

state" [1]. This formulation is the exact reflection of the principles of humanism, reproducing ethic principle, obliges, gradually realize the idea of humanism in the whole legislature beginning from the Constitution it self.

Next example of morals imperatives reflection in the Constitution is the principle of legality. "...The state, all its bodies and officers will act in the frames of the Constitution and the legislative acts adopted in accord with the Constitution..." [1]. The important demands of moral character are resulted from above mentioned principle. The officers representing the state organs, don't have any rights to cede to the local influence. They must be directed by the rules of law. They mustn't be directed by the advice, requests of private people and enterprises, despite their position. Acting in the interests of the whole people and on behalf of fulfilling its will, expressed in the law, the officers are ruled by the law, their moral principles, their conscience.

As for the principle of social directivity, the bright example of it is the provision ... "The workers posses the right for rest. For hired workers this right is determined by the working week limitation not overstepping 40 hours, reduced the night work's period, representation of the annual paid holidays, weekends" [1].

In this provision one can see the exact direction to achievement of social justice and the place of an individual in it.

The moral position of the legislator is directed to the keeping the heath and moral welfare of the working people money compensation for the breaking such welfare.

So that, the question about cooperation of constitutional rules and morals norms, or the question of the morals, imperatives presence in the main law of our country isn't settled. But inaccord withabove mentioned examples, one can make the definite intermediate conclusion dealing with common features of morals and law in modern Belarusian law, state and society.

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PECULIARITIES OF BODY IMAGE OF STUDENTS

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Abstract. The importance of an adequate self-perception is discussed in the article. The concept of body image is used in numerous disciplines, including psychology, medicine, psychiatry, psychoanalysis, philosophy and cultural and feminist studies. The term is also often used in the media.

Humans have a unique ability to form abstract conceptions about themselves and to perceive themselves as both an observer and an observed object. A concept of the self is necessary for self-conscious and self-evaluative emotions, because a notion of self seemingly precedes both self-conscious emotions and self-evaluative emotions. Conflict occurs when a person makes unrealistic demands on him or her and the body. Body image considers physical appearance and may include body functions or other features. Humans start to recognize themselves in mirrors in meaningful ways at about 18 months and begin perceived themselves as physical beings in toddlerhood. By school-age, children often face prejudices based on their appearances [1].

The presence of the body is the criterion of the truth of the statement "I exist" [2]. Since every human being is an organic whole, there is an undeniable link between his body and his sense of individuality.

The central feature of body image is to reflect a mental idea of his or her body. It is the starting point for Ego development. A perception and a researching of one's own body, its functions and boundaries allow implementing the first restriction between self from others both inside and outside of oneself. The development of a sense of self as separate and distinct from others is a central issue of children's early years (4-6 years).

Body image has two main aspects: functional, as relevant to the functions of the body and its coordinates, and the aspect of identity, because it applies to feelings and perceptions of a body as a single and unique organism.

E. T. Sokolova and R. Shonts and other researchers claim that «Body image» is a stage of development of child's self-consciousness [2, 3]. A body is a starting point in an exploration of the world around for any child. This fundamental cognitive change facilitates numerous changes in social development. Youngsters perceive themselves as active agents who produce outcomes. They learn how to distinguish between «inside» and «outside», «here and there».

O.V. Lavrova thinks that body image is an inalienable and existential element of Ego. She also thinks that it is a subjective reflection of the objective bodily states including gender. Body image has a sexual identity, some level of sexuality, survival instincts and instincts of procreation, homeostatic needs and motives [4].

Some researchers define body image as a physical self [4].

The idea of physical self can be considered from the point of view of body's shapes external perception represented by three approaches:

1) Body as content of personal and social values. This approach studies emotional relationship of personality to his or her appearance;

2) Body as an object with a certain shape. This approach puts an emphasis on a cognitive component of its perception.

3) Body and its functions are of certain symbolic meaning.

Perception and evaluation of body forms have an emotional coloring and carry on both inter subjective, and the intra subjective levels. The first level of evaluation is associated with the comparison of one's external data to external data of other people, and the second - with the experience of satisfaction from the perception of shape and qualities of one's body, which reflects the degree of compliance of external data to requirements being submitted by a personality. Two types of person's perception to his/her body image can be distinguished:

1) Body image towards others compared with the norms and requirements of the social environment;

2) Body image towards one's perception and understanding of the meaning of one's existence independently of others' judgments;

It is necessary to mention that a personal assessment of one's physical image cannot but be emotional.

For more detailed research, we studied the peculiarities of physical self-perception of students of Polotsk State University, 59 students participated in the survey.

The perception of «the ideal body» is different from gender point of view. 32% of female students think that the bodies of their beloved people are ideal, 24% stick to old and famous parameters such as 90-60-90 or wide hips and a slim waist are the main parts of «the ideal body». Another 24% of the young women are sure that «the ideal body» is the body that they and their friends are satisfied with.

For male students «the ideal body» is a body without any alterations and disadvantages and free from fat. Only one man thinks that a slim body can be called a perfect body. About 17% of male students are sure that their bodies are perfect and they are absolutely satisfied with them.

Everyone has the most valuable part of his or her body. For 46% of female students the most valuable part of their body is a head. The second place is given to eyes (17%), then a face (12%), hair and legs (7%). 83% of male students value their heads most of all.

Most of the female students are dissatisfied with their bodies and 56% of them would like to change their bodies. 34% of them want to lose weight. Some would like to strengthen their abdominal muscles, 7% of female students are dissatisfied with legs, 5% – would like to change shoulders, a nose, eyes, lips, teeth, breasts, height, buttocks, abdomen and the body in general. And only 44% of female students are satisfied with their bodies.

Almost half of male students (44%) would like to change their bodies, some want to strengthen the abdominal muscles, 11% of male students want to lose weight. The other half (44%) do not want to change anything in their bodies and they have not even any thoughts about it.

A body is changing when a person gets older. Most of the female students, 49% of the respondents, would like to save their faces without changes. Only 16% of male students want to keep their faces young. Most of the male students would like to save their head without any change.

A person's body image is thought to be, in part, a product of their personal experience, personality, and various social and cultural forces. A person's perception of their appearance can be different from how others actually perceive them. A 2007 report by the American psychological Association (2007) found that a culture-wide sexualization of young women was contributing to increased female anxiety associated with body image [5]. Similar findings associated with body image were found by an Australian government Senate Standing Committee report on the sexualization of children in the media [5]. However, other scholars have expressed concern that these claims are not based on solid data [5].

Thus, no doubt that nowadays there is a steady tendency among young women towards the development of disorders of perception of physical self-image, and the ideal for the majority of young women is a thin, slender woman. A body makes a very big contribution to self-perception. Consequently, there is a close link between the degree of satisfaction of oneself and one's body. And since our self-image mostly depends on public opinion, we may conclude that there is a direct dependence of assessments of one's body on cultural stereotypes.

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MASCULINITY OR AN IDEAL MAN FROM THE STUDENTS' POINT OF VIEW

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Although men have traditionally held positions of economic and political power, women have made great strides toward gender equality in recent years. However, these strides toward equality do not negate basic concept of masculinity.

In social sciences there are controversial points of view on what *manliness* or *masculinity* is. Depending on their attitudes investigators offer various explanations. For instance, some investigators, who are conventionally called "the conservatives" (the traditionalists, the fundamentalists) believe that it is natural for men to be women's defenders and breadwinners, as well as to dominate politically and socially. Masculine behavior is considered appropriate in men's nature. But there are different ideas of how it was formed [1].

The moral conservatives argue that masculinity was formed in the process of social development as a special code of behavior, to regulate the nature of manhood's antisocial tendencies. In other words, civilization makes men play roles of fathers, defenders and breadwinners.

The gender ideal of masculinity is self-contradictory, and fully comply with it- is principally impossible, so men fall into the no-win situation: on the one hand, they must be protectors and breadwinners, on the other hand - they are constantly criticized for brutality and emotional callousness.

In the society over a long historical period, a normative sample of masculinity was gradually formed, to which "real" men should correspond to. For masculinity it is important to have benefits not only for women, but also for other groups of men (e.g., homosexuals, low-skilled workers, members of national minorities, and so on). Schematically, the "real" man is the bearer of this masculinity, it can be represented as an autonomous, rational subject, the owner, the professional, heterosexual, and focused on the achievement of status positions in the society.

The most important components that make up this genuine masculinity are now the sphere of property professional employment.

The main features of all these our time heroes are high level of professionalism, autonomy, competitiveness, financial independence.

But these qualities, whether they are professional or personal, are not true to all men, because if there are "winners", logically, there should be "losers", not to mention the fact that not all men want to fight for their careers and push away all the competitors [2].