergence and formation of the Ukrainian liberal information culture

of the late XIX – early XX century. According to the language of modern science, the information system organically includes blocks of information developed within the framework of previous societies and fixed by social memory.

Representatives of the liberal Ukrainian intelligentsia used the existing experience of their predecessors in their communication models, and this fact is also relevant today. The implementation of the Ukrainian liberal information culture required an appropriate program that would help to develop self-education and self-awareness of the Ukrainian people. Therefore, the spread of national education would not be possible without knowledge of the native language. Exactly the periods of Ukrainian statehood, the activities of its political leaders, leading political groups and conscious intellectuals created the necessary opportunities to solve these problems (as soon as socio-political conditions allowed) in the context of that cultural space and causal chain: needs – activities. The results of the study show that the information and cultural space and an individual are two universal phenomena that are interdependent and interconnected. However, as soon as the analysis of human activity passes through the prism of its national, ethnic and social affiliation, then the narrowing of the geographical framework of the concept of information and cultural space takes place. It is limited by national and ethnic types and types of social affiliation of people. In this case, the concept of “information and cultural space” is limited by the concept of “information and cultural environment.” In fact, the Ukrainian liberal information culture of the late XIX – early XX century arose, formed and expanded in the conditions of micro- and macro information environments.

The spread of Ukrainian liberal information culture of the Ukrainian People's Republic (UPR), the Hetmanate and the Directory of the UPR is impossible without studying the specific communication carriers of many branches, societies, organizations,



publishing concerns, and without a full understanding of the stages of development, means, ways and driving forces of the Ukrainian liberal spirit. The Ukrainian liberal movement in general and the Ukrainian liberal information culture, in particular, received unique opportunities for their progressive development in the above periods.

Messages of the samples of Ukrainian liberal information culture of the analyzed period, as the content of consciousness and activity of a free man, received at least three main ways of their existence:

1) Speech way in the results of practical, material-transforming activities;

2) Ideal way (sensual and mental);

3) Symbolic way still remains decisive for all social activity. Because the social activity consciously does not exist without the corresponding material and ideal symbolic reproduction.

Despite the rather different political and social orientations professed by the founders of the new Ukraine, the problems of formation of the Ukrainian liberal information culture remained among the priority directions of their policy. The analysis allowed reproducing the solution of the issues of embodiment of individualism as a manifestation of the mental socio-cultural code. After all, the Ukrainian liberal information culture influences the peculiarities of the manifestation of the worldview of individualism.

The most common components of individualism are freedom of choice, individual responsibility and individual improvement. The individuality is manifested in affairs, if a person acts at least independently. The meaning and value of human individuality is determined by the way out into the world, its actions in this world. So, the similarity of different philosophies is evidenced by the results of the study. Only the world order and the process of its entering are considered differently.

Reflecting the content and dynamics of social relations of that time, the carriers of Ukrainian liberal information culture are

characterized by increased intensity. These carriers became increasingly popular in society as soon as socio-political conditions allowed. Various sources of information suggest that the carriers of Ukrainian liberal information culture have reached unprecedented popularity only during the period of the activity of Ukrainian governments in unfavorable conditions for both economic and cultural development. Thus, we, contemporaries, have a worthy information and cultural heritage, which has its value in the context of communication between generations.

According to the results of the study, information and cultural heritage includes not only the books themselves, but also traditions, moral principles, customs and rituals, other “petrified behaviors” that characterize the life of an individual, social group and the entire Ukrainian people. People are more interested in information culture, its values, and therefore, it remains undeniable that the “novelty” of our days cannot be realized without going back to the past.

The main attention of Ukrainian intellectuals in the strategy of Ukrainian liberal information culture was focused on the self-education of the people. At that time, the carriers represented systematized knowledge of the essence of certain phenomena of objective life. They carefully selected mainly information with a worldview, socio-political or economic significance, that allowed forming the society’s ability to think creatively and cognitive interest as a motive for activities. According to the results of the research materials, the ontology and existence in the analysis of information, related to the development of social relations, preserved.

Factors of conveying materialized thought to the masses became a key parameter of reflection of ontology and existence in the analysis of information. Any product of analysis often warns of a set of real events, which are predicted and existentially significant. This product provides feedback to the analyst, and, consequently, to the result of the analysis. In this regard, it is extremely important to characterize

the features of the analyst, his worldview, personal attitudes and moral qualities. These parameters are no less (if not more) important for the implementation of analytical activity, which in fact is the art of wisdom at the present stage, which has a historical and cultural connection, its traditions and canons.

The structure of the carriers of Ukrainian liberal information culture quite often shows tendencies to spread its educational functions and general democratization, that were manifested in the models designed for mass Ukrainian society and broad sections of the Ukrainian people in the cultural heritage of mankind. The Ukrainian liberal information culture of the end of the late XIX – early XX century, as inherited materialized information, acquired the status of a “document” of its time – a complex material and spiritual object of intellectual life. According to these patterns, the past is divided in two parts: the past, that existed and then has disappeared; and the past, that is still a factor for us today. This second past, which exists in the memory of the present, is a completely different past, that was reproduced and subjected to a creative act, and then introduced into the present.

Information and cultural policy is an activity (in ideal and material forms) aimed to maximally ensure the full spiritual life of society and the individual, preserve the national identity of the people and affirm its benefits. Ukrainian liberal information culture centralizes the person, his needs and interests, promotes the full realization of his ancestral essence. The solution of such a task is provided by reliance on freedom of thought, freedom of speech, personal assessment, professionalism and competence of those, who develop and implement it.

The results of our study on the Ukrainian liberal information culture of the late XIX – early XX century provide grounds for such delineation of culturogenesis:

– it is a complex integrative process that is constantly developing

and is capable of self-reproduction, creation of new forms and their integration into social practice;

– it is a process that has its own immanent features, but develops on a common foundation, that was built in a result of the formation of information and its culture.

## REFERENCES

1. Abdeev, R. F. (1994). *Filosofiya informatsionnoy tsivilizatsii: Dialektika progressivnoy linii razvitiya kak gumannaya obschechelovecheskaya filosofiya dlya XXI veka [Philosophy of information civilization: Dialectics of a progressive line of development as a common human philosophy for the XX Century]*. Moscow: gumanyitarnyy izdetelskiy tsentr "VLADOS," 334 [in Russian].
2. Abramovych, S. (2000). *Bibliia yak formanta filolohichnoi kultury [The Bible as a formant of philological culture]*. Kyiv: Kyiv National University of Trade and Economics. Chernivtsi University of Trade and Economics. Kyiv; Chernivtsi: Ruta, 230 [in Ukrainian].
3. Abrosimova, B. N. (2006). *Tsivilizatsionnyy smysl preemstvennosti kultury i razvitiya duhovnosti lichnosti [The civilizational meaning of the continuity of culture and the development of personality spirituality]*. Perspektivy samoorganizatsii obschestva v strategiayah globalnogo razvitiya. Vserosiyskaya nauchnaya konferentsiya. Part 1. Saratov: Nauchnaya kniga, 91-95 [in Russian].
4. Ageev, V. N. (1997). *Elektronnaya kniga: Novoe sredstvo sotsialnoy kommunikatsii [E-book: a new means of social communication]*. Moscow: Mir knigi, 228 [in Russian].
5. Ageeva, R. A. (1990). *Stranyi i narody: proishozhdenie nazvaniy [Countries and peoples: the origin of names]*. E. M. Murzaev (Ed.). AN SSSR. Moscow: Nauka, 254 [in Russian].
6. Ahmadulin, E. V. (2008). *Osnovy teorii zhurnalistiki [The basis of the theory of journalism]*. Rostov-na-Donu: ITs "MarT," 352 [in Russian].
7. Albert, Yu. V. *Spiski literatury v nauchnykh izdaniyakh: sostavlenie i oformlenie [Lists of literature in scientific publications: compilation and design]*. Kyiv: Naukova dumka, 149 [in Russian].
8. Albert, Yu. V. (1983). *Bibliograficheskaya ssylka [Bibliography reference]*. Kyiv: Naukova dumka, 248 [in Russian].
9. Aleksandrov, O. V. (2007). *Tezy do teorii publitsystyky [Abstracts on the theory of journalism]*. Dialoh. Media-studii. I. I. Mechnikov Odessa National University, 6. 282-288 [in Ukrainian].
10. Aleksandrova, I. B. (2008). *Moblogi i blogi: alternativnyie SMI? [Moblogs and blogs: alternative media?]*. Vestnik of Moscow University,

- 10, 07/2008, 4, 68-79 [in Russian].
11. Alekseienco, A. P. (2004). *Pryroda dukhovnosti [The nature of the spirituality]*. Kharkiv: Fakt, 238 [in Ukrainian].
  12. Andrushchenko, V. P. and Mykhalchenko, M. I. (1996). *Suchasna sotsialna filosofii [Modern social philosophy]*. (2<sup>nd</sup> ed., rev.). Kyiv: Heneza, 368 [in Ukrainian].
  13. Andrushchenko, V. P., Babossov, V. P., Huberskyi, L. V. (1990). *Dukhovne onovlennia suspilstva [Spiritual renewal of society]*. Kyiv: Lybid, 220 [in Ukrainian].
  14. Annenkova, Y. V. (2008). *Stratehyia podmen y razrushenyi: kak sozdaetsia novaia kartyna myra v sovremennyikh SMY [The strategy of substitution and destruction: how a new picture of the world is created in modern media]*. Vestnyk of Moscow University, 10, 07/2008, 4, 42-46 [in Russian].
  15. Antonovych, V. B. (1991). *Pro kozatski chasy na Ukraini [About the cossack times in Ukraine]*. Kyiv: Dnipro, 232 [in Ukrainian].
  16. Antonovych, D. and Ulianovska, S. (Eds.). (1993). *Ukrainska kultura [Ukrainian culture]*. Kyiv: Lybid, 589 [in Ukrainian].
  17. Antsupov, A. Ya. and Shipilov, A. Ya. (2002). *Konfliktologiya [Conflictology]*. (2nd ed., rev.). Moscow: YuNI-TI-DN, 591 [in Russian].
  18. Aronson, E. and Pratkanis, E. (2008). *Sovremennyye tehnologii vlianiya i ubezhdeniya. Epoha propagandy [Modern technologies of influence and persuasion. The age of propaganda]*. Moscow: Praym-Evroznak, 544 [in Russian].
  19. Arutyunov, S. A. and Cheboksarov, N. N. (1972). *Peredacha informatsii kak mehanizm suschestvovaniya etnosotsialnykh i biologicheskikh grupp chelovechestva [Information transfer as a mechanism for the existence of ethno-social and biological groups of humanity]*. Rasyi i narodyi. Sovremennyye etnicheskie i rassovyye problemy, 2. Moscow: Progress, 8-30 [in Russian].
  20. Arutyunov, S. A. (1985). *Innovatsii v kulture etnosa i ih sotsialno-ekonomicheskaya obuslovenost [Innovations in the culture of the ethnic group and their socio-economic conditionality]*. Etnograficheskie issledovaniya razvitiya kulturyi. A. I. Pershits, N. B. Terakopyan (Eds.). Institute of Ethnology and Anthropology. Moscow: Nauka, 31-49 [in Russian].

21. Arutyunova, N. D. (2003). *Predlozhenie i ego smysl: Logiko-semanticheskie problemy* [*Sentence and its meaning: Logical-semantic problems*]. (3<sup>rd</sup> ed.). Moscow: Editorial URSS, 383 [in Russian].
22. Ashby, W. R. (1959). *Vvedenie v kibernetiku* [*Introduction to cybernetics*]. Moscow: Inostrannaya literatura, 432 [in Russian].
23. Averbuh, K. Ya. (2002). *Manifest sovremennoy terminologii* [*Manifesto of modern terminology*]. *Kommunikatsiya: teoriya i praktika v razlichnykh sotsialnykh kontekstakh* “Kommunikatsiya – 2002:” Mezhdunarodnaya nauchno-prakticheskaya konferentsiya. Part 1. Pyatigorsk: Izd-vo PGLU, 192-194 [in Russian].
24. Aysina, F. O. (2001). *Kulturologiya: Istoriya mirovoy kulturyi* [*Culturology: History of World Culture*]. A. N. Markova (Ed.). (2nd ed. rev.). Moscow: Nauka, 576 [in Russian].
25. Babchuk, E. A. (2006). *Priamyi efir: Z choho vse pochynalos...: Analiz suchasnoho stanu priamoefirnykh peredach* [*Live: Where it all began...: Analysis of the current state of live broadcasts*]. *Veduchy i u praktytsi suchasnoho radiomovlennia*. V. Ya. Myronchenko (Ed.). Nats. radiokomp. Ukrainy. Kyiv, 8-16 [in Ukrainian].
26. Babiak, P. and Krushelnytska, L. (Ed.). (1995). *Osobysti arkhivni fondy viddilu rukopysiv* [*Personal archival funds of the department of manuscripts*]. V. Stefanyk Lviv National Library. Lviv, 271 [in Ukrainian].
27. Badiak, V. (1996). *Ukrainska kultura: mizh Skhodom i Zakhodom* [*Ukrainian culture: between East and West*]. *Dialoh kultur: Ukraina u svitovomu konteksti: materialy pershykh mizhnarodnykh filosofskokulturolohichnykh chytan*. APN Ukrainy, Institute of pedagogy and psychology of professional education. S. O. Cherepanov (Ed.). Lviv: Kameniar, 100-110 [in Ukrainian].
28. Bahtin, M. M. (1975). *Voprosy literatury i estetiki: Issledovaniya raznykh let* [*Literary and aesthetic issues: studies over the years*]. Moscow: Hudozh. lit., 502 [in Russian].
29. Bahtin, M. M. (1979). *K metodologii gumanitarnykh nauk* [*According to the methodology of the humanities*]. *Estetika slovesnogo tvorchestva*. Mosvow: Iskusstvo, 361-412 [in Russian].
30. Bakhmeteva, A. D. (2011). *Vykorystannia internetu yak kanalu komunikatsii suchasnymy PR u vyshchii shkoli* [*The use of the Internet as*

- a communication channel by modern PR in high school*]. Visnyk of Kyiv International University, 10. Kyiv, 2011 [in Ukrainian].
31. Baranov, A. G. and Hazagerov, T. G. (1993). *Funktsionalno-pragmaticheskaya kontseptsiya teksta [Functional-pragmatic text concept]*. Rostov-na-Donu: Izd-vo of Rostov University, 180 [in Russian].
  32. Barlou, P. J. *Prodazha vina bez butylok: Ekonomika sozna niya v globalnoy Seti [Selling wine without bottles: The economy of mind on the Global Net]*. Russkiy zhurnal. Retrieved from: <http://old.russ.ru/netcult/99-03-26/barlow.htm> [in Russian].
  33. Bart, R. (1989). Pisateli i pishuschie [Writers and those who write]. *Izbrannyye raboty: Semiotika. Poetika*. G. K. Kosikov (Ed.). Moscow: Progress, 615 [in Russian].
  34. Bart, R. (1996). *Mifologii [Mythology]*. (Translated by S. Zenkin). Moscow: Izdatelstvo im. Sabashnikovyyh, 315 [in Russian].
  35. Batischev, G. S. (1987). *Sotsialnyie svyazi cheloveka v kulture [Human social ties in culture]*. *Kultura, chelovek i kartina mira*. Institute of Philosophy. Moscow: Nauka, 124-132 [in Russian].
  36. Baudrillard, J. (1999). *Rekviem po mass-media [Requiem for the mass media]*. *Poetika i politiki: Almanah rossiysko-frantsuzskogo tsentra sotsiologii i filosofii i IS RAS*. Moscow: ISO; Saint Petersburg. Alateya, 193-226 [in Russian].
  37. Baudrillard, J. (2004). *Symuliakry i symuliatsiia [Simulacra and simulation]*. (Translated by V. Khovkun). Kyiv: Vyd-vo S. Pavlychko "Osnovy", 230 [in Ukrainian].
  31. Bauman, Yu. (1998). *Mifolohiia v suspilnii svidomosti Ukrainy (analiz ukrainskoi presy) [Mythology in the public consciousness of Ukraine (analysis of the Ukrainian press)]*. *Istorychna mifolohiia v suchasni ukrainskii kulturi*. Zh. Nina (Ed.). Kyiv: Stylos, 5-67 [in Ukrainian].
  32. Bazanov, N. and Shvets, N. (2004). *Do pytannia stvorennia matrytsi dlia porivniannia informatsiinoho zakonodavstva [On the issue of creating a matrix for comparing information legislation]*. *Pravova informatyka*, 2 [in Ukrainian].
  33. Bebyk, V. M. (2005). *Informatsiino-komunikatyvnyi menedzhment u hlobalnomu suspilstvi: psykhologhiia, tekhnologhiia, tekhnika pablik ryleishenz [Information and communication management in the global*



- society: psychology, technology, technique of public relations*]. International Academy of Personnel Management. Kyiv, 437 [in Ukrainian].
34. Beiko, M. P. (2005) *Svoboda liudyny v konteksti natsionalnoi kultury [Human freedom in the context of national culture]*. Dnipropetrovsk State Technical University. Dnipropetrovsk, 124 [in Ukrainian].
  35. Belovitskaya, A. A. (1974). *Tipologiya knigi v svyazi s obschemetodologicheskimi problemami knigovedennya [Book typology in connection with general methodological problems of book science]*. Knigovedenie i ego zadachi v svete aktualnyih problem sovetskogo knizhnogo dela. Vtoraya Vsesoyuznaya nauchnaya konferentsiya po problemam knigovedeniya. (Vol.2). Moscow, 60-64 [in Russian].
  36. Benkendorf, H. D. (2006). *Khymery v oseli buttia [Chimeras of being]*. Kyiv: Vyd. tsentr KNLU, 185 [in Ukrainian].
  37. Berkov, P. N. (1931). *Razvitie istorii knigi kak nauki [Development of the history of books as a science]*. Muzey knigi, dokumenta i pisma, 1. Leningrad, 79 [in Russia].
  38. Berkov, P. N. (1963). *Predmet i ob'em istorii knigi kak nauki [The subject and scope of the history of the book as a science]*. Trudy Instituta knigi, dokumenta, pisma, 5. Moscow; Leningrad, 276 [in Russian].
  39. Bessonov, B. N. *Propaganda i manipulyatsiya kak instrumentyi duhovnogo poraboscheniya [Propaganda and manipulation as tools of spiritual enslavement]*. Retrieved from: <http://psyfactor.org/propaganda2.htm> [in Russian].
  40. Bespalova, A. G., Kornilov, E. A. and Korochenskiy, A. P. (2003). *Istoriya mirovoy zhurnalistiki [The history of world journalism]*. Rostov State University. Moscow; Rostov-na-Donu: Izdat. tsentr "MarT," 432 [in Russian].
  41. Bezborodov, A. A. (2007). *Sprosite u yuristov v "Argumentah nedeli" [Ask the lawyers in "Arguments of the Week"]*. Argumenty nedeli. 7, 11 [in Russian].
  42. Bezdrabko, V. V. (2006a). *Dokumentoznavstvo v Ukraini: instyuttsionalizatsiia ta suchasnyi rozvytok [Documentation in Ukraine: institutionalization and modern development]*. T. Shevchenko National University of Kyiv. Kyiv: Chetverta khvyliya, 720 [in Ukrainian].
  43. Bezdrabko, V. V. (2006b) *Upravlinske dokumentoznavstvo [Document*

- management]. Kyiv National University of Culture and Arts. Kyiv: Chetverta khvyliia, 208 [in Ukrainian].
44. Bezdrabko, V. V. (2009). *Istoriografichni eskizy z dokumentoznavstva, abo Personalnyi tekst pro personalni teksty [Historiographical sketches on document science, or Personal text about personal texts]*. T. Shevchenko National University of Kyiv. Kyiv: Chetverta khvyliia. 208 [in Ukrainian].
  45. Bilyk, B. I. (2004). *Kulturolohiia [Culturology]*. KNTEU. Kyiv: Knyha, 408 [in Ukrainian].
  46. Blakar, R. M. (2001). *Yazyk kak instrument sotsialnoy vlasti [Language as an instrument of social power]*. *Psihologiya vliyaniya*. A. V. Morozov (Ed.). Saint Petersburg: Piter, 42-66 [in Russian].
  47. Bochkovskiy, O. I. and Siropolko, S. (1993). *Ukrainska zhurnalistyka na tli doby: Istoriia, demokratychnyi dosvid, novi zavdannia [Ukrainian journalism on the background of the era: history, democratic experience, new task]*. K. Kostev, H. Kosharynskyi (Eds.). Munich: Ukrainskyi tekhniko-hospodarskyi instytut, 204 [in Ukrainian].
  48. Bogdanova, T. L. (2006). *Opredelenie urovnya sformirovannosti informatsionnoy kulturyi [Determination of the level of formation of information culture]*. Donbass State Engineering Academy. Kramatorsk, 52 [in Russian].
  49. Bogomolova, N. N. (1991). *Sotsialnaya psihologiya pechati, radio i televideniya [Social psychology of the press, radio and television]*. Moscow: Izd-vo MSU, 125 [in Russian].
  50. Boguslavskaya, V. V. (2003). *Modelirovanie teksta: lingvosotsioklturnaya kontseptsiya [Text modeling: linguistic socio-cultural concept]*. Yuzhnoe otdelenie Rossiyskoy akademii obrazovaniya. Rostov State Pedagogical University. Rostov-na-Donu, 282 [in Russian].
  51. Boichenko, I. V. (Ed.). (2003). *Tsyvilizatsiia: struktura i dynamika [Civilization: structure and dynamics]*. H. S. Skovoroda Institute of Philosophy. Kyiv, 447 [in Ukrainian].
  52. Boiko, A. I. (2004). *Sotsialna transformatsiia suspilstva ta problema svitohliadu [Social transformation of society and the problem of worldview]*. Naukovi pratsi of Cherkasy State Technological University. *Istorychni nauky*, 19. Cherkasy, 23-27 [in Ukrainian].
  53. Boiko, A. I. (2009). *Relihiia v mas-media Ukrainy [Religion in the mass*

- media of Ukraine*]. V. V. Risun (Ed.). T. Shevchenko National University of Kyiv, Kyiv, 158 [in Ukrainian].
54. Boiko, M. P. (2005). *Svoboda liudyny v konteksti natsionalnoi kultury [Human freedom in the context of national culture]*. Dniprodzerzhynsk State Technical University. Dniprodzerzhynsk, 125 [in Ukrainian].
  55. Boiko, A. A. and Rizun, V. V. (Eds.). (2009). *Naukova komunikatsiia u mas-media: praktykum [Scientific communication in the media]*. (Translated by N. V. Zelinska). Ukr. akademiia drukarstva. Lviv, 124 s [in Ukrainian].
  56. Boiko, I. Z. (Ed.). (1967). *Ukrainski literaturni almanakhy i zbirnyky XIX – pochatku XX st. [Ukrainian literary almanacs and collections of the XIX - early XX century]*. Kyiv: Naukova dumka, 571 [in Ukrainian].
  57. Boltnev, A. M. and Zaytsev, A. M. (1996). *K voprosu o vzaimodeystvii materialnoy i informatsionnoy praktiki chelovecheskoy deyatelnosti [About the question of the interaction of material and information practice of human activity]*. Informatsionnaya kultura lichnosti: proshloe, nastoyashee, budushee. Mezhdunarodnaya nauchnaya konferentsiya. Krasnodar: KSAC; Moscow: MSUC [in Russian].
  58. Bondarko, A. V. (1984). *Funktsionalnaya grammatika [Functional grammar]*. Nauchnyi sovet po teorii sovvetskoho yazykoznaniya. Institute of Linguistics of RAS. Leningrad: Nauka, 136 [in Russian].
  59. Bourdieu, P. (2002). *O televidenii i zhurnalistike [About television and journalism]*. (Translated by Yu. V. Markova, T. V. Anisimova). N. A. Shamatko (Ed.). Moscow: Fond nauchnykh issledovaniy “Pragmatika kulturyi.” Institute for Experimental Psychology. 159 [in Russian].
  60. Braychevskiy, S. M. and Lande, D. V. (2005). *Sovremennyye informatsionnyye potoki: aktualnaya problematika [Modern information flows: topical issues]*. Nauchno-tehnicheskaya informatsiya, 1. Organizatsiya i metodika informatsionnoy raboty, 11, 21-33 [in Russian].
  61. Braynin-Passek, V. B. (2002). *O postmodernizme, krizise vospriyatiya i novoy klassike [On postmodernism, the crisis of perception and new classics]*. Novyy mir iskusstva. 5/28, 7-9 [in Russian].
  62. Bromley, Yu. V. (1973). *Etnos i etnografiya [Ethnos and ethnography]*. AN SSSR. Institute of Ethnology and Anthropology. Moscow: Nauka, 283 [in Russian].
  63. Budantsev, Yu. P. (1995). *Sotsiologiya massovoy kommunikatsii [Socio-*

- logy of mass communication]. International Independent University of Environmental and Ecology. Moscow, 111 [in Russian].
64. Budzynovskyi, V. T. (1934). *Istoriia natsionalnoi dumky na tli moikh spomyniv z dytiachykh lit [History of national thought against the background of my memories from childhood]*. Novyi chas, 102, 10, V [in Ukrainian].
  65. Burban, V. (1992). *Pylnuimosia: enktivshchyna [Let's watch: Enktivshchyna]!* Ukrainska kultura, 4, 16-20 [in Ukrainian].
  66. Buriak, V. D. *Interektuarnyi henezys ukrainskoi publitsystychnoi svidomosti XIX stolittia (do problemy modulnosti v osmyslenni realnoho faktu) [Interektual genesis of the Ukrainian journalistic consciousness of the XIX century (to the problem of modularity in understanding the real fact)]*. Retrieved from: <http://jornnlib.univ.kiev.ua/index.php?act=article-&arti-cle=1091>.
  67. Burlachuk, V., Molchanov, M. and Stepanenko, V. (1995). *Bilia vyotokiv sotsiologichnoi dumky v Ukraini [Near the origins of sociological thought in Ukraine]*. V. Tancher (Ed.). Institute of Sociology NAS of Ukraine. Kyiv, 112 [in Ukrainian].
  68. Butyrina, M. V. (2009). *Mas-media yak seredovyshe stvorennia ta funktsionuvannia stereotypiv masovoi svidomosti [Mass media as an environment for the creation and functioning of stereotypes of mass consciousness]*. Extended abstract of doctor's thesis. T. Shevchenko National University of Kyiv. Kyiv, 30 [in Ukrainian].
  69. Bychko, A. M., Bychko, I. V. (1997). *Prahmatyzm i dukhovnist – moralni alternatyvy [Pragmatism and spirituality – moral alternatives]*. Aktualni problemy dukhovnosti. II-ha Vseukrainska konferentsia u Kryvomu Rozi, II. Kryvyi Rih, 20-30 [in Ukrainian].
  70. Bystritskiy, E. K. (1990). *Prakticheskoe znanie v mire cheloveka [Practical knowledge in the human world]*. Zabluzhdayuschiysya razum?: mnogoobrazie vnenauchnogo znaniy. I. T., Kasavin (Ed.). Moscow: Politizdat, 210-238 [in Russian].
  71. Bykovskiy, L. (1922). *Ukrainska bibliohrafiia na emigratsii [Ukrainian bibliography on emigration]*. Uktainske knyhoznavstvo, 1. Podiebrady, 1-32 [in Ukrainian].
  72. Castells, M. (2000a). *Informatsionnaya epoha: ekonomika, obschestvo i kultura [Information age: economy, society and culture]*. (Translated by

- O. I. Shkaratan Trans.). Moscow, 606 [in Russian].
73. Chepyha, I. (1916). *Ukrainska literaturna produktsiia na emihratsii u Vidni [Ukrainian literary production in emigration in Vienna]*. Bibliohrafichnyi ohliad vid serpnia 1914 roku do maia 1916. Vienna, 33 [in Ukrainian].
  74. Chernets, V. H. (2002). *Ukraina: dynamika kulturotvorchykh protsesiv: [Ukraine: dynamics of cultural processes]*. National Academy of Government Managerial Staff of Culture and Arts. Kyiv, 174 [in Ukrainian].
  75. Cherniakov, B. I. (2004). *Literatura, initsiiovana zobrazhenniam: iliustrovani zbirnyky i seriini vydannia 1840-kh rr. [Image-initiated literature: illustrated collections and serial editions of the 1840s.]*. T. Shevchenko National University of Kyiv. Kyiv, 39 [in Ukrainian].
  76. Chernii, A. M. (1996). *Ontolohiia dukhovnosti: antropolohichna tsilnist u relihiieznavchomu vymiri [Ontology of spirituality: anthropological integrity in the religious dimension]*. Kyiv: Ukr. Propilei, 228 [in Ukrainian].
  77. Chichanovskyi, A. A. and Shkliar, V. I. (1996). *Polityka. Presa. Vlada [Politics. Press. Power]*. Kyiv: RVTs KDU, 159 [in Ukrainian].
  78. Chichanovskyi, A. A. (2001). *Tolerantnist kultur yak umova funktsionuvannia hlobalnoho informatsiinoho prostoru [Tolerance of cultures as a condition for the functioning of the global information space]*. *Ukrainska zhurnalistyka v konteksti svitovoi*. T. Shevchenko National University of Kyiv. Kyiv, 5, 88-94 [in Ukrainian].
  79. Chichanovskyi, A. A. and Starish, O. H. (2010). *Informatsiini protsesy v strukturi svitovykh komunikatsiinykh system [Information processes in the structure of world communication systems]*. Kyiv: Hramota, 568 [in Ukrainian].
  80. Chudovska-Kandyba, I. A. (1999a). *Rozghliad poniattia "efektyvnosti" v sotsiolohii komunikatsii [Consideration of the concept of "efficiency" in the sociology of communication]*. *Metodolohiia, teoriia ta praktyka sotsiolohichnoho analizu suchasnoho suspilstva*. Kharkiv: VTs V. N. Karazin Kharkiv National University, 188-191 [in Ukrainian].
  81. Chudovska-Kandyba, I. A. (1999b). *Formuvannia uivlen pro sotsialnu komunikatsiiu: mynule ta suchasne [Formation of ideas about social*

- communication: past and present*]. Visnyk of National Academy for Public Administration under The President of Ukraine. Sotsialna i humanitarna polityka, 4. Kyiv, 288-291 [in Ukrainian].
82. Chudovska-Kandyba, I. A. (2000a). *Efektivni komunikatyvni tekhnologii: iliuziia chy realnist [Effective communicative technologies]*. Sotsialni tekhnologii: aktualni problemy teorii ta praktyky, 6-7. Odesa: "Astroprynt," 199-211 [in Ukrainian].
  83. Chudovska-Kandyba, I. A. (2000b). Poniattia "efektyvnist komunikatsii" v cotsiolohichnii nauksi [*The concept of "communication efficiency" in sociological science*]. Visnyk of T. Shevchenko National University of Kyiv. Sotsiolohiia. Psykholohiia. Pedahohika, 8. Kyiv, 11-13 [in Ukrainian].
  84. Chumikov, A. N. and Bocharov, M. P. (2002). *Svyazi s obschestvennostyu: teoriya i praktika [Public relations: theory and practice]*. Moscow: Delo, 272 [in Russian].
  85. Chyzhevskiy, D. (1992). *Narysy istorii filozofii na Ukraini [Essays on the history of philosophy in Ukraine]*. Kyiv: Vyd-vo "Obrii" pry UKSP "Kobza," 230 [in Ukrainian].
  86. Dayzard, U. (1986). *Nastuplenie informatsionnogo veka [The onset of the information age]*. Novaya tehnokraticheskaya volna na Zapade. Institute of Philosophy. Moscow: Progress, 346-348 [in Russian].
  87. Dei, O. I., Motorniuk, I. L., Nechytaliuk, M. F. (1983). *Istoriia ukrainskoi dozhovtnevoi zhurnalistyky [History of Ukrainian pre-October journalism]*. "Zhurnalistyka." Lviv: Vyshcha shkola, 512 [in Ukrainian].
  88. Demchenko, V. *Media i dukhovnist suspilstva: mify ta realnist [Media and spirituality of society: myths and reality]*. Mediakrytyka: Daidzhest elektronoho zhurnalu. Retrieved from: <http://www.mediakrytyka.info/-drukovani/media-i-dukhovnist-suspilstva-mify-ta-realist.html> [in Ukrainian].
  89. Demchenko, V. *Fenomen zhinochoho hliantsevoho chasopysu: osoblyvosti chytatskoho spryniattia [The phenomenon of women's glossy magazine: features of the reader's perception]*. Retrieved from: <http://jornnlib.univ.kiev.ua/in-dex.php?act=article&article=1288> [in Ukrainian].

90. Demchenko, V. (2011). *Komunikatsiia bez informatsii, abo chy pryide "komunikatsiine suspilstvo" na zminu "informatsiinomu" [Communication without information, or will the "communication society" replace the "information"?)*. Visnyk of Lviv University, Zhurnalistyka, 4, 4-9 [in Ukrainian].
91. Demchenko, S. V. (2010). *Masova komunikatsiia v suchasnomu ukrain-skomu hromadsko-politychnomu ta ideolohichnomu dyskursi: paradoksy vzaiemodii [Mass communication in modern Ukrainian socio-political and ideological discourse: paradoxes of interaction]*. Svitovi standarty suchasnoi zhurnalistyky. M. V. Bytyrin (Ed.). Cherkasy: Chabanenko Yu. A., 286-289 [in Ukrainian].
92. Deyk, van T. A. (2000). *Yazyk. Poznanie. Kommunikatsiya [Language. Cognition. Communication]*. Moscow: BGK im. I. A. Boduena de Kurtene, 308 [in Russian].
93. Dmytruk, V. T. (1969). *Narys z istorii ukrainskoi zhurnalistyky XIX st. [Essay on the history of Ukrainian journalism of the XIX century]*. Lviv: Vyd-vo of Lviv University, 145 [in Ukrainian].
94. Dobrosklonskaya, T. G. (2000). *Voprosy izucheniya mediatekstov: Opyit issledovaniya sovremennoy angliyskoy mediarechi [Questions of studying media texts: Experience in researching modern English media speech]*. Moscow: MAKS Press, 288 [in Russian].
95. Donchenko, O. A. (2007). *Nebezpeky psykhosotsialnoho prostoru [Dangers of psychosocial space]*. Problemy politychnoi psykholohii ta yii rol u stanovlenni hromadianyna Ukrainskoi derzhavy, 5-6. M. M. Sliusarevskyi (Ed.). Kyiv: Milenium, 135-143 [in Ukrainian].
96. Dontsov, D. (1922). *Poetka ukrainskoho Risordzhimento (Lesya Ukrainka) [Poetry of the Ukrainian Risorgimento (Lesya Ukrainka)]*. Lviv: Vydavnytstvo Dontsovykh. Retrieved from: [http://royallib.ru/read/dontsov\\_dmitro/poetka\\_ukranskogo\\_rsordgmento\\_lesya\\_ukranka.html#0](http://royallib.ru/read/dontsov_dmitro/poetka_ukranskogo_rsordgmento_lesya_ukranka.html#0) [in Ukrainian].
97. Dontsov, D. (2006). *Dva antahonisty (P. Kulish i T. Shevchenko) [Two antagonists (P. Kulish and T. Shevchenko)]*. Dyvoslovo, 4, 54-59 [in Ukrainian].
98. Doroshenko, V. *Ukrainskyi tsentr. Literatura. Biohrafii [Ukrainian Center. Literature. Biographies]*. Retrieved from: <http://www.ukrcenter.com/Literatura/68637/Volodymyr-Doroshenko/Biohrafii>.

99. Doroshenko, V. (1956). *Velykyi Kameniar (zhyttia i zasluhy Ivana Franka): Z nahody 100-littia narodzhennia i 40-littia smerty [The Great Stonemason (life and merits of Ivan Franko): On the occasion of the 100th anniversary of his birth and the 40th anniversary of his death]*. Vinnipeh: Nakladom Kom. Ukraintsiv Kanady, 64 s.
100. Dovhan, K. (1931). *Do pytannia pro sotsialnu funktsiiu knyhy [On the question of the social function of the book]*. Kharkiv; Kyiv: Proletar, 103 [in Ukrainian].
101. Dracha, G. V. (Ed.). (1999). *Kulturologiya v voprosah i otvetah [Culturology in questions and answers]*. Rossov-na-Donu: Feniks, 478 [in Russian].
102. Drahomanov, M. (1909). *Propashchyi chas: Ukraintsi pid Moskovskym tsarstvom (1654-1676) [The Lost Time: Ukrainians under the Moscow Kingdom (1654-1676)]*. Lviv: Z drukarni Ivana Aikhelberhera i Sp, 38 [in Ukrainian].
103. Dridze, T. M. (1997). *Sotsialnaya kommunikatsiya i kultura v ekoantropotsentristskoy paradigme [Social communication and culture in the eco-anthropocentric paradigm]*. Vkontekste konfliktologii, 1. Prognoznoe sotsialnoe proektirovanie i gorod. Moscow: Institute of Sociology, 74-84 [in Russian].
104. Dridze, T. M. (1984). *Tekstovaya deyatel'nost' v strukture sotsialnoy kommunikatsii: Problemy semiosotsiopsihologii [Textual activity in the structure of social communication: Problems of semiosociopsychology]*. I. T. Levyikin (Ed.). Moscow: Nauka, 223 [in Russian].
105. Dymshits, M. N. (2004). *Manipulirovanie pokupatelem [Buyer manipulation]*. Moscow: Omega L, 252 [in Russian]
106. Dzharalla, A. Yu. (2008). *Informatsiine vysvitlennia konfliktiv u Perskii zatotsi ta yoho evoliutsiia (1991-2004 rr.) [Information coverage of conflicts in the Persian Gulf and its evolution (1991-2004)]*. Extended abstract from candidate's thesis. Classical Private University. Zaporizhzhia, 20 [in Ukrainian].
107. Dzhyha, T. (2002). *Vplyv na pamiat u reklami [Influence on memory in advertising]*. Aktualni pytannia masovoi komunikatsii, 3. Kyiv, 2, 46-49 [in Ukrainian].



108. Dzhyncharadze, N. H., Ozhevan, A. V. and Tolstoukhov, A. V. (2004). *Osnovy filosofii kultury [Fundamentals of philosophy of culture]*. Kyiv: Znannia Ukrainy, 255 [in Ukrainian].
109. Dziuba, I. (1997). *Problemy kultury v nezalezhnii Ukraini [Problems of culture in independent Ukraine]*. Pamiatky Ukrainy: istoriia ta kultura, 2, 16-29 [in Ukrainian].
110. Dziuba, I. (1998). *Mizh kulturoi i politykoiu [Between the culture and politics]*. National University "Kyiv-Mohyla Academy." Kyiv: Sfera, 374 [in Ukrainian].
111. Dzyaloshinskiy, I. M. (2005). *Manipulyativnyie tehnologii v mass-media [Manipulative technologies in mass media]*. Vestnik of Moscow University, 10. Zhurnalistika, 1, 29-54 [in Russian].
112. Dzyaloshinskiy, I. M. (2001). *Metodyi deyatelnosti SMI v usloviyah stanovleniya grazhdanskogo obschestva [Methods of media activity in the formation of civil society]*. Moscow: Puls, 48 [in Russian].
113. Fedchenko, P. M. (1991). *Mykhailo Drahomanov. Zhyttia i tvorchist [Mykhailo Drahomanov. Life and work]*. Kyiv: Dnipro, 360 [in Ukrainian].
114. Fedotiuk, P. K. (2005). *Dobrodii ta pykhochvary: Etiudy pro movu [Gentlemen and pykhochvary: Etudes on language]*. Kyiv: Prosvita, 87 [in Ukrainian].
115. Fedotov, M. A. (2002). *Pravovyie osnovyi zhurnalistiki [Legal bases of journalism]*. A. Griboedov Institute of International Law and Economics. Moscow: Gardariki, 452 [in Russian].
116. Feller, M. D. (1978). *Effektivnost soobscheniya i literaturnyy aspekt redaktirovaniya [Efficiency of communication and the literary aspect of editing]*. Lviv: Vischa shkola, 200 [in Russian].
117. Finkler, Yu. (2013). *Natsionalna svidomist yak habermasivska problema [National consciousness as a Habermasian problem]*. Svit sotsialnykh komunikatsii: Naukovi zhurnal. Kyiv International University (Vol.10). Kyiv, 47-49 [in Ukrainian].
118. Foucault, M. (1994). *Slova i veschi: arheologiya gumanitarnyih nauk [Words and things: Archeology of the humanities]*. (Translated by V. P. Vizgin, N. S. Avtonomova). Saint Petersburg: Logos, 408 [in Russian].
119. Franko, I. *Odvertyi lyst do halytskoi ukrainskoi molodezhi [An open letter to the Galician Ukrainian youth]*. Franko I. Povne zibrannia tvoriv

- (Vol.45), 41-409 [in Ukrainian].
120. Franko, I. (1901). *Z ostannikh desiatylyt XIX st. [From the last decades of the XIX century]*. Literaturno-naukovyi vistnyk (Vol.15), 7, 48-67 [in Ukrainian].
  121. Franko, I. (1959). *Yuzhnorusskaya literatura [South Russian literature]*. Materialy do vyvchennia istorii ukrainskoi literatury. Kyiv: Rad. shkola, 60-69 [in Ukrainian].
  122. Fursa, M. (1996). *Filosofiiia natsionalnoi svidomosti: [Philosophy of national consciousness]*. Institute of Ukrainian Studies. Lviv, 28 [in Ukrainian].
  123. Gaponenko, A. L. and Pankruhin, A. P. (2004). *Strategicheskoe upravlenie [Strategic management]*. Moscow: Omega-L, 472 [in Russian].
  124. Garanina, S. P. (1996). *Kniga kak yazyik kulturyi [Book as a language of culture]*. Informatsionnaya kultura lichnosti: proshloe, nastoyaschee, buduschee. Mezhdunarodnaya nauchnaya konferentsiya. International Academy of Informatization. I. M. Gorlova, Yu. Z. Zubov (Eds.). Krasnodar: KSAC; Moscow: MSUC, 333-335 [in Russian].
  125. Gaydenko, P. P. (2000). *Istoriya grecheskoy filosofii v ee svyazi s naukoj [History of Greek philosophy in its connection with science]*. Moscow: PER SE; Saint Petersburg: Universitetskaya kniga, 319 [in Russian].
  126. Gilyarevskiy, R. S. (2008). *Suschestvuet li na samom dele to, chto myi nazyivaem informatsiey? [Does what we call information really exist?]*. Vestnik of Moscow University, 10, "Zhurnalistika." 1, Samara, 18-26 [in Russian].
  127. Grachev, M. N. (1999). *Politika, politicheskaya sistema, politicheskaya kommunikatsiya: monografiya [Politics, political system, political communication]*. Moscow: NOUMEM, 167 [in Russian].
  128. Granovskaya, R. M. (1974). *Vospriyatie i modeli pamyati [Perception and models of memory]*. Leningrad: Nauka, 364 [in Russian].
  129. Grechihin, A. A. (1976). *Tipologicheskaya model knigi: (Opyit sistemno-knigivedcheskogo analiza) [Typological model of the book: (Experience of system-book analysis)]*. Knizhnoe i informatsionnoe delo. Kyiv: Naukova dumka, 14-24 [in Russian].
  130. Grechihin, A. A. (1984). *Tipologiya knigi. [Typology of the book]*. Nauch.-inform. tsentr po izdat. delu, poligraf. prom-sti i kn. tovgovle.

- (Informpechat). Moscow: Kniga, 74 [in Russian].
131. Grechihin, A. A. and Zdorov, A. A. (1988). *Informatsionnyie izdaniya: Tipologiya i osnovnyie osobennosti [Information publications: Typology and basic features of training]*. (2nd ed. rev.). Moscow: Kniga, 271[in Russian].
  132. Grechihin, A. A. (1996). *Printsip kommunikativnosti i ego rol v informatsionnoy deyatel'nosti [The principle of communication and its role in informational activity]*. Informatsionnaya kultura lichnosti: proshloe, nastoyashee, budushee. Mezhdunarodnaya nauchnaya konferentsiya. Krasnodar: KSAC. Moscow: MSUC, 29-31[in Russian].
  133. Gold, J. (1990). *Psihologiya i geografiya. Osnovyi povedencheskoy geografii [Psychology and Geography. Basics of behavioral Geography]*. (Translated by S. V. Fedulov). Moscow: Progress, 302 [in Russian].
  134. Gorcheva, A. Yu. (2008). *Korporativnyie izdaniya [Corporate publications]*. Vestnik of Moscow University, 10. "Zhurnalistika," 2, 72-86 [in Russian].
  135. Grinchenko, M. (1985). *Poraboschennyiy narod [Enslaved people]*. Lviv [in Russian].
  136. Grinyov, S. V. And Leychik, V. M. (1993). *Nekotoryie aspekty tezaurusnogo predstavleniya znaniy [Some aspects of thesaurus representation of knowledge]*. Nauchno-tehnicheskaya informatsiya, 2. Informatsionnyie protsessy i sistemy, 10, 1-8 [in Russian].
  137. Gromov, G. R. (1991). *Ocherki informatsionnoy tehnologii [Essays on information technology]*. (2nd ed. rev.). Moscow: Info-Art, 331 [in Russian].
  138. Habermas, J. (1992). *Demokratiya. Razum. Nравstvennost [Democracy. Mind. Morality]*. Moscow: Nauka, 256 [in Russian].
  139. Habermas, J. (2001a). *Vovlechenie drugogo: Ocherki politicheskoy teorii [Involvement of the other: essays on political theory]*. Moscow: Nauka, 424 [in Russian].
  140. Habermas, J. (2001b). *Moralnoe soznanie i kommunikativnoe deystvie [Moral consciousness and communicative action]*. D. V. Sklyadnev (Ed.). Saint Petersburg: Nauka, 379 [in Russian].
  141. Haiova, O. V., Yedlynska, I. Ya. and Svarnyk, H. I. (Eds.). (1993). *U pivstolitnikh zmahanniakh: Vybrani lysty do Kyryla Studynskoho (1891-1941) [In half a century of competitions: Selected letters to Kirill*

- Studinsky (1891-1941)*. Kyiv: Naukova dumka, 768 [in Ukrainian].
142. Halapsis, A. V. (2003). *Kontsept "istoricheskyy zakon" v kontekste transformatsii idei istorii [Concept "historical law" in the context of transformation of the idea of history]*. *Filosofiya, kultura, zhittya*, 20. State university of Finance and Economy of Dnipropetrovsk, 198-210 [in Russian].
  143. Hayles, C. (2013). *Yak my staly postliudstvom: Virtualni tila v kibernetitsi, literaturi ta informatytsi [How we became posthumans: Virtual bodies in cybernetics, literature and informatics]*. Kyiv: Nyka-Tsentr, 426 [in Ukrainian].
  144. Hlomozdka, K. Yu. (2004). *Stan ukrainskoi istoriografii ta vyznachennia yii roli v suchasnomu suspilstvi [The state of Ukrainian historiography and the definition of its role in modern society]*. *Magisterium. Istorychni studii*, 17. Kyiv, 81-91 [in Ukrainian].
  145. Hnidash, O. D., Semeniuk, H. F. and Haievska, H. (Eds.). (2006). *Istoriia ukrainskoi literatury: Kinets XIX – pochatok XX st. [History of Ukrainian literature: The end of the XIX – beginning of the XX century]*. 2, Kyiv: Lybid, 495 [in Ukrainian].
  146. Hoian, V. V. *Televiziina komunikatsiia yak skladova masovoii komunikatsii u svitli media doslidzhen [Television communication as a component of mass communication in the light of media research]*. *Ukrainske zhurnalistykoznavstvo*, 7. Retrieved from: <http://journalib.univ.-kiev.ua/index.php?act=article&article=1669>[in Ukrainian].
  147. Holovko, V. V. (2002). *Identychnist yak metafora: shliakh vid psykholohii do istoriografii [Identity as a metaphor: the path from psychology to historiography]*. *Ukrainskyi istorychnyi zhurnal*, 3, 23-34 [in Ukrainian].
  148. Holovko, V. V. (2003). *Istoriografiia kryzy istorychnoi nauky: Ukrainskyi kontekst [Historiography of the crisis of historical science: Ukrainian context]*. *University of History of Ukraine*. Kyiv, 228 [in Ukrainian].
  149. Holubko, V. (2004). *Problemy istorii Ukrainy druhoi polovyny XX stolittia [Problems of history of Ukraine in the second half of XX century]*. *Ukrainska istoriografiia na zlami XX i XXI stolit: zdobutky i problemy*. L. Zashkilniak (Ed.). Lviv, 184-201 [in Ukrainian].
  150. Hotsuliak, V. V. (1999). *Hrushevskyy M. i ukrainska istorychna nauka*

- (1880-ti rr. XIX – pochatok XX st.): istoriografiia problemy [Hrushevskiy and Ukrainian historical science (1880s of the XIX – early XX century): historiography of the problem]. Extended abstract of doctor's thesis. Dnipropetrovsk State University. Dnipropetrovsk, 54 [in Ukrainian].
151. Horuzhenko, K. M. (1997). *Kulturologiya: Entsiklopedicheskii slovar (2550 slovarnykh statey) [Culturology: Encyclopedic dictionary (2550 dictionary articles)]*. Rostov-na-Donu: Feniks, 639 [in Russian].
  152. Hrabovskiy, S. (1997). *Ukrainske buttia ta liudyna: deiaki problemy filosofskoho rozmyslu [Ukrainian life and man: some problems of philosophical thinking]*. Filosofsko-antropolohichni chytannia 96. Kyiv: Stylos, 50-61 [in Ukrainian].
  153. Hranovskiy B. V. (2003). *Istoriia natsionalnogo druku Ukrainy v bibliografii za 1483-2000 rr. [History of the national press of Ukraine in the bibliography for 1483-2000]*. Kyiv, 495 [in Ukrainian].
  154. Hrinchenko, B. D. (1907). *Pered shyrokym svitom [Before the wide world:]*. Kyiv, 317 [in Ukrainian].
  155. Hrinchenko, H. (2010). *Kontseptsiiia istorychnoi pamiaty ta doslidzhennia polityky pamiaty v suchasnykh sotsialno-humanitarnykh studiiakh [The concept of historical memory and the study of memory policy in modern socio-humanitarian studies]*. Mizh vyzvolenniam i vyznanniam. Prymusova pratsia v natsyystskii Nimechchyni v politytsi pamiaty SRSR i FNR chasiv “kholodnoi viiny.” Kharkiv: “NTMT,” 19-90 [in Ukrainian].
  156. Hromiak, R. T. (Ed.). (2009). *Neimovirno mozhyvi svity: referentnist, fiktsiinist, tekstualizatsiia [Incredibly possible worlds: reference, fiction, textualization]*. V. Hnatiuk Ternopil Pedagogical University. Ternopil, 290 [in Ukrainian].
  157. Hrushevskiy, M. S. (1991). *Na porozhi Novoi Ukrainy: hadky i mrii [On the threshold of New Ukraine: thoughts and dreams]*. Kyiv, Naukova dumka, 128 [in Ukrainian].
  158. Hrushevskiy, M. S. (1995). *Na ukrainski temy. Vydavnycha kryza [On Ukrainian topics. Publishing crisis]*. Velykyi ukrainets: Materialy z zhyttia ta diialnosti M. S. Hrushevskoho. Kyiv: Abrys [in Ukrainian].
  159. Hryb, O. V. (1998). *Natsionalna ta etnichna svidomist yak sotsiokulturnyi fenomen [National and ethnic consciousness as a sociocultural phenomenon]*. Extended abstract of candidate's thesis. Kharkiv: Kharkiv

- National University, 17 [in Ukrainian].
160. Hrynevychcheva, K. (1926). *Spomyny (I. Franko) [Memoirs (I. Franko)]*. Literaturno-naukovyi visnyk. (Vol.90). Book 10, 140-155 [in Ukrainian].
  161. Hrytsak, Ya. (2000). *Narys istorii Ukrainy: formuvannia modernoi ukrainskoi natsii XIX – XX st. [Essay on the history of Ukraine: the formation of the modern Ukrainian nation of the XIX - XX centuries]*. (2nd. ed.). Kyiv: Heneza, 358 [in Ukrainian].
  162. Hrytsenko, O. M., Kryvosheia, H. P. and Shkliar, V. I. (2000). *Osnovy teorii zhurnalistskoi diialnosti [Fundamentals of the theory of journalistic activity]*. International University of Linguistics and Law. Kyiv, 203 [in Ukrainian].
  163. Hrytsenko, O. M. (2002). *Mas-media u vidkrytomu informatsiinomu suspilstvi y humanistychni tsinnosti: monohrafiia [Mass media in the open information society and humanistic values]*. T. Shevchenko National University of Kyiv. Kyiv, 204 [in Ukrainian].
  164. Hrytsiuta, N. M. (2006). *Reklama yak zasib mifolohizatsii informatsiinoi kartyny svitu [Advertising as a means of mythologizing the information picture of the world]*. Informatsiine suspilstvo, 4. Kyiv, 75-79 [in Ukrainian].
  165. Huizinga, J. (1992). *Homo Ludens v teni zavtrashnego dnya [Homo Ludens in the shadows of tomorrow]*. Moscow: Nauka, 1992, 464 [in Russian].
  166. Hundarova, T. (1992). *Suspilno-literaturnyi rukh “Molodoi Ukrainy” i problemy modernoi ukrainskoi natsii [About literary movement “Young Ukraine” and the problems of the modern Ukrainian nation]*. Suchasnist, 108-113 [in Ukrainian].
  167. Iefremov, S. (1926). *V tisnykh riamtsiakh. Ukrainska knyha v 1798-1916 rr. [In close strands. Ukrainian book in 1798-1916]*. Ukrainian Institute of Bibliology. Kyiv, 36 [in Ukrainian].
  168. Igraev, B. A. (2009). *Usloviya i faktoryi sistemnoy transformatsii SMI [Conditions and factors of systemic transformation of the media]*. Vestnik of Moscow University, 10. Zhurnalistika, 5, 148-155 [in Russian].
  169. Ilganaeva, V. A. (2009). *Sotsialnyie kommunikatsii (teoriya, metodologiya, deyatelnost) [Social communications (theory, methodology, activity)]*. H.: KP “Gorodskaya tipografiya,” 397 [in Russian].

170. Ilhanaieva, V. O. (1996). *Bibliotechna osvita: nova paradyhma rozvytku [Library education: a new paradigm of developmen]*. O. S. Onishchenko (Ed.). NB Ukrainy im. V. I, Vernadskoho. Kyiv: Red. zhurnal "Bibliotechnyi visnyk," 253 [in Ukrainian].
171. *Informatsiia ta dokumentatsiia. Keruvannia dokumentatsiinymy protsesamy [Information and documentation. Documentation process management]*. (2004). Osnovni polozhennia: DSTU 4423-1: 2005. Kyiv: Derzhspozhyvstandart Ukrainy, 28 [in Ukrainian].
172. Isaievych, Ya. (2002). *Ukrainske knyhovydannia: vytoky, rozvytok, problemy [Ukrainian book publishing: origins, development, problems]*. I. Krypiakevych Institute of Ukrainian Studies. Lviv, 515 [in Ukrainian].
173. Ishchuk, V. (2000). *Ukraina: Problema prestyzhnosti ta identychnosti (masova komunikatsiia i kultura yak subiekty formuvannia hromadianskoi ta natsionalnoi svidomosti) [Ukraine: The problem of prestige and identity (mass communication and culture as subjects of formation of civil and national consciousness)]*. Kyiv: Smoloskyp, 89 [in Ukrainian].
174. Ivanov, V. P. (1977). *Chelovecheskaya deyatelnost – poznanie – iskusstvo [Human activity – knowledge – art]*. Institute of Philosophy. P. I. Gavrilyuk (Ed.). Kyiv: Naukova dumka, 250 [in Russian].
175. Ivanov, V. F. (1999). *Zakonodavstvo pro zasoby masovoi informatsii. Ukraina ta zarubizhnyi dosvid [Legislation on mass media. Ukraine and foreign experience]*. Kyiv: VTs Kyiv University, 188 [in Ukrainian].
176. Ivanov, V. F. (2000a). *Polityka i mas-media yak vahomi syly suspilnoho rozvytku [Politics and mass media as important forces of social development]*. Publitsystyka i polityka. T. Shevchenko National University of Kyiv. Kyiv, 76-82 [in Ukrainian].
177. Ivanov, V. F. (2000b). *Poniattia "informatsiia" u riznykh naukakh [The concept of "information" in various sciences]*. Naukovi zapysky Instytutu zhurnalistyky (Vol.1). T. Shevchenko National University of Kyiv. Kyiv, 71-75 [in Ukrainian].
178. Ivanov, V. F. (2000c). *Teoretyko-sotsiologichni aspekty doslid-zhennia masovokomunikatyvnoho protsesu [Theoretical and sociological aspects of mass communication research]*. Naukovi zapysky Instytutu zhurnalistyky (Vol.3). T. Shevchenko National University of Kyiv. Kyiv, 93-103 [in Ukrainian].

179. Ivanov, V. F. (2001a). *Derzhavna pidtrymka presy v Ukraini ta za kordonom [State support of the press in Ukraine and abroad]*. Aktualni pytannia masovoi komunikatsii: informatsiyni biulleten. T. Shevchenko National University of Kyiv. Kyiv, 2, 5-9 [in Ukrainian].
180. Ivanov, V. F. (2001b). *Pravovi zasady diialnosti ukrainskykh mas-media [Legal principles of activity of Ukrainian mass media]*. Visnyk of Lviv University, Serii zhurnalistyka, 21. Lviv, 58-65 [in Ukrainian].
181. Ivanov, V. F. (2001c). *Deiaki momenty kohnityvno-rehuliatyvnoho pidkhodu do masovoi komunikatsii [Some moments of cognitive-regulatory approach to mass communication]*. Naukovi zapysky Instytutu zhurnalistyky (Vol.4). T. Shevchenko National University of Kyiv. Kyiv, 85-88 [in Ukrainian].
182. Ivanov, V. F. (2002a). *Kompiuterni mas-media na mezhi stolit [Computer mass media at the turn of the century]*. Aktualni pytannia masovoi komunikatsii: informatsiyni biuletyn, 3, 1. T. Shevchenko National University of Kyiv. Kyiv, 41-43 [in Ukrainian].
183. Ivanov, V. F. (2002b). *Poniattia pro zasoby masovoi komunikatsii: teoretychni ta istorychni aspekty [The concept of the means of mass communication: theoretical and historical aspects]*. Ukrainska periodyka: istoriia i suchasnist. VII Vseukrainska nauково-teoretychna konferentsiia. NDTs periodyky. Lviv, 407-410 [in Ukrainian].
184. Ivanov, V. F. (2003a). *Sotsiologhiia masovoi komunikatsii [Sociology of mass communication]*. B. Khmelnytsky Cherkasy State University. Cherkasy, 193 [in Ukrainian].
185. Ivanov, V. F., Lihachova, N. H., Chernenko, S. M. and Datsiuk, S. A. (2003b). *Telebachennia spetsoperatsii. Manipuliatyvni tekhnolohii v informatsiino-analitychnykh prohramakh ukrainskoho telebachennia: monitorynh, metody vyznachennia ta zasoby protydii: rekomendatsii shchodo pryntsypiv vidkrytoi redaktsiinoi polityky telekanaliv [Television of special operations. Manipulative technologies in information-analytical programs of Ukrainian television: monitoring, methods of determination and means of counteraction. Recommendations on the principles of open editorial policy of TV channels]*. Kyiv: Telekrytyka, 266 [in Ukrainian].



186. Ivanov, V. F. (2009). *Teorii i modeli massovoy kommunikatsii [Theories and models of mass communication]*. Tsentr svobodnoy pressyi. Kyiv, 380 [in Russian].
187. Ivanov, V. F. (2010a). *Aspekty massovoy kommunikatsii [Aspects of mass communication]*. Academy of Ukrainian Press. Tsentr svobodnoy pressyi. Kyiv, 119 [in Russian].
188. Ivanov, V. F. (2010b). *Osnovni teorii masovoi informatsii ta zhurnalistyky [Basic theories of mass information and journalism]*. Academy of Ukrainian Press. Tsentr vilnoi presy. V. V. Risun (Ed.). Kyiv, 258 [in Ukrainian].
189. Ivanov, V. F. (2011a). *Informatsionnaya teoriya v sotsialnykh kommunikatsiyah [Information theory in social communications]*. Dialog: media-studii. Odesa: Astroprint, 12, 6-14 [in Russian].
190. Ivanov, V. F. (Ed.). (2011b). *Liberalnyi dyskurs mas-media [Liberal discourse of mass media]*. Kyiv: Akademiia Ukrainskoi Presy: Tsentr vilnoi presy, 168 [in Ukrainian].
191. Ivanov, V. F. (2013). *Massovaya kommunikatsiya [Mass communication]*. Academy of Ukrainian Press. Tsentr Svobodnoy Pressyi. Kyiv, 902 [in Russian].
192. Ivanova, K. A. (2001). *Kultura v ee tsennostnom i komunikativnom izmerenii na poroge novogo tyisyacheletiya [Culture in its value and communicative dimension on the threshold of a new millennium]*. Chelovek. Kultura. Tsivilizatsiya. Mezhdunarodnaya konfrentsiya. Volgograd, 117-123 [in Russian].
193. Ivanyan, E. A. (Ed.). (2001). *Inauguratsionnyie rechi prezidentov SShA ot Dzhordzha Vashingtona do Dzhordzha Busha (1789-2001 gg.) s istoricheskim kommentariem [Inaugural speeches of US presidents from George Washington to George W. Bush (1789-2001) with historical commentary]*. Moscow: ID "Strategiya," 527 [in Russian].
194. Jaspers, K. (1994). *Smysl i naznachenie istorii [The meaning and purpose of history]*. (2nd ed.). Moscow: Respublika, 527 [in Russian].
195. Juknevicius, S. K. (1980). *Kriticheskiy analiz informatsionnoy estetiki A. Mol [Critical analysis of information aesthetics of A. Mol]*. Extended abstract of candidate's thesis. M. V. Lomonosov Moscow State University, Moscow, 19 [in Russian].
196. Jung, C. G. (1992). *Sobranie sochineniy: Fenomen duha v iskusstve i*

- nauke [Collected works: The phenomenon of spirit in art and science]* (Vol.15). Moscow: Renessans, 315 [in Russian].
197. Kachkan, A. N. (2003). *Rol SMI v mezhnatsionalnom obschenii. Mentalitet i rechevoy etiket natsii [The role of the media in international communication. Mentality and speech etiquette of the nation]*. Yazyk SMI kak ob'ekt mezhdistsiplinarnogo issledovaniya. M. N. Volodin (Ed.). Moscow, 216-225 [in Russian].
  198. Kachkan, V. A. (1977). *U maisterni zhurnalista [Features of preparation of materials for radio and television]*. Kyiv: Znannia, 46 [in Ukrainian].
  199. Kachkan, V. A. (1982). *Pro publitsystyku: literaturno-krytychnyi narys [About journalism: literary-critical essay]*. Kyiv: Dnipro, 174 [in Ukrainian].
  200. Kachkan, V. A. (1987). *Osoblyvosti pidhotovky materialiv dlia radio i telebachennia [In the workshop of a journalist]*. Lviv: LSU, 68 [in Ukrainian].
  201. Kagan, M. S. (1974). *Chelovecheskaya deyatel'nost. (Opyit sistemnogo analiza) [Human activity. (Experience of system analysis)]*. Moscow: Politizdat, 328 [in Russian].
  202. Kalakura, Ya. S. (2001). *Ukrainski istoryky na shliakhu do sobornosti natsionalnoi istoriohrafii [Ukrainian historians on the way to the catholicity of national historiography]*. Visnyk of T. Shevchenko National University of Kyiv. Serii: Istorii, 54. Kyiv, 10-14 [in Ukrainian].
  203. Kalashnykova, O. L. (2003). *Ukrainska ta zarubizhna kultura: lektsii [Ukrainian and foreign culture: lectures]*. Derzhavna mytna sluzhba Ukrainy. Akademiia mytnoi sluzhby Ukrainy. Dnipropetrovsk: Obrii, 202 [in Ukrainian].
  204. Kanyigin, Yu. M. (1993). *Osnovyi kognitivnogo obschestvoznaniya: (Informatsionnaya teoriya sotsialnykh sistem) [Fundamentals of Cognitive Social Science: (Information theory of social systems)]*. Kyiv: Ukrayinskaya akademiya informatiki, 236 [In Russian].
  205. Kapeliushnyi, A. O. (2002). *Stylistyka y redahuvannia: Praktychnyi slovnyk-dovidnyk zhurnalista [Stylistics and editing: Practical dictionary-reference book of a journalist]*. Kyiv: PAIS, 575 [in Ukrainian].
  206. Kapeliushnyi, A. O. (2005). *Redahuvannia v zasobakh masovoi informatsii [Editing in the media]*. Lviv: Pais, 303 [in Ukrainian].

207. Kapeliushnyi, A. O. (2011). *Movna kompetentnist televiziinykh zhurnalistiv u yikhnikh priamoefirnykh vystupakh [Language competence of television journalists in their live broadcasts]*. Visnyk of Lviv University. Zhurnalistyka, 3, 1, 226-230 [in Ukrainian].
208. Kapeliushnyi, V. (2007). *Krytyka novitnikh revizionistiv natsionalnoho derzhavotvorennia v Ukraina [Critique of the latest revisionists of national statehood in Ukraine]*. Etnichna istoriia narodiv Yevropy, 23. KNU T. Shevchenko National University of Kyiv. 5-9 [in Ukrainian].
209. Kapitonov, V. P. (2000). *Kultura i obiektyvni zakony [Culture and objective laws]*. Dnipropetrovsk, 150 [in Ukrainian].
210. Kapterev, A. I. (2004). *Informatizatsiya sotsiokulturnogo prostranstva [Informatization of the socio-cultural space]*. Moscow: FAIR-PRESS, 512 [in Russian].
211. Karaeva, V. A. and Tochilina, A. A. (2009). *Kommunikatsionnaya konvergentsiya zhurnalistiki, reklamyi i PR [Communication convergence of journalism, advertising and PR]*. Vestnik of Moscow University, 10. Zhurnalistika, 2, 242-256 [in Russian].
212. Kara-Murza, S. G. (2003a). *Kratkiy kurs manipulyatsii soznaniem [Short course of manipulation of consciousness]*. Moscow: Eksmo, 448 [in Russian].
213. Kara-Murza, S. G. (2003b). *Manipulyatsiya soznaniem: svetlyiy mif o chastnoy sobstvennosti [Manipulation of consciousness: a bright myth about private property]*. Sotsialno-gumanitarnyye znaniya: Nauchno-obrazov. izdanie, 3. 23-37 [in Russian].
214. Kara-Murza, E. M. (2004). *Manipulyativnyie yazykovyye priemy ne mogut izbezhat nakazaniya [Manipulative linguistic methods cannot avoid punishment]*. Zhurnalist, 1, 83-84 [in Russian].
215. Kara-Murza, E. S. (2008). *Yazyk reklamyi v normativno-stilisticheskom aspekte [The language of advertising in the normative-stylistic aspect]*. Vestnik of Moscow State University, 10. Zhurnalistika, 4, 55-61 [in Russian].
216. Karasik, V. I. (2000). *O tipah diskursa [On the types of discourse]*. Yazykovaya lichnost: institutsionalnyiy i personalnyiy diskurs. Volgograd: Peremena, 5-20 [in Russian].
217. Karasik, V. I. and Sheygal, E. I. (1992). *Rechevaya sinonimiya: sotsialno-stilisticheskiy aspekt [Speech synonymy: social and stylistic*

- aspect]. Printsipy izucheniya hudozhestvennogo teksta, 2. Saratov, 104-105 [in Russian].
218. Karmazina, M. (1996). *Politychna dumka Ukrainy na zlami stolit: malovyvcheni aspekty natsionalnoi identychnosti* [Political thought of Ukraine at the turn of the century: little-studied aspects of national identity]. *Rozbudova derzhavy*, 6, 23-28 [in Ukrainian].
  219. Karmazina, M. (1997). *Ideia federalizmu v ukrainskii politychnii dumsti na zlami XIX – XX stolit* [The idea of federalism in Ukrainian political thought at the turn of the XIX - XX centuries]. *Istoriia v shkolakh Ukrainy*, 4, 2-6 [in Ukrainian].
  220. Karpenko, I. I. (2013). *Konvergentsiya v mediasfere: sut ponyatiya i typy* [Convergence in the media sphere: the essence of the concept and types]. *Nauchnyie vedomosti Belgorodskogo gosudarstvennogo universiteta. Gumanitarnyie nauki. Filologiya. Zhurnalistika. Pedagogika. Psihologiya*, 18, 190-194 [in Russian].
  221. Karpenko, I. V. (2006). *Filosofskoe prostranstvo kulturyi: chelovek filosofstvuyuschiy i helovek povsednevnosti monografiya* [Philosophical space of culture: a philosophizing person and a person of everyday life]. V. A. Karazin KharkivNational University. Hharkiv: HDAK, 291 [in Russian].
  222. Katrenko, A. (1996). *Pochatky novoho etapu ukrainskoho natsionalnogo rukhu v XIX st.* [The beginnings of a new stage of the Ukrainian national movement in the XIX century]. *Diialnist Kyivskoi, Poltavskoi, Chernihivskoi hubernii. Pamiat stolit*, 12 [in Ukrainian].
  223. Karyakina, K. A. (2010). *Aktualnyie formy i tipologicheskie modeli novyih media* [Actual forms and typological models of new media]. *Vestnik of Moscow University*, 10. *Zhurnalistika*, 3, 128-137 [in Russian].
  224. Kayda, L. G. (1989). *Effektivnost publitsisticheskogo teksta* [Effectiveness of publicistic text]. Moscow: Izd-vo of Moscow State Unoversity, 182 [in Russian].
  225. Kharakhash, B. *Natsionalne samovyznachennia: pryntsyipy i polityka* [National self-determination: principles and politics]. Retrieved from: [http://www.e-reading.me/bookreader.php/1017536/Harashash\\_Nacionalne\\_samoviznachennya\\_princip\\_i\\_praktika.html](http://www.e-reading.me/bookreader.php/1017536/Harashash_Nacionalne_samoviznachennya_princip_i_praktika.html) [in Ukrainian].
  226. Khimchak, V. V. (2002). *Kultura ta yii rol u suspilstvi* [Culture and its

- role in society*]. Kyiv National University of Construction and Architecture. Kyiv, 14 [in Ukrainian].
227. Khmelovskiy, O. (2006). *Teoriia obrazotvorennia. Kn.4-2: Bukvar zakonu (osnovy semiologii) [Theory of formation. Book 4-2: Primer of the law (basics of semiology)]*. Lutsk National Technical University. Lutsk: Volynska mystetska ahentsiia "Teren," 110 [in Ukrainian].
  228. Kholod, O. M. *Zviazok psykholinhvistychnoho instrumentariiu ZMI z tekhnolohiiamy marketynhovoii komunikatsii pry imidzhuvanni politykiv [The connection of psycholinguistic tools of mass media with technologies of marketing communication in the image of politicians]*. Retrieved from: <http://journlib.univ.kiev.ua/index.php?act=article&article=1414>.
  229. Kholod, O. M. (2013). *Komunikatsiini tekhnolohii [Communication technologies]*. Kyiv: Tsentri uchbovohoiv literatury, 212 [in Ukrainian].
  230. Kis, R. Ya. (2002). *Mova, dumka i kulturna realnist: (vid Oleksandra Potebni do hipotezy movnoho reliatyvizmu) [Language, thought and cultural reality: (from Oleksandr Potebny to the hypothesis of language relativism)]*. Lviv: Litopys, 303 [in Ukrainian].
  231. Kistyakovskiy, B. A. (1998). *Filosofiya i sotsiologiya prava [Philosophy and sociology of law]*. Russian Christian Humanitarian Academy. Saint Petersburg, 800 [in Russian].
  232. Klushina, N. I. *Obschie osobennosti publitsisticheskogo stilya: [publitsisticheskii podstil; osnovnyie osobennosti publitsisticheskogo podstilya na sovremennom etape] [General features of journalistic style: [journalistic sub-style; the main features of the journalistic sub-style at the present stage]*. Retrieved from: [http://evartist.narod.ru/text12/15.htm#p\\_03](http://evartist.narod.ru/text12/15.htm#p_03) [in Russian].
  233. Klushina, N. K. (2008). *Interpretatsiya kak strategiya implitsinogo ubezhdeniya [Interpretation as a strategy of implicit persuasion]*. Vestnik of Moscow University, 10. Zhurnalistika, 4, 34-41 [in Russian].
  234. Kniashynskiy, A. (1959). *Dukh natsii: sotsiologichno-etnopsykholohichna studiiia [Spirit of the nation: sociological and ethnopsychological study]*. Naukove tovarystvo im. T. Shevchenka. New-York; Philadelphia; Munich, 291 [in Ukrainian].
  235. Knobloch, H. (1980). *Vokrug knigi: [Around a book]*. Moscow: Kniga, 406 [in Ukrainian].

236. *Knyha i pressa v konteksti kulturno-istorychnoho rozvytku ukrainskoho suspilstva [Book and press in the context of cultural and historical development of Ukrainian society]*. (1995, 1998). 1, Lviv: Feniks, 104; 2, Lviv: Feniks, 184 [in Ukrainian].
237. Kodak, M. F. (1988). *Poetyka yak systema [Poetics as a system]*. Kyiv: Dnipro, 157 [in Ukrainian].
238. Kolin, K. K. (2003). *Sotsialnaya informatika [Social informatics]*. Fond "Mir." Moscow: Akad. proekt, 432 [in Russian].
239. Komova, M. (2013). *Keruvannia kontentom kolektyvnoho korystuvannia [Content management of collective use]*. Tele- ta radiozhurnalistyka, 1, 319-326 [in Ukrainian].
240. Konkov, V. I. (1987). *Informatsiya kak tip teksta. Sposobyi vkladyeniya v analiticheskie zhanri [Information as a type of text. Methods of inclusion in analytical genres]*. Nauchnaya konferentsiya po metodam issledovaniya zhurnalistiki. Rostov-na-Donu: Izd-vo of Rostov University, 52 [in Russian].
241. Konovets, O. F. (1994). *Naukovo-prosvitnytska presa Ukrainy XIX – pershoi tretyny XX st. Istoriiia. Teoriiia. Praktyka [Scientific and educational press of Ukraine of the XIX - first third of the XX century. History. Theory. Practice]*. Doctor's thesis. Istoriiia nauky i tekhniky. Kyiv, 467 [in Ukrainian].
242. Konovets, O. F. (2003). *Ukrainskyi ideal: istorychni narysy, dialohy [Ukrainian ideal: historical essays, dialogues]*. Kyiv: VTs "Prosvita," 196 [in Ukrainian].
243. Konovets, O. F. (2009). *Masova komunikatsiia: teorii, modeli, tekhnolohii [Mass communication: theories, models, technologies]*. Kyiv, 256 [in Ukrainian].
244. Korkonosenko, S. G. (2004). *Sotsiologiya zhurnalistiki [Sociology of journalism]*. Moscow: Aspekt Press, 316 [in Russian].
245. Kornilov, E. A. (1997). *Metodologicheskie problemy issledovaniya zhurnalistiki [Methodological problems of journalism research]*. Rostov-na-Donu: Izdat. Tsentr "Mart," 250 [in Russian].
246. Kornilov, E. A. (1999). *Zhurnalistika na rubezhe tysyacheletiy [journalism at the turn of the millennium]*. Rostov-na-Donu, 330 [in Russian].
247. Kosiuk, O. M. (2003a). *Intelektualni rozvahy u televiziinii interpretatsii [Intellectual entertainment in television interpretation]*. Filolohichni

- studii, 1 (21). Lutsk, 140-147 [in Ukrainian].
248. Kosiuk, O. M. (2003b). *Mediarelaksatsiyni dyskurs yak orhanichne yavyshe u strukturi natsionalnoi kultury [Media relaxation discourse as an organic phenomenon in the structure of national culture]*. Problemy slavistyky, 4 (23). Lutsk, 59-66 [in Ukrainian].
249. Kosiuk, O. M. (2003c). *SynteZ masovoho y elitarnoho yak vyznachalna rysa tekhnohennoho mystetstva u konteksti vertykalnogo strukturuvannia kultury [Synthesis of mass and elite as a defining feature of technogenic art in the context of vertical structuring of culture]*. Filolohichni studii, 3-4 (23). Lutsk, 146-154 [in Ukrainian].
250. Kosiuk, O. M. (2004). *Suchasni elektronni ZMI. Dekoduvannia mifosemantyky y intertekstualnosti [Modern electronic media. Decoding of mythosemantics and intertextuality]*. Vistnyk of Lesya Ukrainka Bolyn State University. 6. Lutsk, 242-247 [in Ukrainian].
251. Kost, S. A. (2008). *Istoriia ukrainskoi zhurnalistyky (zakhidnoukrainska presa pershoi polovyny XX st.: struktura, problematyka. Knyha persha) [History of Ukrainian journalism (Western Ukrainian press of the first half of the twentieth century: structure, issues. Book one)]*. Lviv, 304 [in Ukrainian].
252. Kostenko, N. V. and Ivanov, V. F. (2003). *Dosvid kontent-analizu: modeli ta praktyky [Experience of content analysis: models and practices]*. Kyiv: Tsentri vilnoi presy, 200 [in Ukrainian].
253. Korobeynikov, V. A., Davyidchenkov, V. T. and Mansurov V. A. (1986). *Pressa i obschestvennoe mnenie [Press and public opinion]*. In: *sotsiologicheskikh issledovaniy*. Moscow: Nauka, 204 [in Russian].
254. Korshunov, O. P. (1990). *Bibliografovedenie: obschiy kurs [Bibliography: general course]*. Moscow: Kn. palata, 234 [in Russian].
255. Kostikov, I. V. (2003). *Kodeks korporativnogo povedeniya. Korporativnoe upravlenie v Rossii [Code of corporate conduct. Corporate Governance in Russia]*. Moscow: ZAO Izdatelstvo "Ekonomika," 275 [in Russian].
256. Kovalchuk, N. D. (2002). *Symvolichnyi lad ukrainskoi kultury [Symbolic system of Ukrainian culture]*. Kyiv: Stozhary, 161 [in Ukrainian].
257. Kozher, L. (2000). *Funksii sotsialnogo konflikta [Functions of social conflict]*. Moscow: Ideya-Press, Dom intelektualnoy knigi, 208 [in

- Russian].
258. Krasnyih, V. I. (2002). *Etnopsiholingvistika i lingvokulturologiya [Ethnopsycholinguistics and linguoculturology]*. Moscow: Gnozis, 283 [in Russian].
  259. Kroychik, L. E. (2003). *Publitsisticheskiy tekst kak diskurs [Publicistic text as discourse]*. Aktsentyi. Novoe v massovoy kommunikatsii, 3-4. Voronezh [in Russian].
  260. Krupskiy, I. V. (1996). *Presa yak dzherelo doslidzhen natsionalno-vyzvolnykh zmahaniy za ukrainsku derzhavu (II polovyna XX st.) [The press as a source of research on national liberation struggles for the Ukrainian state (II half of the XX century)]*. Doctor's thesis. Kyiv, 454 [in Ukrainian].
  261. Krypiakevycha, I. (1994). *Istoriia ukrainskoi kultury: Pobut. Pysmenstvo. Mystetstvo. Teatr. Muzyka [History of Ukrainian culture: Life. Writing. Art. Theater. Music]*. Kyiv: Lybid, 651 [in Ukrainian].
  262. Kryvoruchko, S. (2002). *Zahalni pryntsyipy etyky u yikh zastosuvanni do zhurnalistyky [General principles of ethics in their application to journalism]*. Aktualni pytannia masovoi komunikatsii, 3, 1. Kyiv, 34-40 [in Ukrainian].
  263. Kuchmenko, E. M. (1999). *Narodna normotvorchist yak skladova moralnoi kultury Ukrainy XIX st. [Folk rule-making as a component of the moral culture of Ukraine in the XIX century]*. Kyiv: Znannia, 19 [in Ukrainian].
  264. Kufaev, M. N. (2004). *Problemy filosofii knigi [Problems of philosophy of the book]*. M. N. Kufaev. Problemy filosofii knigi. Kniga v protsesse obsche niya. Moscow: Nauka, 188 [in Russian].
  265. Kufaev, M. M. (1925). *Knyha yak poniattia y predmet nauky ta bibliografiia yak dokumentalna nauka pro knyhu (Rozdil z filosofii knyhoznavstva) [Book as a concept and subject of science and bibliography as a documentary science about the book (Section on the philosophy of bibliography)]*. Bibliografichni visti, 1-2. Kyiv, 24 [in Ukrainian].
  266. Kulchytskyi, O. (1992). *Sviato viruvannia ukraintsev. Ukrainska dusha [Holiday of Ukrainian faith. Ukrainian soul]*. Kyiv: Forum, [in Ukrainian].
  267. Kuleshov, S. H. (2001). *Dokumentoznavstvo: Istoriia, teoretychni osnovy*



- [Documentation: History, theoretical foundations]. UNDIASD, DAKKKiM. Kyiv, 161 [in Ukrainian].
268. Kuleshov, S. H. (2003). *Upravlinske dokumentoznavstvo [Document management]*. Kyiv, 57 [in Ukrainian].
269. Kuleshov, S. G. (2006). *Nekotorye razmyishleniya po povodu stati E. A. Pleshkevicha "Stanovlenie i razvitie protodokumentnykh kommunikatsiy" [Some reflections on the article of E. A. Pleshkevich "Formation and development of protodocumentary communications"]*. Biblioteko-znavstvo. Dokumentoznavstvo. Informologiya, 3. Kyiv, 65-71 [in Russian].
270. Kulinich, E. A. (2013). PR: *mifologicheskii podhod k izucheniyu fenomena [PR: a mythological approach to the study of the phenomenon]*. Nauchnyie vedomosti Belgorodskogo gosudarstvennogo universiteta. Gumanitarnye nauki. Filologiya. Zhurnalistika. Pedagogika. Psihologiya, 18. Samara: 213-218 [in Russian].
271. Kulova, V. (2007). *A avtor kto [And who is the author?]*. Chelovek i zakon, 2. Samara, 8-16 [in Russian].
272. Kushnarenko, N. N. (2007). *Dokumentovedenie [Document science]*. Kyiv: Znannya, 406 [in Ukrainian].
273. Kuzmin, O. N. (2006). *Kultura, filozofiya, obrazovanie i strategiya XXI veka: [Culture, philosophy, education and strategy of the XXI century]*. Kharkov, 259 [in Russian].
274. Kuznetsova, O. D. (1998). *Zhurnalistyka etyka ta etyket: osnovy teorii, metodyky, doslidzhennia transformatsii nezaleznykh vydan Ukrainy, rehuliuвання moralnykh porushen [Journalistic ethics and etiquette: basics of theory, methods, research of transformation of independent editions of Ukraine, regulation of moral violations]*. Lviv: Svit, 411 [in Ukrainian].
275. Kuznietsov, V. I. (2008). *Ukrainska analityka nauky: sproba meta analizu [Ukrainian analytics of science: an attempt at the purpose of analysis]*. Filosofska dumka, 2, 15-50 [in Ukrainian].
276. Kuznietsova, T. V. (2007). *"Svii/chuzhyi" u tekstovomu prostori ZMI ["Own / foreign" in the text space of the media]*. Styl i tekst, 8, 59-65 [in Ukrainian].
277. Kvit, S. (2008). *Masovi komunikatsii [Mass communication]*. Kyiv: Vyd. dim "Kyim-Mohyla Academy," 208 [in Ukrainian].
278. Kyryliuk, F. M., Antonenko, V. H. and Bezverkha, H. I. (1995). *Osnovy*

- politologii [Fundamentals of political science]*. Kyiv: Lybid, 336 [in Ukrainian].
279. Laane, D. A. (2010). *Tipologiya delovyyh pechatnyh SMI Ukrainy [Typology of business print media in Ukraine]*. Vestnik of Moscow University, 10, Zhurnalistika, 1 [in Russian].
280. Lazarevich, E. A. (2008). *Tip zhurnala i ego dizayn [Type of journal and its design]*. Vestnik of Moscow University, 10. Zhurnalistika, 2 [in Russian].
281. Lazutina, G. V. (2006). *Professionalnaya etika zhurnalista [Professional ethics of a journalist]*. Moscow: Aspekt Press, 240 [in Russian].
282. Lazutina, G. V. and Raspopova, S. S. (2008). *Novostnaya zhurnalistika v svete predmetno-funktionalnogo podhoda k differentsiatsii zhanrov [News journalism in the light of the subject-functional approach to the differentiation of genres]*. Vestnik of Moscow University, 10. Zhurnalistika, 5 [in Russian].
283. Lernatovych, V. (2002). *Konverhentsiia drukovanykh ZMI Ukrainy i Rosii u ploshchyni natsionalnoi idei (naukova hipoteza) [Convergence of the print media of Ukraine and Russia in the plane of the national idea (scientific hypothesis)]*. Ukrainska periodyka: istoriia i suchasnist. Vii Vseukrainska nauko-terytychna konferetsiia. Lviv [in Ukrainian].
284. Levin, Yu. I. (1974). *O semiotike iskazheniya istyny [On the semiotics of the distortion of truth]*. Informatsionnyie voprosy semiotiki, lingvistiki i avtorskogo perevoda, 4. Moscow [in Russian].
285. Levit, S. Ya. (Ed.). (1998). *Kulturologiya. XX vek [Culturology. XX century]*. St. Petersburg: Universitetskaya kniga, 630 [in Russian].
286. Liakh, V. (2013). *Sotsiotsiologicheskiy aspekt vymiry suchasnoho informatsiinoho suspilstva [Sociological aspect of the modern information society]*. Vyznachalni vymiry suchasnoho filozofsko-antropologichnoho znannia. H. Scovoroda Institute of Philosophy. Kyiv: Stylos, 32-54 [in Ukrainian].
287. Lihachev, V. (2007). *Ubegaya ot odinochestva [Running away from loneliness]*. Nauchno-teoreticheskiy zhurnal "Epistemologiya and Filosofiya nauki." Institute of Philosophy of RAS, (Vol.XIII) 3. 53-56 [in Russian].
288. Liutyi, T. (2013). *Modyfikatsii identychnosti v ukrainskii masovii kulturi (vyypadok vplyvu mas-medii) [Modifications of identity in the*

- Ukrainian mass culture (in the form of mass media)*]. Vyznachalni vymiry suchasnoho filofsko-antropolohichnoho znannia. H. Scovoroda Institute of Philosophy. Kyiv: Stylos, 171-187 [in Ukrainian].
289. Lotman, Yu. M. (1992). *Kukly v sisteme kulturyi [Dolls in the system of culture]*. Izbrannyie stati v treh tomah (Vol.1). Stati po semiotike i tipologii kulturyi. Tallinn: Aleksandra [in Russian].
290. Lotman, Yu. M. (1996). *Proshloe i pamyat [Past and memory]*. Moscow: Nauka, 180 [in Russian].
291. Lotman, Yu. M. (1997). *Nauka i ideologiya [Science and Ideology]*. (Vol.2). Moscow: Nauka, [in Russian].
292. Lotman, Yu. M. (2004). *Semeosfera: kultura i vzryiv. Vnutri myislyaschih mirov [Semeosphere: culture and explosion. Inside thinking worlds]*. St. issled. zametki. Saint Petersburg: Iskustvo, 703 [in Russian].
293. Lototskyi, O. (1934). *Storinky mynuloho [The pages of past]*. Pratsi of Ukrainian Scientific Institute (Vol.3). Warsaw [in Ukrainian].
294. Lozovskiy, B. N. (Ed.). (1993). *Pravo i etika v rabote zhurnalista [Law and ethics in the work of a journalist]*. Sverdlovskiy soyuz zhurnalistov; Ekaterinburg, 128 [in Russian].
295. Lubkovych, I. M. (1997). *Osnovni pryntsyipy psykholohii masovoi komunikatsii [Basic principles of the psychology of mass communication]*. Ukrainska zhurnalistyka: istoriia i suchasnist, 20. Zhurnalistyka, Lviv [in Ukrainian].
296. Lubkovych, I. M. (2005). *Sotsiolohiia i zhurnalistyka [Sociology and journalism]*. Lviv: PAIS [in Ukrainian].
297. Luman, N. (1997). *Formy pomoschi v protsesse izmeneniya obschestvennyih rusloviy [Forms of assistance in the process of changing social channels]*. Moscow: Nauka [in Russian].
298. Luniov, O. (2010). *Natsionalna kultura yak sposib spivvidnesennia osoby zi svitom [National culture as a way of correlating a person with the world]*. Dialoh kultur. Zaporizhzhia National Univeraity. Zaporizhzhia, 2010 [in Ukrainian].
299. Lyiskov, A. P. (1997). *Chelovek: put k tsivilizatsii: filosofskiy aspekt sotsialnoy i kulturnoy antropologii [Man: the path to civilization: the philosophical aspect of social and cultural anthropology]*. Moscow: Gumanitariy, 120 [in Russian].

300. Lytvyn, V. M. (2012). *Istoriia Ukrainy [History of Ukraine]*. (7th ed. rev.). Kyiv: Naukova dumka, 856 [in Ukrainian].
301. Lyzanchuk, V. V. and Kuznetsova, O. D. (1991). *Metody zbyrannia i fiksatsii informatsii v fur nalistytsi [Methods of collecting and fixing information in functionalism]*. Kyiv, 137 [in Ukrainian].
302. Lyzanchuk, V. V. (1995). *Yedynyi natsionalnyi informatsiinyi prostir Ukrainy: realnist chy mif? [The unified national information space of Ukraine: reality or myth?]*. Ukrainska periodyka: istoriia i suchasnist. Vseukrainska naukovo-praktuchna konferetsiia. Lviv [in Ukrainian].
303. Lyzanchuk, V. V. (2001). *Svoboda slova v konteksti ukrainskoho derzhavotvorennia [Freedom of speech in the context of Ukrainian state building]*. Visnyk of Lviv University. Zhurnalistyka, 21. Lviv, [in Ukrainian].
304. Lyzanchuk, V. V. (2002). *Yakymy tsinnostiamy ZMI nasychuiut informatsiiu [What values do the media saturate information with?]*? Ukrainska periodyka: istoriia i suchasnist. Vseukrainska naukovo-praktuchna konferetsiia. Lviv [in Ukrainian].
305. Maksymov, S. I. (2010). *Prava liudyny: universalnist i kulturna riznomanitnist [Human rights: universality and cultural diversity]*. Pravo Ukrainy, 2, 6-43 [in Ukrainian].
306. Malikova, O. Yu. (1990). *John Stuart Mill i sotsialno-filosofskie aspektyi sovremennogo liberalizma [John Stuart Mill and the socio-philosophical aspects of modern liberalism]*. Extended abstract of candidate's thesis. Moscow, 16 [in Russian].
307. Malinovskiy, B. (2000). *Nauchnaya teoriya kulturyi [Scientific theory of culture]*. (Translated by I. V. Utehina). Moscow: Nauka, 206 [in Russian].
308. Malyk, A. O. (1999). *Memuary yak dzherelo do istorii ukrainskoi revoliutsii (berezen 1917 – kviten 1918 rr.) [Memoirs as a source for the history of the Ukrainian revolution (March 1917 - April 1918)]*. Extended abstract of candidate's thesis. Lviv, 23 [in Ukrainian].
309. Mamalui, O. (1994). *Retseptsiia filosofii po-kharkivsky (Bilia dzherel universytetskoi filosofii u Kharkovi [Reception of philosophy in Kharkiv (Near the sources of university philosophy in Kharkiv)]*. Zbirnyk of Kharkivskoho istoryko-filolohichnoho tovarystva: Nova seriia. (Vol.3), 29-44 [in Ukrainian].

310. Markov, B. V. (1999). *Hram i ryinok. Chelovek v prostranstve kulturyi* [*Temple and market. Man in the space of culture*]. Saint Petersburg: Aletyya, 294 [in Russian].
311. Markushevich, A. I. (1968). *Evolutsiya nauchnoy knigi v Zapadnoy Evrope* [*Evolution of a scientific book in Western Europe*]. Pyatsot let posle Guttenberga: 1468-1968. Moscow: Nauka, 239-286 [in Russian].
312. Markushevich, A. I. (1989). *Zhizn sredi knig* [*Life among books*]. Vsesoyuz. Dobrovolnoe o-vo lyubiteley knigi. Moscow: Kniga, 447 [In Russian].
313. Maslova, V. A. (2001). *Lingvokulturologiya* [*Linguoculturology*]. Moscow: Academia, 204 [in Russian].
314. Masnenko, V. (2002). *Istorychna pamiat yak osnova formuvannia istorychnoi svidomosti* [*Historical memory is the basis for the formation of historical information*]. Ukrainskyi istorychnyi zhurnal, 5, 49-62 [in Ikrainian].
315. Matsevko-Bekerska, L. *Naratyv yak zasib orhanizatsii prostorovo-chasovoi konfihuratsii literaturnoho tvoruu* [*Narrative as a means of organizing the space-time configuration of a literary work*]. Retrieved from: [http://www.lnu.edu.ua/faculty/inomov.new/Visnyk/visnyk/Visnyk\\_18/articles/6Matsevko.Pdf](http://www.lnu.edu.ua/faculty/inomov.new/Visnyk/visnyk/Visnyk_18/articles/6Matsevko.Pdf) [in Ukrainian].
316. Matveeva, T. V. (1900). *Funktsionalnyie stili v aspekte tekstovyykh kategoriy* [*Functional styles in the aspect of text categories*]. Sverdlovsk: Izd-vo of Ural State University, 168 [in Russian].
317. Matveeva, T. V. (1991). *Funktsionalnyie stili v aspekte tekstovyykh kategoriy* [*Functional styles in the aspect of text categories*]. Extended abstract of doctor's thesis. Sverdlovsk, 34 [in Russian].
318. Maylenova, F. G. (1997). *Duhovnost i intellekt: sintez i vzaimoottorzheniya* [*Spirituality and intellect: synthesis and mutual rejection*]. Filosofiya v sisteme duhovnoy kulturyi na rubezhe XXI veka. Kursk: Izd-vo KGPU, 71-74 [in Russian].
319. McLuhan, M. (2001). *Halaktyka Hutemberha: Stanovlennia liudyny drukovanoi knyhy* [*Gutenberg's Galaxy: The formation of man in a printed book*]. H. A. Latnyk. Kyiv: Nika-Tsentr, 461 [in Ukrainian].
320. McLuhan, M. (2007). *Ponimanie media: vneshnie rasshireniya cheloveka* [*Understanding Media: The extensions of man*]. Moscow: Kuchkovo pole, 464 [in Russian].

321. Migolatev, A. A. (1992). *Alternativyi veka, chto vpered i [Alternatives of the century that are ahead]*. Moscow: Luch, 269 [in Russian].
322. Migon, K. (1991). *Nauka o knige: Ocherk problematiki [Science about the book: Essay on the problems]*. (Translated by O. R. Medvedeva, V. V. Mochalova, R. N. Smirnova). Moscow: Kniga, 197 [in Russian].
323. Mihaylov, S. A. (2002). *Sovremennaya zarubezhnaya zhurnalistika: pravila i paradoksyi [Modern foreign journalism: rules and paradoxes]*. Saint Petersburg: Izd-vo of Mihaylov, V. A., 446 [in Russian].
324. Mihalchenko, N. (2001). *Ukrainskoe obschestvo: transformatsiya, modernizatsiya ili limitof Evropy? [Ukrainian society: transformation, modernization or the limit of Europe?]*. Institute od Sociology. Kyiv, 440 [in Ukrainian].
325. Miiakovskiy, V. (1926). *Yuvilei tsenzurnoho aktu 1876 roku [Anniversary of the censorship act of 1876]*. Ukrainian Scientific Institute of Bibliology. Kyiv, 16 [in Ukaraianian].
326. Mill, J. St. (1901). *O svobode [On freedom]*. (Translated by M. M. Lovtsova). Saint Petersburg: V. I. Gubinskiy, 237 [in Russian].
327. Miller, D. (2005). *PR i zhurnalistika [PR and journalism]*. (Translated by A. Briggza, P. Kobli). (2nd ed.). Moscow: Media, 335 [in Russian].
328. Milton, D. *O svobode pechati. Rech k angliyskomu parlamentu. (Areopagitika) [On freedom of the press. Speech to the British Parliament. (Areopagitics)]*. (Translated by P. Kogan). Retrieved from: <http://evartist.narod.ru/text2/28.Htm> [in Russian].
329. Mitchuk, O. A. *Liberalna zhurnalistyka v strukturi humanitarno-politychnoi paradyhmy [Liberal journalism in the structure of the humanitarian-political paradigm]*. Dialoh: media-studii. – Odessa [in Ukrainian].
330. Mitchuk, O. A. *Podiieva informatsiia yak indyktor formuvannia ekspresii mediinoho tekstu [Event information as an indicator of the formation of the expression of the media text]*. Instytut zhurnalistyky. Mova. Suspilstvo. Zhurnalistyka [in Ukrainian].
331. Mitchuk, O. A. (2006). *Leksychna interferentsiia u movi hazet Rivnenshchyny [Lexical interference in the language of newspapers of Rivne region]*. Tele- ta radiozhurnalistyka, 6. Lviv, 121-128 [in Ukrainian].
332. Mitchuk, O. A. (2007). *Teoretychni zasady leksychnykh novovveden ta*

- osoblyvosti yikhnoho vkhodzhennia v movu zasobiv masovoi informatsii [Theoretical principles of lexical innovations and peculiarities of their entry into the language of mass media].* Ukrainska zhurnalistyka: umovy formuvannia ta perspektyvy rozvytku. B. Khmelnytsky Cherkasy National University. Cherkasy, 197-200 [in Ukrainian].
333. Mitchuk, O. A. (2008). *Kultura efirnoho movlennia yak chynnyk formuvannia natsionalnoho informatsiinoho prostoru [Culture of airtime speech as a factor in the formation of the national information space].* Psykholoho-pedahohichni osnovy humanizatsii navchalno-vykhovnoho protsesu v shkoli ta VNZ. Rivne [in Ukrainian].
334. Mitchuk, O. A. (2009). *Movnostylistychni osoblyvosti zaholovkiv ta efektyvnist zhurnalistskoho tekstu [Linguistic features of headlines and efficiency of journalistic text].* Dialoh: media-studii, 9, 194-199 [in Ukrainian].
335. Mitchuk, O. A. (2010a). *Movnostylistychni zasoby uvyraznennia zaholovkovoho kompleksu hazety (na prykladi hazety "Vilne slovo") [Linguistic and stylistic means of expressing the headline of the newspaper (on the example of the newspaper "Free Word")].* Tele- ta radiozhurnalistyka, 9, 2. Lviv, 266-272 [in Ukrainian].
336. Mitchuk, O. A. (2010b). *Suspilno-politychni chynnyky yak indykator formuvannia ekspresii mediinoho tekstu [Socio-political factors as an indicator of the formation of the expression of the media text].* Rehionalni ZMI Ukrainy: istoriia, stan, perspektyvy rozvytku. (Vol.1). I Mizhnarodna naukova konferentsiia. Luhansk, [in Ukrainian].
337. Mitchuk, O. A. (2011). *Suspilno-politychni chynnyky ta yikh vplyv na tvorennia mediinoho tekstu [Socio-political factors and their influence on the creation of media text].* Dialoh: media-studii, 12, 117-123 [in Ukrainian].
338. Mitchuk, O. A. (2013a). *Evoliutsiia fotohrafii v konteksti ukrainskoi fotozhurnalistyky [Evolution of photography in the context of Ukrainian photojournalism].* Naukovi zapysky Instytutu zhurnalistyky (Vol53), 1. Kyiv, 291-293 [in Ukrainian].
339. Mitchuk, O. A. (2013b). *Informatsiinyi chynnyk diialnosti ukrainskoi periodyky kintsia XIX – pochatku XX stolittia [Information factor of activity of the Ukrainian periodicals of the end of the XIX - the beginning of the XX century].* Dialoh: media-studii, 17, 111-118 [in Ukrainian].

340. Mitchuk, O. A. (2013c). *Strukturni resursy informatsii yak sotsiokulturnoho produktu [Structural resources of information as a socio-cultural product]*. Visnyk of Lviv National University. Zhurnalistyka, 38. Lviv [in Ukrainian].
341. Mitchuk, O. A. (2013d). *Natsionalna publitsystyka yak sotsiokulturna informatsiia: ukrainskyi dosvid [National journalism as socio-cultural information: Ukrainian experience]*. Naukovi zapysky Instytutu zhurnalistyky (Vol.53), 1. Kyiv, 272-275 [in Ukrainian].
342. Mitchuk O. A. (2013e). *Slovovzhyvannia v priamoefirnomu movlenni telezhurnalistiv (na prykladi Rivnenshchyny) [Word usage in live broadcasting of TV journalists (on the example of Rivne region)]*. Dialoh: media-studii, 16, 236-242 [in Ukrainian].
343. Mitchuk, O. A. (2013f). *Tok-shou v ukrainskomu efiri yak konfliktohenne seredovyshe [Talk show in the Ukrainian air as a conflictogenic environment]*. Tele- ta radiozhurnalistyka, 12. Lviv, 340-345 [in Ukrainian].
344. Mitchuk, O. A. (2013g). *Funktionalni osoblyvosti reklamnoi mediaosvity (na zrazkakh zovnishnoi reklamy m. Rivnoho) / [unctional features of advertising media education (on samples of outdoor advertising of Rivne)]*. Informatsiine suspilstvo, 18. Kuiv, 146-149 [in Ukrainian].
345. Mitchuk, O. A. (2014a). *Bazysni kharakterystyky fenomenu nationalnoho zhurnalistskoho kontentu [Basic characteristics of the phenomenon of national journalistic content]*. Tele- ta radiozhurnalistyka, 13. Lviv, 118-122 [in Ukrainian].
346. Mitchuk, O. A. (2014b). *Vydavnycha diialnist Tovarystva "Prosvita" yak chynnyk aktyvizatsii vypusku ukrainskykh naukovo-populiarnykh vydan [Publishing activity of the Society "Education" as a factor of activation of the issue of Ukrainian popular science publications]*. Mova. Suspilstvo. Zhurnalistyka. XX Mizhnarodna naukovo-praktychna konferentsiia z putan movnoi polityky v Ukraini, funktsionevannia I rozvytok ukrainskoi movu. Kyiv, 69-74 [in Ukrainian].
347. Mitchuk, O. A. (2014c). *Vplyv kontseptsii Tomasa DzhEFFersona na rozvytok ukrainskoi liberalnoi zhurnalistyky [Influence of Thomas Jefferson's concepts on the development of Ukrainian liberal journalism]*. Naukovi zapysky Instytutu zhurnalistyky. Uzhhorod [in Ukrainian].
348. Mitchuk, O. A. (2014d). *Autentichnost v mass-media. Postanovka*



- problemy [Authenticity in mass media. Statement of the problem]. Sotsialno-gumanitarnyyi vestnik Yuga Rossii, 3 [in Russian].*
349. Mishchuk, R. S. (1988). *Valuievskiy tsyrkuliar 1863 r. Pro zaboronu drukuvannia ukrainskoiu movoiu [Valuevsky circular of 1863. On the prohibition of printing in the Ukrainian language].* Ukrainska literaturna entsyklopediia (Vol.1). Kyiv, 267 [in Ukrainian].
  350. Mohylnyi, A. P. (2002). *Kultura i osobystist [Culture and reponality].* Kyiv: Vyshcha shkola, 303 [in Ukrainian].
  351. Moiseiv, I. (1999). *Khram ukrainskoi kultury [Temple of Ukrainian culture]*, 2. Lohika semiosfery ta chyslokody mentalnosti. Vseukrainskyi folklorno-etnohrafichnyi tsentr “Ridna khata.” Kyiv: VIPOL, 352 [in Ukrainian].
  352. Mol, A. (1966). *Teoriya informatsii i esteticheskoe vospriyatie [Information theory and aesthetic perception].* (Translated by B. A. Vlasyuk). R. H. Zaripov and V. V. Ivanov (Eds.). Moscow: Mir, 351 [in Russian].
  353. Mol, A. (1973). *Sotsiodinamika kulturyi [Sociodynamics of culture].* Moscow: Progress, 406 [in Russian].
  354. Moskalenko, A. Z. and Konovtsia, O. F. (Eds.). (1992). *Populiaryzatsiia nauky v Ukraini: istoriia i suchasnist [Popularization of science in Ukraine: history and modernity].* Kyiv: Khreshchatyk, 240 [in Ukrainian].
  355. Mozolin, V. P. (2000). *O nekotoryih problemah telekommunikatsionnogo obucheniya [About some problems of telecommunication training].* Informatika i obrazovanie, 2, 89-90 [in Ukrainian].
  356. Mudra, I. N. (2013). *Marketingovyie sredstva ukrainskikh traditsionnyih gazet v Internete [Internet Marketing Tools of Ukrainian Traditional Newspapers].* Nauchnyie vedomosti Belgorodskogo gosudarstvennogo universiteta. Gumanitarnyye nauki. Filologiya. Zhurnalistika. Pedagogika. Psihologiya, 1, .219-225 [in Russian].
  357. Muchnik, B. S. (1973). *Pismennaya peredacha myсли [Written transmission of thought].* Alma – Ata: Mestep, 188 [in Russian].
  358. Muchnik, B. S. (1985). *Chelovek i tekst: osnovyi kulturyi pismennoy rechi [Man and text: the foundations of the culture of writing].* Kyiv: Kniga, 252 [in Russian].
  359. Muchnik, B. S. (1986a). *Russkiy yazyk v pismennoy kommunikatsii: (stilisticheskyy aspekt) [Russian language in written communication:*

- (stylistic aspect)]. Doctor's thesis. Leningad, 31 [in Russian].
360. Muchnik, V. M. (1983). *Formirovanie i evolyutsiya ideyno-teoreticheskikh vozreniy A. J. Toynbee [Formation and evolution of ideological and theoretical views of A. J. Toynbee]*. Extended abstract of candidate's thesis. Tomsk, 21 [in Russian].
  361. Muchnik, V. M. (1986b) *V poiskah utrachennogo smysla istorii: (Genezis i evolyutsiya istoricheskikh vzglyadov A. J. Toynbee) [In Search of the lost meaning of history: (Genesis and evolution of historical views of A. J. Toynbee)]*. B. G. Mohilnitskiy (Ed.). Tomsk, 199 [in Russian].
  362. Mustafin, O. (1996). *Politychnyi rozvytok Ukrainy v XIX – pochatku XX stolittia [Political development of Ukraine in the XIX – early XX century]*. *Istoriia v shkoli*, 1, 12-16 [in Ukrainian].
  363. Mykhailyn, I. L. (2001). *Informatsiyni ta analitychni typy zhurnalistyky: ukrainskyi vybir [Information and analytical types of journalism: Ukrainian choice]*. *Ex professo*, 3, 18-24 in Ukrainian].
  364. Mykhailyn, I. L. (2002). *Narys z istoriohrafii istorii ukrainskoi zhurnalistyky [Essay on the historiography of the history of Ukrainian journalism]*. *Ukrainska periodyka: Istoriia i suchasnist. VII Vseukrainska naukovo-praktychna konferetsiia*. M. M. Romanov (Ed.). Lviv, 30-36 [in Ukrainian].
  365. Mykhailyn, I. L. (2003). *Istoriia ukrainskoi zhurnalistyky XIX st. [History of Ukrainian journalism of the XIX century]*. Kyiv: Tsentr politychnoi literatury, 719 [in Ukrainian].
  366. Mykhailyn, I. L. (2004). *Poniattia "ukrainska zhurnalistyka": polemika pro kryterii derzhavnosti [The concept of "Ukrainian journalism:" controversy about the criterion of statehood]*. *Visnyk of V. N. Karazin Kharkiv National University. Filolohiia*, 41, 216-220 [in Ukrainian].
  367. Mykhailyn, I. L. (2009). *Informatsiyni obraz yak komunikatyvna [Information image as a communicative category]*. *Zbirnyk Kharkivskoho istoryko-filolohichnoho tovarystva: Nova seriia, (Vol.13)*, 137-150 [in Ukrainian].
  368. Mykhalchenko, M. (2004). *Ukraina yak nova istorychna realnist: Zapasnyi hravets Yevropy [Ukraine as a new historical reality: Reserve player of Europe]*. Kyiv: Yurinkom, 234 [in Ukrainian].
  369. Myronchenko, V. Ya. (1996). *Osnovy informatsiinoho radiomovlennia*

- [*Fundamentals of information broadcasting*]. IZiMN; T. Shevchenko National University of Kyiv. Kyiv, 438 [in Ukrainian].
370. Nalimov, V. V. (1978). *Nepreryivnost protiv diskretnosti v yazyike i myishlenii* [Continuity versus discreteness in language and thinking]. Tbilisi: Izd- vo of Tbilisi university. Tbilisi, 83 [in Russian].
  371. Nalimov, V. V. (1993). *V poiskah inyih smyislov* [In search of other meanings]. Moscow: Progress, 260 [in Russian].
  372. Nalimov, V. V. and Drogalina Zh. A. (1994). *Na granitse tretogo tysyacheletiya: chto osmyislili myi, priblizhayas k XXI veku* [On the border of the third millennium: what we have comprehended, approaching the XXI century]. Moscow: Labirint, 73 [in Russian].
  373. Nazaykin, A. (2005). *Anglorusskiy slovar po reklame* [English-Russian Dictionary of Advertising]. Moscow: Vershina, 272 [in Russian].
  374. Nechytaliuk, M. F. (1997). *Khrestomatiia ukrainskoi zhurnalistky 60-kh pp. XIX st.* [Reader of the Ukrainian journalist of the 60's. of the XIX century]. Lviv: Svit, 420 [in Ukrainian].
  375. Nemirovskiy, E. L. (1977). *Istoriografiya sovetsoy knigi* [Historiography of the Soviet Book]. I Vsesoyuznaya nauchnaya konferentsiya po problemam knigovedeniya. AN SSSR. Moscow, 20 [in Russian].
  376. Novikov, K. Yu. (2007). *Psihologiya massovoy kommunikatsii: Mehanizmy. Praktika. Oshibki* [Psychology of mass communication: Mechanisms. Practice. Errors]. Moscow: Aspekt Press, 123 [in Russian].
  377. Ohiienko, I. (1994). *Istoriia ukrainskoho drukarstva* [History of Ukrainian printing]. (Vol.1). Kyiv: Lybid, [in Ukrainian].
  378. Ohiienko, I. (1991). *Ukrainska kultura: Korotka istoriia kulturnoho zhyttia ukrainskoho naroda* [Ukrainian culture: A short history of the cultural life of the Ukrainian people]. Reprint. vidtvorennia vyd. 1917 r. Kyiv: Abrys, 271 [in Ukrainian].
  379. Ohneviuk, V. O. and Kravchenko, P. A. (1999). *Liudyna – kultura – istoriia* [Man – culture – history]. Kyiv: Heneza, 157 [in Ukrainian].
  380. Ohorodnyk, N. O. and Rusyn, N. Yu. (1997). *Ukrainska filosofiia v imenakh* [Ukrainian philosophy in names]. M. F. Tarasenko (Ed.). Kyiv: Lybid, 327 [in Ukrainian].
  381. Ostapenko, D. I. (1997). *Kultura. Period reformuvannia* [Culture. Reform period]. Institute for Advanced Training of Cultural Workers. Kyiv, 64 [in Ukrainian].

382. Ovlyakuliev, E. (1992). *Natsionalnoe samosozna-nie: sotsialno-filosofskiy analiz [National identity: socio-philosophical analysis]*. AS of Turkmenistan. Institute of Philosophy and Law. Ashhabat: Bilsh, 256 [in Russian].
383. Pakhlovska, O. (1998). *Tvorchist Ivana Franka yak model kultur-no-natsionalnoi stratehii [Creativity of Ivan Franko as a model of cultural and national strategy]*. Ivan Franko – pysmennyk, myslytel, hromadianyn. Mizhnarodna naukova konferentsiia. Lviv: Svit, 19-31 [in Ukrainian].
384. Pamfilov, M. M. (1997). “*Svyaschennoe delo» knizhnoy kulturyi kak osnova informatsionnogo obschestva [“Sacred work” of book culture as the basis of the information society]*. Informatsionnoe obschestvo: kulturologicheskie aspekty i problemy: tezisyi dokladov. Krasnodar, 1997, 266-268 [in Russian].
385. Panko, T. I., Kochan, M. and Matsiuk, H. P. (1994). *Ukrainske terminoznavstvo [Ukrainian terminology]*. Lviv: Svit, 215 [in Ukrainian].
386. Parymskyi, I. S. (2007). *Natsionalna presa. Suchasni problemy teorii [National Press. Modern problems of theory]*. T. Shevchenko National University of Kyiv. Kyiv, 288 [in Ukrainian].
387. Parsons, T. (2000). *O strukture sotsialnogo deystviya [On the structure of social action]*. Moscow: Akademicheskii proekt, 880 [in Russian].
388. Partyko, Z. V. (2004). Normatyvnyi aspekt i avtomatyzatsiia redahuvannia [Normative aspect and automation of editing]. T. Shevchenko National University of Kyiv. Kyiv, 266 [in Ukrainian].
389. Patrushev, A. I. (1992). *Raskoldovannyiy mir Maksa Webera [The enchanted world of Max Weber]*. Moscow: Izd. gruppа “Progress-Politika,” 208 [in Russian].
390. Pertsyiya, V. and Mamleeva, L. (2007). *Anatomiya brenda [Brand Anatomy]*. Moscow, Saint Petersburg. Vershina, 222 [in Russian].
391. Petriv, T. (2001). *Prysutnist ukrainskykh zhurnalistiv u svitovykh stolytsiakh – neobkhdna skladova formuvannia ukrainskoho rynku [The presence of Ukrainian journalists in the world capitals a necessary component of the formation of the Ukrainian market]*. Aktualni pytannia masovoi komunikatsii, 2. T. Shevchenko National University of Kyiv. Kyiv, 10-11 [in Ukrainian].
392. Petrov, V. P. (1972). *Etnohenez sloviaan [Ethnogenesis of Slavs]*. Kyiv:

- Naukova dumka, 215 [in Ukrainian].
393. Phillips, J. (2004). *PR v Internete [PR in Internet]*. (Translated by I. Gavrilov). Moscow: FAIR-PRESS, 423 [in Russian].
394. Pirogov, S. V. (2004). *Fenomenologicheskaya sotsiologiya i urbanistika [Phenomenological sociology and urban studies]*. Vestnik of Tomsk State University. "Filosofiya. Kulturologiya. Filologiya," 282, 97-103 [in Russian].
395. Pishakova, T. D. and Shashkova, L. O. (1997). *Osnovy istorii nauky i tekhniky [Fundamentals of the history of science and technology]*. In: zmistu i metodiv navchannia. Kyiv, 399 [in Ukrainian].
396. Piters, J. D. (2004). *Slova na vtri: istoriia idei komunikatsii [Words in the wind: the history of the idea of communication]*. (Translated by A. Ishchenko). Kyiv: VD KM Akademiia, 302 [in Ukrainian].
397. Pleshkevich, E. A. (2006a). *Protodokumentnyie kommunikatsii: novaya kategoriya v kommunikatsionnyih tehnologiyah [Document-to-document communications: a new category in communication technologies]*. Nauchno-tehnicheskie biblioteki, 12, 22 [in Russian].
398. Pleshkevich, E. A. (2006b). *Stanovlenie i razvitie protodokumentnyih kommunikatsiy [Formation and development of protodocumentary communications]*. Bibliotekoznavstvo. Dokumentoznavstvo. Informologiya, 2, 65-71 [in Russian].
399. Pocheptsov, G. G. (1995). *Imidzh-meyker. Pablik rileyshnz dlya politikov i biznesmenov [Image-maker. Public relations for politicians and businessmen]*. Kyiv: PA Gubernikova, 236 [in Russian].
400. Pocheptsov, G. G. (1996). *Pablik rileyshnz [Public relations]*. T. Shevchenko National University of Kyiv. Kyiv: [b. v.], 200 [in Russian].
401. Pocheptsov, G. G. (1997). *Imidzh: ot faraonov do prezidentov: stroitelstvo voobrazhaemyih mirov v mife, skazke, anekdote, reklame, propagande i pablik rileyshnz [Image: from pharaohs to presidents: the construction of imaginary worlds in myth, fairy tale, anecdote, advertising, propaganda and public relations]*. Kyiv: "ADEF-Ukraina," 328 [in Russian].
402. Pocheptsov, G. G. (1998). *Informatsionnyie voyni. Osnovy voenno-kommunikativnyih issledovaniy [Information wars. Fundamentals of military communication research]*. Kyiv: "ADEF-Ukraine," 328 [in

- Russian].
403. Pocheptsov, G. G. (1999). *Kak stanovyatsya prezidentami: Izbiratelnyie tehnologii XX veka [How to become presidents: Electoral technologies of the twentieth century]*. Kyiv: Znannya, 380 [in Russian].
  404. Pocheptsov, G. G. (2000). *Kommunikativnyie tehnologii XX veka [Communication technologies of the XX century]*. Moscow: Refl-buk; Kyiv: Vakler, 352 [in Russian].
  405. Pocheptsov, G. G. (2002). *Semiotika [Semiotics]*. Moscow: Znanie, 430 [in Russian].
  406. Pocheptsov, H. H. (1996). *Teoriia komunikatsii [The theory of communication]*. Spilka reklamistiv Ukrainy. Ukrainaska asotsiatsiia publik ryleishnz. Kyiv: [b. v.], 175 [in Ukrainian].
  407. Polonska-Vasylenko, N. (1993). *Istoriia Ukrainy [History of Ukraine]*. (Vol.1). Do seredyny XVII stolittia (2nd ed.). Kyiv: Naukova dumka, 592 [in Ukrainian].
  408. Poluhin, A. V. (2008a). *Strategiya ZMI pri uchastii v korporativnyih konfliktah [Media strategy with participation in corporate conflicts]*. Extended abstract of candidate's thesis. M. V. Lomonosov Moscow State. Moscow, 20 [in Russian].
  409. Poluhin, A. V. (2008b). *SMI kak sub'ekt korporativnogo konflikta [Mass media as a subject of corporate conflict]*. Vestnik of Moscow University, 10. Zhurnalistika, 6. Samara, 85-89 [in Russian].
  410. Polyakov, V. A. (2004). *Universologiya [Universology]*. Moscow: Amrita-Rus, 320 [in Russian].
  411. Ponomareva, L. O. (1991). *Shpengler i russkaya istoriko-filosofskaya myisl kontsa XIX stoletiya [Spengler and Russian historical and philosophical thought at the end of the XIX century]*. Evropeyskiy almanah: Istoriya. Traditsii, Kultura. Moscow: Nauka, 74-89 [in Russian].
  412. Popov, P. M. (Ed.). (1965). *Knyha i drukarstvo v Ukraini [Book and printing in Ukraine]*. Kyiv: Naukova dumka, 315 [in Ukrainian].
  413. Popova, N. and Fursa, M. (1998). *Natsionalna kultura i natsionalna svidomist [National culture and national consciousness]*. Ukraine: Kulturna spadshchyna, natsionalna svidomist, derzhavnist, 5. I. Krypiakevych Institute of Ukrainian Studies. Lviv, 503-511 [in Ukrainian].

414. Popovskyi, A. M. (1987). *Mova folkloru ta khudozhnoi literatury Pivdennoi Ukrainy XIX – poch. XX st. [The language of folklore and fiction of Southern Ukraine XIX - early. XX century]*. Dnipropetrovsk, 83 [in Ukrainian].
415. Popovych, M. V. (1991). *Natsionalna kultura i kultura natsii [National culture and culture of the nation]*. Kyiv: T-vo “Znannia” of Ukraine, 63 [in Ukrainian].
416. Popovych, M. V. (1998). *Narys istorii kultury Ukrainy [Essay on the history of culture of Ukraine]*. Kyiv: Artek, 727 [in Ukrainian].
417. Porfimovych, O. L. (2007). *Imidzh i vlada [Image and power]*. T. Shevchenko National University of Kyiv. Kyiv, 80 [in Ukrainian].
418. Porfimovych, O. L. (2008). *Konfliktolohiia [Conflictology]*. Kyiv: SPD Tsymbalenko, 94 [in Ukrainian].
419. Potiatynyk, B. *Storichchia falsyfikatsii, abo Chomu ya proty vidrodzhennia propahandy [Century of falsifications, or Why am I against the revival of propaganda]*. Retrieved from: <http://new-ways.iatp.org.ua/new5/index5.Htm> [in Ukrainian].
420. Potiatynyk, B. and Lozynskyi, M. (1996). *Patohennyi tekst [Pathogenic text]*. Lviv: Misioner, 296 [in Ukrainian].
421. Potiatynyk, B. (1999). *Problema svobody slova v masovii komunikatsii suchasnoi Ukrainy [The problem of freedom of speech in the mass communication of modern Ukraine]*. *Ukrainska periodyka: istoriia i suchasnist: dopovidi ta povidomlennia. V Vseukrainska naukovoteoretychna konferentsiia. NDTs periodyky*. Lviv, 256-258 [in Ukrainian].
422. Potiatynyk, B. (2004). *Media: kliuchi do rozuminnia [Media: keys to understanding]*. Lviv: PAIS, 312 [in Ukrainian].
423. Pozner, V. *Samotsenzura zhurnalistiv – tse problema vladyv [Self-censorship of journalists is a problem of power]*. Retrieved from: <http://www.pravda.com.ua/articles/2010/12/7/5651322/> [in Ukrainian].
424. Prays, M. (2000). *Televidenie, telekommunikatsii i perehodnyi period: pravo, obschestvo i natsionalnaya identichnost [Television, telecommunications and the transition period: law, society and national identity]*. Moscow: Izd-vo of Moscow University, 352 [in Russian].
425. Prohorov, E. P. (2000). *Vvedenie v teoriyu zhurnalistiki [Introduction to the theory of journalism]*. Moscow: RIP-holding, 308 [in Russian].

426. Proleev, S. V. (1992). *Duhovnost i bytie cheloveka [Spirituality and being of man]*. Kyiv: Naukova dumka, 112 [in Russian].
427. Pronin, E. I. (1968). *Sredstva i metodyi vozdeystviya gazetyi na formirovanie obschestvennogo mneniya: (Nekotorye problemyi metodologii teorii pechati [Means and methods of influence of the newspaper on the formation of public opinion: (Some problems of the methodology of the theory of printing)]*. Extended abstract of candidate's thesis. Moscow, 22 [in Russian].
428. Pronin, E. I. (1981). *Tekstovyye faktoryi effektivnosti zhurnalistskogo vozdeystviya [Textual factors of the effectiveness of journalistic influence]*. Moscow: Izd-vo of Moscow Satet University, 158 [in Russian].
429. Proniakin, V. I. (1994). *Natsionalizm, internatsionalizm, kosmopolityzm yak typy sotsiokulturnoi determinatsii [Nationalism, internationalism, cosmopolitanism as types of socio-cultural determination]*. Monastyrskiy ostrih, 3, 45-65 [in Ukrainian].
430. Radchenko, A. V. (2008). *Informatsiini zhanry: problema dotrymannia zhanrovoriuiuychkh oznak [Information genres: the problem of observing genre-forming features]*. Visnyk of Kyiv International University. Sotsialni komunikatsii, 7. Kyiv, 111-114 [in Ukrainian].
431. Rikel, P. (2005). *Ideolohiia ta utopiia [Ideology and utopia]*. Kyiv: Dukh i litera, 383 [in Ukrainian].
432. Rikhtman-Auhushtyn, D. (1999). *Pro konstruksiiu tradytsii u nashi dni: rytualy, symvoly i konotatsii chasu [On the construction of tradition in our days: rituals, symbols and connotations of time]*. Rytual: Studii z intehralnoi kulturolohii. Spetsialnyi vypusk "Naukovykh Zoshytiv," 2, 75-84 [in Ukrainian].
433. Rizun, V. V. *Rol ZMK v demokratychnomu suspilstvi [The role of mass media in a democratic society]*. Publitsystyka i polityka, 2, 13-16 [in Ukrainian].
434. Rizun, V. V. *Systemy masovoi komunikatsii [Systems of mass communication]*. Retrieved from: <http://journlib.univ.kiev.ua/index.php?act=article&article=1699> [in Ukrainian].
435. Rizun, V. V. *Osnovy masovoho spilkuvannia yak dukhovnoho yednannia i porozuminnia [Basics of mass communication as spiritual unity and understanding]*. Retrieved from: <http://www.franko.lviv.ua/faculty/jur/In->



- ternet/PART-1\_2. Htm in Ukrainian].
436. Rizun, V. V. (1995). *Modeliuvannia i tekhnolohiia redaktorskykh system [Modeling and technology of editorial systems]*. In-t systematichnuh doslidzhen osvity. Kyiv, 200 [in Ukrainian].
437. Rizun, V. V. (2000a). *Zahalna kharakterystyka masovoi informatsiinoi diialnosti [General characteristics of mass information activity]*. Naukovi zapysky Instytutu zhurnalistyky (Vol.1), 15-30 [in Ukrainian].
438. Rizun, V. V. (2000b). *Nova zhurnalistska osvita v Ukraini [New journalistic education in Ukraine]*. Zbirnyk prats kafedry ukrainskoi presy, 3. T. Shevchenko National University of Kyiv. Kyiv, 267-270 [in Ukrainian].
439. Rizun, V. V. (2001a). *Zhurnalistska osvita v Ukraini [Journalism education in Ukraine]*. Ukrainske zhurnalistykoznavstvo, 2. Kyiv, 43-48 [in Ukrainian].
440. Rizun, V. V. (2001b). *Pryroda y struktura komunikatyvnoho protsesu [Nature and structure of the communicative process]*. Naukovi zapysky Instytutu zhurnalistyky (Vol.2). 17-37 [in Ukrainian].
441. Rizun, V. V. and Partyko, Z. V. (2002). *Zhurnalistyka: informuvannia chy vplyv? Pohliad na yavyshe z pozytsii teorii komunikatsii [Journalism: information or influence? A look at the phenomenon from the standpoint of communication theory]*. Visnyk of National University of Kyiv. Zhurnalistyka, 10. Kyiv, 22-23 [in Ukrainian].
442. Rizun, V. V. (2003). *Masy [Masses]*. T. Shevchenko National University of Kyiv. Kyiv, 16 [In Ukrainian].
443. Rizun, V. V., Skotnykova, T. V. and Fedoriv, T. V. (2007). *Monitorynh ta informatsiine modeliuvannia zasobiv masovoi informatsii [Monitoring and information modeling of mass media]*. T. Shevchenko National University of Kyiv. Kyiv, 272 [in Ukrainian].
444. Rizun, V. V. (2004). *Problemy y perspektyvy rozvytku zhurnalistskoi osvity v Ukraini pochatku XXI stolittia [Problems and prospects of development of journalism education in Ukraine at the beginning of the XXI century]*. Naukovi zapysky of Institute of Journalism of T. Shechenko National University of Kyiv (Vol. 16). Kyiv, 6-14 [in Ukrainian].
445. Rizun, V. V., Nepyivoda, N. F. and Kornieiev, V. M. (2005). *Linhvistyka vplyvu [Linguistics of influence]*. Kyiv: VPTs "Kyivskiy universytet,"

- 148 [in Ukrainian].
446. Rizun, V. V. (2009). *Rozvytok nauky pro masovu komunikatsiiu v Instytuti zhurnalistyky Kyivskoho natsionalnoho universytetu imeni Tarasa Shevchenka [Development of science of mass communication in the Institute of Journalism of Taras Shevchenko National University of Kyiv]*. Sotsialni komunikatsii suchasnoho svitu. Pereiaslav-Khmelnytskyi State Pedagogical University, 9-11 [in Ukrainian].
447. Rizun, V. V. (2011). *Nacherky do metodolohii doslidzhen sotsialnykh komunikatsii [Essays on the methodology of research of social communications]*. Svit sotsialnykh komunikatsii, 1, 7-10 [in Ukrainian].
448. Rodyk, K. (2000). *Nevyvcheni uroky Sytina abo "Hoholizatsiia" tryvaie [Unlearned lessons of Sutin or "Gogolizatsiya" continues]*. Lviv: Kalvariia, 174 [in Ukrainian].
449. Romaniuk, M. M. (1993). *Istoriia ukrainskoi presy: problemy periodyzatsii [History of the Ukrainian press: problems of periodization]*. Zbirnyk prats naukovo-doslidnoho tsentru periodyky, 1. Lviv, 6-13 [in Ukrainian].
450. Romaniuk, M. M. (2002). *Oratai zhurnalistyky nyvy: Ukrainski redaktory, vydavtsi, publitsysty [The oratais of the field of journalism: Ukrainian editors, publishers, publicists]*. V. Stefanyk Lviv National Library. Naukovo-doslidnyi tsentr periodyky. Lviv, 235 [in Ukrainian].
451. Rougemont, D. (1998). *Yevropa u hri. Shans Yevropy. Vidkryty lyst do yevropeitsiv [Europe in the game. Europe's chance. An open letter to Europeans]*. (Translated by Ya. Kravets, Ya. Ivaniv). Lviv: Svit, 273 [in Ukrainian].
452. Rozanov, V. V. (1990). *Apokalipsis nashego vremeni [Apocalypse of our time]*. Moscow: Tsentr prikl. issled, 62 [in Russian].
453. Rozanov, V. V., Stukach, V. G. (Ed.). (1996). *O ponimani: Opyt issledovaniya prirody, granits i vnutrennego stroeniya nauki kak tselnogo znaniya [On understanding: The experience of researching the nature, Boundaries and internal structure of science as a whole knowledge]*. The Gorky Institute of World Literature. Moscow: Tanais, 802 [in Russian].
454. Rozhkov, V. Yu. (2008). *Internet i sotsialnye aspekty obschestva [Internet and social aspects of society]*. Vestnik of Moscow University, 10. Zhurnalistika, 3, 68-76 [in Russian].

455. Rozumnyi, M. (2001). *Ukrainska ideia na tli tsyvilizatsii [Ukrainian idea against the background of civilization]*. Kyiv: Lybid, 288 [in Ukrainian].
456. Ruchka, A. A., Ossovskiy, V. L., Ossovskiy, V. A. (1993). *Obschestvennoe mnenie i vlast: mehanizm vzaimodeystviya [Public opinion and power: the mechanism of interaction]*. Institute of Sociology. Kyiv: Naukova dumka, 136 [in Russian].
457. Rudnev, V. P. (1999). *Slovar kulturyi XX veka: klyuchevyie ponyatiya i teksty [Dictionary of culture of the XX century: key concepts and texts]*. Moscow: Agraf, 384 [in Russian].
458. Rudnev, V. P. (2000). *Proch ot realnosti: issledovaniya po filosofii teksta [Away from reality: research on the philosophy of the text]*. Moscow: Agraf, 430 [in Russian].
459. Rumyantseva, M. F. (2002). *Istoricheskaya pamyat i mehanizmyi sotsialnoy identifikatsii [Historical memory and mechanisms of social identification]*. Biblioteka v epohu peremen, 4, 43-50 [in Russian].
460. Ryzhkova, S. A. (2005). *Znannia ta tekhnolohii v istorychnykh prostorakh kultury [Knowledge and technologies in the historical spaces of culture: monograph]*. Kyiv, 579 [in Ukrainian].
461. Savchyn, M. (2001). *Dukhovnyi potentsial liudyny [Spiritual potential of man]*. Ivano-Frankivsk, 202 [in Ukrainian].
462. Savina, I. A. (2000). *K voprosu o bibliograficheskom yazyike [On the question of the bibliographic language]*. Chelovek v informatsionnom prostranstve: kultura, religiya, obrazovanie. Mezhdunarodnaya nauchnaya konferentsiya. Krasnodar, 219-222 [in Russian].
463. Schwarzenberg, J.-P. (1992). *Politicheskaya sotsiologiya [Political sociology]*. Moscow: Progress, 322 [in Russian].
464. Schweitzer, A. (1973). *Kultura i etika [Culture and Ethics]*. (Translated by N. A. Zaharchenko, G. V. Komianskyi). Moscow: Nauka, 349 [in Russian].
465. Shalashna, N. M. (2004). *Rozvytok istoryko-knyhoznavchoi dumky v Ukraini v XIX st. [Development of historical and bibliographic thought in Ukraine in the XIX century]*. Extended abstract of candidate's thesis. V. I. Vernadskiy National Library of Ukraine. Kyiv, 20 [in Ukrainian].
466. Shamray, V. V. (1994). *Preobrazovanie obschestva: predelyi vozmozhnogo [Society transformation: the limits of the possible]*. Institute of Philosophy. Kyiv: Naukova dumka, 176 [in Russian].

467. Shannon, K. (1963). *Raboty po teorii informatsii i kibernetike [Works on information theory and cybernetics]*. Moscow: IL, 830 [in Russian].
468. Sharkov, F. I. (2003). *Osnovy teorii komunikatsii [Fundamentals of the theory of communication]*. Moscow: ID “Sotsialnyie otnosheniya,” “Perspektiva,” 248 [in Russian].
469. Sheiko, V. M. (1999). *Interisnuvannia kultur i kontseptsiiia polietnosfe ry: (do problemy spivvidnoshennia poniat) [Inter existence of cultures and the concept of polyethnosphere: (to the problem of correlation of concepts)]*. Skhid-Zakhid: istoryko-kulturolohichniy zbirnyk, 2. Kharkiv, 160-172 [in Ukrainian].
470. Sheiko, V. M. (2000a). *Kontynuuum kultur: problemy vzaiemozalezhnosti ta spivrobitnystva [Continuum of cultures: problems of interdependence and cooperation]*. Kultura Ukrainy. Kharkiv State Academy of Culture, 6. Kharkiv: Mystetstvoznavstvo, 4-12 [in Ukrainian].
471. Sheiko, V. M. (2000b). *Samovyznachennia liudyny v kulturi [Self-determination of man in culture]*. Visnyk of National Academy of Government Managerial Staff of Culture and Arts. 4, 5-13 [in Ukrainian].
472. Sheiko, V. M. (2000c). *Poniattia “kultura” yak fenomen suspilstva [The concept of “culture” as a phenomenon of society]*. Visnyk of Kyiv National University of Culture and Arts 2. Kyiv, 116-125 [in Ukrainian].
473. Sheiko, V. M. (2001a). *Problemy stanovlennia ta rozvytku sotsialnykh funktsii masovoi kultury [Problems of formation and development of social functions of mass culture]*. Visnyk of Kharkiv State Academy of Culture, 5. Kharkiv, 4-19 [in Ukrainian].
474. Sheiko, V. M. (2001b). *Problemy ukrainizatsii ta kultura Ukrainy na pochatku XX st. [Problems of Ukrainization and culture of Ukraine at the beginning of the XX century]*. Visnyk of V. N. Karazin Kharkiv National University, 504. Kharkiv: Istoriiia Ukrainy, 4, 55-75 [in Ukrainian].
475. Sheiko, V. M. (2001c). *Etnokulturnyi rozvytok: etapy ta struktury [Ethnocultural development: stages and structures]*. Borysten. Dnipropetrovsk, 11, 9-10 [in Ukrainian].
476. Sheiko, V. M. (2001d). *Istoriiia ukrainskoi kultury [The history of Ukrainian culture]*. Kharkiv: KhDAK, 400 [in Ukrainian].
477. Sheiko, V. M. and Bohutskyi, Yu. P. (2005). *Formuvannia osnov kulturolohii v dobu tsyvilizatsiinoi hlobalizatsii (druha polovyna XIX –*

- pochatok XX st.) [Formation of the basics of culturology in the era of civilizational globalization (second half of the XIX – beginning of the XXI century)]. Kyiv: Heneza, 592 [in Ukrainian].*
478. Sheiko, V. M. and Aleksandrova, M. V. (2009). *Kultura ta tsyvilizatsiia v istoriko-kulturnii dumtsi Ukrainy v dobu hlobalizatsii [Culture and civilization in the historical and cultural thought of Ukraine in the era of globalization]*. Institute for Cultural Research of the National Academy of Arts. Kyiv, 312 [in Ukrainian].
479. Sherekh (Shevylov), Yu. (1998). *Poza knyzhkamy i z knyzhok [Beyond books and from books]*. Kyiv: Chas, 447 [in Ukrainian].
480. Sherkovin, Yu. A. (1973). *Psihologicheskie problemyi massovyih informatsionnyih protsessov [Psychological problems of mass information processes]*. Moscow: Myisl, 215 [in Russian].
481. Shevchenko, A. K. (1991). *Kultura. Istoriya. Lichnost: Vvedenie v filosofiyu postupka [Culture. History. Personality: An introduction to the philosophy of an act]*. Kyiv: Nauka, 187 [in Russian].
482. Shevchenko, O. (2004). *Informatsiino-psykholohichni operatsii: kontseptualni pidkhody NATO i providnykh krain svitu [Information-psychological operations: conceptual approaches of NATO and the leading countries of the world]*. *Sotsialna psykholohiia*, 2(4), 111-121 [in Ukrainian].
483. Shevchuk, V. (1999). *Iz vershyn ta nyzyn: Knyzhka tsikavykh faktiv iz istorii ukrainskoi literatury [From the heights and lowlands: A book of interesting facts from the history of Ukrainian literature]*. Kyiv: Dnipro, 445 [in Ukrainian].
484. Sheveliov, Yu. (1987). *Ukrainska mova v pershii polovyni XX stolittia (1900-1941 rr.): stan i status [Ukrainian language in the first half of the XX century (1900-1941): state and status]*. Kyiv: Suchasnist, 296 [in Ukrainian].
485. Sheveliov, Yu. (2012). *Tryptykh pro pryznachennia Ukrainy [Triptych about the appointment of Ukraine]*. Kharkiv: Prava liudyny, 96 [in Ukrainian].
486. Sheygal, E. I. (2004). *Semiotika politicheskogo diskursa [Semiotics of political discourse]*. Moscow: Gnozis, 368 [in Russian].
487. Shkepu, M. O. (1998). *Transformatsii “Lohosu” kultury u yii deformatsiiakh [Transformations of the “Logos” of culture in its*

- deformations*]. Aktualni problemy teorii, istorii ta praktyky khudozhnoi kultury, 2. Kyiv, 34-47 [in Ukrainian].
488. Shkepu, M. O. (2000a). *Fenomenalnist kultury ta antynomii kulturolohii [Phenomenality of culture and antinomy of culturology]*. Aktualni problemy teorii, istorii ta praktyky khudozhnoi kultury, 4-5, 2. Kyiv, 59-66 [in Ukrainian].
489. Shkepu, M. O. (2000b). *Fenomenolohichni transkryptsii nebuttia v suchasnyy kulturi [Phenomenological transcriptions of non-existence in modern culture]*. Aktualni filosofski ta kulturolohichni problemy suchasnosti. Kyiv: Vydavnechy tsestr KDLU, 53-58 [in Ukrainian].
490. Shkliar, L. Ye. (1992). *Etnos. Kultura. Osobystist: filosofsko-metodolohichni aspekty doslidzhennia [Ethnos. Culture. Personality: philosophical and methodological aspects of research]*. Institute of Philosophy. Kyiv: Naukova dumka, 83 [in Ukrainian].
491. Shkliar, L. Ye., Popov, B., Ihnatov, V. and Stepyko, M. (1997). *Dukhovne zhyttia etnosu ta natsii [Spiritual life of ethnos and nationi]*. Zhyttia etnosu: sotsiokulturni narysy. Kyiv: Lybid, 169-184 [in Ukrainian].
492. Shkliar, V. I. (1995). *Bariery slova: Kazualni rozdumy i marhinalii [Barriers of the word: Casual thoughts and marginals]*. Kyiv: Slovianskyi dialoh, 143 [in Ukrainina].
493. Shkliar, V. I. (2000). *Polityka i mystetstvo politychnykh kampanii u presi [Politics and art of political campaigns in the press]*. Ukrainska periodyka: istoriia i suchasnist. Lviv: Svit, 203-210 [in Ukrainina].
494. Shkliar, V. I. (2001). *Sotsiokulturni ta politychni modeli zhurnalistyky [Sociocultural and political models of journalism]*. Ukrainska zhurnalistyka v konteksti svitovoi, 5. T. Shevchenko National University of Kyiv. Kyiv, 5-9 [in Ukrainian].
495. Shkliar, V. I. (2003). *Mas-media i vyklyky novoho stolittia [Mass media and challenges of the new century]*. Kyiv: Hramota, 48 [in Ukrainian].
496. Shlemkevych, M. (1992). *Zahublena ukrainska liudyna [The lost Ukrainian man]*. Reprint. vidtvorennia vyd.1954 r. Kyiv: MP "Feniks," 157 [in Ukrainian].
497. Shlyikova, O. V. (2004). *Kultura multimedia [Culture of multimedia]*. Moscow: FAIR-PRESS, 416 [in Russian].
498. Shmeleva, T. V. (1988). *Semanticheskyy sintaksis [Semantic syntax]*.

- Krasnoyarsk: Izd-vo KSU, 53 [in Russian].
499. Shmeleva, T. V. (2009). *Paratekst mediynogo teksta [Paratext of the media text]*. Strukturno-semanticheskie parametryi edynits yazyika i rechi. O. M. Chupasheva (Ed.). Murmansk, 145-149 [in Russian].
500. Shmeleva, T. V. (2010). *Tekst i paratekst v sovremennoy massovoy kommunikatsii [Text and paratext in modern mass communication]*. Russkiy yazyik: istoricheskie sudbyi i sovremennost. IV Mezhdunaroodniy Kongress issledovateley russkogo yazyika. M. L. Remneva, A. A. Polikarpov (Eds.). Moscow: Izd-vo Moskovskoho universiteta, 579-580 [in Russian].
501. Shmorhun, O. (1997). *Osnovnyi zmist poniattia "ukrainska natsionalna ideia" [The main witness of the understanding "Ukrainian national idea"]*. Rozbudova derzhavy, 6 [in Ukrainian].
502. Shokalo, O. *Ukrainska derzhavnytska ideia: antolohiia politychnoho tradytsionalizmu [Ukrainian state udea: anthology of political tradition]*. IAPM. Kyiv, 2-7, 520 [in Ukrainian].
503. Shporliuk, R. (1996). *Ukraina: vid imperskoi peryferii do suverennoi derzhavy [Ukraine: from the imperial periphery to a sovereign state]*. Suchasnist, 12, 53-65 [in Ukrainian].
504. Shtompel, O. M. (1999). *Sotsiokulturnyyi krizis (teoriya i metodologiya issledovaniya problemyi) [Socio-cultural crisis (theory and methodology of researching the problem)]*. Rostov-na-Donu: Izdatelstvo SKNTs VSh, 226 [in Russian].
505. Shulga, N. A. (1996). *Etnicheskaya samoidentifikatsiya lichnosti [Ethnic self-identification of the individual]*. Kyiv: Institute of Sociology of NAS of Ukraine, 199 [in Russian].
506. Shults, G. F. (1873). *Latinsko-russkiy slovar, prisposoblennyiy k gimnazicheskomu kursu [Latin-Russian dictionary adapted to the gymnasium course]*. (3rd ed.). Saint Petersburg: tip. E. Prats, 618 [in Russian].
507. Shumpeter, J. (2011). *Teoriia ekonomichnoho rozvytku. Doslidzhennia prybutkiv, kapitalu, kredytu, vidsotka ta ekonomichnoho tsykladu [Theory of economic development. Research of profits, capital, credit, interest and economic cycle]*. (Translated by V. Stark). Kyiv: VD "KMA," 242 [in Ukrainian].
508. Shvetsova, A. V. (1999). *Natsionalnyi kharakter yak fenomen kultury [National character as a cultural phenomenon]*. Simferopol: Tavriia, 264

- [in Ukrainian].
509. Shvetsova-Vodka, H. M. (1998). *Typolohiia dokumenta [Typology of the document]*. Kyiv: Knyzhkova palata Ukrainy, 78 [in Ukrainian].
  510. Shvetsova-Vodka, H. M. (2000). *Bibliohrafichni resursy Ukrainy: zahalna kharakterystyka [Bibliographic resources of Ukraine: general characteristics]*. Rivne State Humanitarian University. Rivne, 205 [in Ukrainian].
  511. Shvetsova-Vodka, H. M. (2001). *Dokument i knyha v systemi sotsialnykh komunikatsii [Document and book in the system of social communications]*. Rivne State Humanitarian University. Rivne, 437 [in Ukrainian].
  512. Shvetsova-Vodka, H. M. (2004). *Vstup do bibliohrafoznavstva: [Introduction to bibliography]*. Kyiv: Kondor, 216 [in Ukrainian].
  513. Shvetsova-Vodka, H. M. (2010). *Dokument v svete nookomunikologii [Document in the light of noocommunicology]*. Moscow: Litera, 318 [in Russian].
  514. Shvydka, O. B. (2012). *Napriamky rozvytku komunikatsiinoho seredovyschcha doby informatsiinoho suspilstva [Directions of development of the communication environment of the information society era]*. Svit sotsialnykh komunikatsii, 5, 71-74 [in Ukrainian].
  515. Shynkaruk, V. and Bystrytskyi, Ye. (Eds.). (1996). *Fenomen ukrainskoi kultury: metodolohichni zasady osmylennia [The phenomenon of Ukrainian culture: methodological ambushes of comprehension]*. Institute of philosophy. Kyiv: Feniks, 477 [in Ukrainian].
  516. Shyshka, O. V. (2000). *Nashe misto – Lviv [Our city – Lviv]*. Lviv: Tsentr Yevropy, 1, 192 [in Ukrainian].
  517. Sidorova, M. Yu. (2004). *Subektnaya perspektiva teksta v otkryitom Internet-dnevnikе [subjective perspective of the text in the open Internet diary]*. Russkiy yazyik: istoricheskie sudby i sovremennost. Mezhdunarodnyi kongress issledovateley russkogo yazyika. Moscow, 413-414 [in Russian].
  518. Skulenko, M. I. (1973). *Voprosyi mezhdunarodnoy zhizni i vneshney politiki SSSR v radiopropagande na zarubezhnyie stranyi: (Iz opyita Ukrinfveshaniya, 1966-1972 gg.) [Issues of international life and foreign policy of the USSR in radio propaganda to foreign countries: (From the experience of Ukrinfveshcheniya, 1966-1972)]*. Extended



- abstract of candidate's thesis. Moscow State University of International Relations. Moscow, 23 [in Russian].
519. Skulenko, M. I. (1986a). *Osnovyi teorii ubezhdayuschego vozdeystviya publitsistiki [Fundamentals of the theory of persuasive influence of journalism]*. Extended abstract of doctor's thesis. T. Shevchenko National University of Kyiv. Kyiv, 44 [in Russian].
  520. Skulenko, M. I. (1986b). *Ubezhdayuschee vozdeystvie publitsistiki: (Osnovyi teorii) [Persuasive influence of journalism: (Fundamentals of the theory)]*. Kyiv: Vischa shkola, 174 [in Russian].
  521. Skulenko, M. I. (1987a). *Zhurnalistika i propaganda [Journalism and propaganda]*. Kyiv: Vischa shkola, 159 [in Russian].
  522. Skulenko, M. I. (Ed.). (1987b). *Sotsiologicheskaya propaganda v "psihologi-cheskoy voyne" [Sociological propaganda in the "psychological war"]*. O-vo "Znanie" USSR. Kyiv, 61 [in Russian].
  523. Skulenko, M. I. (1990). *Istoriya politicheskoy propagandyi [The history of political propaganda]*. Kyiv: Lyibid, 164 [in Russian].
  524. Slisarenko, I. *Problemy politychnoho marketynhu v Ukraini [Problems of political marketing in Ukraine]*. Retrieved from: [http://lnu.edu.ua/faculty/jur/Internet/PART-2\\_1.Htm](http://lnu.edu.ua/faculty/jur/Internet/PART-2_1.Htm) [in Ukrainian].
  525. Smetanina, S. I. (2002). *Media-tekst v sisteme kulturyi (dinamicheskie protsessy v yazyike i stile zhurnalistiki kontsa XX veka) [Media-text in the system of culture (dynamic processes in the language and style of journalism at the end of the XX century)]*. Saint Petersburg: Izd-vo of Mihaylov, V. A., 383 [in Russian].
  526. Sokolov, A. V. (2002). *Obschaya teoriya sotsialnoy kommunikatsii [General theory of social communication]*. Saint Petersburg: Izd-vo of Mihaylov, V. A., 461 [in Russian].
  527. Solganik, G. Ya. and Dronyaeva, T. S. (2004). *Stilistika sovremennogo russkogo yazyika i kulturyi rechi [Stylistics of the modern Russian language and culture of speech]*. Moscow: Akademiya, 256 [in Russian].
  528. Stebnitskiy, P. Ya. (1917). *Ukraina i ukraintsyi [Ukraine and Ukrainians]*. Petrograd: Pechatnya vid-va "Drukar'," 48 [in Russian].
  529. Stepanenko, I. V. (2004). *Dukhovnist: filosofski konstrukty i sotsio- kulturni reprezentatsii [Spirituality: philosophical constructs and socio-cultural representations]*. Doctor's thesis. H. S. Skovoroda National Pedagogical University of Kharkiv. Kharkiv, 422 [in Ukrainian].

530. Stepanyan, S. K. (2009). *Upravlenie konventom pechatnogo SMI v usloviyah ryinka [Management of the convention of print media in market conditions]*. Vestnik of Moscow University, 10. Zhurnalistika, 1, 76-79 [in Russian].
531. Storey, J. (2005). *Teoriia kultury ta masova kultura [Theory of culture and mass culture]*. (Translated by S. Savchenko). Kharkiv: Akta, 359 [in Ukrainian].
532. Strebkov, D. O. (2010). *Poznavatelnyie vozmozhnosti onlayn-oprosov v rossiyskoy issledovatel'skoy praktike (na primere oprosa Internet-frilanserov) [Cognitive possibilities of online surveys in Russian research practice (on the example of a survey of Internet freelancers)]*. Sotsiologiya: Metodologiya, metody, matematicheskoe modelirovanie, 31, 135-161 [in Russian].
533. Subtelnyi, O. (1991). *Ukraina. Istoriia [Ukraine. History]*. (Translated by Yu. I. Shevchuk). Kyiv: Lybid, 312 [in Ukrainian].
534. Suhantseva, V. K. (2006). *Metafizika kulturyi [Metaphysics of culture]*. Kyiv: Fakt, 367 [in Russian].
535. Sun, Tzu and Galiardi, R. *Mystetstvo viiny i mystetstvo upravlinnia [The art of war and the art of management]*. Retrieved from: <http://mirknig.name/work/file3476-down.html> [in Ukrainian].
536. Svidzinskiy, A. (1992). *Kultura yak fenomen samoorhanizatsii [Culture as a phenomenon of self-organization]*. Suchasnist. 4, 46-51 [in Ukrainian].
537. Svitich, L. G. (2002). *Fenomen zhurnalizma [Phenomenon of journalism]*. Ya. N. Zasurskiy (Ed.). M. V. Lomonosov Moscow State University, Moscow, 252 [in Russian].
538. Svitich, L. G. (2003). *Professiya: zhurnalist [Profession: a journalist]*. Moscow: AspektPress, 255 [in Russian].
539. Sydorenko, N. M. (2000). *Natsionalno-dukhovne samostverd-zhennia [National-spiritual self-affirmation]*. Doslid. tsentr istorii ukrainskoi presy. Kyiv, 160 [in Ukrainian].
540. Toffler, A. (2004). *Tretya volna [The third wave]*. Moscow: OOO "Firma "Izdatelstvo ACT," 261 [in Russian].
541. Tomilenko S. and Bondarenko T. (2007). *Etychna zhurnalistyka: korotkyi posibnyk za materialamy treninhiv "Vyvchennia standartiv zhurnalistytskoi etyky" [Ethical journalism: a short manual on the materials of trainings]*

- “*Study of standards of journalistic ethics*”]. Cherkasy: Mediaprofesional, 55 [in Ukrainian].
542. Tsalenko, M. Sh. (2004). *Osnovy teorii informatsionnykh resursov: ponyatiya i sotsialnaya pamyat* [Fundamentals of the theory of information resources: concepts and social memory]. *Nauchno-tehnicheskaya informatsiya*, 1, 12, 1-9 [in Russian].
543. Trubachev, N. and Korotkova, E. *Internet-sayt kak sredstvo upravleniya obschestvennyim mneniem dlya realizatsii interesov mestnykh organov vlasti* [Website as a tool for managing public opinion for the implementation of the interests of local authorities]. Retrieved from: [http://pr-club.com/PR\\_Librubachev-korotkova.doc](http://pr-club.com/PR_Librubachev-korotkova.doc) [in Russian].
544. Ulitska, O. V. (2005). *Rehionalna presa u konfliktnomu poli mistsevykh orhaniv vlady (za materialamy lvivskykh hazet 1994-2004 rr.)* [Regional press in the conflict field of local authorities (according to the materials of Lviv newspapers 1994-2004)]. Extended abstract of candidate’s thesis. I. Franko National University of Lviv. Lviv, 18 [in Ukrainian].
545. Ursul, A. D. (1990). *Informatizatsiya obschestva: vvedenie v sotsialnuyu informatiku* [Informatization of society: introduction to social informatics]. Moscow, 192 [in Russian].
546. Vakurov, V. N., Kohtev, N. N. and Solganik, G. Ya. (1978). *Stilistika gazetnykh zhanrov* [Stylistics of newspaper genres]. “Zhurnalistika.” Moscow: Vyssh. shkola, 183 [in Russian].
547. Vartanova, E. L. (1999). *Konvergenziya v SMI i ee posledstviya* [Convergence in the media and its consequences]. *Informatsionnoe obschestvo* (Vol.5). [in Russian].
548. Vartanova, E. L. (2000). *Konvergenziya kak neizbezhnost: O roli tehnologicheskogo faktora v transformatsii sovremennykh media-sistem* [Convergence as an inevitability: On the role of a technological factor in the transformation of modern media systems]. Ot knigi do Interneta. Zhurnalistika na rubezhe novogo tyisyacheletiya. Moscow State University. Moscow, 37-55 [in Russian].
549. Vartanova, E. L. (2009). *Ot cheloveka sotsialnogo – k cheloveku mediy nomu* [From a social person to a media person]. Ot knigi do Interneta: desyat let spustya. Moscow: Media-mir, 3-15 [in Russian].
550. Vasianovych, H. (2001). *Vstup do filosofii* [Introduction to philosophy]. In-t pedahohiky i psykhologhii profesiinnoi osvity APN Ukrainy. Lviv:

- Norma, 216 [in Ukrainian].
551. Vasilika, M. A. (Ed.). (2005). *Osnovy teorii komunikatsii [Fundamentals of communication theory]*. Moscow: Gardariki, 615 [in Russian].
552. Vasilkova, V. (2003). *Sinergetika i sotsiologicheskii evolyutsionizm [Synergetics and sociological evolutionism]*. Sinergeticheskaya paradigma. Chelovek i obschestvo v usloviyah nestabilnosti. O. N. Astafyev (Ed.). Moscow: Press-Traditsiya, 50-58 [in Russian].
553. Vasylenko, M. K. (2006). *Dynamika rozvytku informatsiinykh ta analitychnykh zhanriv v ukrainskii presi [Dynamics of development of information and analytical genres in the Ukrainian press]*. T. Shevchenko National University of Kyiv. Kyiv, 239 [in Russian].
554. Venelin, Yu. I. (1848). *O gotah. II. Ob obrah. III. O spore mezhd u yuzhanami i severyanami na schet ih rossizma [About the Goths. II. About images. III. On the dispute between the southerners and the northerners at the expense of their Rossism]*. O-vo istorii i drevnostey rossiyskikh pri Moscow University. Moscow, 48 [in Russian].
555. Vershinin, M. S. (2001). *Politicheskaya komunikatsiya v informatsionnom obschestve [Political communication in the information society]*. Saint Petersburg: Izd-vo Mihaylov V. A., 252 [in Russian].
556. Vetrov, K. V. (2005). *Sotsialnyi analiz sredstv massovoy inofrmatsii Rossii [Social analysis of the mass media of Russia]*. Moscow: Kniga i biznes, 64 [in Russian].
557. Vinarik, L. S., Bersutskiy, Ya. G. and Schedrin, A. N. (2003). *Informatsionnaya kultura v sovremennom obschestve [Information culture in modern society]*. Donetsk, 322 [in Russian].
558. Vladymyrov, V. M. (2002). *Indyvidualne y sotsialne u masovo-informatsiinykh protsesakh [Individual and social in the mass information processes]*. Aktualni pytannia masovoi komunikatsii, 3, 1. T. Shevchenko National University of Kyiv. Kyiv. Retrieved from: <http://journalib.univ.kiev.ua/index.php?act=article&article=359> [in Ukrainian].
559. Vladymyrov, V. M. (2006). *Khaos – rozuminnia – masova komunikatsiia [Chaos – understanding – mass communication]*. Kyiv International University. Kyiv, 366 [in Ukrainian].
560. Vodotyka, S. (1999). *Shliakhy onovlennia metodolohii ukrainskoi*

- istoriografii na suchasnomu etapi [Ways to update the methodology of Ukrainian historiography at the present stage]. Chetvertyi mizhnarodnyi konhres ukrainistiv. Istoriia, 2: XX st. Odesa; Kyiv; Lviv, 39-43 [in Ukrainian].*
561. Vohrysheva, M. G. *Informatsionnaya kultura: vektoryi sinteza [Information culture: vectors of synthesis]. Informatsionnaya sreda regiona kak uslovie formirovaniya informatsionnoy kulturyi lichnosti. Retrieved from: [http://netrover.narod.ru/infcult/vokrysheva\\_rus.htm](http://netrover.narod.ru/infcult/vokrysheva_rus.htm) [in Russian].*
562. Voitsekhivska, I. (1995). *Istoriia Ukrainy v osobakh XIX – XX st. [History of Ukraine in the persons of the XIX – XX centuries]. Kyiv: Ukraina, 497 [in Ukrainian].*
563. Volkova, A. I. (2007). *Psihologiya obscheniya [Psychology of communication]. Rostov-na-Donu: Feniks, 446 [In Russian].*
564. Vovkanych, S. I. (2001). *Dukhovno-intelektualnyi potentsial Ukrainy ta natsionalna ideia [Spiritual and intellectual potential of Ukraine and national idea]. Lviv: Svit, 540 [in Ukrainian].*
565. Vovkanyich S. I. (1992). *Sotsialnyi intellekt: metafora ili nauchnoe ponyatie [Social intelligence: a metaphor or a scientific concept?]? Sotsis., 8, 153 [in Russian].*
566. Vozniak, M. (1913). *Zhytie i znachinnie Ivana Franka [The life and significance of Ivan Franko]. Lviv: Z Drukarni Nauk. Tov-va im. Shevchenka, 40 [in Ukrainian].*
567. Weber, M. (1994). *Osnovnyie ponyatiya sotsialnoy stratifikatsii [Basic concepts of social stratification]. Sotsis. 5, 169-183 [in Russian].*
568. Webster, F. (2004). *Teoriya informatsionnogo obschestva [Information Society Theory]. (Translated by M. V. Arapov, N. V. Malyihin). E. L. Vartanov (Ed.). Moscow: Aspekt Press, 400 [in Russian].*
569. Weinrich H. (1987). *Lingvistika lzhi [Linguistics of lies]. Yazyk i modelirovanie sotsialnogo vzaimodeystviya. Moscow: Progress, 44-87 [in Russian].*
570. Weisenberh Z. (2004). *Novynna zhurnalistyka [News journalism]. Kyiv: Akademiia Ukrainskoi presy, 262 [in Ukrainian].*
571. Yakymovych, B. (1996). *Knyha, prosvita, natsiia: vydavnycha diialnist Ivana Franka u 70-80-kh rokakh XIX st. [Book, education, nation: publishing activity of Ivan Franko in the 70-80s of the XIX century]. I.*

- Krypiakevych Institute of Ukrainian Sciences. Lviv, 307 [in Ukrainian].
572. Yaniv, V. (1993). *Narysy istorii ukrainskoi etnopsykhologii [Essays on the history of Ukrainian ethnopsychology]*. Munich: Ukrainian Free University, 217 [in Ukrainian].
573. Yarema, Ya. (1937). *Ukrainska dukhovnist v yii kulturno-istorychnykh vyjavakh [Ukrainian spirituality in its cultural and historical manifestations]*. Lviv: Nakl. avtora, 80 [in Ukrainian].
574. Yatsemirska, M. (2004). *Kultura fakhovoi movy zhurnalista [Culture of the professional language of a journalist]*. Lviv: PAIS, 368 [in Ukrainian].
575. Yeshkiliev, V. (Ed.). (1998). *Povernennia demiurhiv [Return of demiurges]*. Pleroma: 3/98. Mala ukrainska entsyklopediia aktualnoi Literatury. Ivano-Frankivsk: Lileia – NV, 285 [in Ukrainian].
576. Zabuzhko, O. S. (2009). *Filosofii ukrainskoi idei ta yevropeyskyi kontekst: frankivskyi period [Philosophy of the Ukrainian idea and European context: Frankivsk period]*. (2nd ed.) Kyiv: Fakt, 156 [in Ukrainian].
577. Zadorin I. V. and Shubin, L. V. *Differentsiatsiya pokazateley sotsialnogo samochuvstviya i politicheskoy loyality v stranah SNG (po rezultatam mezhranovyyih issledovaniy proekta “Evraziyskiy monitor”) [Differentiation of indicators of social well-being and political loyalty in the CIS countries (based on the results of cross-country studies of the project “Eurasian Monitor”)]*. Gosbuk: *Ekspertnaya set po voprosam gosudarstvennogo upravleniya*. Retrieved from: <http://www.gosbook.ru/node/33690> [in Russian].
578. Zadorin, I. V., Burova, Yu. and Syutkina, A. *SMI i massovoe politicheskoe soznanie: vzaimovliyanie i vzaimozavisimost [Media and mass political consciousness: interdependence and interdependence]*. Retrieved from: <http://www.zircon.ru/upload/iblock/b9c/9909ar-05.pdf> [in Russian].
579. Zahoruiko, Yu. (2012). *Pro etyku zhurnalistiv i tsenzuru presy [On the ethics of journalists and press censorship]*. Dzerkalo tyzhnia, 45/46, 5 [in Ukrainian].
580. *Zakon Greshema. [Gresham's law]*. Retrieved from: [http://uk.wikipedia.org/wiki/Закон\\_Грешема](http://uk.wikipedia.org/wiki/Закон_Грешема) [in Russian].

581. *Zapiska ob ukrainskom dvizhenii za 1914-1916 godyi s kratkim ocherkom istorii etogo dvizheniya, kak separatistsko-revoljutsionnom techenii sredi naseleniya Malorossii* [Note on the Ukrainian movement for 1914-1916 with a brief outline of the history of this movement as a separatist-revolutionary trend among the population of Little Russia]. (1916). B. m., 75 [in Russian].
582. Zasurskiy, Ya. N., Vlasov, O. M. and Golovanova, G. A. (1978). *Tehnika dezinformatsii i obmana* [Technique of disinformation and deception]. Moscow: Myisl, 246 [in Russian].
583. Zdroveha, V. Y. (2008). *Teoriia i metodyka zhurnalistskoi tvorchosti* [Theory and methods of journalistic creativity]. I. Franko Lviv National University. (3rd ed. rev.). Lviv: PAIS, 268 [in Ukrainian].
584. Zelinska, N. V. and Pylypiv, O. I. (1995a). *Hrushevskiy I "Literaturno-naukovyi vistnyk": pershi kroky u Lvovi* [Hrushevsky and "Literary and Scientific Bulletin:" the first steps in Lviv]. Zbirnyk prats Naukovodoslidnoho tsentru periodyky, 2. Lviv, 286-294 [in Ukrainian].
585. Zelinska, N. V. (1995b). *Publitsystychnist ukrainskoi naukovoï prozy (sproba retrospektyvnoho ohliadu)* [Publicism of Ukrainian scientific prose (attempt of retrospective review)]. Visnyk of T. Shevchenko Kyiv National University, 2. Zhurnalistyka. 230-239 [in Ukrainian].
586. Zelinska, N. V. (1995c). *U poshukakh vtrachenoho zhanru (ohliad u zhanrovii systemi ukrainskoi naukovoï literatury)* [In search of the lost genre (review in the genre system of Ukrainian scientific literature)]. Polihrafiia i vydavnycha sprava, 30. Lviv, 137-142 [in Ukrainian].
587. Zelinska, N. V. (1996). *Ukrainska naukova knyha XIX st. yak obiekt natsionalnoi bibliohrafiï (sproba istoriko-typolohichnoho vyznachennia)* [Ukrainian scientific book of the XIX century as an object of national bibliography (attempt of historical-typological definition)]. Teoretychni ta orhanizatsiini problemy formuvannia repertuaru ukrainskoi knyhy ta periodyky. Mizhrodna naukova konferenssiia. Lviv, 17-33 [in Ukrainian].
588. Zelinska, N. V. (2001). *Ukrainska naukova publitsystyka: fenomen chy fantom* [Ukrainian scientific journalism: a phenomenon or a phantom]? V. Stefanyk Lviv National Library. Zbirnyk prats naukovodoslidnoho tsentru periodyky, 9. Lviv, 230-248 [in Ukrainian].

589. Zelinska, N. V. (2002). *Naukove knyhovydannia v Ukraini: istoriia ta suchasnyi stan* [Scientific book publishing in Ukraine: history and current state]. Lviv: Svit, 267 [in Ukrainian].
590. Zelinska, N. V. (2003a). *Nova model naukovoï komunikatsii i dyskurs* [New model of scientific communication and discourse]. Styl i movlennia: naukove dydannia, 4. T. Shevchenko National University of Kyiv. Kyiv, 19-27[in Ukrainian].
591. Zelinska, N. V. (2003b). *Poetyka pryholomshenoho slova: ukrainska naukova literatura XIX – pochatku XX st.* [Poetics of the stunned word: Ukrainian scientific literature of the XIX – early XX centuries]. Lviv: Svit, 352 [in Ukrainian].
592. Zelinska, N. V., Chernysh H., Ohar E. (2003c). *Vydavnycha sprava ta redahuvannia Ukraini: postati i dzhherela (XIX – persha tretyna XX st.)* [Publishing and editing of Ukraine: figures and sources (XIX – first third of the XX centuries)]. Lviv: Svit, 612 [in Ukrainian].
593. Zelinska, N. V. (2004a). *Naukova retsenziia u zhanrovii palitri ukrainskoi publitsystryky XIX – pochatku XX st.: problematyka, struktura, osoblyvosti vykladu* [Scientific review in the genre palette of Ukrainian journalism of the XIX – early XX centuries: issues, structure, features of presentation]. Zbirnyk prats naukovo-doslidnoho tsentru periodyky, 12. V. Stefanyk Lviv National Library Lviv, 133-149 [in Ukrainian].
594. Zelinska, N. V. (2004b). *Poetyka naukovoï tekstu: ukrainska naukova publitsystryka XIX – pochatku XX st.* [Poetics of scientific text: Ukrainian scientific journalism of the XIX – early XX centuries]. Doctor's thesis; Ukrainska akademiia drukarstva. Lviv, 539 [in Ukrainian].
595. Zelinska, N. V. (2006a). *Mykhailo Maksymovych yak tvorets ta vydavets ukrainskoi naukovoï literatury novoho chasu* [Mykhailo Maksymovych as a creator and publisher of Ukrainian scientific literature of modern times]. Ya syn svoho narodu. Naukova spadshchyna Mykhaila Maksymovycha. Vseukrainska naukovo-praktychna konferentsiia. Kyiv: Prosvita, 61-71 [in Ukrainian].
596. Zelinska, N. V. (2006b). *Ukrainoznavchi aspekty naukovoï publitsystryky periodu yii stanovlennia (XIX – pochatok XX st.)* [Ukrainian studies aspects of scientific journalism of the period of its formation (XIX – early XX centuries)]. Obraz: inform. Biuletyn, 7. T. Shevchenko National University of Kyiv. Kyiv, 38-46 [in Ukrainian].



597. Zelinska, N. V. (2008). *Vidkryvaiuchy vsesvit ukrainskoi periodyky [Discovering the universe of Ukrainian periodicals]*. Ukrainska zhurnalistyka v konteksti svitovoi, 3 (8). T. Shevchenko National University of Kyiv, Lviv: Svit, 4-9 [in Ukrainian].
598. Zelinska, N. V. (Ed.). (2009). *“Ia siiav te, shcho Boh poslav...”: Storinky publitsystychnoi, naukovoi ta literaturnoi tvorchosti Pavla Chubynskoho “I sowed what God sent...”Pages of journalistic, scientific and literary work of Pavel Chubynskiy*. Lviv: Svit, 256 [in Ukrainian].
599. Zemlyanova, L. M. (1995). *Sovremennaya amerikanskaya kommunikativistika: Teoreticheskie kontseptsii, problemy, prognozyi [Modern American communication science: Theoretical concepts, problems, forecasts]*. Moscow: MGU, 270 [in Russian].
600. Zemlyanova, L. M. (1999). *Zarubezhnaya kommunikativistika v pred-dverii informatsionnogo obschestva [Foreign communication on the threshold of the information society]*. Moscow State University. Moscow, 301 [in Russian].
601. Zemlyanova, L. M. (2006). *Mediadiskursyi i novostnyie freymingi (issledovaniya sovremennyih zarubezhnyih kommunikativistov [Media discourses and news framing (studies of modern foreign communicators)]*. Vestnik of Moscow State University, 10. Zhurnalistika, 2, 8-19 [in Russian].
602. Zemlyanova, L. M. (2008). *Freymirovanie mezhdunarodnyih novostey (mneniya sovremennyih zarubezhnyih analitikov) [Framing of international news (opinions of modern foreign analysts)]*. Vestnik of Moscow State University, 10. Zhurnalistika, 1, 74-81[in Russian].
603. Zernetska, O. V. (1993). *Novi zasoby masovoi komunikatsii: sotsiokulturnyi aspekt [New means of mass communication: socio-cultural aspect]*. Kyiv: Naukova dumka, 129 [in Ukrainian].
604. Zernetska, O. V. (2000). *Hlobalni transformatsii system masovoi komunikatsii [Global transformations of mass communication systems]*. Doctor's thesis. Kyiv, 359 [in Ukrainian].
605. Zernii, Yu. O. (2007). *Istorychna pamiat yak ob'iekt derzhavnoi polityky [Historical memory as an object of state policy]*. Stratehichni priorytety, 1(2). 71-76 [in Ukrainian].

606. Zernii, Yu. O. (2008a). *Heneza ta suchasnyi zmist poniattia istorychnoi pamiaty* [Genesis and modern content of the concept of historical memory]. *Stratehichni priorityety*, 1(6), 32-39 [in Ukrainian].
607. Zernii, Yu. O. (2008b). *Derzhavna polityka pamiaty v Ukraini: stanovleniia ta suchasnyi stan* [State policy of memory in Ukraine: formation and current state]. *Stratehichni priorityety*, 3(8), 41- 51 [in Ukrainian].
608. Zernii, Yu. O. (2008c). *Yak suspilstva pamiataiut: vlastyvoli ta mekhanizmy funktsionuvannia istorychnoi pamiaty* [How societies remember: properties and mechanisms of functioning of historical memory]. *Stratehichni priorityety*, 4 (9), 35-43 [in Ukrainian].
609. Zernii, Yu. O. (2009). *Istorychna pamiat yak faktor natsionalnoi bezpeky Ukrainy* [Historical memory as a factor of national security of Ukraine]. *Nova paradyhma*, 84, Kyiv: Vyd-vo of National Pedagogical Dragomanov University. 37- 57 [in Ukrainian].
610. Zhuk, S. I. (1994). *Zakhidna istoriografii ta epistemolohichni problemy istorychnoi nauky* [Western historiography and epistemological problems of historical science]. *Ukrainskyi istorychnyi zhurnal*, 1, 45-53 [in Ukrainian].
611. Zhukovskiy, A. and Subtelnyi, O. (1992). *Narys istorii Ukrainy* [Essay on the history of Ukraine]. (3rd ed. rev.). Ya. Hrutsak, O. Romaniv (Eds.). Lviv: Vyd-vo NTSh, 230 [in Ukrainian].
612. Zhukovskiy, A. and Subtelnyi, O. (1994). *Vidrodzhennia natsionalnoi svidomosti* [Revival of national consciousness]. *Druhyi mizhnarodnyi konhres ukrainistiv. Istoriiia*, 2. Lviv: Atlas, 296 [in Ukrainian].
613. Zhulynskiy, M. (1997). *Natsionalna kultura za umov formuvannia novoi suspilnoi solidarnosti v Ukraini* [National culture in terms of the formation of a new social solidarity in Ukraine]. *Suchasnist*, 1. 117-128 [in Ukrainian].
614. Zoliak, V. V. (2007a). *Samodostatnist audytorii yak pidgruntia konten-tnoi konverhentsii* [Self-sufficiency of the audience as a basis for content convergence]. *Ukrainska zhurnalistyka: umovy formuvannia ta perspektyvy rozvytku*. B. Khmelnytsky National University of Cherkasy. Cherkasy, 330-333 [in Ukrainian].
615. Zoliak, V. V. (2007b). *Konverhentsiia yak universalne vyivlennia zbihu spilnykh oznak* [Convergence as a universal detection of the coincidence

- of common feature]. Zbirnyk prats Naukovo-doslidnoho tsentru, 15. V. Stefanyk Lviv National Library. Lviv, 139-145 [in Ukrainian].
616. Zoliak, V. V. (2008). *Akomodatsiini chynnyky iierarkhii kontentnoi konver- hentsii zasobiv masovoi komunikatsii [Accommodation factors of the hierarchy of content convergence of mass media]*. Naukovi pratsi. Filolohichni nauky, 17. Kamianets-Podilskiy National Ivan Ohienko University. 229-232 [in Ukrainian].
617. Zoliak, V. V. (2009). *Funktsionalni kharakterystyky kontentnoi konver- hentsii zasobiv masovoi komunikatsii*. Extended abstract of candidate's thesis. T. Shevchenko National University of Kyiv. Kyiv, 16 [in Ukrainian].
618. Zolotova, G. A. (2007). *Kommunikativnyie aspektyi russkogo sintaksisa [Communicative aspects of Russian syntax]*. Moscow: KomKniga, 368 [in Russian].
619. Zrazhevskaya, N. I. *Intertekstualna paradyhma zhurnalistskoho tekstu [Intertextual paradigm of journalistic text]*. Retrieved from: <http://journalib.univ.kiev.ua/index.php?act=article&article=2135> [in Ukrainian].
620. Zrazhevskaya, N. I. (2006). *Masova komunikatsiia i kultura [Mass communication and culture]*. Cherkasy: Brama-Ukraina, 172 [in Ukrainian].
621. Zrazhevskaya, N. I. (2012a). *Rozuminnia mediakultury: komunikatsiia, post-modern, identychnist, ideolohii, mediakontrol [Understanding of media culture: communication, post-modern, identity, ideology, media control]*. Cherkasy, 408 [in Ukrainian].
622. Zrazhevskaya, N. I. (2012b). *Fenomen media kultury u sferi sotsialnykh komunikatsii [The phenomenon of media culture in the field of social communications]*. Doctor's thesis. T. Shevchenko National University of Kyiv. Kyiv, 32 [in Ukrainian].
623. Zudochkina, A. A. (2010). *Blogi kak vazhneyshaya mediaforma v sostave polzovatelskikh media [Blogs as the most important media form in the composition of user media]*. Vestnik of Moscow University, 10. Zhurnalistika, 3. 117-127 [in Russian].
624. Alexander, J. (1987). *Classical Sociology Theory*. New York: Columbia Un. Press.
625. Allen, J. S. (1981). *Popular French romanticism. Authors, readers and books in the nineteenth century*, Syracuse. New York.

626. Alozie, E. (2006). *International Diplomacy and the Prelude to the 2003 Invasion of Iraq. African News Coverage and Assessment*. The International Communication Gazette. Special Issue. Media in Times of War. Vol.68, 5-6.
627. Barton, E. M. *Primer Studies*. Retrieved from: [http://www.chass.utoronto.ca/mcluhan-stud-ies/vl\\_issl/l\\_lart11.htm](http://www.chass.utoronto.ca/mcluhan-stud-ies/vl_issl/l_lart11.htm).
628. Baudrillard, J. (1972). *Requiem pour les Medias*. Baudrillard J. Pour une Critique de L'economie Politique du Signe. Paris: Editions Gallimard.
629. Baudrillard, J. (2001). *Selected Writings*. Stanford: Stanford University Press, 294 p.
630. Beaujean, M. (1969). *Der Trivialroman in der zweiten Halfte des 18. Jahrhunderts*. Die ursprunge des modernen Unterhaltungs – romans. Bonn, 176 p.
631. Becker, C. L. (1958). *Freedom and Responsibility in the American Way of Life*. New York: Vintage Books, 123 p.
632. Becker, E. D. and Dehl, M. (1968). *Literarisches Leben. Eine Bibliographic*. Auswahlverzeichnis on Literatur zum deutschsprachigen literarischen Leben von der Mitte des 18. Jahrhunderts bis zur Gegenwart. Hamburg.
633. Becker, E. D. and Dehn, M. (1982). *Der Leser als Tecl des literarischen Lebens*. Eine Vortragsrihermit M. Beaujean, H. V. Fugen, W. R. Langenbucher und W. Strass. Bonn.
634. Bell, D. (2000). *The End of Ideology: On the Exhaustion of Political Ideas in the Fifties*. Harvard University Press.
635. Bolleme, G. (1969). *Les almanachs populaires auc XVIIe et XVIIIe siecles*. Essai d'histoure sociate. Paris.
636. Brochon, P. (1954). *Le livre de colportage en France depuis le XVI siecle*. Sa literature, ses lecteurs. Paris.
637. Callahan, D. *Bioethics as a Discipline*. Hastings Center Studies (Vol.1). 1, pp 66-73.
638. Clyde, W. M. (1934). *The Struggle for Freedom of the Press from Caxton to Cromwell*. New York: Oxford University Press, 360 p.
639. Collins, R. (1985). *Three Sociological Traditions*. New York: Oxford Un. Press.
640. Czitrom, D. J. (1982). *Media and the American Mind From Morse to McLuhan*. Chapel Hill (NC).

641. Dunin, J. (1970). *Warsztat bibliograficzny i biblioteczny badacza literatury tandetnej*. Siudia o Ksiażce (Vol. 1). pp. 117-131.
642. Dunin, J. (1974). *Papierowy bandyta. Książka kramarska i brukowa w Polsce*. Lodz.
643. Featherstone, M. (1988a). *Toward a Sociology of Postmodern Culture*. Culture and Social Culture. New York DeGruyer.
644. Featherstone, M. (1988b). *Toward a Sociology of Postmodern Culture*. Culture and Social Culture. New York. DeGruyer.
645. Fetzer, O. and Schonert, J. (1977). *Zur Trivilliteraturforxhung 1964-1976*. Interntionales Archiv fur Sozialgeschichte der Deutschen Literatur.
646. Fludernik, M. (1996). *Towards a "Natural Narratology."* London & New York: Routledge.
647. Gerdner, George. *The cultivation Theory*. Retrieved from: <http://www.colostate.edu/Depts/Speech/rccs/theory06.htm>.
648. Goodnow, F. J. (1990). *Politics & Administration*. New York.
649. Habermas, J. (1987). *Kommunikation oder gesselshafiliche Arbeit?* Berlin.
650. Honsza, N. (1978). *Moderne Unterhaltungsliteratur*. Bestandsaufnahrae – Thesen – Analysen. Wrocław.
651. Jefferson, T. (1939). *Saul I Padover*. New York: Appleton-Century Co.
652. Jirak, J. and Köpplova, Barbara (2007). *Média a společnost: stručný úvod do studia médií a mediální komunikace*. 2<sup>nd</sup> ed. Prague: Portál, 208 p.
653. Johnson, D. W. and Johnson, F. P. (1987). *Joining Together. Group Theory and Group Skills*. New Jersey,
654. Kloskowska, A. (1964). *Kultura masowa*. Krytyka i obrona. Warsaw.
655. Koch, A. (1944). *The Life and selected Writings of Thomas Jefferson*. E. Peden (Eds.). New York: The Modern Library, 729 p.
656. Langenbucher, W. (1962). *Der aktuelle Geschichte des Lesergeschmacks*, 2. Aufl. Cologne.
657. Lasswell, H., and Kaplan A. (1980). *Power & Society*. New York: New Haven.
658. Liba, P. (1970). *Citanie starych otcow*. Martin.
659. Libera, Z. (1971). *Zycie literackie w Warszawie w czasach Stanislawia Augusta*. Warsaw.
660. Lowenthal, L. (1964). *Literature, popular culture and society*.

- Englewood Cliffs, 1961. Neuwied am Rhein.
661. Mailer, N. (1973). *Marilyn: A Biography*. New York: Grosset & Dunlap.
662. Mandrou, R. (1964). *De la culture populaireaux 17e et 18e siecles*. La Bibliotheque bleue de Troyes. Paris.
663. Mannheim, C. (1984). *Czlowiek i spoleczenstwo w dobie przebudowy*. Warsaw.
664. McLuhan, M. (1975). *Communication: McLuhan's Laws of edia*. Technology and Culture (Vol.7), 1.
665. McLuhan, M. and McLuhan, E. (1992). *Laws of Media: New Sciens*. Toronto.
666. McLuhan, M. (1994). *Understanding Media: The extensions of Men*. Cambridge, L.: MIT Press, 365 p.
667. Merrill, J. C. (1974). *The imperative of freedom*. New York: Hastings House.
668. Mill, J. S. (1869, 1999). *On Liberty*. London: Longman, Roberts & Green; New York: Bartley.com.
669. Mill, J. S. (1904). *Considerations on Representative Government*. London: Longmans, Green Sr Co.
670. Milton, J. (1948). *Complete Poetry and Selected Prose of John Milton*. New York: The Modern Library.
671. Mitchuk, O. *Forms and methods of illumination tourist themes in specialized publications of Ukraine*. Moscow.
672. Mitchuk, O. (2012). *The Culture Of Broadcasting As A Factor Of The Information Space*. Development of Scientific thought in the 21-st century: problems and perspectives, Riga, Latvia.
673. Mitchell, Stephens. (1988). *A History of News from the Drum to the Satellite*. New York: Viking.
674. Mott, Frank L. and Casey, Robert. (1937). *Interpretation of Journalism*. New York: F. S. Crofts & Co.
675. Mott, F. L. (1943). *Jefferson and the Press*. Published by Louisiana State University Press, Baton Rouge, Los Angeles.
676. *National Intelligencer*. Retrieved from: [http://en.wikipedia.org/wiki/United\\_States\\_presidential\\_election,\\_1828](http://en.wikipedia.org/wiki/United_States_presidential_election,_1828).
677. Patterson, G. and Free, J. (1939). *Speech and a Free Press*. Boston: Little, Brown & Co.
678. Peterson, T. *The Free and Responsible Press*. Don R. Education.

679. Peterson, T. (1954). *The Social Functions of the Press, in Mass Media and Education*. Chicago: National Society for the Study of Education.
680. Plaul, H. (1978). *Bibliographic deutschsprachiger Veröffentlichungen über Unterhaltungs und Trivilliteratur vom letzten Drittel des 18. Jahrhunderts bis zur Gegenwart*. Munich.
681. Polinski, D. (1998). *O niektórych stadiach transformacji interesow*. Studia Socjologiczne, 2.
682. Price, V. and Roberts, D. F. (1987). *Public Opinion Processes*. New York: Newbury Park, 812 p.
683. *Psychological Operations (United States)*. Retrieved from: [http://en.wikipedia.org/wiki/Psychological\\_Operations\\_\(United\\_States\)](http://en.wikipedia.org/wiki/Psychological_Operations_(United_States)).
684. Ritzer, G. (1992). *Contemporary Sociological Theory*. New York: McGraw-Hill, 208 p.
685. Sandage, Ch. H. (1951). *The Role of Advertising in Modern Society*. Social Functions of the Press. Journalism Quarterly, Winter.
686. Schramm, W. (1997). *The Beginnings of Communication Study in America: A Personal Memoir*. Newbury Park.
687. Siebert, F., Peterson, T. and Schramm, W. (1963). *Four theories of the press*. Urbana: University of Illinois press, 153 p.
688. Stephen, W. (2017). *Global journalism ethics*. Montreal: McGill-Queen's University Press, 296 p.
689. Stephens, M. (1988). *A History of news: from the drum to the satellite*. New York: Viking, 400 p.
690. Thomas, T.S., Casebeer, B. and Kiser, S. (2005). *Warlords rising: Confronting violent non-state actors*. Lanham, 264 p.

Scientific publication

**Mitchuk Olha Andiiivna**

**UKRAINIAN LIBERAL  
INFORMATION CULTURE  
IN THE SYSTEM OF SOCIAL  
COMMUNICATIONS**

Monograph

Technical editor – Baryshew K. V.  
Desktop publishing – Kolodiaznyi R. M.

**Mitchuk O. A.**

M-66 Ukrainian Liberal Information Culture in the System of Social Communications:  
Monograph / O. A. Mitchuk. – Rivne: O. Zen, 2014. – 280 p.

**ISBN 978-617-601-103-3**

*The features of the functioning of samples of Ukrainian liberal culture in the context of the world liberal communication practice are considered. The period of the second half of the XIX - beginning of the XX century is highlighted. The world of information culture during this period was based on such ontological bases and value foundations that became “their own” for the Ukrainian and turned into the attitudes of a person's life. The analysis is based on the key principles of liberalism as a philosophical direction, theoretical flow and informational practice.*

*The monograph is for researchers, teachers and students in the field of training “Journalism and Information,” journalists, media managers.*

BBC 76.01 (4 U)

UDC 330.82 (477):070.48

Signed for printing on June 30, 2014.  
Format 60x84/16. Offset paper. Arial headset.  
Offset printing. Printer's sheet. 19.5. Print run 300.  
The price is negotiable.

Publisher O. Zen

Certificate of the subject of publishing business: series RV № 26 dated April 6, 2004  
Kn. Roman Street, 9/24, Rivne, 33022;  
0362-24-45-09; 068-025-067-4; olegzen@ukr.net

Printed by Baryshev N. K. (PE).

Certificate: series B00 №735183 dated February 10, 2004.  
Rivne, Kn. Ostrozkyi Street, 4/6, apt. 65. Tel.: (050) 620-82-04