Problem space of modern society: philosophical-communicative and pedagogical interpretations. Part II

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PROBLEM SPACE OF MODERN SOCIETY: PHILOSOPHICAL-COMMUNICATIVE AND PEDAGOGICAL INTERPRETATIONS

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This collective monograph offers the description of philosophical bases of definition of communicative competence and pedagogical conditions for the formation of communication skills. The authors of individual chapters have chosen such point of view for the topic which they considered as the most important and specific for their field of study using the methods of logical and semantic analysis of concepts, the method of reflection, textual reconstruction and comparative analysis. The theoretical and applied problems of modern society are investigated in the context of philosophical, communicative and pedagogical interpretations.

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CONTENTS

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ANALYSIS OF INDICATORS OF PROFESSIONALLY IMPORTANT QUALITIES OF CANDIDATES AND MANAGERS OF INTERNATIONAL TRADE COMPANIES

Abstract. It is determined that according to the results of the theoretical and methodological analysis it is advisable to use general scientific approaches in the research by which the study of professionally important qualities is based on the functional-dynamic structure of the individual with its components on psychological, professional, social and typological levels. The professionally important qualities which determine the success of professional activity of managers of international trade organizations are found out. According to the organizational component - it is the level of adaptive mobility, corporate, ethnopsychological and socio-cultural competencies; as for professional – a capability to entrepreneurship and presence of managerial potential; in the motivational sphere - the strength and stability of the motivation achievement, the focus on success; as for communicative component - the ability successfully interact with foreign partners and colleagues in a competitive environment; as for typological – a high level of stress resistance , self-control, the ability to change quickly and react to sudden risks; as for intellectual - analytical, logical and practical thinking, developed intellectual lability.

Introduction.

In the conditions of the globalization of the world economy and the integration of Ukraine into the established system of economic ties, the innovative processes became increasingly important in the field of improving and developing the communicative and economic interaction of international trade companies This is reflected in the intensive growth of international treaties, whose share in the world is estimated at around 34% of the total volume of direct foreign investments. It is known that the causes associated with resources (natural, labor, etc.) have a significant effect on the beginning of activity of organization in one or another country, especially if these resources are available and cheap. At the same time, the quality of human capital is also one of the most important factors in the placement of its commercial enterprises and affiliates in other countries. The processes of transnational trade and economic cooperation are gradually gaining momentum in Ukraine, which was an incentive for the country to join the World Trade Organization (WTO) and the Association Agreement with the European Union. Currently, the number of companies, also Ukrainian, who are trying to enter the international market, is constantly increasing. In any country or region there are peculiar ethnopsychological, social and cultural features to be taken into account during trade and economic interaction.

For companies entering the international market is extremely important to develop the right strategy for personnel selection especially managers according to the needs and traditions of the society where the company operates.

According to the local scientists (L. Karamushka, V. Korolchuk, I. Ptukha, M. Korolchuk, V. Krainyuk, S. Maksimenko and A. Mazaraki), it is possible to distinguish a number of reasons that determine the importance of the study of the selection of managers for international trade companies. The first one is that, at the international level, one of the main conditions that determines the success or failure of international business, are professionals who will work and who are the risk factor in the success of the company. The professional requirements are much more increased to the employees of international companies, the degree and depth of their responsibility is higher as well as the relevance to the availability of professionally important qualities. Another reason is the rapid growth of activity and competition at the international level, again due to both economic and human factors. The third reason is that there are not enough managers with successful experience in international trade, due to shortcomings in the formation of human resources. [1, 2, 3, 4, 5]. During the active formation of international companies, the scientific work of foreign scholars was focused, along with other organizational issues, on the selection and hiring of employees. Most of the researchers were focused on the peculiarities of management of foreign employees (expatriates), where much attention was paid to the process of candidates selection for foreign assignments by factors such as: motivation, regulation of behavior, self-regulation, influencing adaptation and efficiency of professional activity of expatriates [6, 7, 8].

The analysis of existing official and scientific publications shows significant scientific and methodological gaps in the issues of recruiting staff for international companies, the discrepancy regarding the requirements of the employer to the level of qualification of foreign and domestic personnel. Therefore, there is a necessity to study the regularities and problems associated with the selection of personnel for international companies, especially when expanding their foreign economic activity.

Given the relevance of this problem, the research objectives are: to conduct an analysis of theoretical and methodological approaches for the selection of personnel for international trade companies and to determine the psychodiagnostic tools of research; to carry out a comparative analysis of indicators of professionally important qualities of candidates for positions of managers of international trade organizations.

1. Theoretical and methodical approaches of personnel selection for international trade companies and scientific basis of psychodiagnostic research tools.

Nowadays new methods and computer systems of professional psychological selection (PPS) of specialists are increasingly implemented, which enables to improve significantly the quality of personnel selection for training and forecasting the success of professional training and activity. It is known that the professional psychological selection is based on the study of individual psychological characteristics of candidates in order to establish the degree of their compliance with the requirements of a specific job position or group of similar jobs.

Thus, the fundamental scientific works of V. Bodrov, V. Klymenko, M. Korolchuk, V. Krainyuk, S. Maksimenko, K. Platonov and others are devoted to the general scientific, theoretical and methodological problems of professional psychological selection of specialists. [9, 10, 3, 4, 11] *The analysis of existing guidance documents and scientific publications on professionally important qualities (PIQs) shows significant scientific and methodological gaps in the issues of personnel selection for international companies, the discrepancy regarding the requirements of the employer to professional and moral qualities, the level of qualification of foreign and domestic staff.*

Therefore, it became necessary to study previously unresolved parts of the general problem of PIQs related to the selection of personnel for international companies, alongwith the justification of psycho-diagnostic tools with organizational, scientific and methodological support, which is especially relevant in the current socio-economic conditions, when foreign economic relations are expanding.

The purpose of this chapter to carry out theoretical analysis and methodological principles of personnel selection with the definition of general scientific approaches as for the content of tasks, principles, types, indications and methodology of professional psychological selection of employees for companies and organizations.

Therefore, the implementation of system of professional psychological selection (PPS) in organizations and companies ensures high efficiency of work, significantly reduces staff turnover, saves financial and material resources, reduces the number of accidents and injuries, increases the role of the human factor in the "man-man" system, besides brings a person a pleasure and the joy to work by colling. During the professional psychological selection we assess psychological and psychophysiological properties of candidates such as peculiarities of the motivational sphere, character, intellectual and sensory organization, psychomotor properties of the nervous system, temperament, and behavior. The idea of professional abilities as a complex of interconnecting qualities that differ in different people is the core of the theoretical basis of the PPS.

The methodological basis of the PPS of our study is the functional-dynamic structure of the individual (according to K. Platonov) [11]. It combines four main and two additional substructures: I substructure - socially predetermined personal qualities that reflect the motivational orientation of the individual; II substructure - elements of professional training: experience, knowledge, skills, abilities; III substructure - individual peculiarities of mental and cognitive processes (sensation, perception, imagination, attention, memory, thinking, emotion, feeling, will); IV substructure - the biological qualities of personality (temperament, age, sex). The author considers character and capabilities as additional substructures of the personality. Taking into account the idea of the nature of professional abilities and the structure of the personality there are formulated principles that determine the content and sequence of the implementation of the means of professional psychological selection of specialists, namely, complexity, stage, dynamism, differentiation, activity [9, 3, 4].

The basic principles of substantiation and development of methods of professional psychological selection are formulated in works of V. Bodrov, L. Karamushka, M. Korolchuk, V. Kraynyuk, V. Klymenko, S. Maksimenko. The scientific substantiation of the selection methods involves solving a system of issues that should be carried out in a certain sequence. In this connection, the attention should be paid to the special significance of the professiographical analysis of the activity, where the components of the operation, the actions and the nature of their regulation are identified [9, 1, 3, 10, 4].

Currently a gradual transition is taking place from the practice of selection into separate specialties to the system of rational distribution of labor resources according to groups of similar specialties. While having a rational distribution in contrast to the measures of professional selection the suitability of the candidate is predicted not by one of any specialty, he is evaluated in compliance with the requirements of several major groups of specialties. It allows to find for each candidate the precise activity where he can work most efficiently. In the modern business world there is a remarkable variety of job positions. It is clear that it is impossible to create for each of them its own selection methods. Therefore, a great number of researchers has been conducted aimed at developing a psychological classification of specialties with the allocation of major groups of professions, formed on the basis of similarity criteria of the psychological and psycho-physiological requirements for potential candidates.

Studies as for the classification of specialties may be conducted in the following areas: objective study of the activities of specialists using the entire spectrum of professional methods; analysis of expert assessments of the importance of professionally important qualities; assessment of the similarity of specialties with the help of comparative analysis of validity of tests. As a result of studies using the method of expert assessments, according to the importance of professionally important qualities, the psychological classification of specialties has been made, which is currently compared with the results obtained using other methods of analysis [1, 2, 3, 5, 9, 10, 11]. Therefore, solving the problem of rational selection and distribution of candidates and specialists involves the substantiation of a set of tests for predicting suitability for major groups of specialties. On the contrary, sets of tests that are applied for professional selection tend to predict eligibility for only one type of professional activity. In this case, a group of so-called "unsuitable" ones is formed, whose professional purpose remains uncertain.

The methods used for professional selection are often aimed at assessing the compliance of the individual characteristics of the candidate with specific professional requirements. In the set of methods for rational distribution of the surveyed, it is necessary to combine tests that allow to reveal general and special abilities, properties of the person and neuro-psychological instability. We must strive to ensure that the techniques at least duplicate each other, have a minimal correlation. The distribution of methods for weakly correlated groups is achieved as a result of a factor analysis of their inter-correlations [9, 1, 10, 4, 5].

The solution of the problem of rational distribution is impossible without the development of algorithms for differential prediction of professional suitability for different types of professional activities, programs for computers, standardization of receptions and methods of primary processing of the results of examination of candidates.To reach the goals and objectives of the study, both general scientific and special research methods have been applied. *Theoretical:* analysis of scientific psychological literature, generalization of received information, systematic analysis and interpretation of empirical and experimental Data. *Empirical and experimental:* in order to solve a scientific problem it is determined a set of methods for studying the professional qualities of managers of an international company at the psychological, social, professional and functional-dynamic levels.

According to the results of empirical research, the 6-factor model of professionally important qualities of managers of international trade organizations (ITOs) was established, which includes: F1 - an organizational factor that reproduces the peculiarities of general ethnopsychological and socio-cultural requirements for applicants for the positions of managers of ITO; F2 - a professional factor that reveals the specifics of corporate and professional activities of managers of certain trade organization; F3 - a motivational factor that determines the need and satisfaction of self-realization in the field of professional activity of managers of ITO; F4 - a communicative factor as the basis of successful interaction with colleagues in organization and foreign partners; F5 - functional-dynamic factor that reproduces typological features, emotional-volitional sphere of the surveyed; F6 is the intellectual factor that reveals the peculiarities of the intellectual potential of the individual in the professional activity of manager of ITO.

To determine the indicators of the organizational component, we used "Professorial Questionnaire" by O. Lipmann [9] and the "Adaptation Mobility" methodology [1]. The professional component was determined by the methods of "Managerial Potential" [9] and "General Abilities for Entrepreneurship" [1]. The motivational component in the surveyed was determined by the methodology: "The test of sensory life orientations D. Leontiev", "Assessment of the need for achievement", "Assessment of the level of achievement of V. Gorbachevsky" [1]. The communicative component was studied according to the method "Interpersonal diagnosis of personality T. Leary" [3] and the communicative block "16 Personality Factor (PF) Questionnaire by R. Cattell " [9]. The functional-dynamic component was elucidated by such methods as: "Investigation of the stress states of personality by Y. Shcherbatykh", "Investigation of the psychological structure of temperament by B.Smirnov" [9] and the emotional block "16 Personality Factor (PF) Questionnaire by R. Cattell" [9]. The intellectual sphere was determined by the method "Intellectual Lability" and the intellectual block of "16 Personality Factor (PF) Questionnaire by R. Cattell " [9].

The organization of the research at this stage was that we have formed two groups of surveyed . The first group of experts (GEs) included 50 successful managers who have professional experience of 3-5 years of activity on the positions of managers of ITO and are considered by managers of the organization as reliable and efficient managers.

The second group (GC – group of candidates), in the amount of 120 people formed from the candidates for the positions of managers of ITO.. Indicators of all methods were measured by 10-point system according to the following criteria: 1-3 p points) – low level of PIQs (professionally important qualities); 4-7 p. - average; 8-10 p. – high level. We believe that each of the factors separately performs its function in the structure of PIQs, and the content of each factor is considered as determinants of successful professional activity of the surveyed.

Thus, according to the results of the analysis of theoretical and methodological principles of professional psychological selection of employees in organizations, it is determined that it is significant to use general scientific approaches, according to which tthe study of professionally important qualities is based on the functional dynamic structure of the individual alongside with the study of its components on the psychological, professional, social and functional and typological levels.

On the basis of such principles as: the complexity and validity of psycho-diagnostic tools; dynamism and prolongivity of evaluation of professionally important qualities; differentiation and changes of the criteria of evaluation and activity using the latest technologies, the results of empirical research. It has been established that the psychodiagnostic toolkit is aimed at the study of such components of professional qualities of managers of international trade organizations as: organizational, professional, motivational, communicative, functional and intellectual. Nowadays, it is determined that a gradual transition is carried out from the practice of selection into separate specialties to the system of rational distribution of labor resources by groups of similar specialties. While conducting a rational distribution in contrast to the measures of professional selection, the suitability of the candidate is predicted not by one of any specialty, it is evaluated his compliance with the requirements of several major groups of specialties.

The analysis of existing official and scientific publications shows significant scientific and methodological gaps in the issues of personnel selection for international companies, the discrepancy regarding the requirements of the employer to the level of qualification of foreign and domestic personnel. Therefore, it became a necessity to study the regularities and problems associated with the selection of personnel for international companies, especially when expanding their foreign economic activity.

2. Comparative analysis of indicators of structural components of professionally important qualities of candidates for positions and managers of international trade companies.

We have identified six-factor (6-F) model of professionally important qualities (PIQ) as a determinant of the successful functioning of the psyche of the surveyed , which made it possible to establish the most informative indicators and methods of each of the factors and proceed with a comparative analysis of the results.

According to the results of correlation and factor analysis, it was determined that for F1 the most informative were indicators of the adaptation mobility method and the professional questionnaire O. Lipmann. According to the comparative analysis of the indicators of both groups it was determined that 8 indicators of adaptive mobility from 12 have significant differences. Thus, the indicator is easily switched from one type of activity to another, reaching 1.9 p. (correspondingly, in GE it is $9,1 \pm 0,9$ p., and GC - $7,2 \pm 2,1$ p., at p <0,05. As for the readiness to act quickly and productive in solving difficult tasks in a group of experts the indicator is 9.0 ± 1.0 p., and in the group of candidates - 7.4 ± 2.3 p.,. According to the indicators of the ability to easily adapt to new circumstances and take responsibility for innovation, the following results are determined: the experts $9,0 \pm 1,0$ p. and the candidates - 7.4 ± 1.9 p., at p <0,05.

According to the indicator of the focus on victory, success in the group of experts was fixed 9.6 ± 0.4 p. and in the group of candidates - 8.2 ± 1.8 p., at p <0,05. As for the tendency to introduce new ideas, in the group of experts, this indicator is 8.7 ± 1.3 p., in the group of candidates - 7.5 ± 1.5 p., at p <0,05. Besides, two indicators have a difference of 1.1 p., at p <0.05. One of them, regarding the tendency to withstand destabilizing effects in the group of experts is 9.3 ± 0.7 p., in the group of candidates - 8.2 ± 1.8 p., at p <0,05; as well as the ability to innovation transformation, respectively is 8.8 ± 1.2 p. and 7.7 ± 1.9 p., at p <0.05.

Thus, according to the results of the analysis of the indicators of both groups, it was established that the representatives of the group of experts have significantly higher results compared to the group of candidates according to such variables as: the ability to switch easily from one activity to another, readiness to act quickly and productively while solving complex situations , easily adapt to new circumstances, the more focused on victory, the ability to take responsibility and the tendency for innovative transformation and the introduction of new ideas. This testifies the need to develop personal characteristics of candidates for the positions of managers in ITO, such as adaptive mobility, ability to assume responsibility, adapt to new circumstances. In addition to determined specific features and differences of managers' activities by the "Adaptive Mobility" method, there is a number of ethnopsychological and cross-cultural differences to which team managers have adapted due to experience and managerial capacity, and for candidates, such characteristics are low.

Thus, the basis of cross cultural differences is the division into two main types of cultures - monoactive and polyactive. The companies with a monoactive type of culture are characterized by strict technological capability of all processes of activity, systematic and detailed planning, clear written reporting system and qualitative control of deadlines of plan implementation. Companies with polyactive culture are more focused on the process of work than the final result, professional and personal qualities are often combined, planning is carried out in general level and there is a window of opportunity to participate simultaneously in several projects.

Significant importance of activities in foreign companies is given to corporate standards which all employees must follow, functional responsibilities are clearly specified in the job instructions, one of the feature of corporate standards is the presence of control system where reporting on work performance is done on a week or month or daily basis. Separate requirements of corporate standards apply to the dress code as for the business style of employees clothing, as well as to communication with clients and between themselves, business correspondence is often required in a foreign language (usually in English).

Relationships in a foreign company require compliance with certain priorities that relate to the qualitative work performance within specified deadlines. At the same time, interpersonal relationships are in the background, and the career and professional growth are in the first place together with salary and income increase. At the same time, in recent years, foreign companies have a social responsibility that is based on stability, strict observation of labor codes, business transparency, net wages, system of bonuses, social package which give a confidence in employees' future. Of great importance is the relevance of the personal qualities of the candidate, organizational culture, values to keep corporate secrets of the company.

Experts determine that for a successful manager and, accordingly, a candidate in order to work in international company it is necessary to know the specific ethnopsychological peculiarities of partners, namely: bilingualism, possession and change of use of two different languages, including language of document circulation, contracts, IT exchange information; style of business dialogue, negotiations with representatives of a specific ethnic group; features of non-verbal and verbal communication with partners.

In addition, experts pay attention to the specifics of work of employees in ITO/ ITC (International trade companies), which are determined by the specifics of the organization itself, which defines features of social responsibility, leadership style, cross-cultural differences and corporate standards, namely: cross-cultural differences between companies with a monoactive or polyactive type of culture; knowledge and strict observation of corporate standards regarding relationships in the team; features of management, reporting and control systems and overall focus on quality and outcome in all circumstances. Based on personal experience, experts highlighted the following essential aspects of managers' activities: the presence of corporate procedures and rules and strict observation; business transparency in decision making and interaction between managers and employees, principles of equality and equal opportunities, in terms of professional, material growth and employee status; a culture of responsibility for the qualitative work and the absence of accusations, focus on the result by creating the best working conditions for employees, strict control and demand over the effectiveness of activities and, accordingly, bonus system in case of achieving the goal and vice versa.

In addition, the system of objective recruitment for ITC deserves a special attention, based on the following ground rules of recruitment: firstly, the recruitment system is based on the equal rights of applicants and the transparency of the recruitment system provided in sufficiently clear corporate procedures; secondly, the recruitment requirements for employees are carefully written down and new vacancies are announced; thirdly, the CVs of potential candidates are profoundly studied with the relevance to job descriptions; fourthly, all potential applicants who do not have   any contraindications are interviewed and psychological research is conducted; fifthly, each of the candidates receive an integral assessment and all materials of the PPS are presented to the management who makes the final decision.

Comparative analysis of the indicators of both groups by the professional factor F2 shows that the most expressed were indicators of goal orientation and   determination in the group of experts in comparison with the candidates (respectively $(9.5 \pm 0.5$ p.) and 8.2 ± 1.8 p.) , with $p <0.05$. According to the interpretation of the results of the methodology, the high level of the indicators on this scale indicates the presence of significant persistence in achieving the goal, the use of opportunities, comparing the level of efforts with the results achieved, the ability to control their lives, to reach success with their efforts, self-confidence and confidence in their actions. According to the scale of the need for further development the indicators were distributed as follows: in the group of experts 9.2 ± 0.8 p., the group of candidates - $(8.1 \pm 1.9$ p.), with $p <0.05$. The high level of indicators on this scale describes surveyed as prudent, self-sufficient, optimistic, energetic, persistent and determined, confident and result-oriented. It has been established that the following three indicators (need for independence, ability to take a reasonable risk and ability for creativity) in both groups are high, but no significant differences between groups are observed.

Thus, the most significant indicators were those that have significant differences and, accordingly, are more pronounced in the group of experts - it is purposefulness, determination and the need for further development shows the importance of these indicators in determining PIQs of managers in ITC. At the same time, their greater degree of expression in the group of experts indicates the professional experience of experts, and on the other hand, the possibility of their development in potential candidates for the job positions of managers in ITC. It has been established that such indicators as the need for independence, the tendency to creativity and the ability to take areasonable risk are observed practically at the same high level, which testifies to the importance of these indicators in the structure of the PIQs and the need for their use in the system of PPS of managers in ITC.

It is known that a motivation factor has a significance both in choosing a profession and in the process of professional activity. In the psychology of Western management, the motivational factor is considered the leading in the structure of organizations (the preffered standards of managerial behavior that are expected from managers).

In the model of entrepreneurial motivation L. Karamushka outlines the direct motives (commercial success, freedom and independence, initiative and activity, innovative risk) and indirect motives (self-realization, respect and self-esteem, social contacts and group independence, compulsion) [1, p.46]

According to the results of our research, the candidate for managers position in ITC evaluates the social package of the organization, benefits of service packages , level of wages, the prestigious place (country), where the office of organization is located, the number, duration and terms of business trips, safety of activities, degree of responsibility, bonus system and punishments, opportunities for professional development, ethnopsychological and socio-cultural conditions of activity. To internal motivators respondents include: a subjective assessment of their capabilities and abilities, the strength of internal and external motives, the level of conditions, pace and comfort of work in a particular ITC. In the result of our research, the motivational component of successful managers in ITC resumes in motivated achievements with a focus on quick profit, adaptation to market changes, aspiration for professional growth, career development, and satisfaction with the process of personnel management.

Thus, the motivation of personnel in foreign companies is considered as a system of motivational factors that are aimed at success achievement and activity efficiency. At the same time, in recent decades there has been a selection tendency mainly with an indirect material motivation. The new direction for employees motivation (including ITC) is the development and implementation of integrated motivational programs by the majority of international companies where motivation is foreseen for the specific achievements of the employee of the certain department of organization, participation in the income, bonuses, flexible work schedules, weekends, vacations and an expanded social package alongwith an emphasis on personal achievements of the employee. And also for achievements of the team or department with a distinction of a significant personal contribution of each team player.

According to the results of factor and correlation analysis of indicators of methods of "The test of sensory life orientations D. Leontiev", "Assessment of the need for achievement", "Assessment of the level of achievement of V. Gorbachevsky" [1] the most informative was the indicator of motivation achievement. Thus, it was found that the motivation of achievement in the group of experts is 9.5 ± 0.5 p., for candidates for positions of managers - 8.4 ± 1.6 p., at $p < 0,05$. That is, in both groups, according to the interpretation of the results of the methodology, there is a rather high level of achievement motivation (within 7 - 10 p.). This proves that such a level of motivation for achievement results in the surveyed as aspirations to improv performance, dissatisfaction achieved, persistence in achieving their goals, the desire to achieve a positive outcome under all conditions. These are some of the main properties that have an impact on success and achievement throughout the life of the individual. Numerous studies have shown that the motivation for an achievement has a high level of positive correlation with success in life.

The qualitative interpretation of a high level of motivation on the scale of achievement is characterized by such personality characteristics as: the pursuit of a goal, confidence in a successful outcome, the search for confirmation of information about its success, readiness to assume responsibility, determination in uncertain and difficult situations, persistence in the goal achievement, satisfaction from solving interesting and difficult tasks, perseverance in overcoming obstacles and competition.

Consequently, due to the study of the motivational sphere of candidates, it became clear that the level of professional suitability is a a prerequisite for the activity.

We have found that the level of motivation for achievement plays a leading role in the system of study of PIQs, and the methodology can be recommended in the complex of PPS of managers for ITC. It was established that the following factor, which determines the success of the professional activity of managers in ITC, was a communicative factor. Consequently, the general tendency of development of international trade cooperation is characterized by the intensive increase of communicative interaction, either directly or indirectly in the process of solving professional tasks, is one of the main conditions for goals achievement as indicators of high level of professionalism in managers activities.

In the empirical study, based on the results of factor and correlation analysis, the most informative were indicators of the communicative sphere of surveyed by (F4) question block by the method of R. Cattell. Comparative analysis of indicators of the communicative sphere showed the following. It is established that the results of the comparative analysis indicate that there are significant differences with the advantage in the group of experts, with $p < 0.05$. Thus, in the group of experts, the indicator of diplomacy prevails the results of the group of candidates by 1.4 points, openness - by 1.1 p, and the rate of confidence is more pronounced by 1.4 p. in a group of candidates in comparison with a group of experts, at $p < 0,05$. The qualitative analysis of the reported results of the communicative sphere of tsurveyed shows that there is a significant level of diplomacy for representatives of both groups that characterizes them as being able to interact with others, find a compromise, persuade, control themselves during negotiations, understand the position of the other party but find arguments for cooperation. At the same time, the significant difference in the indicators of diplomacy, shows the need for a certain training of candidates for positions of managers in ITC.

The indicator of openness is more expressed in the group of experts and characterizes them as being ready for cooperation, friendly and attentive to others. The large fluctuation of the indicator of openness in the group of candidates ($7,0 \pm 2,1$ p.) shows that almost a fifth part of surveyed in this group has scores below five points, which indicates the inherent seclusion, uncompromisingness , coldness, inflexibility in relations with people, which is contraindication for work in the "Man-man" system. The indicator of serenity in the group of experts was fixed within the high level, which characterizes the representatives of this group as communicative, joyful, optimistic.

Although a large level of fluctuation (7.9 ± 1.8p.) indicates that a certain part of the surveyed is within the lower criteria of averages, and in such persons these characteristics are less pronounced. At the same time, in the group of candidates, this indicator is significantly lower than in the group of experts and also has a high level of fluctuations (6.8 ± 2.1p.). This suggests that in the fourth part of surveyed indicators are observed at the low level, which characterizes them as noncommunicative, which is a certain contraindication to work as a manager in ITC. The peculiarity of the communicative sphere of the surveyed is that the group of experts has more expressed trust, which characterizes them as open-minded, friendly who are not jealous and able to interact with people. At the same time, in the group of candidates, this indicator shows that they are closed focused on themselves, which requires work in psychological correction and is a certain contraindication for the activities of managers in ITC. In addition, three indicators of the communicative unit in both groups were recorded at a high level (GE = 8.8 - 9.0 p. and GC = 8.5 - 8.9 p.). Such a high level of independence characterizes surveyed as permeable, confident, firm in the realization of their intentions, which are important properties for the professional activity of managers of ITC. According to the nonconformism scale, the results of both groups are also on high level (GE = 9.0 ± 1.0 p. and GC = 8.9 ± 1.1 p.). Such individuals prefer their own opinions, are independent in their views and seek independent decisions.

The courage rate is also on the high level in both groups (GE = 8.8 ± 1.2p. and GC = 8.5 ± 1.5p.). Such persons are characterized by the fact that they are easy to get acquainted with people, they are not afraid of difficulties, are cheerful and active, which are positive qualities in the professional activities of managers. Thus, it has been established in both groups that the high level of indicators such as diplomacy, openness, serenity, which is inherent in the first place to representatives of the group of experts, testifies the significance of the communicative sphere in the structure of PPS of managers of ITC. At the same time, the average and below average level of similar indicators in the group of candidates are contraindications for the activities of managers. In addition, the essential and necessary properties of the communicative sphere from representatives of both groups were indicators on such scales as diplomacy, courage and independence.

The next factor, which we singled out by the results of factor and correlation analysis, has a functional-dynamic factor (F-5), which significantly influences the effectiveness of the managers of ITC. The basis of this factor has 6 charteristics, which determine the emotional-volitional sphere of "16 Personality Factor (PF) Questionnaire by R. Cattell ". It is known that typological features are due to the basic properties of the central nervous system of the surveyed, such as strength, balance and functional mobility of the nervous system.This leads to a number of professionally important qualities in activity of managers namely: endurance, support for the necessary pace in the process of professional activity, the ability to quickly perceive and process information, analyze external and internal risks and on this basis to make adequate decisions.

Thefore an emotional-volitional sphere and, in particular, the stress resistance is defined by scientists as one of important factors of the managers [1, 3, 9, 10, 11, 12].

Consequently, it is difficult to overestimate the importance of stressresistance in the professional activity of managers, because the profession requires a quick rebuild, change in accordance with new circumstances, sudden risks, ill-fated partners, and at the same time maintain a balance and self-control. Analyzing the definition of stress resistance, considered as an individual formation of personality to resist stress and overcome the negative effects of its influence on the psyche, both in the period and after the cessation of the direct action of stress factors, actively with the positive use of social resources (support, recognition, contacts. It based on typological, personal-coping, social, motivational, behavioral factors that appear on the psychological, social, occupational and biological levels, and develops during professional activity and socialization, provides efficiency and reliability of performance and mental and physical health of individuals during and and after traumatic events and is measured in a complex manner, taking into account direct and indirect indicators of it [3, 9, 10].

With regard to the presented definition of stress resistance, which is based on the functional-dynamic (typological) along with other factors, according to the results of factor and correlation analysis, we have a high level of factor load for a block of variables that characterize the emotional-volitional sphere and stress susceptibility according to "16 PF Questionnaire by R. Cattell ". It was established according "16 PF Questionnaire by R. Cattell " that in the expert group all indicators characterizing the emotional-volitional sphere are observed at a high level (7.1-9.4 p.). The highest point in the group of experts was determined by the indicator of emotional stability (9.4 ± 0.6 p.) And then in the order of decrease on the scale: self-control (9.1 ± 0.9 p.), self-confidence (9.0 ± 1, 0 p.), firmness (8,3 ± 1,7 p.), normativity (8,2 ± 1,3 p.) and tension (7,1 ± 1,9 p.). The indicators of candidates according to similar scales were fixed at 4 p. - high and 2 p. - on average. The most pronounced were the results on such scales as: normativity (8.7 ± 1.3 p.), self-control (8.6 ± 1.4 p.), self-confidence (8.5 ± 1.5 p.), emotional stability (8.0 ± 1.9 p.) and at the level of average interpretation values, namely, firmness (6.9 ± 2.1 p.) and tension (6.5 ± 2.1 p.).

By comparative analysis of the indicators of both groups according to "16 PF Questionnaire by R. Cattell "which characterize the emotional-volitional sphere, the following is determined. It was established that in the group of experts in comparison with the indicators in the group of candidates are in 1.43 p. higher for emotional stability and firmness and in 1.5 p. higher on the scale of self-control (at p <0,05).

It was determined that according to the indicators of the functional-dynamic factor F5 by R. Cattell methodology, there are significant differences with the advantage of quantitative results in the group of experts in comparison with the data of the group of candidates (at p <0,05) under such variables as: as emotional stability, self-control and firmness.

This shows that the representatives of the group of experts showed more expressed emotional stability, balance in difficult situations, self-control, volitional quality, which determines such behavioral characteristics in the interaction with the following qualities : discipline, possession of emotions, firmness in their own intentions, realism. The surveyed count on their own forces and assume responsibility, act on the practical understanding of the situation, are little susceptible to their physical condition. At the same time, it should be noted that the indicators in the group of candidates on individual scales have a high fluctuation rate, which indicates the possibility of manifestations of these characteristics within the limits of the low criteria of average interpretative values and, even within the low level of indicators. For example, the sensory index was recorded within the range of 6.9 ± 2.1 p. This indicates that for a certain category of candidates there may be features such as: dependence on others, impracticality, intolerance, which are contraindications for qualities of managers in ITC.

A similar tendency was also observed y indicators of tension (6.5 ± 2.1 p.). It also indicates that a certain category of candidates shows relaxation, lethargy, groundless satisfaction, and even cases of laziness, which is also a contradictive for quality for ITC managers. Thus, it has been established according to the comparative and qualitative analysis of the indicators that characterize the functional-dynamic factor F5 by "16 PF Questionnaire by R. Cattell as the most pronounced with the following properties: emotional stability, self-control, normativity, which determine the effectiveness of the professional activity of managers. Furthermore, the contraindications were found in 15-20% of the surveyed, namely: low level of indicators according to the scales of firmness and tension.

Regarding the importance of the intellectual sphere of the individual in the professional activity of the manager, it is obvious, although according to some data ambiguous. We came to the conclusion of its importance, because the manager's responsibilities include analysis, forecasting of production situations, taking adequate decisions, defining a strategy for the development of an organization that requires an appropriate level of intellectual development in the candidates for the positions of managers of ITC. It was established that according to the relevant indicators of the questionnaire by R. Cattell and the methodology "Intelligent lability" in the group of experts the highest points were recorded in terms of practicality ($9,0 \pm 1,0$ p.) and then in decreasing order: the intellectual lability ($8,7 \pm 1 , 3$ p.), developed thinking ($8,4 \pm 1,6$ p.) and radicalism ($7,9 \pm 1,8$ p.). In the group of candidates, similar indicators were recorded in the following order: radicalism ($8,3 \pm 1,7$ p.), developed thinking ($8,2 \pm 1,8$ p.), practicality ($7,8 \pm 2,2$ p.) and intellectual lability ($7,6 \pm 2,1$ p.).

According to the results of the comparative analysis of the indicators of the intellectual sphere of both groups, it was found that significant differences are observed in three indicators .

Thus, in the group of experts, in comparison with the indicators in group of candidates, dominate practical values 9,0 ± 1,0 p and 7,8 ± 2,2 p. respectively), intellectual lability (correspondingly, 8,7 ± 1,3 p. and 7.6 ± 2.1p.). At the same time, it was revealed that the indicator of radicalism prevails in the group of candidates (correspondingly, 8.3 ± 1.7 p.. and 7.2 ± 1.8 p., where p <0.05).

Conclusions.

According to the results of the theoretical and methodological analysis it is determined that it is expedient to use general scientific approaches in the research. On this ground the study of professionally important qualities is based on the functional-dynamic structure of the individual with the study of its components on the psychological, professional, social and typological levels.

It was established that the psychodiagnostic toolkit is aimed at the study of such components of the professional qualities of managers of international trade organizations as: organizational, professional, motivational, communicative, functional and intellectual. By comparative analysis of quantitative indicators and qualitative interpretation, there are grounds to affirm that representatives of both groups have professionally important qualities that are more pronounced in the group of experts. It was found that surveyed are guided by real circumstances, they are smart, able to analyze facts and quickly and adequately respond to practical challenges, they are aimed at success, reliable in mutual relationships . At the same time, the group of candidates is dominated by radicalism, which characterizes the representatives of this group as those who doubt the fundamental problems that are subject to radical changes in the concepts of principles, traditions adopted in the organization, which in our opinion, however, is not the absolute contradiction to the activities of the manager of international trade organizations. Thus, according to the results of the comparative analysis of indicators of structural components of professionally important qualities of successful managers in ITC and candidates for vacant positions, the following is ascertained. The professionally important qualities, which determine the success of the professional activity of managers of international trade organizations, are established.

By the organizational component it is the level of adaptive mobility, corporate, ethnopsychological and socio-cultural competencies; by the professional component - these are the peculiarities of the professional activity of managers of a particular trade organization, the availability of general abilities for entrepreneurship and managerial potential; in the motivational sphere – the strength and sustainability of professional motivation achievement, focus on success; by the communicative component - the expressiveness of communicative abilities, the ability to successfully interact with foreign partners and colleagues in a competitive environment; according to the functional-dynamic component – the high level of stress, balance, self-control, ability to quickly change and react in accordance with new circumstances, sudden risks; on the intellectual component – analytics type of mind, logic and practicality of thinking, developed intellectual lability and the cognitive sphere of personality.

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APPLYING A CROSS-CURRICULAR APPROACH AT ECONOMIC FACULTIES

__Abstract__. The article considers the issue of integrating the courses of mathematics, a foreign language with the economic courses while teaching economics students. Integration of mathematics and a foreign languages promotes the establishment of students' conceptual apparatus which will enable the integration of professional courses with a foreign language and development of students' professional competencies, professional mobility and the ability to enter the global labour market.

Introduction.

The development of economic education is inseparably connected with the realization of system knowledge necessary for the development of holistic problem-based thinking of future economists. Such knowledge must be obtained only through integration of humanities and economic sciences and meet the world educational and scientific standards. The problem of adjusting the Ukrainian higher educational system to the European standards is of utmost importance since the Ukrainian economy is part of the world economy and being it depends on and influences its development. In this respect the high quality training of future economists able to enter the world labour market must incorporate tight links of humanities and disciplines of mathematics.

The analysis of the modern practice of teaching mathematical disciplines and humanities at economic universities enables us to state some discrepancies that hinder the process of high quality training.

In order to make the issue comprehensible we will try to define which disciplines refer to humanities and what mathematical disciplines include. On the site www.learn.org we will find the description of Humanities. To this field refer such common courses as Classical Studies, English, History, Psychology and Political Science. The areas of mathematics at the economic universities are even wider since they include a range of disciplines incorporating mathematical knowledge. Oxford American Dictionary refers Literature, Social Science, Arts, History and Mathematics to Liberal Arts, so it has a wider scope that the arts of humanities [1]

Therefore, both Math and Foreign languages refer to the same circle of subjects that provide the foundation for studying more professionalized subjects. However, is their role only confined to this so called initiation into professional education?

Singling out the foreign languages, mathematical disciplines, and their links with specific economic disciplines we can define the problems of economic training related to insufficient quality of foreign language training and learning of mathematical disciplines. Thus, students lack necessary foreign language skills, skills of applying mathematical methods to learning economic subjects, underestimate the importance of mathematical knowledge for future work. General discrepancy between the level of modern requirements to the graduates of economic faculties and the real practice of mathematic training leads to discrepancies between the innovative content of economic education, language education, history and political science, problem-based education and reproductive approach to the educational results. These issues define the problem of theoretical and methodological fundamentals of interdisciplinary links in the economic education and development of professional identity of future economists.

Therefore, it is necessary to explain how these disciplines can influence the quality of economic education and bring it to the conformity with the world standards. The realization of the principle of professional orientation during the study of Mathematical disciplines, Humanities and Economic Subjects lies in realization of interdisciplinary links, which is one of the methodological problems in training bachelors, masters of economics.

The realization of the professional principle while teaching math implies realization of links of mathematic modeling with professional subjects such as "Economics", "Economics of the Enterprise", "Accounting", "Finance and crediting", "Statistics" etc. This issue is extremely topical in the methodology of teaching nowadays, because economic subjects incorporate mathematic means, mathematic thinking for various calculations, prognoses and estimations. Moreover, it is through math that all economic subjects are linked together and this must be highlighted in the curricula for bachelors' and masters' training in economics.

In the conditions of reforming the Ukrainian education, the issue of interdisciplinary links of Math, Foreign Languages and economic subjects is very important because the main task of education is to teach a person about the world as a constellation of phenomena of daily life, surrounding world, economy, culture. A person is able to comprehend information connected with his/her practical application. Therefore, a modern specialist must master applied subjects for comprehending ones that are more theoretical. In this respect math plays a vital role. Mastering math promotes the development of students' scientific outlook, informational culture, general learning skills such as logical and analytical thinking, help them adapt to the new profession. Still there are a lot of arguments regarding interdisciplinary education and its positive effect or even applicability to all subjects.

B. Sriraman (2009) advocates an interdisciplinary approach from pedagogical and psychological points, saying that "interdisciplinarity" enables more connections to existing knowledge and thus leads to more complex and integrated learning" [2, p. 2]. Motivation in this respect is triggered by the necessity to "excavate" the obtained knowledge and apply it to a new topic in another subject, draw links between the themes and broaden the outlook and the scope of the studied issue. In this respect we should clearly differentiate between the transdisciplinary education which means the extension of one subject to another sphere and interdisciplinary meaning cooperation of various subjects [3, p.11].

The role of math for comprehending other subjects is hard to overestimate. However, this subject often presents certain difficulties to be perceived and comprehended, still it should serve for solving problems in other spheres of knowledge. Therefore, applying a systemic approach in connection with other spheres can turn a problem into an advantage.

One of the main problems in studying mathematic subjects at economic faculties of Ukraine is lack of students' interest in them. It may be explained by the stagnating Ukraine's economy and country's low interest in highly qualified economists, their deep knowledge, which can be applied to rectify the economic situation. Teachers of math have a task to improve the quality of professional education at economic faculties, to train a new generation of economists. According to the curricula for bachelors' training in specialties "Entrepreneurship, trade and stock-exchange activity", "Economics", "Finance, banking and insurance", "Accounting and taxation", the cycle of mathematical subjects starts with " Higher mathematics" (8 ECTS credits) and is taught during the first 2 terms. In the third term students start the subject "Probability theory and mathematical statistics" (5 credits ECTS) and in the fourth term "Statistics" (5 credits ECTS) alongside with "Econometrics" (5 credits ECTS) and only the students of "Economics" study "Economic modelling" in the eighth term (5 credits ECTS). Let us analyze the foreign experience of teaching mathematics foreign students of the European countries. In the scientific literature we come across the concept of a cross-curricular approach which deals with interdisciplinary links (A. Beckman, R.Schneiter, P.Zimmermann). The CROSSCUT definition of cross-curricular teaching is inspired by several different definitions and descriptions of cross- and interdisciplinary teaching e.g. Amadio (2013) and Eurydice (2012).

CROSSCUT (cross-curricular teaching) was first defined in 2017 as the one that involves a conscious effort to apply knowledge, skills and competences to more than one subject area simultaneously with the rationale of forming autonomous citizens, solidary and responsible, intended for a democratic, inclusive and fair society."[4 , p. 4] The cross-curricular approach has been implemented in many universities linking fundamental disciplines such as mathematics with special ones. The Prague university of economics is the educational leading institution in the Czech Republic, where at the faculty "Banking and Insurance" mathematical subjects comprise 28 credits in the total (2nd year students study "Financial mathematics" (6 credits ECTS) and "Mathematics for economists" (6 credits ECTS).

In the 3rd term they study "Statistics" (6 credits ECTS), in the 4th – "Fundamentals of econometrics" (6 credits ECTS) and in the 5th – "Actuary mathematics" (4 credits ECTS) [5]. All these subjects have professional purposefulness.

Mathematics also plays and important role in training economists at one of the biggest universities of France Paris-Dauphin, which specializes in administration and economics. Its structural departments The Institute of Finance and The Centre if Mathematics Studies in decision making conduct research in economics, finance, data analysis, administration theory and others. According to the curriculum for the faculty of economics the students study the following mathematical subjects as "Mathematic Upgrading/macro" (2 credits ECTS in the 1st term), "Mathematic tools" (1 credit ECTS), in the 2nd term –"Mathematics" (5 credits ECTS) and "Statistics" (5 кредитів ECTS), in the 3rd term "Statistics" (4 credits ECTS) and "Financial Mathematics" (4 credits ECTS), in the 4th term - "Mathematics" (4 credits ECTS), "Fundamentals of Statistics" (4 credits ECTS), "Statistics" (4 credits ECTS), "Applied Mathematics for economics" (4 credits ECTS), "Econometrics" (4 credits ECTS), "Mathematic financing tools" (5 credits ECTS). In total mathematic subjects embrace 46 credits ECTS [6].

Thus, at Paris-Dauphin university mathematical subjects are of utmost importance meant to provide the students with the necessary quantitative tools necessary to conduct various economic analyses.

At Carlos III University of Madrid the bachelor program "Economics" provides learning mathematical subjects during all the course of study which comprises 42-54 credits (20-22,5 % of the general number of credits). In particular the following subjects are taught: in the 1st year of study – "Mathematics for economics I", "Statistics I" and "Mathematics for economics II"; in the 2nd year of study – "Game theory", "Statistics II" and "Econometrics"; in the 3rd year -"Econometric methods" and "Higher mathematics for economists, in the 4th year - "Comprehensive econometrics" [7].

Upon the completion of the course of mathematical subjects the students of Carlos II University of Madrid must acquire the following skills and competencies: the ability to solve economic problems with the help of abstract mathematic models; the ability to interpret different patterns of solving economic problems, generalize and apply them to real economic processes; the ability to use mathematic tools for the analysis of modern economic problems.

The analysis of the modern curricular and syllabi for the subjects of mathematics shows their purposefulness for the whole curriculum content and thus links with other subjects studied at the economic faculties.

The comparison of the Ukrainian curricula for economic faculties with the ones of the above mentioned universities suggests the need for increasing the number and scope of mathematical subjects at economic faculties of Ukraine.

However, the issue of a cross-curricular approach goes beyond more related subjects with respect of their inter-applicability. We would try to analyze how can unrelated subjects converge into the curriculum. Zeidler (1998) concludes that "it is an important task for the future to train young people in school and at universities who are prepared to and able to enter into a dialogue with different scientific disciplines" [8, p. 335]. In New Zealand this task goes beyond "global, national, and local needs for sustainability. They will learn to understand their responsibilities as individuals and the contribution they can make as members of a household now and in the future. Students need to gain a greater understanding of the non-financial and financial issues linked to sustainability" [9]. Sustainability in this respect means that business is inseparable from humanity, environment and profit. Thus, these links suggest social inclusion as an important skill of a future economist, whose task is to work for the people's wellbeing and understand how to do it so that both the business and the society benefit from it.

The realization of the principle of professional orientation while teaching "Higher mathematics", "Probability theory and statistics", "Mathematics for economists", "Economic mathematic modeling", implies their links with specific subjects integrated within the curricula for bachelor and master programs.

These links are deep and diverse and are sometimes underestimated and thus not adequately used in the study process. The experience of work at an economic university enables to state that interdisciplinary links complicate the content and the process of comprehension activity of future economists. In the 1st year the interdisciplinary links of mathematics and economic subjects are of anticipatory character, thus, their extensive use can cause additional difficulties in the process of studying mathematics. Therefore, suffice it to note that it should be better to introduce the interdisciplinary links of various volume and complexity gradually. According to I.M. Kozlovska, interdisciplinary links mean defining interrelated facts and phenomena in various subjects in the effort to correlate, coordinate this information. The main ways of implementing interdisciplinary links are reminding, informing, précising, and reproductive methods of teaching such as repetition, comparison, application of the obtained knowledge, shift of approaches from one subject to another, experimental, creative, researching and problem/based methods (situations, questions and tasks) (interpretation by the author) [10, p. 109].

In our opinion, through interdisciplinary links one can integrate general and professional knowledge and thus form a system of knowledge.

We would like to present an avid example of a cross-curricular task at an economic faculty of New Zealand university, at the subject of "Economic decision making" for a large company, where the students have to solve an economic problem and make a decision whether to dam the Mohikinui River for power generation or leave it as it is. The condition of the problem contains the geographic and demographic description of the site, including the available facilities.

The hydropower plant is going to be built by the state, and the students have to take a decision that would balance the values of ecological and demographic sustainability with financial benefits. While solving this problem students have to produce financial reports with their analysis of profitability, financial stability or viability as well as interpret the actions of the state approving or disapproving them with well informed arguments. The solution of this problem incorporated the knowledge of economy, geography, mathematics, history, accounting and biology. While solving the problem students must develop the ability to contribute to sustainable future, local communities, make routine and strategic decisions, provide management of different types, calculate the cost of different type (fixed, variable, direct and indirect), analyze financial information, analyze and suggest investment options with regard of the outcomes for the future generations. In conclusion, students must prepare a presentation using their computer skills, make an oral presentation with explanations using economic, historic, geographic, sociologic terms. While presenting the feasibility report students must demonstrate their rhetoric [9].

In this respect, we agree with G. Dutka, that in the conditions of the professional training classical courses of mathematics must also form the foundation for professional and special knowledge, while the logics and integrity of the whole course of mathematics must be preserved and transmitted to students. The subjects must be taught at first as the complex of theorems, rules and methods of solving virtual problems and later as a tool of solving real economic problems with widening the scope of their applicability. Starting teaching "Mathematics for economists", lecturers must persuade the students in the necessity of deeper acquisition of mathematic knowledge strengthening this concept while teaching "Economic mathematic modeling" and "Statistics" [11, c. 271].

Looking into the content of the subject "Higher mathematics", which is taught during the 1st two terms, it has a number of topics specific for economic professional training: percentage, functions and their use for economic calculations, functions of one and several variables and the simplest economic mathematic models expressed through them; nonlinear functions in economics; differential and integral calculation; differential equation, numeral and functional rows; fundamentals of financial mathematics and mathematic economics. Therefore, the topics of the syllabus are complemented by the logically completed theoretic fragments enabling to demonstrate the use of mathematic methods in economics and the samples of economics based tasks. The mathematic problems are meant to be solved in the situation of a real enterprise and their content has diverse tasks dealing with financial mathematics, optimization, percentage calculation, production functions etc. Thus, production setting is the main venue for mathematic problems with defined economic concepts and their logical cause and outcome connections in the qualitative and quantitative interpretation. The situation based tasks embrace such topics as labour productivity, productive capacity, productive functions, currency rate, share rate, rent, lease, demand, supply, budget deficit, loan interest, nominal value, amortization costs, profitability,

expenses, production costs, labour costs, income, profit, revenue, investments etc. the links between them are connected to a certain economic situation where a certain economic problem to solve comes. It may be related to profit increase, or increase of productivity, labour productivity, profitability, sustainable interest charge, reduction of transport costs, reduction of nominal value, allocation of incomes of the population, calculation of the sum total of the consuming active balance, the analysis of advertising efficiency, optimization of taxation of enterprises etc. [11, c. 78].

The subject of "Probability theory and mathematic statistics" familiarizes the students with the methods of higher mathematics in case of accidental factors arising in various processes and their impact on them, as well as the methods of their analysis. This subject also considers accidental values and their numeral characteristics and the laws of allocation; functions of accidental arguments; border theorems of the probability theory; accidental processes; the methods of processing and analyzing the statistical data; point-by-point and interval parameters measurements of distribution; hypotheses statistical examination; fundamentals of correlative, dispersion and regression analysis. In the course of probability theory and mathematic statistics, the students learn accidental processes, their consistencies in the dynamics of development. Thus, accidental processes describe many physical, economic and productive phenomena. To them refer the Brown's particle movement, which arises as a result of interaction of a particle with the molecules of liquid, fluctuations of the currency rates, shares and prices for certain goods, expected value of money, banks assets, the length of queues and the number of applications for certain services at a certain time moment from a span of time in different service systems.

Probability theory has another important application in the economic and social spheres. These applications can be described as a description of conflict situations. This field of mathematics is called "Game theory", and the way players work is defined as a strategy. The main result for the theory of finite antagonistic games is the Neumann-Morgenstern theorem that each matrix game has a solution at least on the set of mixed strategies, that is, on sets of finite-dimensional distributions of random variables. Similar approaches are used in the study of so-called games with nature, when the strategies of the opposite side are not only unknown, but also determined by a certain magnitude. These tasks are important for ecological and economic modeling of natural and economic processes.

The subject "Probability Theory and Mathematical Statistics" introduces students to the methods of higher mathematics in the case of the action of random factors on certain processes and studies the theory of random events and the methodology for their study; random variables, their numerical characteristics and distribution laws; random arguments; limit theorems of probability theory; random processes; method of processing and analysis of statistical data; point and interval estimation of distribution parameters; statistical check of hypotheses; Basis of correlation, dispersion and regression analysis.

The subjects "Theory of probability", "Mathematical statistics" and related disciplines remain main methods of research and risk assessment. Therefore, familiarizing students with the basic principles of constructing and studying probabilistic models is not only of mathematical but also of social interest. Thus, we are convinced that when familiar with the simplest models of probability phenomena can illustrate their application to specific social needs. As a result of the course "Mathematics for economists" students gain knowledge about models of interbranch balance, mathematical methods and models of analysis and planning of the activities of enterprises and organizations, based on the provisions of the theory of mass service, etc.

In the fourth semester, the study of the course of "Economics and Mathematical Methods and Models" begins after the students have learnt general economic disciplines (economic theory, microeconomics, macroeconomics, history of economics and economic thought) and professional ones (economics of the enterprise, regional economics, etc.). Establishing interdisciplinary links in this case, is natural, because they logically fit into the system of already obtained economic knowledge and demonstrates the universality and integrity of mathematical modeling. The concept of mathematical model for modern mathematics - one of the most important. If earlier mathematics was determined through values, spatial forms and quantitative relations, or through mathematical structures, now, for the most part, adhere to such a definition. Mathematics - the science of mathematical models and their applications. It is already clear from this that in modern mathematical science the concept of a mathematical model is decisive. Ukrainian scientists G. Dutka and O. Bobik propose the division of mathematical models of economic objects into the following main stages:

− macroeconomic - describe the economy as a whole, linking together aggregate economic indicators;

− microeconomic - describe the interaction of structural and functional components of the economy or behavior of such a separate component in the market environment;

− theoretical - allow to study the general properties of the economy and its characteristic elements;

− applied - provide an opportunity to evaluate the parameters of the functioning of a specific economic object and formulate recommendations for decision-making;

− equilibrium - describe such states of the economy, when the results of all factors aim at eliminating it from a zero state;

− statistical - describe the economic object in the interim or for a specific period of time;

− dynamic - study the relationships between variables characterizing an object over time;

− deterministic - predict stable functional relationships between variables describing the object;

− stochastic - suppose the presence of random influences on the investigated parameters of the object [12, p. 303].

As an example of using the sections of the course "Mathematics for economists" during the study of economic disciplines, the following Table 1 can be considered:

Table 1.Application of the cross-curricular approach at an economic faculty

Subject	Economic mathematic models	Course "Mathematics for economists"
Macroeconomics	1. Leontiev's model of a diversified economy (balance analysis). 2. Linear exchange model (international trade model).	Elements of linear algebra
Political Economy. Business Economics	1. Vectors as economic models: vector of production costs. 2. Calculation of production costs using scalar product vectors.	Elements of vector algebra
Political Economy	1. Linear models of production functions. 2. Linear models of demand and supply. 3. The law of profit allocation (Pareto's law).	Elements of analytical geometry
Political Economy Microeconomics Economic risk	1. The functions of demand and supply, the equilibrium of price and the spider-like model. 2. Production functions. 3. The function of the dependence of demand for various goods on income of the population. 4. Cobb-Douglas function	1. Linear models of production functions. 2. Linear models of demand and supply. 3. The law of distribution of profits (Pareto law).
Political Economy. Microeconomics. Economic risk	1. The elasticity of the function of one variable and partial elasticity of the function of many variables of production functions, functions of supply and demand. 2. Maximization of income and profit and minimization of expenses in the case of production functions of one and many variables. 3. Minimality of transportation costs.	Differential calculation of functions of one and many variables
Business Finance. Microeconomics. Business economy	1.Calculation of total expenses, income, profit by given corresponding marginal costs, income, profit. 2. Calculation of the volume of manufactured products by given productivity of labor. 3.Calculation of supplementary costs, income and profits. 4. Calculation of the amount of consumer active surplus. 5. Calculate the profit from the interest on a deposit with a continuous charge. 6. Distribution of income of the population. Lorentz' curve, Gini' coefficient.	Integral number function of one and many variables
Microeconomics. Economic risk. Macroeconomics.	1. Demographic analysis. 2. Analysis of advertising effectiveness. 3. Analysis of growth of output on investment. 4. Dependence of national income on the dynamics of consumption. Dynamics of market prices. 5. Model of the market with forecast prices. 6. Model of growth in conditions of competition.	Differential equations.

Rationale for business decisions and risk assessment	1. Calculation of the number of possible options in business and economy. 2. Calculation of the most probable options in the economy. 3. Normal distribution of random variables in finances 4. Reliability of statistical conclusions.	Probability theory
Econometrics. statistics	1. Analysis of the results of statistical research. 2. Checking the correctness of the choice of the distribution law and evaluation of its parameters in statistical research. 3. Analysis of statistical dependence between the results of observations.	Mathematic statistics

A cross-curricular approach at economic universities can be realized through content-and-language integrated learning (CLIL), when students study the whole subject of mathematics by means of a foreign language (English). Here, the study must begin with mastering by students the fundamentals of sciences, learning the key concepts to be able to operate them while solving mathematic problems. Thus, the formation of the concept and meaning apparatus predetermines the level of students' comprehension and performance in the target disciplines. At the same time, a foreign language serves both a target subject and a learning tool. First, learning mathematics by means of a foreign language requires mastering a variety of foreign-language communicative skills and abilities. This refers to the correspondence in the translation of the terminology in the native language, understanding the conditions of tasks, checking hypotheses, confirmation of the correctness of thinking in mathematical language. According to experts, in order to accelerate the mastery of foreign mathematical concepts, it is necessary to intensify the students' primary knowledge so that can produce inferences.

Secondly, the teaching mathematics by means of a foreign language implies the use of certain strategies by the teachers, which allow the student to equally master both the language and the subject. Teachers use the simplest notions of "adding", "subtracting", "multiplying" and "dividing" when solving mathematical problems, encouraging students to use the skills and abilities of dialogical and monologue foreign language broadcasting on household subjects. According to many scholars, the main task of the teacher in the classroom is to provide students with the necessary conceptual apparatus and vocabulary for understanding and solving mathematical problems, as well as providing students with understanding of the syntax and grammar of the target language [13; 14].

For example, many mathematical problem situations begin with the Ukrainian verb "нехай" which bears some negation, but means assumption, therefore it should be translated into English "let", but students associate associate "no" with the word as an expression of an objection. Certain difficulties in understanding may cause the word "степень", which can be confused with the word "degree", however the right translation should be "power.

Therefore, the cognitive aspect of the use of context-language integrated learning of mathematics involves mastering the spoken and special language, specific for the mathematical discipline (see Table 2).

Table 2.Comparison of the mathematic and colloquial lexicons

Mathematic lexicon	Colloquial lexicon
Linear graph, non-linear graph, straight line, curve, axis x, coordinate x, axis y, coordinate y; let us draw a coordinate line	Some, several, the same, different, point, numbers, which means ….

Thus, we agree with R. Barwell, who suggests that studying mathematics by means of a foreign language must consider the following 4 aspects:

1) The content of the subject mathematics (algebra, linear graphs, mathematic modelling, statistics etc.);

2) Communication in a foreign language as a target one (understanding, comparisons, descriptions, solving problems);

3) Understanding: which general educational abilities and skills are necessary for mastering the subject (synthesis, analysis, justification, etc.);

4) Culture: Students with different national backgrounds understand and master the content of the discipline (Teaching maths through English) [15].

Besides, during the classes it is necessary to take into account that the time between the question of the teacher and the student's answer is somewhat longer than during the usual occupation. But the provision of effective prompts with the help of single-word words or associations can significantly reduce the time for reflection on the task.

An important factor in mastering mathematical knowledge by means of a foreign language is the certain or partial similarity of mathematical concepts in the Ukrainian language and the foreign language. Given that a large number of mathematical concepts are of Greek or Latin origin, the process of assimilation is facilitated, but the structural distance of the Ukrainian language from English and Arabic leads to a greater focus on grammatical aspects. "At the initial stage of mathematical study it is convenient to use a symbolic language, which is an international mathematical language, in the language of characters and symbols, for example: $\forall$ any number, etc. This language is understandable to many foreign students, which greatly increases the availability and quality of learning" [16].

Mastering mathematical terminology, according to R. Barwell, a professor at the University of Ottawa, should be carried out in the following sequence:

- Basic mathematical concepts that are used in all kinds of mathematical problems, formulas.

- General mathematical concepts, that is, those that have a different meaning in everyday spoken language (root, meaning, curve, graph).

- Solution. Development of specific lexical and grammatical material for solving communicative tasks in the course of mathematical actions.

- Visibility. The use of visual materials (tables, graphs, figures, etc.) will serve as support for students in explaining the course of a solution to a mathematical problem.

- Cards. Students are encouraged to record new mathematical notions on cards with translation in their native language in order to better their mastering [15].

Implementing a cross-curricular approach at economic faculties integrating mathematics, subjects of economic professional sphere and foreign languages is a challenge that requires special curriculum design and accounting all the aspects of the subject areas: content, method, terminology etc. However, it can solve the problem of students' understanding the integrity and appropriateness of these subject areas for economic education. Comprehension of mathematics will give the students awareness of its methods and tools for the analysis of real economic phenomena and processes. Applying a foreign language (in our case English) will broaden the borders of students' labour market giving them the tool for communicating economic ideas In our view, in the process of teaching the classical sections of higher mathematics, students' conviction gradually emerges in the need for a deep mastering of the basic concepts and methods of mathematics for their further effective teaching and successful professional activity.

However, mastering mathematical concepts is only possible when students have already acquired the skills and abilities to generalize and systematize these concepts. I. Milovanova suggests the following scheme of generalizing mathematical concepts: 1) consideration of separate groups within the system; 2) singling out the most important key concept of this system; 3) linking these concepts within one system; 4) defining the role of this system in the subject course; 5) defining applicability of this system of concepts [17]. Moreover, the use of mathematical terminology should be carried out in an adequate communicative setting. Therefore, students must develop their ability of communicating mathematical ideas on the basis of the proper and simultaneous acquisition of grammar and general vocabulary repeating after the teacher certain concepts, rules, axioms, theorems, conditions of tasks and mathematical problem statements. In our opinion, the students should also pronounce the whole process of problem solving in order to make sure they do it well. Example:

Example. *Problem statement. A group insurance policy covers the medical claims of the employees of a small company. The value V, of the claims made in one year is described by V = 100,000Y where Y is a random variable with density function*

$$f(y) = \begin{cases} k(1-y)^4 & \text{for } 0 < y < 1 \\ 0 & \textbf{otherwise,} \end{cases}$$

where k is a constant. What is the conditional probability that V exceeds 40,000, given that V exceeds 10,000? a) 0,08   b) 0,13   c) 0,17   d) 0,20   e) 0,51

Taking into consideration that mastering mathematics by means of a foreign language occurs mainly through written texts, the amount of text material for the student to process must be sufficient, and the expansion of the vocabulary and the formation of lexical competence should occur through active extended reading [13].

Indeed, reading has many advantages: mastering the new vocabulary in different contexts and expanding the semantic field of each lexical unit. According to D. Pechorari (cit. from J. Nixon), teachers believe that the involuntary acquisition of lexical units takes place mainly through reading, when these units are frequent within the context of [14]. C. Hazenberg believes that in order to master a professional language, the student must understand at least 5,000 words [18]. In our opinion, reading professional texts mostly contributes to the assimilation of lexical units. Development of lexical competence includes the following aspects of understanding the word: written and oral form of the word, that is spelling and pronunciation; word structure (the main morpheme and its derivatives); syntactic model of a word in a phrase or a sentence; meaning: abstract (it includes polysemy and metaphorical expansion of meaning), emotional (subtext) and pragmatic (situational appropriateness); lexical links of the word in other words, such as antonyms, synonyms, homonyms, in a phrase [19, p.141].

Conclusions.

Integrating subjects within a curriculum in professional education is a great challenge both for teachers and students. But we must consider, that the pace of intellectual development nowadays is so fast, that in some cases it is irrational or even unreasonable to teach separate courses without linking them to related ones. The analysis of the foreign and our own experience shows that a cross-curricular approach at the higher economic education can be beneficiary for the both parties: students and teachers.

Teaching mathematics, as a fundamental course, for economics is not only time saving, but also shows the applicability of maths in numerous professional courses. It enhances students' interest in the both subjects and their integration singles out the most related areas of applicability. Integrating learning the content of mathematics with a foreign language enables the students to acquire the most important concepts and develop the ability to "speak math", so that later be able to integrate this knowledge with the content of professional economic courses. Thus, integration of different contents with a foreign language as initialization to the professional sphere of knowledge can make foreign language acquisition more natural, while content of fundamental subjects can be both the basis and the tool for learning specific ones.

The effectiveness of using the content-and language integrated approach to teaching mathematicians by means of a foreign language is ensured through their consistent acquisition of mathematical concepts; formation of their foreign-language communicative competence through communication in the language of teaching (understanding, comparison, description, problem solving); formation of synthesis skills, analysis, justification, etc.; the formation and development of socio-cultural competence. Moreover, this approach is worth applying while teaching special economic disciplines, based on mathematical knowledge so that the students could both understand the integrity of the whole content of economic education and also be able to apply it in the global context.

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FEATURES OF VERBALIZATION OF CONCEPT "LOVE" IN CHINESE PHRASEOLOGICAL UNITS CHENGYU

Abstract. Research studies the concept "LOVE" in Chinese Chengyu idioms. The peculiarities of Chengyu idioms as explicators of cultural phenomena are viewed. The research highlights names–verbalizers of concept "LOVE" in Chinese language, its realization in philosophical-religious and literary sphere. The study investigates explicit and implicit realization of concept "LOVE" in Chengyu, gives the most careful attention to the semantic features and axiological connotation of Chengyu that verbalize the concept of "LOVE".

Introduction.

The main aim of the work is to trace and classify the means of realization of the concept "LOVE" in the phraseological units Chengyu by exploring the concept "LOVE" in Chinese as a structurally and substantially complex multivariate verbalized mental construct of human consciousness in the unity of its conceptual, figurative and value components.

In the research, we use the method of T.P. Vylchinskaya`s semantics-axiological field, which integrates the methods of interpretive observation, the method of the etymological reconstruction of the form of the name of the concept, the defining-component analysis, and the contextual analysis of the functioning of the language figurative units.

According to T.P.Vylchinskaya, the advantages of the semantics-axiological field method lie in its usage which is directed in modeling of the field structure of the concept, which allows to distinguish the nucleus (the base of the cognitive structure), the near nuclear zone and periphery , as well as determine the whole range of lexical representations of the underlying concepts.

The object of the research is verbalized in Chinese phraseological units Chengyu concept "LOVE".

The subject of the research contains verbal means of realization of the concept "LOVE" in Chinese phraseological units Chengyu, as well as conceptual information which is contained in its means of realization.

The material for the research was a file of 320 Chinese phraseological units Chengyu, made up of a complete sample of the "中国成语大辞典", "Great Dictionary of Chinese phraseological units Chengyu" dictionary, which includes eighteen thousand relevant phraseological units.

1. Linguocultural Aspect of Studying of the Chinese Phraseological Units Chengyu

At the present stage of development of linguistic thought it is considered that "naive picture" of the world is reflected in the units of the natural language of its carriers [1, p.56-60]. Thus, the "everyday consciousness" of an ethnic group, which includes the memory and history of the people, its experience of cognitive activity, worldview and psychology, is represented in lexical semantics [2, p.6]. Specific features of this consciousness, that is, mentality, are most clearly embodied in the phraseological fund of the language [3, p.55].

Although the main linguistic unit is the word, it is believed that phraseological units carry much more information, and therefore they deserve to be studied in various aspects: lexical-semantic, linguistic-stylistic, cognitive and linguocultural.

The modern stage of linguistics development is characterized by the formation of the principles of anthropocentrism and anthropomorphism of the language. The principle of anthropocentrism in the modern linguistic paradigm is the result of the development of the ideas and views of prominent linguists and philosophers: Humboldt [4], Potebnja [5], Sapir and Whorf [6]. Anthropocentric approach as a common style of thinking in all spheres of cognitive activity is gaining more and more recognition.

The language is studied in an indivisible connection with thinking, consciousness, cognition, culture, the outlook of both of concrete individual and the linguistic group to which it belongs. The realization that the natural language does not distinguish extra-linguistic reality from the psychological and the social sphere of the native speaker has become the basis for a new interpretation of the language.

The phraseological fund of the language most clearly expresses the ethno-cultural specificity of this language, since it contains a centuries-old generalized experience of the whole ethnos, especially its perception of the world and self-awareness, that is, the "naive picture of the world." Consequently, it can be assumed that the phraseological level is a priority in the study of culturally determined phenomena. The interrelation of language and culture clearly expressed in phraseological units has put them in the center of current linguocultural and ethnolinguistic studies [7, c.75].

The problem of the national-cultural identity of the phraseological fund of language is now the subject of the study of many linguists. The increased attention to this topic is due to the general interest in the problem of "Language and Culture," which, accordingly, received a new impetus for development within the framework of a new anthropocentric paradigm of modern linguistic science.

In the context of anthropocentric linguistics, which is called to study "language in close connection with man, his/her consciousness, thinking and spiritual and practical activity" [8, p. 8], the necessity of creating a unified theory of language and man makes it natural and necessary to refer to the phraseological system of language, which, in general opinion, is the most nationally deterministic and distinctive phenomenon.

It should be noted that the problem of national-cultural identity of phraseological units, thus, goes beyond purely linguistic and requires the development of such interdisciplinary issues as "language and culture", "language and thinking", which are becoming more and more relevant for modern linguistics.

The linguocultural approach to the study of phraseology guides the research to the study of the relation of phraseology and cultural symbols, as well as actualizes the value of a system of standards, stereotypes, symbols, etc. for the description of the cultural and national specifics of the phraseological fund [9, p.18].

Within the framework of this approach, V.N. Telia understands the deep meaning of the presence of phraseology in any language system as the ability of phraseological units to act as exhibitors of cultural signs that are not only synchronously included in the current system of cultural-national world perception, but also broadcast its fragments from generation to generation, thus participating in the formation of world perception as a separate bearer of the language and language group [10, p.308].

When studying the national-cultural specificity of phraseology, an important place is occupied by the problems of analysis in the phraseological aspect of concepts as "structures of national consciousness, common to all representatives of the certain society" [11, p. 285-288]. Since the value picture of the world, the concept sphere of the national language is the core of spiritual culture, one of the most important tasks is to identify and analyze its key terms important in the worldview of the native speakers.

According to V.N. Talja, the main purpose of linguocultural analysis of phraseological units is "the identification and description of cultural and national connotations that accompany the meaning in the form of figurative associations with the standards, stereotypes and other cultural signs and correlate with each other through the cognitive procedures that give these connotations the comprehension "[12, 110].

Thus, the national-cultural identity of phraseological units is seen in the fact that they contain a complex of naive representations of native speakers. The analysis of phraseological units, indicating a certain notion of spiritual culture, reveals the national-cultural specificity of the analyzed concept. And, the analysis of the set of phraseological units reproduces the complete picture of the investigated concept in the naive world picture.

In the cognitive paradigm, phraseological unit is understood as a micro text, which is structured in the interpretation of the language of all types of semantic information of phraseology in the semantic space of cultural knowledge, which belongs to the subject of speech activity [13, p.2]. The basis of phraseological units is the inner form. The concept of the inner form of the word serves as an important tool for linguistic analysis not only on the lexical, but also on the phraseological level. The phraseological structure of the language is the most specific part of the lexicon in terms of cultural conditionality and marking. It is the main bearer of the "constants of culture" [14, p.70-78], broadcasting from generation to generation cultural guidelines of a certain ethnic group.

In cognitive linguistics, the inner form acts as a quasi-stereotype or a standard of a particular situation and is associated with lexical or phraseological presuppositions [12, p.44-97]. D.O.Dobrovolsky notes that the inner form plays the role of a coherent link between two world pictures in idiomatics - between phraseological units and the actual language picture of the world [15, p.58]. According to T.I. Cherdantseva, "universality in idiomatics is expressed by definition (descriptor); feature, personality, and specifically, the choice of stereotypes - through the figurative internal form "[16, p.69].

The inner form of the secondary linguistic unit appears as a result of the interaction of the prototype phrase and the metaphorized derivative of the unit – phraseological unit; motivational verbalized base of the motivating word complex and motivated phraseological unit; a derivational base and a new phraseological link. The tasks of the researcher include the reconstruction of the original free word combination with the direct meaning of the components, which form the image of phraseological unit, become the material expression of its inner form. In a broader sense, the inner form of phraseological unit as an element of their significance can only be clarified on the background of the material and spiritual culture of the people [17, p.65]. The phraseological units of the Chinese language are not exception. They are also motivated by certain conceptual structures that have cognitive metaphors reflecting the worldview and certain aspects of the conceptual picture of the world of Chinese national consciousness. An important aspect of the study of Chengyu is the definition of their semantic motivation. A detailed analysis of phraseological data allows us to determine how empirical cognitive structures serve as a semantic motivation for Chengyu.

Chengyu is the most common type of phraseological units in Chinese language. They relate to figurative-describing means, because they are used figuratively, metaphorically, give vivid characteristics to the phenomenon. This is a stable phrase, mostly four-word, built on the rules of the old Chinese Wenyan language. Chengyu are semantically indivisible, have a generalized figurative meaning, expressive character. Syntactically act as a member of the sentence. The history of the Chinese Chengyu is very long, for centuries they exist in the Chinese language, covering the vast spheres of the material and spiritual life of the Chinese people. They display the realities of Chinese reality, accumulating facts of China's history, culture, ethics and aesthetics. Therefore, Chengyu has an important cognitive value as a generalization of experience and the axiological system of the whole Chinese people. It is worth noting that, unlike other types of phraseological units, Chengyu is used in all language styles - from conversational to literature, even a scientific style of the Chinese language saturated with Chengyu.

Chengyu always have an implicit meaning, that is, they always have some hidden content, or rather, associative information. It is this property that makes it possible to distinguish Chengyu from another, similar to the structure phraseological unit type – Sigezi (四个字). For a Chengyu, there is a certain story, a legend, a parable.

Using a certain Chengyu, the speaker already consciously, and most often subconsciously, associates it with a certain history, a hidden meaning.

The speaker hopes that the recipient also knows this implicit information, otherwise the communication will be ineffective. The language reflects the concepts of human consciousness. Our empirical experience allows us to master many types of cognitive models, including conceptual metaphors and frames. These cognitive models are reflected in the language expressions of the native speakers, which also include phraseological units.

Conceptual metaphor is a decisive cognitive model, because, according to the cognitivists, our thoughts have a metaphorical structure. This assumption gives more space for analyzing the semantic motivation of conceptual metaphors, which formed the basis of phraseological units. It should also be noted that the role played by general knowledge in the motivation of idioms can`t be underestimated, since they form the basis of all human cognitive structures. Consequently, the leading studies of modern linguistics synthesize language as an ethno-cultural phenomenon that reflects the nation's consciousness, and a broad cultural context is involved in the study of various aspects of the phraseological linguistic fund. The most common class of phraseological unit is precisely 成语 (chéngyǔ) "Chengyu" - stable phrases built on the norms of the Old Chinese language, semantically monolithic, with a generalized figurative meaning, having an expressive character, functionally act as a member of the sentence [18].

Lacosity, conciseness of thought are characteristic features of Chengyu, because they use deep meaning through the use of minimal amount of linguistic means. The tendency toward a concentrated expression of thought in a concise form in general is inherent in the whole literature tradition of China. Most of Chengyu consist of four morphemes. The connection of the four-word form of Chengyu with its rhythmic-melodic organization, regulated by the special rules of the regular alternation of tones, is evident.

Chengyu is characterized by imagery, metaphor, expressiveness and fusion of meaning, making the speech more emotional, vivid and expressive. Chengyu are grammatically and lexically consistent with the norms of Wenyan (文言), the fundamental basis of which is the Old Chinese language. Monosyllabicity is one of the decisive features of Chengyu, that is, Chengyu consist of monosyllabic words that are endowed with high syntactic valency. It is also worth noting that all monosyllabic words included in the Chengyu are deprived of morphological characteristics, only in rare cases they have functional words.

Grammatical characteristics in Chengyu are expressed only through the word order. Chengyu is a complex formulation, phrase or sentence. But in no case it can be considered a word, although it`s functions in the sentence coincide with the word`s, that is, in the language it functions as a word, and in the sentence as a separate sentence member.

The next decisive feature of Chengyu is the reproducibility in the language, that is, the Chengyu is not created during speech, but is reproduced as a ready-integral unit with a fixed meaning, composition, structure. Structurally, the Chengyu consist of permanent components, which are closely interconnected and in a clearly defined order. In most cases, the Chengyu structure is monolithic, stable and does not allow insertions between components and their replacement. Although the cases of replacing the lexical composition, synonymous replacement of the components, are very non-frequent, but sometimes they occur. For example, in Chengyu改天换地 (gǎi tiān huàn dì) "change something fundamentally" is possible by replacing 改 with the synonym 变 (biàn) without changing the meaning, so the Chengyu changes to 变天换地 (biàn tiān huàn dì) without changing the meaning.

It is obvious that the Chengyu are already worked out, reduced idiomatic expressions, which have a generalized figurative meaning. Chengyu are predominantly used in the standardized literary language of journalistic and artistic style. The stylistic attribution of the Chengyu is associated with their origin. The source for their creation were quotations from classical literature, legends, parables, myths and historical facts. In Chengyu the idea of the first principle is retained, all concrete is cut off - and the meaning becomes more abstract, figurative. Chengyu are built according to the norms of the old language, in their composition you can see many archaisms, so their use in the modern language creates a certain stylistic effect, makes language more emotional, enhances its expressive ability and figurativeness. It is these features of phraseological units that appear in the works of fiction and journalism, whose authors use the Chengyu as an effective way to provide the language of the heroes of expressiveness, emotionality, during the embodiment of the artistic image, to provide greater persuasiveness and vitality to the author's language.

It is worth noting that Chengyu as a laconic and expressive language tool can often be seen in the function of article titles, advertising slogans. This can be explained by the distinctiveness of Chengyu, their ability to attract attention and be well memorized. Such an advertisement looks like something known for a long time and at the same time, it's an absolutely new information, presented in a peculiar form.

Chengyu`s semantics is one of the most important means of expressing the ethnocultural features of these phraseological units. Characteristic features of Chengyu are: semantic monolithity, the presence of a figurative component in the basis and the presence of constituents of a symbolic significance.

The heterogeneity of phraseological units makes it impossible to unify the characteristic features of the semantics of the whole class. However, certain types of phraseological units make it possible to identify specific semantic characteristics. Thus, for the Chengyu the main characteristics are the four-component semantic structure, structural design, functional unity, semantic fusion, belonging to the primary source, as well as the presence of real, etymological and superficial meaning.

Figurativeness is no less important sign of Chengyu, because phraseological unit is a judgment expressed in a certain way. The image is at the heart of phraseological unit. The portable and figurative meaning is created and finds a significant semantic capacity on a figurative basis. The degree of compression of the image affects the idiomatic significance of phraseological unit, enhances its expressiveness and emotional influence. The integrity of meaning, semantic monolithicity are characteristic features of Chengyu, although the meaning of Chengyu can vary in the process of language development, while gaining contrasting expressive-estimated shades, meaning values can change from negative to positive and vice versa. The meaning of Chengyu lies in the figurative component, which is at the heart of Chengyu, and is not deduced from the values of its constituent components. It should be noted that phraseological meaning has a large semantic capacity, in its structure a significant role is given to connotations, that are, additional semantic or stylistic shades expressing an emotional-expressive or evaluative meaning. The figurative component, which is part of the connotation, is the structural basis of the phraseological meaning.

The phenomenon of polysemy is almost non-existent in Chengyu, that is, most of the phraseological units of this class are unambiguous. Meaning of the Chengyu can be considered only correlated with the single expanded meaning of the phraseological meaning. For example: for the Chengyu拔苗助长 (bámiáozhùzhǎng) "to make a bear service" (literally "pulling sprouts upwards to help them grow"), the invariant of the phraseological meaning will be "to help using false means." Depending on the context or the situation, this meaning can be realized in the form of two variants or shades of meaning, namely, "to harm, not wanting that" or "to act against the natural state of things; contradict the nature of things "[19, p.38]. Although they belong to written language, they are also used in oral speech. It is worth noting that colloquial speech more often uses simulated Chengyu, which are freely created using typical models directly in the speech process. Chengyu are also widespread in the newspaper-journalistic style thanks to their didacticism.

Consequently, Chengyu act as a linguistic tool that makes the statements concise and capacious, at the same time clear and understandable. Chengyu reflect the national specificity of the vision of the world, mentality and culture in general, describing the customs, traditions, peculiarities of life, and the historical events of the Chinese people. Each phraseological unit contains a national-cultural component, thus acquiring cultural markers. To understand the meaning and use of many Chengyu, an excursion into the history and study of the folklore of the Chinese people is being required.

The structure of most of the Chengyu is monolithic, that is, the insertion between the constituent components of the Chengyu is inadmissible, but in some case there are variations of the lexical composition of the phraseological units, synonymous replacement of the components, indicating the characteristic of the variability of Chengyu. All Chengyu are abbreviated, shaped and processed idiomatic expressions, the source of which is the historical past of the country, that is, classical literary and historical texts, legends, myths and parables.

Consequently, each individual Chengyu has its own history of creation and formation. It is impossible to simply learn Chengyu, it must be explored and understood, since in each phraseological unit of this type, an enormous cultural and historical meaning, experience gained by the Chinese people of many centuries has been captured. Chengyu encompasses the broad spheres of material life and spiritual life, therefore, the feasibility of their study in terms of reflection of the mentality and peculiarities of the cognition of the Chinese nation is beyond doubt.

2. Concept "LOVE" in the Linguocultural Context of the Chinese People`s Picture of the World

Concept is a bunch of knowledge, associations, representations empirically acquired, as well as through the interaction of the five mental functions of consciousness and the subconscious, which has a diffuse, vague structure and discrete integrity of the content, is dissolved in the associations. The concept, implemented verbally and by nonverbal means, is the main explication of culturally determined phenomena, an indicator of the axiological system in the linguistic mentality of representatives of a certain ethnic group. [20, 21]

The ambiguity of the term concept generates the ambivalence of the terminological expression conceptual analysis. We use the semantic-axiological field method, its application is aimed at modeling the field structure of the concept, which allows to isolate the nucleus (basic cognitive structure), the prenuclear zone and periphery, as well as to determine the whole range of lexical representations of the concepts under study.

The socio-cultural situation that developed in China in the course of its historical development led to the formation of nationally specific ideas about the sense of love. This is evidenced by the research of the scientific-religious and artistic fields of the functioning of this concept, which is reflected in philosophical and religious treaties and traditional works of Chinese literature. Love plays an important role in Confucianism. The basic dogma of Confucianism, "zhen", often translated as "mercy", "benevolence" and "humanity", represents the form of love. The first Confucian authors noted that "Zhen" consists of love for others. Love in Taoism is interpreted primarily as a love of life. In the Middle Ages, Taoist mentors developed in all details the analogy between internal, or psychic, alchemy and intimate relationships. They were interpreted as interaction between Water (female) and Fire (male principle), and sexual intercourse reproduced the basic stages of psychosomatic improvement.

In Chinese Buddhism, the notion of "爱" (ài) was used to denote passionate caring love, which was seen as the main desire. In Buddhism "爱" (ài) was seen as the ability to be selfish or selfless. And selflessness was the main condition for the achievement of enlightenment. In modern Chinese language it is possible to trace the influence of the philosophical tradition on the understanding of the word "love". Under the influence of the Confucian "zhen", the words "我爱你" (wǒàinǐ) - "I love you" mean certain responsibility, commitment and loyalty.

Instead of saying "I love you" often, as in the case in many western cultures, the Chinese use other words to express their adherence. For example, "我喜欢你" (wǒxǐhuannǐ) - "I like you". This statement is more playful and less serious.

The study of the implementation of the concept in the field of traditional national literature representatives of the Chinese ethnic group made it possible to understand the attitude of the Chinese to love as an interpersonal feeling at various stages of socio-historical development. Since the literary works that have become traditional for the representatives of a certain culture, highlight relevant and priority issues and topics for the nation, we can conclude that under the influence of socio-cultural factors during the phylogeny in the minds of representatives of the Chinese ethnic group formed certain specific ideas about love, and this allowed us more precisely identify the semantic features of the concept, verbalized in phraseological units of Chengyu.

The negative attitude of Confucianism to love led to the assertion in the Chinese culture of a paradoxical, from the standpoint of Europeans, of a situation where the "vicious" and "immoral" were not perceived in all their manifestations in contradistinction to feeling of love that a man felt for a woman. This paradox is most clearly visible on the material of Chinese poetry. Texts with outright erotic motives and even erotic scenes have never been perceived by tradition as "obscene" works. For the "immoral poetry" were considered works that talked about the love experiences of men, and especially when they were addressed to women which were unfamiliar for a lyrical hero. [2, p.309]

Love-lyric poetry (poetry of "Poetry of Feelings/Love" - Qingshi) is characterized by the largest volume and structural complexity that forms a series of independent thematic groups that have distinctive historical, cultural and literary origins. The main place here goes to the poetry of separation, depicting the experience of the lyrical heroine, who remained alone in the following reasons: a) undivided love; b) departure of a husband to a new place of service, in trade cases, military campaign; c) betrayal of a man; d) the lyrical heroine becoming widow because of the death of the husband. The main specific feature of such works is that the texts are narrated on behalf of the lyrical heroine, although in fact the overwhelming majority of them were written by men. [22, c.331]

The next group is poetry with anacreotic motives ("Poetry of the court style" - Gunshi) - works that glorify women's beauty, the joy of mutual feeling and love, and that are also written on behalf of the lyrical heroine. These two groups come from a folk song style.

In the context of lyrical poetry, poems reproducing correspondence between spouses were allowed, and poetry-crying for dead wives, that depicts love experiences on behalf of lyrical heroes. Since such poems are addressed to either the wife of a lyrical hero, or deceased heroine, tradition did not see no "immoral" motives in such poetry.

The origins of love poetry, like all Chinese poetry, lie in Shijing (诗 经) - the first monument, which includes songs created in the XI-VII centuries. B.C. "The songs of Shijing became part of the customs of the Chinese people and became an integral part of its life" [23, p.13]. This is a collection of folk art that describes the life of simple people in various ways. It depicts everyday life, habits, traditions, labor, love, feelings and much more - all that the Chinese people met in everyday life.

In Shijing, as V.P.Vasiliev also noticed, "we also see songs of love, songs of a girl who seeks to marry, songs of a lover, enchanted by his beloved, appointment of a date, complaints of the abandoned wife, in addition, complaints of the couple, lovers, relatives in separation. "[24].

Love is depicted by representatives of the Chinese people ambiguously. Shijing tells us about "happiness to love, about the eternity of love, about a song that you want to sing with your beloved" [25, p.17]. However, the sense of love in the picture of the world of the Chinese people of that period is also realized through negative emotions and feelings, such as grief, pain, suffering caused by the death or betrayal of a loved one. We also see the confirmation of this in Shijing's verses, for example, "You were a simple young man who came to me ...". This verse describes a man betraying his wife after three years of happy life. A boat sailing away from a woman acts as a symbol of separation from a beloved person.

Thus, the analysis of China's most ancient literary monument testifies that the sense of love was inherent to the carriers of the Chinese national consciousness of that period. The sense of love, along with other phenomena of the everyday life of the Chinese people f that period, entered into the axiological system of the world picture of the representatives of the Chinese ethnic group, since it was recorded and distributed in the form of oral folk art, and later in the form of written monuments.

Tan Aoshuang notes that in traditional Chinese poetry, being the object of love and care was the privilege of a husband, because in love he is in the position of the recipient. Therefore, love appears as a non-mutual feeling, which illustrates the expression 男欢女爱 (nánhuānnǚ'ài) "A man enjoys, and a woman takes care about him" [26, p.156].

At the beginning of the XVII century, the first time in China appeared a realistic novel featuring erotic elements. "Jing, Ping, Mei" ("金瓶梅") has received scandalous fame, so in China it still does not appear in its entirety. Many fragments of this work are taken from the Taoist treatises "The Philosophy of the Sleeping Chambers", but according to the Taoist principles, nothing was shameful in this novel.

"Unlike the Christian culture, considering the sexual life as low, dirty and extremely dangerous, Chinese culture sees it as a vital positive beginning, arguing that without it personal happiness, health, longevity, spiritual well-being, even social calmness are impossible in the family and in society.

That time China extremely seriously treated this side of the life. It should be noted that, unlike some hedonistic Indian concepts that focus solely on individual pleasure, Chinese erotology is extremely rational. Everything was verified, regulated, besides, the basis of all these prescriptions is not casual situational considerations, but religious and philosophical ideas and norms of maintaining health and longevity, which are closely related to them " [27, p. 3]. However, the novel is not limited to eroticism, it raises a lot of topics that ridicule society of Ming Dynasty Period.

Otherwise, the topic of love in the famous 18th-century novel 红楼梦 (hónglóu mèng) - "The Dream in a Red Tower" was depicted by 曹雪曹 Cáo Xuěqín (Cao Xueqing). "Every nation has a literary work that most fully reflects the peculiarities of national life and national character. In the Chinese literature, this novel, this encompassing encyclopedic work was "The Dream in a Red Tower". This is an intimate story about the events of life and the fate of several generations of the great aristocratic family. "[28, p.8].

Each of the hundred and twenty chapters of the novel has the double poetry lines as the name. 35 of them use the word 情 (qíng) and only one 爱 (ài). The expressions "he is in love", "love", and others like these, oddly enough, are practically absent in classical Chinese literature - both in prose and in poetry. In the aforementioned novel, such expressions are not found in the language of the heroes. The protagonist of the novel Baoyu never said to his dear Daiyu: "I love you". Daiyu herself was unlikely to have any thoughts like "I'm in love" or "I love Baoyu". However, after reading this book, there is no doubt about the depth and power of the couple's feelings. They both hope in the soul, like all lovers, 白头 介 老 (báitóu jiè lǎo) "to live together until the hair covers the gray hair". They did not have the opportunity to use such words because in China at that time, they just did not exist in the sense such words have today. Of course, there was love, people fell in love, suffered, but they transmitted these feelings differently. [26]

As the author himself wrote, his love story was just an empty unrealizable dream. It was a mystical idea to return the debt of past life. For him, love is an illusion [26].

The author of the novel "The Dream in a Red Tower"" very successfully portrayed the love between Baoyu and Daiyu. Although Baoyu was constantly surrounded by a crowd of cute cousins and maids, the reader for a moment does not doubt that he only loves Daiyu. However, he does not use the word 爱 (ài).

Instead, he first uses the word 心 (xīn) as the "heart". "We are with you in solitude. I thought we were one whole. But my heart is in vain for you. In spite of my aspirations, nothing can be done "[28].

Throughout the novel, the author repeatedly uses the words 心事 (xīnshi) "heartfelt affairs". In the ninety-seventh section of the work, the old mistress visits the dying Daiyu and finds out that she burns poems that once devoted to Baoyu. She calls this behavior 心病 (xīnbìng) a "heart disease", which she thinks is incurable, but angered by the fact that Daiyu does not know 本分 (běnfèn) - her duties as a young woman in her family. The old mistress never loved, and she is fully confident that no one of her descendants on the woman's line could have had anything like this, because it is a disease. In those days, the marriage was 父母指明 (fùmǔ zhǐmíng) - "by the order of the parents. [26]

In Old China, sons' respect was not to allow children to act contrary to the will of their parents, and the women's duty, according to the Confucian doctrine, is 三从四德 (sāncóngsìdé) - "three obedience and four virtues": the obedience of the father before marriage, obedience to the husband after marriage, and after the death of her husband to the eldest son. Virtue 德 (dé), the proper manner of speaking 言 (yán), appearance 容 (róng) and handicraft 工 (gōng) were considered as female virtues.

There was no free love in China. Between men and women was a big obstacle - 男女之大防 (nán-nǔzhīdàfáng) "a big barricade that divides men and women." It was created by the Ethic School of the Confucians and maintained by the feudal state. According to Confucius, the relationship between men and women should be 敬 (jìng) "respect".

In those days, the word 爱 (ài) was used more in relation to inanimate objects. However, on the other hand, to argue that 我爱你 (wǒàinǐ) is a modern expression, also not quite correct. In erotic literature of Old China you can also find similar expressions. For example, in the third part of the novel 肉蒲团 (ròu pútuán), the author of which says the following words: "The success of love is completely taken from "I love you" and "you love me"...". But these words were used only for intimate relationships, and in any way they were not related to feelings. [26]

The Chinese's perception of the surrounding reality as a product and manifestation of continuous interaction as a woman's and man's beginnings is adequately reflected in the national picture of the world. In most Chinese artistic works, regardless of subject matter and specific content, a detailed picture or inspiration for "cosmic unity" is given. One can find an extremely well-founded and ramified system, used both in literature and in graphic form.

A detailed analysis of the system of images of ethnic groups of Chinese culture is given in the History of the Culture of China by M.E. Kravtsova. "The most exalted among such images which marked of the sacred marriage of the Earth and the Heaven" were "Dew" and "Wind", which were initially frank physiologisms.

An analysis of the remarkable works of Chinese national literature revealing the theme of love makes it possible to draw the following conclusions: the feeling of love was familiar to the ancient Chinese, for them it was primarily due to the sadness of separation from his/her beloved, caused by constant wars; the ancient monuments of Chinese literature depict a sense of love openly, naively, sincerely, explicitly.

Later works objectify the concept "LOVE" through the philosophical principles of Confucianism. Love is verbally implanted implicitly. Socio-cultural situation has led to the emergence of a conflict of "feeling-duty" on the one hand, on the other hand, - Confucian morality was the first place in the system of values of responsibility and sacrifice, and this imprinted on the structure of the concept "LOVE".

3. The Main Features of Verbalization of Concept "LOVE" in Chinese Chengyu phraseological units

In modern China, the notion "love" uses the lexical unit 爱 (ài). Historically, because of the Confucian dogmas that were imposed on society, the verbalizer of the concept "LOVE" as a separate lexical unit in the designation of love-interpersonal feelings appeared relatively recently. Approximately one hundred and fifty years ago, when the active penetration of Western culture into the China began. That is, a new semantic component added to the already existing token 爱 (ài), which eventually became the main one. This led to a relatively small number of phraseological units with the 爱 (ài) lexeme describing the love between man and woman.

However, it would be a mistake to say that the Chengyu about love was not enough. Previously, in the Chinese language, the designation of different types of love - whether love between man and woman, or between parents and children - used symbols, metaphors and various synonyms. In lexicographic sources, the individual components of the concept "LOVE" are concentrated within the vocabulary of the corresponding verbalizers in the form of semantic factors that send us to the parts of a particular semantic block.

After analyzing the objectification of the concept "LOVE" in the philosophical, religious and artistic picture of the world, we found that the concept "LOVE" in the Chinese ethnic consciousness is dissolved in the associations and diffuse. It is implemented through various nominal verbalizers, each of which has semantics of love, as well as certain connotative shades. We count such tokens as 爱 (ài), 情 (qíng), 心(xīn), 恋 (liàn), 宠 (chǒng), 亲 (qīn), 忠 (zhōng), 好 (hào), 慈 (cí), 欢 (huan).

In contemporary Chinese language, the main lexeme denoting the concept "LOVE" is the 爱 (ài) character or the two-word word 爱情 (àiqíng). In the scientific worldview, the notion denoted by this lexeme is polysemantic, and its semantic structure includes the following definitions:1) 对人或事物有很深的感情 duì rén huò shìwù you hen shen de ganqíng (to have deep feelings for someone or something); 2) 喜欢 xihuan (to like something); 3) 爱惜; 爱护 àixi; àihù (to protect, to take care); 4) 常常发生某种行为;容易发生某种变化 chángcháng fasheng mouzhong xíngwéi; róngyì fasheng mouzhong biàn huà (to have a tendency, ability, attraction, passion for something; a certain change can happen easily). [29]

Among the meanings of love as interpersonal feeling in lexicography are distinguished by object: 1) erotic love - 恋爱 (liàn'ài): "男女相互爱慕" (nán-nǔxiānghùàimù) "mutual affection between man and woman"; 2) parenting love, fraternal 亲爱 (qīn'ài): "密切关系" (mìqièguānxì) "close relationship"; 3) good attitude 友爱 (yǒu'ài): "友好亲爱" (yǒuhǎoqīn'ài) "friendly attitude"; 4) love to neighbor 博爱 (bó'ài): «指对人类普遍的爱» (zhǐduìrénlèipǔbiàndeài) «humanity and mercy». [29]

The aforementioned semantic features are distinguished from lexicographic sources, that is, they are definitive. Consequently, they form the nucleus of the concept "LOVE" in the Chinese language. It is worth noting that by analyzing the etymology of hieroglyphs noting love, one can clearly see the cardiocentricity of this concept in the Chinese ethnic consciousness, since in most hieroglyphs the main graph is the heart. After analyzing 18,000 phraseological units from the "中国成语大辞典" 2011 edition, we used a statistical method to identify 320 Chinese denominations for the concept "LOVE" in Chinese language. Of these, 73 contain the token 情 (qíng), 63 token 爱 (ài), 21 token 心 (xīn), 13 token 亲 (qīn) and 12 token 恋 (liàn), 4 token 好 (hào), 3 Chengyu contain the following tokens 宠 (chǒng), 慈 (cí) and 欢 (huān) and 1 contain token 忠 (zhōng). Some of the idioms we studied have two nominal verbalizers in their structure. That is, the total number of Chengyu, in which the concept LOVE" is verbalized by explicit means, is 189 phraseological units.

Consequently, the semantic features of the concept "LOVE", which are involved in its lexicographic description, are diffuse and dissolved in synonymy - they have to be extracted to the surface through association in thematic groups and the subsequent comparison of lexical units: "Value" (attachment, passion), "Pleasure" (affection, sympathy, predisposition, cardiac attachment); "Harmony" (mutual commitment, common goals, interests), "Desire" (desire, gravitation), "Selectivity of an object" (granting of advantage, selection), and "Sacrifice" (a sense of selfless attachment, willingness to give their strength to a common cause, a sense of devotion).

The main nominal verbalizer of the concept "LOVE" in the Chengyu can be considered a token 情 (qíng) - "feeling", which coincides with the first lexicographic definition of token in the name of love in contemporary Chinese language, "爱情" (àiqíng).

So, after analyzing the verbalizers of the concept "LOVE" in which it is represented explicitly, we can conclude that quantitatively the biggest semantic feature is "Pleasure" (55 Chengyu), to which semantic group we classify diffuse and dissolved in association signs: affection, sympathy, inclination, cardiac attachment. The second place is the "Value" (42 phraseological units), on the third - "Sacrifice" (27), on the fourth - "Harmony" (24), on the fifth - "Desire" (23) , on the sixth - "Selectivity of the object" (18 Chengyu).

Seventy percent, namely, 135 Chengyu, which include nominals-verbalizers of the concept "LOVE", are positively marked. Accordingly, 30 percent, 54 Chengyu, have negative connotation. However, it should be borne in mind that in the phraseological units Chengyu the concept "LOVE" is presented in most cases implicitly, therefore, for the formation of the integral structure of the concept, it is necessary to take into account the actualized meanings of such phraseological units. They can also be divided according to their semantic features. Among the 320 of Chengyu which were the basis for our research, 40 percent, namely 131 units, implicitly implement the concept "LOVE". We divided them into groups according to the semantic sign that they implement in the language. Quantitatively among these idioms the most represented semantic sign is "Harmony" (63 Chengyu).

Consequently, the concept "LOVE "in Chinese language in phraseological units Chengyu is verbalized implicitly through 131 idioms, of which 63 name the semantic feature "Harmony", 24 - "Pleasure" and "Sacrifice", 12 phraseological units -"Value" and 8 "Selectivity of the object". Of these, 77 percent, that is, 100 Chengyu are positively marked, respectively 23 percent, or 31 Chengyu have negative connotation.

So, after investigating and analyzing the means of realizing the concept "LOVE" in the phraseological units Chengyu, we discovered that this linguistic-cultural concept manifests itself through a number of conceptual features. These include such as: love emerges from visual contact, characterized by cardiocentrism, dichotomy, unmotivatedness, incomprehensibility for other choices of the object of love. In the language picture, love is a valuable category of being, the presence of a loved one is the key to happiness, harmony in life. The axiological characteristics of the three main elements of the concept under study are represented by components expressing a positive or negative evaluation explicitly, that is, using components-nouns, verbs, adjectives with corresponding semantics or implicitly-through folkloric images, metaphors. The combination of the definitions of the concept "LOVE" is formed by the integral feature of "Value" and the differential features of "Positivity" and "Centrality", which are supplemented in the case of love-interpersonal feelings as signs of "Sacrifice" and "Desire for harmony".

Other features of the concept "LOVE" are non-differentiated: they are redundant and form the encyclopedic part of the semantic composition of this concept. As a result of the

comparative analysis of the frequency of the use of Chengyu naming love in modern and ancient Chinese languages, we have come to the conclusion that in modern Chinese the semantic feature "Pleasure" prevails. Other actualized features in contemporary Chinese languages include the "Sacrifice", "Value" and "Desire" respectively. Seventy percent of Chengyu are positively marked. In ancient Chinese language, Chengyu with the highest frequency that name the concept "LOVE" belong to semantic block of features "Sacrifice", "Harmony", "Value", "Pleasure", "Desire", respectively. Most of the most popular Chengyu in the ancient Chinese language have positive connotation.

Conclusions.

The research has shown that Chengyu have figurative basis and an implicit associative meaning associated with the source of their origin, which conveys to the recipient a certain connotation and imagery in the reproduction of these phraseological units in speech. Chengyu are used in all language styles, which makes their analysis relevant to a comprehensive study of concepts as exhibitors of the culturally specific components of the mentality of representatives of the Chinese ethnic group. The comparison of the semantic features of the concept "LOVE", presented in the phraseological fund, with the semantic prototype of this concept, obtained as a result of the analysis of scientific discourse, shows that the definitions are presented here in full, the differences relate mainly to peripheral features.

The nuclear zone of the concept "LOVE" can include the following semantic features, such as feeling, liking, caring, and attraction. It is possible to refer semantic features verbalized in phraseological units Chengyu to the prenuclear zone. In our opinion, such actualized semantics of the verbalized concept "LOVE" can include the value, sacrifice, desire, individualization of the choice of object, harmony and pleasure. It is worth noting that the semantic sign "unmotivated by the choice of an object", which is represented in lexicographical definitions, is not presented in the phraseological units Chengyu.

For a comprehensive study of the concept "LOVE", we compared the semantic features presented in the phraseological units Chengyu with the responses of the respondent-speakers of the language. It is obvious that there is a "Sacrificial" block there and there, it is obvious that the basic semantic parameters of the conceptualization of love in the Chinese linguistic consciousness have not fundamentally changed.

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PSYCHOLOGICAL PECULIARITIES OF SOCIAL SUPPORT OF PEOPLE WITH MENTAL HEALTH PROBLEMS IN THE SELF–HELP GROUPS

__Abstract__. Scientific paper focuses on the research of social support of persons with mental health problems provided in self-help group activities as an additional support resource. The members of two self-help groups, one of which meets in the hospital, the other functions in the community, took part in the study as respondents. People without experience of mental disorder also were involved in the study as a control group for comparison of the support needs. Special questionnaires were applied as the main research tool for study specific features of the social support functions in situations when respondents were involved in two self-help groups as compared to the control group. The findings revealed universality of the human need in social support regardless of socio-psychological and mental health status of an individual; an integrative role of the psychological function of social support, which increases the probability of individual's positive perception of the actual support; the need to keep contacts with a significant person and friends as a key aspect of support integration, and provision of support to another person as a condition of actualizing one's efficacy and competence; a connection between compensatory mechanisms of an individual and his/her existential experiences. Significant differences in the manifestation of all social support functions in both the self-help group and the control group participants were revealed. It is assumed that self-help groups for people with mental health problems as a social support model can be set up in hospitals, and further developed at the community level as a socializing factor of an inclusive society.

Introduction.

The urgency of the topic of research is due to the increased attention of the world community to the quality of life as a whole, as well as individual population groups, in particular, persons with mental health problems (further MHP). The issues of maintaining mental health and well-being are the most important prerequisites for a high standard of living that allow a person to consider it valuable and meaningful. However, the current phenomenon of social exclusion of persons with MHP lowers their chances of estimation their own lives as meaningful and valuable, contributing to the disability of this group of population, which requires the revision and modification of traditional forms of psychiatric and social services. Forms of social support, integrated into society, are considered more progressive strategies preserving the quality of life of people with MHP, such as self-help groups (hereinafter referred to as SHG). Also, the relevance of the study is determined by the utopian nature of the putting into practice social support for people with mental disorder only by means of hospitalization and medical treatment in the field of psychiatry, this fact requires the expansion of the scientific research scope, including the direction of psychology.

Within the limits of such searches the question arises: how in the situation of violation of human mental health, society can engage in the process of human support, strengthening his resources, as a member, for integration into society.

The study of manifestations of social support mainly concerns philosophical doctrine, sociology and the sphere of social work, which only partly affect its psychological aspects, in particular, from the point of view of the existing resources of the social network and assess of their accessibility (M. Barrera, A. Bergen, A. Brownell, S. Gore, B. Gottlieb, C. Donald, B. Lakey, J. Ware, C. Cutrona, S. Cohen, R. Mermelstein, H. Hoberman, B. Sarason, S. Shumaker, P. Chu, D. Saucier), in the context of the theory of direct effects (E. Stice, J. Ragan, P. Randall, G. Mead), from the standpoint of psychology of health and well-being (N. Bradburn, E. Diener, A. Waterman, A. Kronik, K. Riff), as a factor of the prevention and compensation of the social problems impact (J. House, K. Rook, N. Kabachenko, N. Lyadova, E. Holostova, N. Shchukina).   Also, the phenomenon of support is studied in the context of the link between the lack of social ties, the decline in the level of social integration and the risk of suicide (E. Durkheim), fulfilling the role of the buffer against stress and increasing the resistance to illness (J. Cassel, S. Cobb, M. Corey, L. Borgquist, L. Hansson) and mastering coping strategies (R. Lazarus, S. Folkman). The value of support in the social functioning of a person is disclosed in the context of the theory of social exchange (I. Altman, D. Taylor), communicative theory and group interaction (J. Levine, R Rosenthal, K. Miller), the concept of life and role competence in overcoming the life crisis (T. Titarenko).

Therefore, despite the considerable amount of scientific and applied information on the topic of social support, it is still poorly understood in terms of its practical application, in particular, from the point of view of prevention of social exclusion people with MHP and the risks of increasing their disability with using self-help groups of people with MHP. At the same time, the absence of only one point of view in matters of social support makes misinterpretations in understanding a spectrum of its functions, as well as the psychological content of its components related to the psychological well-being of persons with MHP.

1. Theoretical basis for the study of psychological peculiarities of social support of persons with MHP in SHG

1.1 Humanistic paradigm and biopsychosocial approach as basic in support of persons with MHP

Determination of the criteria of mental norm / pathology remains the issue of discussion of scientists, due to lack of studying the principles of the organization of the psyche. We used the term "mental health problems" in our study, which recognizes a wide variety of approaches to this issue, adopted by specialists to refer to all the symptoms identified and classified in ICD-10 and DSM-IV in order to avoid stigmatization of persons with a psychiatric disorder diagnosis and implementation humanistic attitude toward them in society.

It is considered that mental health problems do not interfere human development, achievement of his needs and goals, that persons with MHP have ability to learn to function within a society with the preservation of the quality of their and others lives. This term is actively used by researchers, who studied the issues of satisfaction with the lives of individuals with MHP; home treatment for persons with MHP; the connection between aging and prevalence of MHP; peer-to-peer support of people with MHP on the Internet [1, 2, 3, 4]. The studies have proved, that the MHP are not only related to biological, but also with numerous psychological and social factors, including the lack of social support [5, 6, 7, 8, 9]. Individuals with MHP have specific needs that distinguish them from other members of society, one of which is social support from professionals, from people, who have the same problems and from mentally healthy people in the community. Research in the field of mental health indicates that for a person with MHP the psychic disorder is a specific condition and circumstances of his life. Therefore, simple things characterize mental, psychological and social well-being of such a person – timely medical treatment, the ability to apply practical, social and communicative skills within the framework of supporting interactions and relationships.

In scientific thought today two approaches to MHP are prevailing: *biological* (traditional medical model, rehabilitation model, interface model) – MHP exist within the patient, therefore, within the framework of this approach attention is paid to the size of personality damage for the reduction of the disease; biopsychosocial (social model), which is based on the humanistic paradigm and acts as the foundation for the modern practice of social work "Person-in-environment" – MHP do not interfere to carry out the normal way of life for person as much as possible, therefore the personality and quality of his life in the social world occupy a central place in this approach. Also, we can note that improving the quality of life of people with MHP is a focus of the interventions of professionals at three levels: individual, at the family level, community level, by activating support of environment within cognitive-behavioral and other approaches [7, 10]. Renewal of psychological and social functioning of person with MHP is realized on the preserved part of his personality by activating its resources. Although all the types and methods of professional support, mentioned above, contribute to the process of reintegrating people with MHP into society, but leaves space for alternatives.

1.2 The social support phenomenon in the context of socio-psychological knowledge

The theoretical analysis has shown that social support is an interactive process, which is embodied as a way of sharing resources, implemented through interaction, relationships, which enhance communication skills, positively effect on self-esteem, competence, coping capabilities, decision making, and mental health, also it is an expression of reciprocity, affiliation and affection [11, 12, 13, 14].

From the standpoint of interpersonal interaction, social support is defined as: interpersonal relationships of a person that can influence its psychological and social functioning (J. Caplan); subjective feeling (emphasis on perception) care, decent attitude in the framework of belonging to the network of relationships and mutual obligations (S. Cobb); the need for a person to support by close people (S. Davison); interpersonal influence on behavior, beliefs, people's views (N. Pender), a special case of social influence (K. Ginis, C. Lox, S. Petrudzello), exchange of resources for improving the recipient's welfare (F. Brownell, S. Geich, R. Muller), intention to help (F. Brownell, S. Schumaker) [15, 16, 17, 18, 19]. In the study, we consider social support as a complex individual-psychological phenomenon of social context, containing elements of cognitive representations, assessments of oneself and others, manifested through behavior, the implementation of social roles, self-identification, the establishment of relationships, communication under the influence of external factors (environment, culture, education, circumstances of life, belonging to the group) associated with the satisfaction of basic psychological needs, aimed at the psycho-physiological preservation of functions.

The theoretical analysis has shown that the link of social support with health (mental, physical, social) is considered in the context of *stress buffering* or mitigation of stressors effect with an emphasis on the behavior of those, who provide support and on its perception by the individual as the actual provided or available in case of need [20]. Instead, the *direct impact model* is equally important regardless of the presence of stressors, that is, constantly acting effect of social support. Also, social support acts as a transactional communicative process that includes verbal and / or non-verbal communication, aimed on the exchange of physical and psychological resources proposed to improve the wellbeing of the recipient, to improve his feelings regarding his own coping capabilities, competencies, affirmation of belonging to the network of relations creating a buffer against negative influence of stressful circumstances [15].

The most scholars tend to think that social support is a multi-level construct, which includes three dimensions: resources of the social network of persons, providing assistance (*structural dimension* of social support); particular actions, types of social support (*functional dimension*), and evaluation of social support of these resources by the person, receiving the support and located at the center of this network (*estimated dimension*) [21, 22]. On the basis of theoretical analysis, the psychological function was proposed out, which is presented in the constructed *theoretical model of social support of persons with MHP* (Figure1). The conceptions associated with psychological well-being and positive psychological functioning became the basis for the option of the psychological function of social support (A. Voronina, E. Deci, A. Maslow, R. Ryan), as well as understanding of the emotional connections that most social support concepts emphasize, linking them with the expression of love, understanding, friendship and subjective sense of self-esteem as one of the most important psychological processes of cognition of the environment [23- 26].
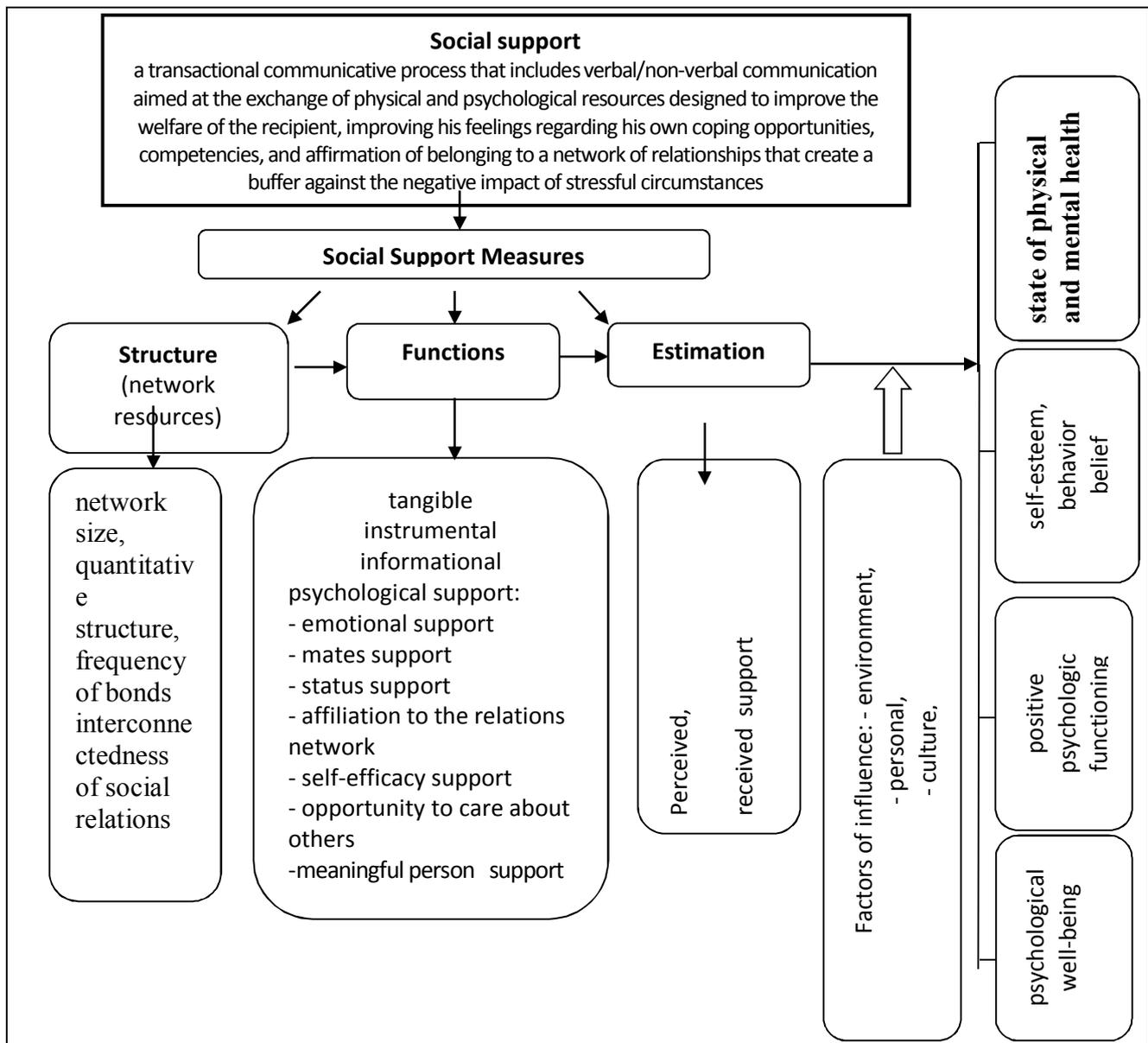
Fig 1. Theoretical model of social support of persons with MHP

1.3 Self-help groups as a form of meeting needs in social support

The study of the phenomena of the organization and functioning of various types of self-organization groups, where people can obtain support and inspiration for self-development, are revealed mainly in the writings of foreign scholars (P. Antze, P. Kropotkin,   M. Lieberman,   J. Matsat,   S. Smiles,   F. Riessman,   J. Wilson, K. Humphries)[27, 28]. Some of them confirm the importance of SHG as a way of social self-realization of their participants, which increases the chances of successful survival with the problem of chronic mental disorder [29]. Due to theoretical analysis it was clarified the conceptual explanation of the phenomenon of self-help groups as a combination of mutual assistance, collective human action in ensuring change, and as a result of it - the growth of confidence in their own efforts. It was established modern views on the self-directed activity of SHG, which is based on three main processes (empowerment, exchange of support, learning coping strategies) [30].

As a result of theoretical analysis, we can formulate self-help as a process, group or organization that involves individuals with the same experience, problem, or life situation which are gathered together to solve their own problems directly through the processes of mutual support, mutual assistance within these groups, and in a result of it participants are promoting their own forces. In our study, the SHG are interpreted in the broadest sense: in the sense of self-help groups, mutual assistance groups, support groups created either with or without social workers, as the definition of the contemporary SHG of persons with MHP.

The theoretical verification of the conception of self-help is based on the philosophy of *mutual assistance* in the collective human action in ensuring change (P. Kropotkin) and the philosophy of *self-help*, as the trust to his own efforts instead of trusting others (liberal individualism S. Smiles), explain the principles of self-directed activity of SHG from various aspects: attach particular importance to the joint accumulation of experience of mutual support by members of self-help groups, namely *empirical knowledge* (T. Borkman); suggest opposing the idea of group self-help to professional approaches to support or consider self-help as complementary to the efforts of professionals; recognize the presence of therapeutic manifestations of self-help as an adjunct to therapy ("helper-therapy principle" by F. Riessman); as an alternative view participants of SHG of their problems, which is recognized as less stigmatizing and differs from the views of professionals, and as the realization of their own humanistic and existential meanings (the idea of the "free value of the perspective" of self-help P. Antze, M. Kennedy, K. Humphries). The basis for gaining empirical knowledge by the SHG is the three most important principles: continuous activity; identical experience and principle of direct participation [27, 28, 29, 30]. Scientists have argued that mutual support can be provided by SHG, due to its positive benefits for participants: as restoration of social skills, acquisition of coping skills, social competence, as one of the rehabilitation methods, recognized as a very important part of the contribution to the normalization process along with medical treatment and psychotherapeutic intervention. It can offset the disadvantages of natural support networks through the principle of equal status of all group participants; ownership of "knowledge brought by own experience", which is significantly different from the professional knowledge of service providers [31, 32].

2. The metodology of the study.

2.1 Study design and setting.

The purpose of the study is determining of psychological peculiarities, the structure and functions of social support for persons with MHP in different SGG. According to the goal, the following research objectives are defined:

1. To analyze approaches to the understanding of the phenomenon of social support and the peculiarities of its implementation in SHG of persons with MHP.
2. To verify the methodical principles and to develop a procedure for the study of psychological peculiarities of social support of persons with MHP in SHG.
3. Determine the peculiarities of social support of persons with MHP in SHG; one of it has meetings in the hospital, the other – in the community.

2.2 Measures and Methods.

The study was carried out in three stages: preliminary, which included the analysis and preparation of the main research tools and the selection of the study sample; the main (2015), aimed at identifying the psychological characteristics of social support for people with MHP in SHG; the final (2016-2017), included the expert evaluation and analysis of its results, with regard to the extension of study results into practice.

A set of methods of scientific research was applied: *theoretical* (system-structural analysis of scientific literature on the research problem for the disclosure of the content of the basic research concepts, synthesis, systematization, modeling for the conceptualization of the main provisions of the study problem); *empirical* (observation, semi-structured interviews, questionnaires: «Interpersonal Support Evaluation List» (S. Cohen, R. Mermelstein, T. Kamarck, H. Hoberman, 1985) for functional measurement of social support [33]; «The Social Provisions Scale» (C. Cutrona, D. Russell, 1987) for the structural measure of social support; the developed questionnaire "Participation in the self-help group", for the estimated measure of social support, the method of expert assessments); *statistical* (for the processing of empirical data, the methods of descriptive and mathematical statistics are used: cluster analysis in the development of the questionnaire; Correlation (Spirman Rank Correlation Coefficient) for processing data obtained through questionnaires and identifying links in two experimental and control groups; factor analysis (main component method) - to confirm the hypothesis about the integrative function of the psychological component in the formation of a sense of social support for participants in the SHG; checking for compliance with the normal distribution of the values of all indicators of our study using the Shapiro-Wilka test; statistical comparison of average values with Crackel-Wallis H-criterion for comparison of experimental groups with the control group; non-parametric rank U-criterion of Mann-Whitney for comparing two non-interconnected experimental independent samples. Data processing was performed using the specialized programming language for statistical calculations R version 3.3.2 on the FAQ R for Windows.

2.3 The Main Body of the Study.

The sample of the study included 180 persons aged from 20 to 59, 63 persons of them represented the experimental group (34 persons were participants of the public organization "Union of Friends"; 29 persons (19 men, 10 women) were participants of the SHG of the Rehabilitation Center of the Kyiv City Clinical Psychoneurological Hospital No. 1 named after I. P. Pavlov) and 106 persons composed control group (70 men and 36 women), with different social status, level of education, marital status, involved in the main research phase, as well as 11 members of the expert group of mental health professionals, who were involved at the final stage.

3. Results.

The analysis of *the structure* of the personal social support network of SHG participants showed the specifics of its formation according to the category of providers, kind of support and the quantitative indicators of it (Figure 2).
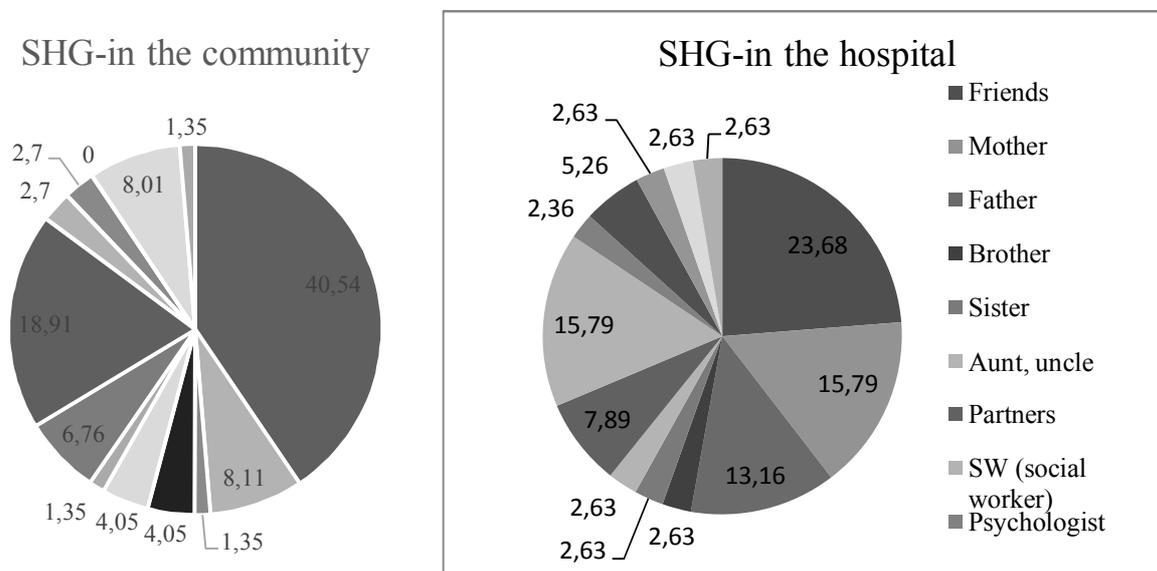
Fig 2. Spectrogram of personal network of support of SHG participants (%)

It has been found that respondents of both groups consider that their personal support networks include from 2 to 7 support providers. At the same time, the localization of the group impacts on the list of support providers. In the situation of the group-in-hospital the isolation factor is intensified and strengthens the compensatory mechanisms of participants' behavior. Also, it is shown that membership in SHG is perceived by its participants as important for their independent functioning. For SHG participants in the hospital, support of the family (23,68%; 15,79%) and professionals (15,79%; 1316%) is significant, and for community-based SHG participants, contacts with friends (40,54%) and people from their social community (18,91%) are becoming more important. According to the results of the study, SHG participants have the same need for supportive relationships as respondents from the control group, who do not have MHP. Thus, 22 of the 40 positions of interpersonal support did not receive a statistically significant difference, which confirms the value and significance of human interpersonal contacts and the creation of trusting relationships, regardless to the existence of health problems.

Functional dimension studied using the Kruskel-Wallis criterion. It determines, that SHG participants have differences from the control group in the implementation of individual functions of social support, namely the instrumental ($p \leq 0.001$) and the components of the psychological function, which manifests itself in the perception of their rhythm of life as more slow; in less confidence in their ability to help their friends well. The results prove that at the statistically significant level, if SHG works in the community, the fullness of all psychological support components is also increased, by matching it with the support profile of the control group (Fig. 3).

	emotional support	mates support	status support	affiliation to the network	opportunity to care about others	meaningful person support (partner)	self-efficacy support (coping)	tangible	instrumental	informational
community-based SHG	15,5	9,43	7,43	14,43	4,07	3,57	2,21	1	8,14	6,29
SHG-in-hospital	-1	2	-0,33	2,33	0,22	-1	-0,22	0	0,89	-2,67
CG	8,23	10,35	6,97	15,32	4,33	2,51	1,07	1,89	2	10,32
p	0,008	0,039	0,039	0,006	0,009	0,013	0,376	0,012	0,064	0,001

Fig. 3. Comparison of compositions of social support functions in self-help groups

There are differences in the manifestation of social support functions between groups: the type of support from respondents in the control sample has advantages over such components as mates support ($p \le 0.001$), affiliation to the network ($p \le 0.01$) opportunity to care about others ($p \le 0.01$), as well as instrumental ($p \le 0,001$) and material support ($p \le 0,001$). Instead, in comparison with the control group and SHG in the hospital such components of support was most significant for the community-based SHG: emotional ($p \le 0,01$), status support ($p \le 0,05$), and significant person support ($p \le 0,05$), while these indicators get negative values for the SHG-in-hospital respondents.

An analysis of the *estimated dimension* of the SHG participation experience through the Spirman correlation coefficient showed that participants of both groups assessed positively their participation in the self-help group. Their subjective assessments indicate that participation in the group is facilitated the expansion of their social contacts and increased ability to social functioning. In both groups, the significance of existential experiences of the SHG participants was found to be the least - at the level of compensation ($r = 0.91$; $p \le 0.001$), and as most - at the level of aspirations for practice ($r = 0.64$; $p \le 0.05$) (self-regulation, confidence, own vision of a life perspective, thinking in different way). It was found that the existential experiences of respondents of the community-based SHG about the prospects of their life perform the motivating function for practical actions. Instead, the existential experiences of the SHG-in-hospital participants are only compensatory.

The following differences in the functioning of SHG are established: in a community-based group, autonomy will grow in line with the group members needs of social support, where strengthening of the existential psychological component serves as a stimulating mechanism for training their own coping strategies.

The SHG-in-hospital demonstrates an action of the existential component as a compensatory; the tendency of fusion, which reduces the processes of differentiation as the basis for the transition to independence; the strengthening of consumer attitude towards friend's support and the situational approach in choosing the meaningful person as significant during a certain period of life. Respondents, visiting the SHG-in-hospital, experience the greatest lack of support, in particular: managing their affairs (status support; p≤0.01); help in self-organize their own lives (informational support; p≤0.05); trusting others in situation of the delegation of rights to manage their property (instrumental support; p≤0,001); support in the situation of the disease relapse (instrumental support; p≤0,05). The tendency of the deficit scores decreasing of various social support functions among respondents who attend SHG in the community compared to participants of such groups in the hospital may indicate self-help group as a strong resource in maintaining their self-sufficiency. Also it shows the effect of the isolation factor which influences on SHG work in conditions of the hospital.

Factor analysis, conducted on the indicators of support functions, revealed the three-factor structure of the psychological function of social support. Three factors have been highlighted, which account together for 60% of the dispersion: "Factor TC1" – affiliation to the network relations (a sense of belonging to the community and the belief in the presence of companions, with which can be carried out certain actions together) (contributing to a total variance of 28%), "Factor TC2"– emotional- and-informational (confidence in the presence of persons who may give useful advice, share fears and intimate experiences) (22%), "Factor TC3" – emotional-empowerment (confidence in the presence of persons whom you trust and who inspire / help to make changes) (10%). Separate values are: Factor TC1" 11.4; "Factor TC2" 8.61; "Factor TS3" 3.97.

The cumulative fraction of the disclosed dispersion, respectively, is 28%, 50%, 60%. The obtained results indicate that supportive contacts with a meaningful person (p≤ 0.001) and friends (p≤0.01) can contribute to the growth of their own independent life and social integration. Via the Spirman correlation coefficient, the importance of social support network is established, where friends make a combination of perceived and received support (p≤0.05), and a meaningful person increases the value of the received support (p≤0.01) as a resource to self-sufficiency.

Under these circumstances, the community-based group acts as a model of interaction (providing and receiving support), thereby strengthening the resources of social inclusion and the process of normalization. Instead, in the situation of group-in-hospital, while the above-mentioned socialization effects take place, the influence of the isolation factor is noted. It prompts people to increase the weight of the special person, to realize their own needs in group contacts. Also, within the framework of the study the expert assessment was conducted, which confirmed the possibility of organizing and broadcasting self-help groups in the practice of social support for people with MHP.

Conclusions.

Taking into account the above-mentioned, it can be concluded that:

1.   The phenomenon of social support in self-help groups of persons with MHP is the result of participant's interactions, which develops in accordance with internal and external influences and reaches the effects of socialization. The factors of the group organization (the place and duration of its work, the format of meetings, duration of interconnectedness between the group members), socio-educational status of its participants (age, education level, family status, number of relatives, living together) and their network of social support create the external framework of social support of the group. Instead, the psychological features of social support create its internal frame, integrating the effect of balancing the "perceived" and "received" different types of support, inspiration and promotion of self-confidence as a condition of social integration, manifested through the dynamics of interpersonal group processes, the perception of one's own position and personal social capital in the conditions of positive emotional support of a meaningful person, a sense of belonging to the network and dyadic residence with a partner.

2.   The influence of the isolation factor on the functioning of self-help groups changes the group interaction processes, reducing the integrating role of the psychological component of social support. Psychological peculiarities of social support of persons with MHP in self-help groups are manifested in the dynamics of group processes of interpersonal support, according to the strength of the isolation factor: in conditions of isolation functioning (in a hospital) they are manifested in processes of dependence and regressive tendencies; in the conditions of the community – in mastering the wider social environment, which is enhanced by the dyadic interaction with a significant person as the basis for a sense of safety and relationships with friends, enabling the implementation of the instrumental function as a condition for self-sufficiency.

3.   The indicators of the effectiveness the self-help groups are determined: the internal potential of the group is a peer support center, a platform for communication; removal of emotional stress, anxiety; a sense of emotional acceptance in the group as the basis for a friendly relationship; forming a secure affinity to each other; a sense of universality of situations and belonging to a group of people with similar problems. The positive results of participation in the self-help group are singled out: the development of communicative skills, the ability to enhance coping skills; reducing the burden on family members; increasing the spectrum of social activities of participants, reducing the tendency towards solitude, the ability to share experiences.

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METHODS OF SOFT SKILLS DEVELOPMENT IN HIGHER EDUCATIONAL INSTITUTIONS IN UKRAINE

Abstract. The research deals with efficient methods of soft skills development in higher educational institutions. The authors study different approaches to interpretation of the concept "soft skills" and specify their own understanding of the notion. Soft skills are defined as flexible interprofessional abilities and personal qualities that determine the effectiveness of interpersonal interaction, productivity of cooperation and the success in self-realisation in any professional field. The authors assume that soft skills as a complex combination of cognitive and non-cognitive abilities could be trained and developed in an ESP learning environment that requires relevant methods and techniques. To identify the most appropriate teaching methods for soft skills development the researchers conducted a survey among university lecturers, employees in the IT sector and civil servants. The analysis of the obtained results shows the expediency of the following interactive methods: problem solving method, case study, project method, discussion method, game method and cooperative method, to foster soft skills development and encourage foreign language communication in specialism related situations. The relevance of methods used for soft skills development depends on the lesson aims and objectives, students' language proficiency and personal qualities, availability of technical equipment, resources and other factors.

Introduction.

The focus of national higher professional education on the training of highly skilled professionals, competitive in the labour market, aiming for productive interpersonal cooperation and effective communication in the globalized world, involves mastering knowledge, skills and abilities of future specialists in the professional field and foreign communication competences for establishing contacts with foreign partners.

In recent time interprofessional social skills or soft skills and abilities have become the core component of higher education worldwide, because they help successfully integrate into the professional environment, satisfy professional ambitions and respond in a flexible way to crisis situations, deal effectively with complex issues in cooperation with colleagues and partners. Taking into account the value of skills transferrable to any job for employers in the national and world labour markets, the important task of higher professional education is to create an optimal learning environment for their development. Skill development still remains one of the four key points emphasised by the European Commission in the "Agenda for new skills and new jobs" [1]. The more recent "Rethinking education strategy: Investing in skills for better socio-economic outcomes" highlights the need to drive up both standards and levels of achievement to match the demand for higher level professional skills, as well as encourage the transversal skills needed to adapt to the increasingly inevitable changes in the labour market [2].

Ukrainian education system is still in the process of implementing strategies for right skills development recommended by those EU documents. Unfortunately the university curricula don't correspond to the requests coming from the labour market. It is obvious that the programmes of Ukrainian universities are still based on training traditional hard skills rather than focusing on soft transversal skills. Furthermore many employers indicate the soft skills lack that is a great disadvantage in the work environment. At the same time experienced employees feel that they are proficient enough to adjust existing soft skills to the needs of the current labour market. This contradiction proves the necessity of early soft skills development because the older individuals are the more challenging soft skills acquisition is. In the context of bringing national standards of education closer to the European ones the soft skills component should be linked to professional skills in the curricula of Ukrainian higher educational institutions. Moreover during the research the authors questioned 124 students of different specialisms and years of study in Chernihiv National University of Technology and found out that more than 70% of students had difficulties defining soft skills. The results of the questionnaire have shown a low awareness of students about not only the notion of soft skills but their necessity for future employment and career. Since a significant part of scientific, technological, academic cooperation is mostly held in English, and business contacts with international partners provide new models of interaction and team-working, soft skills and foreign language competence become key factors for successful professional activity. We believe that the foreign language interaction in the ESP classroom is an optimal environment for a natural development of basic soft skills of future specialists.

The purpose of the article is to clarify the notion of soft skills and to study effective methods of developing soft skills in the ESP classroom. To provide a favourable ESP learning environment for soft skills development, relevant methods and techniques are required.

1. Soft skills concept interpretation

Theoretical and applied aspects of the development of soft skills in the context of future specialists training are studied by J. Balcar I. Cherkasova, O. Chulanova, B. Cimatti, M. Cinque, V. Davydova, N. Dlugunovich, D. Haselberger, J. Heckman, A. Ivonina, T. Kautz, K. Koval, O. Kovtun, A. Lazareva, L. Lippman, L. Raitskaya, S. Shilova, T. Yarkova and other scholars. However, in the Ukrainian education, the notion of soft skills is rather new. The analysis of scientific works has shown a rather diversified interpretation of the soft skills concept. Soft skills are often defined as social skills, transversal competences, universal skills, social and psychological skills, unified skills and personal qualities, social competences, generic competences, even basic and life skills. Some international research projects or institutions prefer the term "21st century skills", whereas the Organisation for Economic Cooperation and Development (OECD) uses the terms "key competencies" (2003) and, more recently, "skills for social progress" (2015) [3]. The study conducted by the international organization "World Economic Forum" with the participation of managers of leading companies in nine branches of the economy, identified 35 significant soft skills necessary for any successful professional activity in various fields of the economy [4]. Complex problem solving, critical thinking, people management, coordinating with others, judgement and decision making, negotiation, as well as creativity, emotional intelligence, service orientation and cognitive flexibility are considered among the most demanded in the future [5].

Soft skills are used to indicate personal transversal competences such as social aptitudes, language and communication capability, friendliness and ability of working in team and other personality traits that characterize relationships between people [6]. The concept of soft skills is also defined as social and psychological abilities to communicate, to be a leader, to work in a team, and other skills necessary in most life situations [7].

Soft skills must also be conceptualized in a broad sense, as competences transferable from job to job, from company to company, from one economic sector to another [8]; universal skills that help develop professionally and build up a career in any field [9]; social and labour characteristics of a set of knowledge, abilities, skills and motivations of an employee while interacting with people [10]. According to Heckman and Kautz "soft skills are personality traits, goals, motivations, and preferences that are valued in the labour market, in school, and in many other domains [11]"; a wide range of abilities, competences, behavioural reactions and personal qualities that enable effective functioning in the professional environment, working with other people and achieving personal goals [12]. Soft skills help people adapt and behave positively so that they can deal effectively with the challenges of their professional and everyday life. Soft skills are essential for personal development, social participation and workplace success and "predict success in life, that they causally produce that success [11]". Thus, most scholars refer soft skills to successful functioning at workplace, effective personal interaction and professional development.

It is a question of debates whether soft skills are inherent traits or whether they could be trained. Some soft skills are connected with cognitive abilities like problem solving, planning and organising, time management, exploring and processing information, and are contrasted with non-cognitive abilities or innate traits such as emotional intelligence, flexibility, creativity, empathy, etc. The ability to interact with others in a proper and effective way by managing feelings without suppressing them facilitates the development of core soft skills.

Therefore emotional intelligence, according to Goleman, is thought to be one of the key skills and central to performance because it is the ability to perceive and express emotions, to understand and positively use them, and to effectively manage emotions in ourselves and others. Goleman notes that people with high emotional intelligence have better communication skills, teamwork skills, critical thinking skills, and leadership skills because emotional intelligence equips an individual with self-awareness, motivation, empathy, self-regulation, and adaptability [13]. Being especially important for the development of other core soft skills, non-cognitive skills are rather hard to train. The study of soft skills in the service sector reveals that employers think soft skills are difficult to learn. As long as an individual's ability, for example, to be cheerful or possess a positive attitude is something that is inherent in an individual [14].

Meanwhile some scholars consider soft skills as learned behaviour based on individual's predispositions. They correspond more to acquired skills than psychological traits, preferences, motivation and other predispositions usually called as non-cognitive abilities [15]. Balcar illustrates the difference between communicativeness as a predisposition and the ability to communicate effectively in a work environment as a soft skill. Acquiring appropriate knowledge, techniques and practices enables a person with low degree of communicativeness to communicate productively due to gained experience.

According to Haselberger and other scholars, soft skills represent a dynamic combination of cognitive and meta-cognitive skills, interpersonal, intellectual and practical skills [16]. They are "a mix of dispositions, understandings, attributes and practices [17]".

Consequently soft skills in our study are considered as flexible interprofessional abilities and personal qualities that determine the effectiveness of interpersonal interaction, productivity of cooperation and the success in self-realisation of a future specialist in any professional field. We believe that being a complex combination of cognitive and non-cognitive abilities, soft skills could be trained and developed in an appropriate learning environment. In the survey conducted among university lecturers and students, on efficiency of academic disciplines in fostering the students' soft skills, foreign language classroom was recognised (lecturers – 81,5%, students – 74%) as the most efficient environment for soft skills development [18]. The development of soft skills in the ESP classroom requires an appropriate content and methodological tools.

2. Overview of interactive methods for soft skills development

The modern theory and practice of education assumes the effectiveness of developing socially important skills and abilities within cooperative learning based on active interpersonal interaction. Unfortunately, the national system of higher education conventionally got used to promote competitive and individualistic learning however the development of such skills as coordinating with others, taking mutual decisions, negotiating, is possible only in the context of cooperative learning. The wide use of cooperative learning as a form of active learning that involves the interaction and collaboration of students in small groups to achieve a common educational goal, has been gained thanks to research and practical developments of E. Aronson, R. E. Slavin, Y. Sharan, S. Sharan, S. Kagan, E. G. Cohen, N. A. Madden, R. J. Stevens, E. J. Holubec, D. W. Johnson, R. T. Johnson and other scholars.

Based on the analysis of scientific resources, we determine the following principles of cooperative learning: positive interdependence of participants (they need each other in order to complete the group's task), individual accountability (each student's performance is frequently assessed and the results are given to the group and the individual), face-to-face promoting interaction (students promote each other's learning by helping, sharing, and encouraging efforts to learn), interpersonal and small group skills (groups cannot function effectively if students do not have and use the needed social skills), group processing (groups need specific time to discuss how well they are achieving their goals and maintaining effective working relationships among members), equal participation of all the participants [19, 20]. Applying the different types of cooperative models and methods in the ESP classroom enables discussion of challenging issues, professional problem solving tasks, revision of the studied material, intensification of knowledge of a new topic, presentations, projects and other creative tasks, doing mini professional research, and, at the same time, developing soft skills.

The expediency of cooperative learning for the effective development of soft skills is also due to the fact that such educational interaction involves fostering professionally required personal attributes of future specialists namely, readiness for mutual beneficial cooperation, creativity, cognitive flexibility, respect to other viewpoints, centring on the partner, emotional intelligence, which implies awareness of own emotions and emotions of others, self-regulation, empathy, inner motivation, etc.

We believe that the use of the cooperative method in the ESP classroom allows lecturers not only to develop soft skills of future specialists based on foreign communication, but also to achieve positive changes in the cognitive, psycho-emotional, motivational, moral spheres of an individual. Pedagogical observation and students' subjective self-assessment in the process of ESP learning reveal some lack of creativity in the performance of professionally oriented tasks.

Consequently, we also consider the problem based learning as a teaching method to be pedagogically expedient in the context of the discussed issue. The main function of productive problem based learning is to obtain experience of creative activity, which enables the development of special cognitive structures [21]. Modelling of a problem situation generates productive and critical thinking since the process of finding a solution requires the search for new knowledge, information analysis, comparison, identification of linkages, generalization, logical argumentation, rethinking or modification of existing knowledge and its application in unusual situations.

Solving professionally oriented problem based tasks provokes an objective need for new modes of action and creative thinking. The production of communicative interaction in a foreign language is thought to be the most motivated when problem situations are meaningful for students and aimed at realising their personal potential, applying acquired experience, developing their own educational product.

The problem-based task, which is close to real life, creates a learning environment for natural integration of professional needs and foreign language performance that induces dialogic interaction of those students who are characterized by low degree of communication skills, but are able to analyse phenomena, processes, situations.

An important method for developing soft skills, which is a variation of the problem method, is the case method, which involves the study and analysis of a descriptive situation in a professional field to make the best decision or determine the most optimal way to solve the problem. The results of the performance can be presented either verbally or in writing, in the form of debates, presentations, role-plays or business games, essays, reports, business letters, etc. The use of the case study as a teaching method in the ESP classroom enhances communication, development of cognitive flexibility, the ability to deal with an unusual situation, analytical, logical, critical, creative, and complex thinking, skills of finding a rational solution to the problem and decision making, as well as reasoning to express own point of view. Thus, the expediency of using a case method in ESP teaching is considered as the possibility to develop simultaneously language skills and cognitive, professional, interpersonal and soft interprofessional skills, along with certain psychological patterns of behaviour, important values and personal qualities.

We believe that the project method also allows teachers to develop students' skills necessary for professional performance and at the same time to improve their communicative foreign language competence. Project work is a set of educational and cognitive techniques that enable students to solve a specific problem and produce a real, practical result, presented publicly in one way or another [22]. The project method provides the implementation of student-centred, communicative, activity-oriented, computer-assisted, creative, and other approaches to ESP teaching. The project work involves integration of knowledge from various subject areas, students' deep understanding of the educational problem, research, development of creative potential.

The relevance of projects in the system of higher professional education to develop soft skills is due to the fact that the group work on a project creates environment similar to a future profession and promotes active student engagement, productive interaction in cooperation. It increases the level of emotional intelligence in the process of constructive resolution of disputes, tolerance, ability to persuade, leadership qualities, etc. Self-assessment methods facilitate self-analysis, critical evaluation of students' results and achievements become a motivational stimulus for their improvement and development. It is important to emphasize that the group evaluation of a project work should be based on the criteria, designed and discussed with students beforehand, and its results can indicate overall progress of soft skills development.

Our teaching experience of applying the project method in the ESP classroom proves that the group project work is of great didactic value, since students are actively involved in foreign communication and their motivation to study increases. This method helps create fruitful learning environment for creative self-realisation in cooperation, development of learner autonomy, initiative, critical thinking, and adequate self-esteem. Effectively organized group work is more productive than individual one, and its results are more elaborate and more creative.

It has already been mentioned that soft skills development would be more effective in an interactive learning environment, and therefore we suppose that such interactive methods as discussion method, role playing, and games can be successfully employed for this purpose in the process of foreign language teaching.

The importance of the discussion method for the development of soft skills, in particular the ability to negotiate, lies in the possibility to motivate students to speak, evolve their active listening, logical thinking, skills to paraphrase, logically explain their point of view, persuade, tolerate differences of opinion, reach a compromise, share partners' viewpoint. At the same time students acquire such personal qualities as cognitive flexibility, tolerance, prudence, emotional intelligence, partner orientation, etc.

Game method is often used in higher education as a learning tool. Games, including business games and role playing, simulate professional situations, which allow future professionals to analyse information, generate possible solutions to problems, make the most optimal decisions, work out mechanisms for effective cooperation, develop critical and creative thinking, and desire for self-analysis.

Thus, taking into account all above mentioned, we offer (Table 1) the summary of expedient and effective, in our opinion, methods for soft skills development. There is no doubt, that interactive methods used to develop soft skills in ESP classroom are not limited to the proposed ones, and their choice will depend on the aims of the lesson, students' level of foreign language proficiency, their individual characteristics, the rationale of their application in terms of availability of time, technical equipment, resources and other factors.

Table 1. Interactive methods for soft skills development

Interactive methods	Soft skills
cooperative method	ability to act in coordination with others in a team; the ability to work out mechanisms for effective cooperation; emotional intelligence (awareness of their own emotions and those of others, empathy, self-regulation, internal motivation); communication skills (active listening, persuasion, reasoning, etc.); ability to negotiate, make decisions; creativity; cognitive flexibility; critical thinking
problem based learning, case study	analytical, logical, systemic, critical, creative thinking and cognitive flexibility; ability to deal with an unusual situation; ability to solve difficult problems; ability to find a rational solution; communication skills
project method	ability to search and analyse information, ability of planning; ability to work out mechanisms for effective cooperation, to take concerted action, to reach a compromise; critical, creative thinking; ability to give presentations, to speak publicly; initiative, adequate self-assessment
discussion method	communication skills; critical thinking; ability to conduct a dialogue on the basis of equality; ability to reach a compromise, share partners' viewpoint; cognitive flexibility; tolerance, prudence, partner orientation (ability to behave in a partner-oriented manner)
game method (simulations, games and role-plays)	creative thinking; verbal and nonverbal communication skills; cognitive flexibility; ability to conduct a dialogue; ability to develop mechanisms of effective interaction; act concertedly (to take concerted action); the ability to make unusual decisions

3. Soft skills survey procedure and data analysis

To demonstrate the importance of soft skills in career development of different groups of employees who mastered English for their professional needs, we conducted a survey among specialists from three areas. The participants were university lecturers (15 participants), employees in the IT sector (42 participants) and civil servants (24 participants). In the survey we asked about the influence of ten basic soft skills (complex problem solving, critical thinking, people management, coordinating with others, judgement and decision making, negotiation, as well as creativity, emotional intelligence, service orientation and cognitive flexibility) on the success of their professional performance; the importance of soft skills purposeful development; the best period and environment for their development; the key soft skills that could be efficiently developed in the ESP classroom; the methods applied for their successful development.

Responding to the first question, 100% participants admitted that the proposed soft skills in the list were crucial for their professional performance. Most employees shared the opinion about the necessity of early development of soft skills especially those that are essential for their professional field.

The significance of soft skills for their professional growth was the following: critical thinking (75%), judgement and decision making (75%), complex problem solving (71%), coordinating with others (64%), negotiation (57%), creativity (54%), cognitive flexibility (43%), emotional intelligence (32%), service orientation (21%), people management (14%).

Almost all the respondents believe that soft skills have to be developed and trained in an integrated way together with professional skills. In their opinion the best environment to develop soft skills is considered workplace along with higher educational institution and family. They pointed out that companies are reluctant to provide special soft skills training for the employees due to considerable expenses of time and money. The discussion with the participants revealed that at the beginning of their career path the great deal of them experienced some lack of interprofessional skills that proves the necessity of early soft skills development before applying for a job. Some respondents offered their own options of favourable environment for fostering soft skills. Among mentioned were special interest societies and clubs as well as training sessions. We fully agree that such informal learning environments (journeys, clubs, social projects, workshops, company visits, etc.) can bring students together in an engaging atmosphere where they can learn from each other, cooperate and reflect in real-life meaningful situations. This informal environment promotes a voluntary, conscious, constructive and productive interaction and allows participants to develop with ease socially valuable skills. We think that these extra-curriculum activities could complement those held in the classroom for soft skills development.

Admitting the importance of English for professional performance the respondents determined the key soft skills that could be efficiently developed in the ESP classroom: coordinating with others (86%), negotiation (75%), creativity (68%), critical thinking (54%), complex problem solving (54%), judgement and decision making (43%), emotional intelligence (43%), cognitive flexibility (39%). Comparing the data obtained it is important to focus on skills that are in priority for different specialism groups. As for IT professionals critical thinking, complex problem solving and cognitive flexibility were among valuable, whereas civil servants emphasised mainly coordinating with others, judgement and decision making, negotiation. University lecturers selected creativity, cognitive flexibility and critical thinking. Almost all the respondents stated that cooperating with others in a team, negotiating productively, solving complex tasks and thinking creatively and critically are required in their everyday professional performance. Unfortunately, the participants, in our opinion, underestimate the value of emotional intelligence because less than a half of all the respondents noted it as an important ability. We should admit that self-regulation, empathy and adaptability turn to be crucial qualities for any teamwork and successful functioning in any professional group.

To identify appropriateness and efficiency of different teaching methods for soft skills development the participants were asked to rate each offered method on a scale from 1 to 10 with 1 being "the least efficient" and 10 being "the most efficient". The data obtained are shown in Table 2.

The average rating for each method is the following: discussion method (7,2), project method (7,0), case study (6,9), cooperative method (6,2), computer-assisted method (6,1), game method (5,9), presentation method (5,3). The discussion method (7,2) has the highest average rating because an ability to communicate is an essential feature for building relationships and working with other people. Relatively high rating amounts project method (7,0) though some employers indicate that the learning experience should not be limited just to books and team projects. More than working on team projects, it would be beneficial to study team scenarios, evaluate different solutions to different problems, teach how to have difficult conversations, and teach how to redirect negative emotions into words instead of into negative reactions [23]. A method which is highly practically and professionally oriented the participants consider a case study method (6,9). This method permits to develop soft skills in a complex way. Students can get experience of analysing information, critically assessing a problem situation, searching for alternatives, decision making, team working.

Cooperative method was rated rather low by university lecturers (6,2). This was probably due to lack of practical experience of it and a perception that this method is applicable mainly on the secondary level of education. On the contrary cooperative learning is used worldwide in high school in varied learning activities. The results of our practical experience show that cooperative activity creates a favourable environment for the development of soft skills, as group work generates a conflict of ideas, opinions, attitudes, approaches, assessments, and enables argumentation of students' points of view while discussing, persuading partners, seeing things from another point of view, creative search of rational approaches, unusual decision making, achievement of agreement, complex problem solving through the combination of participants' efforts and the integration of ideas, critical group evaluation, analysis of the results.

Computer-assisted learning is rather popular and widely used on every level of education in Ukraine. Its advantages are obvious and indisputable when applying in distant or blended learning as well as in individual and self-directed learning. But such "virtual" learning somehow discourages, in our opinion, soft skills development because it doesn't provide sufficient face-to-face interaction due to specific nature of this method. We suppose that the essence of the computer-assisted method explains a low rating given by our respondents (6,1) who associate it with individual approach to learning and task performing. Meanwhile some scholars intentionally apply digital technologies for soft skills training. "In the ModEs project a prototype of "serious game" was implemented in order to train communication, negotiation and team work. The approach taken to develop the serious game included three different pedagogic concepts – i.e. exploratory, experiential, and game-based learning – which reflect the paucity of existing research linking pedagogic elements to both learning requirements and technical features. In the eLene4work project students learn how to fill their soft skill gaps using MOOCs (Massive online courses) and OER (Open Educational Resources) [24; 420]".

The comparison of data on methods efficiency shows that games and role playing were not thought as prevailing with average rating at 5,9. In our view, game method has a great potential for imitating business environment that allows students to play different roles in different situations, learn how to make decisions, develop critical thinking and other important soft skills. We support the idea of scholars that business simulations contribute to the development of soft skills. The study of a project management simulation where the participants of the game experienced the challenges of project management in complex and rapidly changing situations has shown the improvement of both technical project management knowledge and soft skills. Results indicate that the students' reactions to the simulation game were positive, and students felt that the game method helped them to better cope with challenges of teamwork, influences of stakeholders, risk factors and unpredictable project situations. Learning experience proved to be beneficial to all participants [25]. Another international survey of students' perceptions of developing soft skills during business simulations shows that eleven of the soft skills measured in the study increased [26].

The least appreciated method in our survey is presentation method with average rating at 5,3. The participants don't think it efficient enough to develop such soft skills as cooperating with others, judgement and decision making, negotiating. At the same time the authors believe that this method plays a more prominent role in facilitating public speaking, creativity, centring on audience needs and some leadership qualities.

Table 2. Efficiency of teaching methods in developing students' soft skills

Teaching methods	University lecturers	IT specialists	Civil servants
Presentation method	3,2	5,6	7,1
Case study	7,1	7,8	5,9
Game method	4,6	6,6	6,4
Cooperative method	5,0	6,1	7,4
Discussion method	7,0	7,6	6,9
Project method	7,4	7,3	6,4
Computer-assisted method	5,8	6,0	6,5

Based on the data collected, it seems that all suggested in the survey methods appear to be productive enough according to the respondents. The participants believe that higher educational institutions need to focus attention on extensive application of these interactive methods. Thus, it is possible to conclude that the mentioned above methods foster interaction and foreign language communication, the need for further professional growth. They turn out to be efficient and effective for the development of soft skills necessary for self-actualisation and self-realisation of the future specialist in any professional field.

Conclusions.

Our research is focused on two main dimensions that are involved in a theoretical framework of soft skills development. In the current challenges of labour market soft skills become an integral part of professional growth and success, adaptability and flexibility in the globally changing world, tolerant and harmonious coexistence in a multicultural community. The first dimension addresses the notion of soft skills and its numerous interpretations in the scholars' papers.

The authors define soft skills as flexible interprofessional abilities and personal qualities that determine the effectiveness of interpersonal interaction, productivity of cooperation and the success in self-realisation in any professional field. Being a complex combination of cognitive and non-cognitive abilities, soft skills could be trained and developed in an appropriate learning environment.

The second dimension approaches the most effective methods for creating desirable environment for soft skills development by means of English as a medium of communication and learning. Interactive methods outlined in this paper (presentation method, case study, game method, cooperative method, discussion method, project method, computer-assisted method) by their nature can provide an optimal environment to help student develop basic soft skills. To explore the efficiency of methods for soft skills development a survey, conducted among three groups of professionals, demonstrated the relevance and expediency of the discussed methods.

The use of these interactive methods in any course of study contributes to long-lasting effect as a solution to promote soft skills development. Their choice is related to rationale of their application in terms of availability of time, technical equipment, resources, the objectives of learning, students' level of foreign language proficiency, their individual characteristics and other factors.

Since in the questionnaire that preceded our survey we found out that students could hardly define the notion of soft skills and are unaware of the requests coming from the labour market, universities should incorporate this important component into programmes and curricula to satisfy employers' needs and bring national standards of education closer to the European ones.

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FORMATION OF PROFESSIONAL COMPETENCE IN FUTURE PROFESSIONALS IN ENTEPRENEURSHIP, TRADE AND EXCHANGE ACTIVITIES AS A PEDAGOGICAL PROBLEM

Abstract. The author presents modern approaches to the formation of professional competence in future professionals in entrepreneurship, trade and exchange activities. The concepts of «competency», «competence», «professional competence» are defined and the author's vision of a keyword for the problem under study is formulated. The legal base and individual scientific works are analyzed. The process of reforming the multy-degree system of education in Ukraine is revealed. The study focuses on the application of innovative learning technologies in the process of studying economic disciplines.

Introduction.

The process of modernization of vocational education in Ukraine requires new approaches to the training of future professionals. Modern economic reforms radically change the view on the identity of the entrepreneur, business entities. Competitive environment requires professionals' mobility, creativity, competence, the presence of the established moral and ethical behaviour. Requirements of the market to professional readiness of specialists of economic specialties are growing depending on innovations in trade and technological processes. This, in turn, leads to an increase in the requirements for their qualification and the ability to dynamical transform. A modern professional should have a system of economic competencies that corresponds to educational programs, employers' requests.

In the context of educational reforms in Ukraine, the legislative framework has been further improved. The Law of Ukraine «On Higher Education» stipulates standards for educational activities and a set of requirements to its content for each level of higher education within each specialty. The competences that applicants of education should possess are determined by the Law of Ukraine «On Education», among which «entrepreneurial spirit and financial literacy», which can be successfully implemented in connection with others: fluent knowledge of the state language; the ability to communicate in native language (in case it is different from the state language) and foreign languages; mathematical competence; competence in the field of natural sciences, engineering and technology; innovation; ecological competence; information and communication

competence; lifelong learning; civil and social competences related to the ideas of democracy, justice, equality, human rights, well-being and a healthy lifestyle, with the awareness of equal rights and opportunities; cultural competence and other competences provided by the standard of education [1]. Among other important legislative acts on the development of vocational education are: the Law of Ukraine «On Entrepreneurship» concerning the conduct of entrepreneurship in Ukraine, the Strategy for Sustainable Development «Ukraine 2020» (2015), which identified reforms for European integration, the Law of Ukraine «On Civil Service» where the notion of «professional competence» and others are formulated. On this basis and taking into account the European integration process in Ukraine, the study of the problem of training future specialists in entrepreneurship, trade and exchange activities is relevant.

The purpose of the research is to provide theoretical and methodological substantiation of the formation of professional competence of future specialists in entrepreneurship, trade and exchange activities, and the development of innovative pedagogical teaching technologies within the conditions of multy-degree system of education.

1. The Formation of Professional Competence in the Context of Modern Scientific Research

Theoretical and methodological foundations of the development of modern education, the genesis of the concepts of «competency», «competence» are in the center of investigation by a number of national and foreign scholars: N. Bibik, O. Gluzman, M. Golovan, I. Zyazyun, V. Kremen, O. Lokshina, V. Lugovyi, N. Nichkalo, O. Ovcharuk, O. Raven J., O. Romanovsky, O. Savchenko, L. Khoruzha, A. Khutorskoy, V. Hutmacher and others.

In the context of our research it became clear that there were scientific inventions regarding to the formation of the professional competence of future entrepreneurs, economists, marketing experts etc. The solution of the problem of the formation of professional competence among future specialists in commodity research is devoted to a number of scientific investigations, but they consider separate competences such as components of a professional competence, pedagogical conditions. However, the comprehensive understanding of this process in accordance with the new Standard of Professional Education specialty is left out of consideration.

The Recommendations of the parliamentary hearings on vocational education as an integral part of the provision of skilled personnel potential of Ukraine have put important tasks, among them there are:

- Vocational education should be directly related to the needs of the state's economy, and its quality must be in conformity with modern requirements, as in market conditions, production can only be maintained by highly skilled workers who have a thorough knowledge of the modern profession and can quickly change the specialization that can become a certain guarantor of their employment.

- The global trend of the continuing vocational education (life-long education) makes it necessary to solve the problems of the development of labor potential, its vocational training, retraining and advanced training, in order to give a person the right knowledge, skills and competence to ensure its harmonious interaction with the technological society, which is rapidly developing [2].

«The main paradigm of economic education is the understanding the fact that development of the economic sphere of society is largely due to the nature of human life, its outlook, socially responsible behaviour. The professional training of modern economists involves understanding of the laws of formation and development of reproductive processes at macro and micro levels, in conjunction with the development of political, cultural and other social processes»[3]. The national qualifications framework was introduced with the aim of introducing European standards and principles of the quality assurance of education, taking into account the requirements of the labor market to the competences of professionals [4].

The concept of «competence» is formulated in legislative documents, reference literature, in the research of scientists. The analysis of some of them makes it possible to find out the content of the word «competence», which is important for understanding the concept of «professional competence». Competence is:

- dynamic combination of knowledge, abilities, skills, ways of thinking, views, values, other personal qualities, which determines the ability of a person to successfully socialize, carry out professional and / or further educational activities [1];

- dynamic combination of knowledge, skills and practical skills, ways of thinking, professional, ideological and civic qualities, moral and ethical values, which determines the ability of a person to successfully carry out professional and further educational activities and is the result of studying at a certain level of higher education [5];

- ability of a person to perform a certain type of activity, expressed through knowledge, understanding, skills, values, other personal qualities [4];

- who has sufficient knowledge in any field; who is well-informed with something, intelligent. // which is based on knowledge; gualified [6];

- a set of knowledge and skills necessary for effective professional activity: the ability to analyze, predict the effects of professional activity, use information [7];

- as an integral indicator of the quality of education, which is not only defined as the sum of knowledge and skills, but also characterizes the ability of a person to mobilize the knowledge and experience acquired in a particular situation [8].

These terms give the opportunity to interpret the concept of «competence», as: a combination of knowledge, abilities, skills, ways of thinking, views, values; integrated student's ability, consisting of knowledge, skills, experience, values; well-informed with something, intelligent; qualified; a set of knowledge and skills necessary for effective professional activity; awareness, authority, professional knowledge and skills. The term «competency» is related to the concept of «competence». It is interpreted as:

- separated from the subject, the social norm of educational training of astudent, a teacher, or other specialist necessary for his qualitative productive activity in a certain area [9, p.52];

- given (for example, by a legal act) to the person (another subject of activity) powers, the range of her (his) official and other rights and obligations. It is necessary to distinguish the concept of competency / competencies from competence / competencies as acquired realization capabilities of the person [10, p.32].

In the context of our study, the notions of «competence» and «competency» are clearly distinguished, taking the definitions as the basis [6; 11, p.33], but we consider them to be interdependent. In the process of implementing the new Standards for Vocational Education and Educational Programs, today researchers are faced with an important issue, that is how to build competencies and develop them in a future specialist.

According to A. Mazaraki, T. Tkachenko, based on the competences and competencies, effective teaching technologies and a set of diagnostic tools for the acquired competencies (knowledge and skills) of the graduate have been offered. The acquisition of sufficient, practical skills for students to meet the demands of the labour market, the ability to apply them immediately after completing the training cycle, requires continuous cooperation between educational institutions and employers.

Competence approach is ensured by the implementation of professional (knowledge and experience in management, in particular in the field of economic activity), situational (experience, implemented through practical training and innovative teaching technologies, such as case studies, role and business games, simulation methods, modeling, PC, means of media), social competence (ability to work in a social group, adapt to the team, identify leadership and communicative abilities, etc.) and intellectual competence (development of intelligence, general and professional erudition) [12].

According to M. Kademyas, professional competency is a complex integrated indicator characterizing the professional level of a specialist. Professional competency is a set of professional and personal qualities of a specialist, necessary for him to carry out an effective work activity [11, p. 35]. The professional competence of a specialist involves solving various problems, tasks on the basis of existing experience, knowledge and values [11].We believe that the development of small and medium-sized businesses in Ukraine requires such specialists in commodity research that are capable of organizing trade enterprises, brokerage activities, have the relevant competencies, civic attitudes and established European values. According to A. Klimova, «there is a need to develop new approaches to the professional training of future specialists in commodity research, reorientation of professional values, rethinking of the purpose, content and technology of teaching to ensure the formation of managerial competence, tolerance, the culture of communication that is necessary for any modern specialist, including the commodity expert, whose professional activity requires constant interaction in the field of «man-man» [13].

According to the academics, the professional training of future specialists in commodity research is «not only in the formation of professional knowledge, skills and abilities of students, but also the training of a competent specialist who deeply understands and knows his role in society, is able to use the acquired knowledge in practice creatively, as well as is able to make managerial decisions, work with people in a team» [13, p. 343]. And the concept of «competence» for a future specialist in commodity research can be presented, in the opinion of the scientist, as a readiness to perform this or that social role: professional in one or another field of activity (professional competence), a specialist as such (technological competence), a member of society (social competence), student (self-education competence), etc. [13]. However, A. Klimova's research is mainly focused on the formation of managerial competence of future specialists in commodity research in the system of vocational education. We consider the successful attempt to determine the pedagogical conditions for the formation of the professional competence of future commodity experts in N. Hora`s researches. The researcher singles out the following: 1. An harmonious combination of different forms of organization of the educational process in order to form the professional competence in future commodity experts. 2. The usage of active teaching methods in the process of studying the disciplines of the vocational training cycle. 3. Direction of content of disciplines of the cycle of professional training on the formation of professional competence. 4. Formation of professional competence of future commodity experts in accordance with the developed technology [14, p. 135].

As for the components of the professional competency of a specialist in trade and economic affairs, N. Trishkina shows the following: 1. Special competency is readiness for independent performance of professional tasks, ability to evaluate the results of their work, ability to independently acquire knowledge and skills; 2. Social competency is the ability to work together and collaborate with other employees, the willingness to assume responsibility for the results of their work, the environment and other true values; 3. Individual competency is readiness for continuous improvement of qualification, ability to self-motivation, self-development of personality in professional work [15, p.197].

Summing up the foregoing, it can be stated that the formation of the professional competence of future specialists in the context of educational reforms requires the reorientation of training technologies within the framework of the approved new Standards and the development of professional values. According to our research, the professional competence of scientists is defined in three dimensions: as an integrative quality of the individual, the presence of integral, general and special competences; the formation of values. Summarizing the individual views of scientists, we understand the term «professional competence» as a complex, multicomponent personality-psychological education based on the integration of knowledge, skills and abilities, purposeful practical training, the individual's ability to self-improvement and self-expression based on the prevailing civic and moral and ethical values.

In the process of theoretical analysis of approaches to the development of professional competence of future specialists in different specialties, the conclusions are obtained, which became the basis for further investigation of the development of a model for the formation of future professionals in entrepreneurship, trade and exchange activities.

2. Modern tendencies of professional training of specialists in conditions of multy-degree system of education

European Higher Education under the Bologna Agreement provides the introduction of a two-level studying, which ends with a Master's degree. We share the opinion that the participation of the Ukrainian national system of higher education in the Bologna process is an important sign that our society is ready for the implementation and realization of European values of democracy, respect of the rights of a person and citizens, which modern youth are taught in the structure of education [16, p. 41]. During the years of independence, vocational education in Ukraine has undergone changes in the direction of state development, the approval of European educational standards, and the improvement of the content of training.

The Program of actions on the implementation of the principles of the Bologna Declaration in the system of higher education and science of Ukraine provides:

- transition to a dynamic, multy-degree system system of training specialists, which will enable to meet the individual's ability to obtain a certain educational and qualification level in the desired direction in accordance with its abilities and ensure its mobility in the labour market;

- formation of a network of higher educational establishments, which according to the forms, programs, terms of training and sources of financing would satisfy the needs of each person and the state at all;

- raising the educational and cultural level of society, creating conditions for lifelong learning;

- introduction in the system of higher education and science of Ukraine the best practices of developed countries of the world and its integration into the international scientific and educational community;

- the search of a balance between massive fundamental and elite education, on the one hand, and narrow specialization and professional perfection, on the other hand [17].

The emphasis in educational activities, especially in professional, is on the formation of competences. According to the Strategy for the Reform of Education in Ukraine [18, p.14], key competences should be the basis for the process of assessing academic achievements at the Ukrainian school as well. A comparison of the key competences selection process in different countries (Netherlands, Belgium, Austria, etc.) has been made, a classification and a generalization of their list has been made, recommendations have been given regarding to the first steps towards the introduction of key competences in the educational process at the domestic school.

In the Law of Ukraine «On Higher Education» (2014) the proposals of scientific circles and the public are taken into account and the levels are set according to European standards: initial (short cycle); the first (Bachelor); the second (master's); the third (educational and scientific); the scientific level of higher education [5].

Accordingly, the following degrees are defined: 1) junior bachelor; 2) bachelor; 3) Master; 4) Doctor of Philosophy; 5) Doctor of Science (Article 5. Section 2). Since we are studying multy-degree system of education bachelor-master, then the requirements for them are formulated as follows:

A Junior Bachelor is an educational-professional degree that is acquired at the initial level (short cycle) of higher education and is awarded by a higher education institution as a result of successful completion of a higher education curriculum of an educational-professional program amounting to 120-150 ECTS credits. The volume of the educational-professional program for obtaining the degree of junior bachelor on the basis of a junior specialist degree is determined by the educational institution.

Bachelor is an educational degree obtained at the first level of higher education and awarded by a higher educational institution as a result of successful completion of a higher education curriculum of an educational-professional program amounting to 180-240 ECTS credits. The volume of the educational-professional program for obtaining a bachelor's degree on the basis of the degree of a junior bachelor or junior specialist is determined by the institution of higher education. A person has the right to obtain a bachelor's degree provided that he has the complete secondary education.

The Master is an educational degree obtained at the second level of higher education and awarded by a higher education institution (research institution) as a result of successful completion of a relevant education program by a student of higher education. A master's degree is obtained through an educational-professional or an educational-scientific program. The volume of the educational and professional program of master's studies is 90-120 credits ECTS, the volume of educational and scientific program - 120 ECTS credits. The educational and scientific program of the master necessarily includes a research (scientific) component of at least 30 percent (Law on Higher Education, Section 2, Article 5)

Article 10 (Section 2) of the Law of Ukraine "On Education" formulates all levels of education, including: pre-school education; primary education; basic secondary education; profile secondary education; the first (initial) level of professional (vocational) education, the second (basic) level of professional (vocational) education; the third (higher) level of professional (vocational) education, pedagogical education; the first (bachelor) level of higher education, the second (master's) level of higher education; the third (educational / scientific / educational-creative) level of higher education; scientific level of higher education. It should be noted that the transitional principles of the Law «On Higher Education» set time limits on the implementation of the transition to higher education: a younger bachelor - a bachelor - a master's degree.

In this direction, today the system work is being carried out: creation of educational programs, improvement of teaching resources, material and technical base, strengthening of international cooperation. The Recommendations of the Parliamentary Hearings on Vocational Education as a Component of Providing Skilled Personnel Capacity of Ukraine (2016) indicate that the global trend of continuing vocational education (life-long education) makes it necessary to solve the problems of labor potential development, its professional training, retraining and advanced training, to give a person the right knowledge, skills and competence to ensure its harmonious interaction with a rapidly developing technological society [2].

In accordance with the law, the Standards of Higher Education have been developed, a list of competences is given, among which: integral, general, special (professional, subject).

Ukraine is a partner of the European Union's international cooperation Erasmus +, which supports projects of young researchers, mobility in the field of education, training of future professionals. The agreements between Ukraine and the EU on the participation in the European Union framework program for research and innovation «Horizon 2020» facilitate access to the international scientific data base.

L. Pshenichna identified three main strategic directions for improving Ukraine's higher education: enhancing the value aspects of the existing system of higher education and transforming it into a means of preparing the whole population for new living conditions and an instrument for developing the economic power of the state, forming a civil society; introducing into the structure and content of learning changes aimed at creating a new mentality and competence necessary for successful actions in a democratic and legal country with a regulated market economy; increase of the international rating of higher education of Ukraine and its equal integration into the European and world educational space [19, p.279]. Formulating conclusions, the researcher emphasizes that the important potential of the development of national education is the active introduction of a multy-degree system of educating highly qualified professionals competent in the advanced achievements of world science and able to think creatively and independently apply acquired knowledge [19, p.283].

We focus on collective monographs, which reveal the essence of vocational education, its development and prospects in Ukraine [20, 21, 22].

According to W.Manko, a multy-degree system of educating specialists should be based on the principles of composite design, system, functionality and complication of professional functions, according to which the complications of functions occur as the level of goals, scales of technological systems of activity, situations uncertainty, as well as time distance of manifestation of performance. This means that a professional in a certain educational-qualification level is able to perform his functions and lower level functions, but is not capable of performing functions of higher levels of activity [23, p.6].

Accordingly, in vocational education, the preference is given to the usage of different learning technologies, which «involves flexible instrumental management of educational process at an educational institution» [24]. We adhere to the notion that «the concept of «technology in education» is closely linked to the use of technical means of learning, while the notion «educational technology», «pedagogical technology», «teaching technology» reflect the specificity of activities to achieve the goals and are distinguished by a certain hierarchical subordination [24]. However, we consider that technologies in educational activity reflect a certain process, ways of interaction between a teacher and a student on the basis of partnership pedagogy, modeling of future professional activities. Our research on the training of future specialists in entrepreneurship, trade and exchange activities covers the timeframes identified by reforming higher education. Observing the transition to a multy-degree system of education and the analysis of individual scientific investigations gives an opportunity to state that today there are:

- adaptation to European standards on a national basis (university autonomy, academic freedom, competence approach, multy-degree system of education, assessment of the activities of the institution of higher education, quality standard, etc.);

- gradual implementation of the Law of Ukraine «On Higher Education»;

- reorganization of institutions of higher education in accordance with licensing conditions (in our view, a rather complicated process for colleges);

- creation of Standards of educational activity, improvement of the wording of the fields of training and corresponding specialties;

- strengthening of international cooperation in the educational space (exchange of training technologies, double diplomas, training opportunities, internships abroad, etc.);

- gradual reorientation to European values.

However, we consider that in practical terms there are problematic issues:

- in the pursuit of a large majority of students to obtain a diploma for the educational program «Master», as the labour market is not determined with the bachelors. In the minds of employers and students, there is still the idea of a complete higher education of a master's degree as a specialist;

- between the educational programs of the bachelor and master, each of these levels should be completed and independent with certain professional competencies;

- in distinguishing licensing conditions for the preparation of junior bachelors and bachelors;

- inappropriate preparation of junior bachelors, as this is not foreseen by the European educational space and will cause difficulties in the labour market.

After analyzing separate scientific researches on the formation of vocational education in Ukraine, we have identified the priorities of its development, among them: communicative orientation (possession of state, native and foreign languages); international integration; Standardization of specialties according to competences (integral, key, professional);production of content, training facilities; reorientation to learning technology; rethinking of values.

Analysis of scientific literature allowed us to highlight the preconditions for the development of the domestic concept of multy-degree system of education: world experience in training specialists, European integration, the desire to improve the professional, social status of the future specialist, the introduction of innovative teaching technologies, the development of information and communication technologies; changing of requirements of employers towards the employees competencies; growth of academic freedom of educational institutions. Multy-degree system of education provides an opportunity to receive education at each level and extend it at the request of the applicant in any institution of higher education. The key to this process is the availability of not only the amount of knowledge in the specialty, but the established competences that can be obtained through the use of innovative learning technologies.

3. Efficiency of application of innovative pedagogical technologies at the lessons of economic disciplines

In the process of professional activity, we have developed and tested innovative teaching methods in classrooms in a college of economic orientation. A survey of students (250 respondents) showed that it was the innovative teaching methods that enabled an effective and accessible learning of economic knowledge. About 71% of respondents emphasized that the innovative approach contributed to a positive motivation for future professional activities. We emphasize that elements of innovative technologies were used both at lectures, and mostly in practical classes. We offer some of them.

Simulation method. Task-situation: to answer the questions of the situation by making a dialogue.

«Economic behaviour of the consumer». Two shoppers who have the same wages and the same amounts of money in their wallets come to the store «Rainbow». Looking at the price of the goods folded on the showcase, the first of them says: «Too expensive.» The second observes: «A completely affordable price». What, in your opinion, may be caused by such different assessments?

Mind maps (mental maps) is the technology of visualization of thinking and alternative recording. Mind maps are a schematic representation of the process of general system of thinking. In the educational process they are used to construct, visualize, systematize economic information. A mind map is depicted in the form of a scheme that depicts words, ideas, tasks, or other concepts associated with branches that come from the central concept or idea. The basis of this technique is the principle of «radiant thinking», which refers to associative mental processes, the starting point or point of contact of which is the central object. For example, on the topic «Property as an Economic Category» students were asked to make the mind map on the concept of «Types and forms of ownership». This technology allows to set a connection between economic concepts, phenomena, facilitates the perception of lecture material, generates ideas, summarizes information.

«Fishbone» - a method of establishing causal relationships between the object of analysis and factors affecting it, making a well-founded choice. The application of the above mentioned method allows to visualize the causal link between economic indicators, distribute stages of work by the level of significance. Work algorithm: 1) subject, question or problem to be analyzed; 2) the basic concepts of the topic, the causes of the problem; 3) facts, confirming certain causes of the concepts; 4) the answer to the question, conclusions.

An example of the topic «Economic needs of society» addressed the problem of the law of growth of needs. Students identified key issues (need, structure of needs, production, means of labour, objects of labour, labour, etc.). The problem is highlighted: growing needs and limited production resources. The facts are proved, which is confirmation of the reasons: limited production resources are the preconditions for the development and formation of the market. Its objective basis is the effect of the law of rarity, the cause of which is the contradiction between the boundless needs of productive resources. As a conclusion, the essence of any economic law shows the causal relationship of certain economic processes. The law of growing needs is a law of social progress, which shows not just growth (the emergence of new and new needs), but the change in their structure.

RAFT-technology is a pedagogical method aimed at creating written (verbal) texts of certain subjects, different in genre and design. It is one of the ways of formation of critical thinking, a system of judgments, and facilitates the ability to simulate future professional activities. The audience is divided into groups: managers, experts, employees, workers, staff. It is important to draw attention of the students to the need for transformation into the role, finding themselves in the choice of activity, and, as a result, the reflection of characeer, habits. The next step is to choose the genre of a written (oral) message (statement, order, message, business letter, resume, etc.). Data are entered in the table according to the letters of technology: role, audience, form, topic.

«Storytelling» is the art of telling stories for the purpose of learning, managing by communicating the message with a special methodology. To create a story, you need to develop a plot, unknown facts about the economic phenomenon, economists, philosophers, add interesting events and formulate conclusions. Action Algorithm:

1. Choice of the storyline according to the topic.
2. Clarification of the detailed plot.
3. A selection of economic phenomena, plots of economists, prominent scholars.
4. Proposal of intrigue.
5. Creating a plot by students
6. Formulation of conclusions.

«Transcarpathian Economic Kaleidoscope». Its task is to get acquainted with the economic development of Transcarpathian region in different directions. The method case involves the usage of specific situations for group analysis, discussion of alternative options

for their solution. Depending on the problem, they distinguish case-requirements, case-selection, crisis case, conflict case, etc.

The application of the indicated method in classes in «Technologies. Entrepreneurship» allows to acquire the skills of application of theoretical material for the analysis of practical situations; finding information, forecasting ways of developing situations. Algorithm for working on a «case»: familiarization with a specific situation; discussion of it in a small group; presentation and the defense of the proposed solution; interrogating of participants on the knowledge of the facts of the case studying.

Studying with the help of case studies helps to form a future professional, who correctly analyzes the situation, identifies possible causes of their appearance, analyzes alternative solutions, justifies and chooses the most optimal ones, implements them and controls. Chosen tasks provide an opportunity to analyze the market, the variety of external factors, to develop an appropriate program of action.

The «krossen» method is a modern method of visualizing educational material, which involves the creation of an associative chain, through the interconnection of images. Nine images are arranged in such a way that each picture has a connection to the previous one and the next, and the central one unites the contents of several pictures at once. Algorithm of making krossen: to define the topic, the general idea; search and selection of images illustrating elements; highlight images related to the topic of the problem; find the connection between the elements, determine the sequence; concentrate the meaning in one element; highlight distinctive features, features of each element. For example, the topic of the lecture session «Logistics System».

Stage of classroom presentation.

The task: Based on the proposed drawings to draw up the links of the logistic chain (the sequence of movement of material and information flows is from the supplier to the manufacturer).

The proposed schemes depict: supply of materials, raw materials, semi-finished products and component parts; stock of products and raw materials; storage in the field of supply, production of goods; distribution of finished products; sales logistics; choice of the optimal mode of transport; transportation; consumption of finished products.

«Graphic organizer» is a chart or table that is used to help students formulate answers in a way that demonstrates understanding of economic concepts, comparison of knowledge gained at classes, and practical training in Transcarpathian enterprises. This method was used by us in the development of the topics «Commodity reserves of a trading company» (the question of controlling the state of inventories), «Setting retail prices for goods» (the choice of pricing methods). Examples of graphic organizers are «semantic web» and «T-schema». The «Semantic Web» method combines the dynamics of a good discussion with the methods of cooperative learning.

Project method. At the discipline «Economics of a trade enterprise» of the named specialty, we used practical-oriented projects, which assume that the result of the activities of their participants is determined at the outset and focused on the social interests of the participants. The project involves a clearly defined structure, a scenario for participants' activities with the definition of their functions, the participation of each participant in the final product design. The organization of coordination work and its gradual discussion are important in this project; adjustment of efforts both joint, and individual; organization of the obtained results and their introduction into practice. By studying the topic «Determining the size of the trade allowance and the calculation of the retail price», applicants of education should know the concept of «price», its types and mechanism of formation; be able to determine the trade premium and the correctness of establishing the retail price of the goods. Based on this, the students made a project «Price policy of a trading company». Stages of work were the following: organization of work (study of legislative acts on price policy); project objectives and determination of the research object (based on the monitoring of the activities of the three trading enterprises, to find out the methods of setting prices); the main part of the project (comparison of the pricing policy of enterprises to a specific product range); the final part (the formulation of conclusions and proposals for improving the pricing strategy at the enterprises, that is research objects).

Consequently, we have proposed some innovative teaching methods that activate the cognitive activity of students, involve them in team work, form economic competencies.

Conclusions.

We consider the scientific principles of formation of the professional competence in future professionals in entrepreneurship, trade and exchange activities. Some questions are offered, among them there are: the formation of professional competence in the context of modern scientific research; modern tendencies of professional training of specialists in the conditions of multy-degree system of education; efficiency of application of innovative pedagogical technologies at classes on economic disciplines. In the process of research on the basis of analysis of scientific literature, we have formulated the concept of professional competence as a complex, multicomponent person-psychological education on the basis of the integration of knowledge, skills and abilities, purposeful practical training, the individual's ability to self-improvement and self-expression based on the prevailing civic and moral and ethical values. It has been found out that the development of small and medium-sized businesses in Ukraine requires such specialists in commodity research that are capable of organizing trade enterprises, brokerage activities, have the relevant competencies, civic attitudes and established European values.

The question of multy-degree system of education and its adaptation to European is studied. The difficulties encountered in this process are identified. Since the present stage of the development of society great importance is attached to innovative technologies, we have identified and tested some of them. Practical application of them is given on the basis of study notes with a methodical commentary.

The results of the student survey showed that they contributed to the effective and accessible acquisition of economic knowledge; positive motivation for learning and future professional activities. The prospect of further research is seen in the investigation of European experience in forming the professional competence of future professionals in the economic sphere.

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COMMUNICATIVE PRACTICES IN SOCIAL GROUPS: CONSCIOUS AND UNCONSCIOUS ASPECTS

Abstract. The work is referred to the post-non-classical conception of social reality and implies, firstly, studying the communicative-pragmatic issues, and secondly, interpreting the social world as an intersubjective sphere, and thirdly, appealing to the researches within various branches of knowledge, including depth psychology. Communicative practices are studied in the first part of the work. The author emphasizes the fact that communicative practices exist everywhere in social world. The general philosophical meaning of communicative practice is defined. Communicative practice is regarded as an important social phenomenon, which has several levels of research, including ethical, moral, and deep unconscious one. In the second part, the author refers to the phenomenon of social group and marks out the models that represent certain types of relationships, connections, interactions and communicative practices in them. The author also considers the conscious and the unconscious of a social group, the concept of communicative matrix and mythical epic of a group. The author comes to a conclusion about the theoretical and practical significance of a methodological approach that takes into consideration both ethical-moral and natural-unconscious aspects of communicative practices in social groups.

Introduction.

The topic of this section concerns several important and urgent issues. The first of them is the issue of communication, which has been drawing attention of researchers in various fields of knowledge for more than half a century. The interest of scholars and practitioners for the matter of communication contributed to the pragmatic and communicative turn in philosophy in the second half of the twentieth century. Actually, the communicative issues caused the transition from non-classical to post-non-classical philosophy. Today, despite all the profound exploratory work on this subject, the concept of communication is changing. It involves psychoanalytic studies and the researches of other schools of depth psychology that reveal new meanings and give more profound explanations of communicative phenomena and processes.

What do they mean when saying or writing the word "communication"? There are plenty of meanings and they are different – from direct interpersonal verbal communication to the wide-scale dissemination of information in society and various phenomena of virtual space. Philosophical comprehension of communication was developed mostly in two directions.

Firstly – as a general, constantly existing social process that results in creating the society as a certain integrity, as well as establishing social relations and maintaining the structure. Secondly, philosophers understand communication as the generating of meanings in communicative interpersonal interaction. It should be noted that the concept of communicative practice in general is not well-developed in social and humanitarian knowledge, whereas it has both theoretical and practical importance.

Social groups as primary communities or organized groups, in which a person actually acquires communicative experience, personal qualities, gets involved into cultural codes and values have not received proper philosophical comprehension yet. However the communicative practices occurring in social groups are essential for the establishing, existence and functioning of these groups in society. The groups, in their turn, have a variety of influences on general social processes. The attention of philosophers to communicative practices in social groups reveals a whole series of features that will give a clue to some important general social phenomena and processes. Philosophical study of the conscious and unconscious aspects of communicative practices in social groups provides an opportunity for a more profound vision of the processes taking place in them, because conscious and unconscious phenomena of social life are closely interconnected and constitute a vivid and diverse image of social reality.

Thus, the main *tasks* of this section are, *firstly*, philosophical comprehension of the communicative practices and *secondly*, defining the models of social groups and revealing the specific features of communicative practices in such groups.

It should be noted that the topic of the section has a complex interdisciplinary and transdisciplinary character, so it is impossible to avoid such areas of knowledge as communication theory, sociology, social psychology, social group theory, social communication, psychology, depth psychology. Transdiscipline (lat. *trans* – through, behind) is understood as an epistemological and methodological overcoming the boundaries of a particular discipline, e.g. social philosophy and a certain intellectual movement through problem fields of the doctrines and theoretical approaches of those branches of the humanities in which the specified problems are developed. The core of this movement is the problem itself. "The disciplinary investigations concern only one level of reality. Transdiscipline, instead, extends its action through several levels of reality…" [1, p. 15]. The levels and pictures of reality that represent certain branches of the humanities or even different approaches within the same branch, become the fields for scrupulous and efficient study.

The communicative problematic and appeal to the unconscious refers this research to the post-classical paradigm of human studies. One can call it *post-logocentrism*, when the linear movement of thought is not regarded as the only possible and true one and the research does not have single-vector character. The researcher is more interested in folds and breaks, unexpected turns and numerous bifurcations, undergrounds and stops. Unconscious in this perspective not only becomes the subject of research interest, but also gets engaged in the sphere of cognitive practices.

1. Communication and Communicative Practices

Before giving philosophical point of view on communicative practices, we should define the concepts of *practice* and *communication*. Taking into consideration that the word *practice* has the older tradition of conceptualization, we would like to begin with it.

Practice is a basic concept in philosophy. As a rule, grounding on the Ancient Greek tradition, practical philosophy is understood as a complex of economics, politics and ethics. The power of the Aristotelian thought still attracts our attention regardless the cardinal social, historical and civilizational changes. This endless return to the sources of Western civilization is made over and over again with an effort to find a connection between its history and present moment. Ancient Greek word πράξις is used by *Aristotle* in connection with ethical issues such as purpose, good, goodness, values, individual and collective integrity [2, p. 7]. Aristotle defines practice as opposing on the one hand to τέχνη, i.e. the art of craftsmanship, skill, ability to artificially create objects and manage them, and on the other hand to θεωρία, i.e. speculations [2, p. 431], which the Ancient Greek thinker considered to be a matter the highest satisfaction. One of the meanings of the concept of *practice* is correlated, *firstly*, with the virtuous act that always exists in the matter of specific circumstances, in the uniqueness of place and time, in the uniqueness of the individual who executes it. Good deeds do not emerge by themselves, it is necessary to work on them. Therefore, *another meaning* of the concept of practice arising from the first one, implies the efforts that relate to the internal world of a human being. Πράξις is associated with individual work on oneself, which is done to maintain the common wellness. That means that a person is in some way determined by the practice of others. And thus, *the third meaning* reveals itself: practice is an interaction by which people create and educate each other in order to achieve a just relationship. The political organization of society emerges owing to such mutual work. Let us not forget that according to Aristotle, sphere of fair relations did not expand on those who were not full-fledged citizens of the polis.

When reading *The Critique of Practical Mind* by *I. Kant*, one can find both coinciding and contrary approaches to the understanding of practice comparing with Aristotle's thoughts. The first approach in a certain way develops the idea that practice includes a moral meaning: the world of practice is a world of moral imperatives and maxims. Aristotle used the term *ethics* which differs from the concept of *morality*, although they relate to one scope of problems. The second approach reflects the idea of the need to build a fair society, and practice is regarded as a necessary means for this. However I. Kant, in contrast to Aristotle, associates practicality with the inner world of a person and regards it as an entirely rational phenomenon. Kant made a *Copernican revolution* not only in epistemology, but also in ethics. Kant's intention is to prove the supersensible character of the practical, to clear it from the material, from rational goals and means. The world of practice is the world of intelligent will, which defines imperatives and moral maxims as objective laws for "all cases and for all rational beings" [3, p. 29].

The task of a human as a rational being is to practice with his inner world, restraining "*the pathological* element associated with our sensual nature" [4, p. 502]. Practice is related to the form of moral requirements, but not to the content of specific life situations and cases where none of empirical phenomena can serve as the criterion of estimation.

Karl Marx makes a turning point in understanding of practice. The concept of *praxis* occupies central position in Marx's *Theses on Feuerbach*. He criticizes both idealistic and materialistic philosophers for the abstractional and contemplative approach to understanding this concept. Practice, according to Marx, refers to the sensuality, the substantive activity of each subject, i.e. a particular person. Practice is now understood as "reality and power", the basis of which is "non-metaphysical character ... of thinking" [5], social activity, changing of the surrounding world. That means that practice "descends" from the transcendental heights of the moral imperative to the sensual and substantive reality and transforms a particular social subject. The concept of practice is actually negated and equated with action.

It should be noted that the concept of practice was also developed in sociology (*P. Bourdieu, P. Berger, T. Luckmann, E. Giddens, T.Parsons, A. Schütz* and others) by theoretical means of this field of knowledge. In sociological knowledge practice is understood primarily from the instrumental point of view as *knowledge how to do something*. *Pierre Bourdieu,* for example, believes that practice is caused by the structure of society [6]. Anyway, the concept of *practice* in sociological studies concerns the phenomenal world and is understood as actions within the framework of social institutions or organizations.

Modern philosophical perspective of practice correlates with internal moral intentions of the subject of action, as well as with the ethical and moral component of social phenomena and processes. Ukrainian researcher Anatoly Yermolenko notes: "The problem of practical philosophy is on the borderland of many disciplines – the theory of action and decision theory, linguistics and the philosophy of speech, economic theory and philosophy of law, political science and sociology, cultural studies and ecology. However, practical philosophy combines them all with the moral and ethical issues" [7, p. 9]. However the inner world of people, their relationships and moreover intentions and mechanisms of interaction are not limited by ethics and morality. Ethical and moral orientations, norms, principles, beliefs are very important, but they are not the only regulators of social practice in its various manifestations. Moreover, the ethical and moral side of human relations has its practical sources. Philosophy is interested in ideas and meanings that lie in the root of human practice. And they are ambiguous. So, studying practice from the socio-philosophical point of view is first of all an attempt to get closer to the mechanisms of meaning generating, to the phenomena that concern inner world of people, to the context of their various actions and interactions, and ultimately to their dreams and desires, both individual and collective.

Communication is a term that has today a variety of interpretations in human studies, depending on the branch of knowledge in which the research is done and on the meaning of the term that is used by a researcher. A Polish researcher of communication *T. Goban-Klas* gives seven basic definitions of communication: communication as a transmission (broadcasting, reproduction) of information, ideas, emotions, skills; communication as mutual understanding; communication as an influence by signs and symbols; communication as association (creation of a community); communication as interaction; communication as the exchange of meanings; communication as a component of the social process, that establishes group norms, carries out social control, distributes roles and coordinates efforts [8, p. 23]. The different meanings of communication are well stated in the book by *John Durham Peters*, a contemporary American philosopher, *Speaking into the Air: A History of the Idea of Communication*. We are interested in the philosophical meaning of communication. But, as noted by John Durham Peters, "the philosophically richest thinking about communication, … is often found in those who make little use of the word" [9, p. 17].

Communication as a condition for the genuine existence of a person is at the center of *K. Jaspers'* attention. Of course, the thoughts of the philosopher reflect a specifically existential point of view on man, society and the world with an emphasis on the instability, unsettledness of human life, which is almost constantly balances on the verge between life and death. Basically, existentialists were critical of the existing social relations and were reasoning the monologism of human existence. However, the meanings of communication that this thinker outlines have heuristic importance for contemporary research, in particular social ones. Communication, according to Jaspers, is the heart of human nature and existence. Communication is closely connected with freedom, which enables communication, and communication becomes a certain guarantee for the actuation of freedom. Communication is the basis of various social relations, which Jaspers sees in "three complementary dimensions: within the primitive community, objective purposeful and rational action, which is the embodiment of a particular spiritual content" [10, p. 135]. The first dimension of communication, which reflects the "naive" state of people, is based on the substance of common being. There is no place for doubt in it, no place for questions that bring dissonance with oneself and social continuum. All beliefs about the world have a common nature, thoughts and intentions are standard, a person thinks and acts like the others do and there is no need in self-consciousness, independence. In this dimension of social relations, communication loses its essence, it cannot be fulfilled without freedom. The second dimension is connected with the development of rational thinking, logic and the ability to distinguish between oneself and community, to oppose oneself to others. Jaspers defines such social condition as non-personified community, "where each *me* (due to the formal membership) in fact can replace another" [10, p. 134]. The essence of interpersonal relations is the dominance of the strong over the weak.

Communication in such a community concerns the general understanding of the objective world and coordination of everyday actions, the purpose of which is achieved together. This formal rationality generates certain ideas as social constants and regularities. The community united by the idea can achieve certain goals and people due to a common idea are getting closer to each other. Jaspers regards such a social state as more advanced, but even in this case communication cannot be fully performed. It is *a semblance of communication*, where *the Other* is forced to be silent and behave like a controlled thing. True communication "is possible only in its free dimension" [10, p. 139]. Communication is the root cause of human self-consciousness, when the process of creating each other begins. Communication cannot be pre-arranged or corrected afterwards, because it exists here and now in its uniqueness. Communication can occur when the person represents himself, not someone else, or some social ideas. The true image of communication follows from the understanding of its boundaries: it unites people, but everyone must be independent. I cannot absorb *the Other*, and vice versa. Personalities grow in recognizing each other. So, Jaspers represents such an understanding of communication, in which the main criterion is the independence of personal opinion, which is the basis of a particular type of communication.

The comprehensive meaning of communication is represented in such a modern approach as communicative practical philosophy (*K.-O. Apel, D. Böhler, J. Habermas, V. Hösle, H. Jonas, V. Kuhlmann, P.Ulrich*). One of its founders, *Jurgen Habermas*, regards communication as a certain methodological principle, grounding on which it is possible to avoid many problems existing in modern society. The concepts of communicative action, intersubjectivity and the lifeworld are central in his doctrine. Intersubjectivity, according to this philosopher, forms the basis of social life. The communicative mind is *immanent*, so it cannot be found beyond a specific language game and institutions, and at the same time, it is transcendental as a regulatory idea we are directed towards. From this point of view, social space is not given to us definite once and for all, but it must be produced by our own, "though not contradictory, but solidary joint efforts" [11, p. 284], which imposes on us responsibility and does not insist on our assertiveness. A common feature of activity, which can be defined as communicative, is its distinction from purposeful rational activity, which is oriented towards the goal and in fact is the invasion of the subject to the opposing objective world. Communicative action is at the same time a linguistic process that has its own informational component, and the ethical mutual orientation of communication participants. Habermas insists that rationality, the basis of which is the goal, and rationality aimed at mutual understanding, cannot substitute one another as these two types of rationality lie in different fields [12, p. 291]. In the strategic action, according to the thinker, communication appears as an informational means of influence that stimulates particular behavior, and the language becomes reduced to the means of transmitting the information, encouragement, threats, manipulation, etc.

The coordination of activities within the communicative action is based on rationally grounded consensus and that makes the difference between the communicative and strategic action. In other words, communication is regarded as an act expressed in language practice and having rational and ethical nature, and Habermas insists on the necessity of universalist formal ethics that prefers universal standards of morality, as opposed to the particular substantial ethics that protects the actual ethos.

Let us also view the main postmodernist ideas concerning communication. Criticism of the essentialist, rational, discursive, subjective or objective nature of communication in postmodernist studies reflects the ambiguity of communicative processes and practices, and also reveals a lot of difficulties that communicants face.

The interpretation of communication developed in classic universalism, should be substituted by the practice of differences. "There are only contexts, an infinite number of contexts, without any center of absolute anchoring" [13, p. 56], when no discourse has privileged access to the Truth. The process of communication is an endless semiosis, the infinite creation of meanings, in which everyone acquires a right to express an opinion, even those who were denied this right in the classical paradigm. In this light, it is necessary to review the ethical guidelines of communication. Jacques Derrida draws attention to the fact that ethics was subjected to metaphysics in the classical era. But ethics "not only has nothing to do with metaphysics, but also it is organized quite differently, at an earlier, more radical level" [14, p. 161], and if to think about the relations with *the Other* in metaphysical categories, they lose their ethical features. Authority expressed in metaphysical categories, phrases of force, discipline or law should give place to freedom of questioning, and such freedom, that is not appealed in order to "imply hypocrisy of the answer under the mask of the inquiry" [14, p. 158]. Ethicality, namely, the practice of communication is expressed in exercising varied questioning.

Communication is an interaction, according to *Paul Vatzlawick*, an Austrian and American psychologist and psychotherapist, and his colleagues at the Mental Research Institute Palo Alto. Communication is carried out constantly – in conversations, non-verbal forms, thoughts and silence. Even when it seems to someone that he or she is not sending any communicative signals to another person, it does not mean that communication is not taking place. It is impossible to avoid communication when living among people. According to Vatzlawick, "a metacommunicational axiom of the pragmatics of communication can be postulated: one cannot not communicate" [15, p. 51]. Four more axioms of human communication are derived from this postulate. The first one mentions two levels of communication - level of meaning and level of relationship. Communication not only provides information, but at the same time it bounds the communicants to have obligations to each other, expressed in two aspects – *the report*, which refers to the content of communication and *the command*, concerning the kind of message (true, false, sincere, flattering, etc.).

And after all, communication reflects the relationship of communicants. Vatzlawik notes that the more open relations people have, the greater part of the informational (semantic) aspect can be found in the process of their communication. The more distrustful the relationships are, then more competitive aspect they involve. It can be expressed in internal tension, even in struggle, and therefore the semantic aspect of communication is greatly reduced. The following axiom is defined as "punctuation of the partners communication". This means that participants perceive communication as a sequence in which there is a beginning and end, the main and secondary phenomena, causes and consequences, etc. Moreover, for each person such communicative punctuation can be different, i.e., it is always subjective. Another axiom relates to the symbolic nature of communication and states that there are both digital (logical and symbolic) and analogue (direct and sensual) modalities. American researchers suggest that analogue communication is rooted in the archaic period of human existence and has a more universal character and value compared to digital. The last axiom tells about symmetry (equality) or complementarity (subordination) of the communicants' relations, and the interaction in a complementary way does not mean that they are opposed to each other, but that they have different models of communication. In general, communication is understood by P. Vatzlawik in quite a wide sense, as something that a person cannot avoid, and communication is not necessarily deliberate and intentional. Any verbal or non-verbal actions, conscious or unconscious phenomena and processes can be communicative.

The communicative practice, with regard to the previous study, reveals its meaning in the form of a certain rhythm, which is expressed in several semantic accents. *First*, communicative practice is present everywhere, where there is a social world. It is born from many life worlds, and, in its turn, forms and nourishes these worlds with meanings, mutual aspirations and joint creation. Language is what expresses and in some way determines the meanings, consolidates, and, at the same time, differentiates. However, without the layer of "inexplicability", a joint creation is impossible. Speech and silence, views and gestures, thoughts and desires weave a web of numerous relationships, attachments, interactions that are expressed in the ubiquitous diversity of communicative practices. In the structuring of the world, both natural and social ones, their power is shown, the main and the minor things are outlined, the semantic cores are formed.

Secondly, the sense of communicative practices is ambiguous. It is mainly determined by a semantic circle of common meanings, symbolic codes, cultural features. The ambiguity of interpretations can cause misunderstandings and subsequent actions of different, even violent, character if these interpretations are "closed", i.e., separated from other visions by thick curtains that divide the world into "habitually-mine" and "hostile-theirs". At the same time, without the ambiguity of interpretations it is impossible to exercise freedom, which in fact is the essence of communication. The informative field in which communicative practices are carried out has no limits.

It is everything and, at the same time, nothing; it is a range of open opportunities and a framework of limitations, semantic field and failure of understanding, creative intentions, unexpected turns and fear of new and unknown. This brings us to the perspective of *the Other* in his delicate, but such essential difference.

Thirdly, ethos of communicative practices lies where the different lifestyles and values meet. The everlasting human need for maintaining a certain moral order in the world, the social organization of life is based on, makes a person feel more confident. Metaphysics of self-identity and declaration of greatness and independence of thought leads to institualization of many Selves who "are aliens for themselves" (Julia Kristeva). The ethics of self-identity is possible only through *the Other*, when careful listening to one another and an attempt to find the variety of meaning in joint creation moves internal worlds towards communicative praxis as such. *The Other* always remains *the Other*. *Others* will always be different. I can show my independence only by trying to see, hear, feel, and only then – to make an attempt to understand him or them and to do what I can in order he or they to understand me. Our interpretative horizons may be quite different, communicative practices may not always achieve the goal but nevertheless they take place in a tolerant attitude towards other life worlds and in joint constitution of mutual obligations and responsibilities.

Fourthly, communicative practices of any kind occur in a certain social space. This space is created by the participants in this communicative practice and is filled with their intentions and desires, and is maintained by their life worlds. In a social space one can try to differentiate it closely interwoven various manifestations and dimensions. *The rational dimension* of interpersonal relationships in the form of thematic meanings and linguistic-discursive orientations manifests itself in the technical, instrumental, subjective worldview that corresponds rather to cognitive requirements and analytical methods with their attempt to reduce the world to elements and create objects from them. That makes a peculiar world of never-ending artificially separated and artificially created objects. Meeting with *the Other* manifests the ethical and moral dimension of social space and communicative practices. Rational goal-setting and intentions are getting filled with moral content and ethical relationships. By practicing together we create a certain sphere, our common *intersubjective* world, which we fill with our own differences and efforts to reach agreement. The construction of intersubjectivity requires ethical and moral attitude to each other, it is work at oneself that is combined with sensitivity to *the Other*. Intersubjectivity as an area of equality, requires ethical and rational basis of mutual obligations and personal responsibility. The subjects arrange their social unity in the form of rationally regulated interpersonal relations. The instrumental use of *the Other* is prevented by a communicative action that makes it impossible to achieve selfishly one's own goal. The sphere of *inter* is understood rather not as something existing, actual, material, but as a specific horizon in the form of a certain ideal. *Interpersonal* dimension of social space not only means the relations of two persons.

Personality is both an internal spiritual, existential essence of a human being, and a social phenomenon, which is formed in many respects due to the environment, including the influence of *the Other*. Interpersonal worlds are born in close relations and in common motives of the internal worlds of each person. The ethical and moral rational meaning of intersubjectivity is supplemented by the exchange and reciprocal enrichment by the values of life worlds. Such a more deep attitude faces the ethical difficulties that can be called as *inviolability of the intimate*, which requires from each participant in interpersonal relations respecting the inviolable limits. The deepest dimension of social space lies in completely or almost unutterable *unconscious*. In these depths an intimate natural association in the primeval human group was born. And whatever civilization layers occur in human history, all social entities unconsciously try to maintain this association. Collective and individual phenomena proved to be interconnected. Nature and culture go alongside. Contradicting them or suppressing one of them at the expense of another leads us to the wrong way.

Fifthly, communicative practices are not linear, but simultaneous. Past, present, future are conventional marks of social time that reflect its sensual perception in the historical perspective. The synchronism of communicative practices determines their *non-temporal temporality*. Despite the fact that most communicative situations have their beginning and end, we cannot say, for example, where, when and in what way our conversation might be continued in communicating with other people. In this sense communicative practices are endless [16]. The linearity of causative relationships cannot be determined. The past "comes to life" in the present, or even in the future. And the future might happen to be the archaic past.

In conclusion, let us say that communicative practices are born in interaction, whether direct or indirect, and reflect the internal intentions of communicants. Communication itself is rather about super-subject processes, while communicative practices are closely related to their direct participants and reflect a complex of ambiguous, both conscious and unconscious relationships, attachments, influences, etc. The communicants fill the intersubjective space with their inner worlds and, for this reason, their ethical and moral guidelines are the important part of communicative practices. Language shapes human relationships into logical and symbolic constructs, which in each language have their own features. At the same time, there is a universal dimension of language, which remains unchanged up to this day. Language embraces communicative practices to create the future, to revise and redefine the past, to make the human *here and now* bright and vivid.

2. The group unconscious and distinctive features of communicative practices

Social groups as a social phenomenon are an essential element both in the general social structure and in the life of each individual. Personalities and social groups create each other. Human phylogenesis as well as ontogenesis are impossible without a social group. The individual and the group were surviving owing to each other during a very long period in archaic times. That period, in fact, took the most part of human phylogeny.

This interrelation cannot be called dialectical, when in a wise and purposeful way on each stage of development the best social achievements are kept and put into practice. Such an idealization (both the theoretical idea and the life ideal) just skillfully masks the diversity and ambiguity of social phenomena and also conceals important social problems.

The first human groups had a natural solidarity; people were united on the basis of the collective unconscious, which preceded the individual unconscious. In that bygone period, the group needed individuals with certain qualities that raised the group's chance of survival. These qualities were built in organization of the body and inner world of a person that gradually was taking shape from generation to generation. The group needed a leader, the one who inspired and could go ahead without fear, the one people believed and trusted their children to (in other words – the future of the group). The leader took responsibility for everyone. The other side of this natural state was absolute obedience to the leader. The person was staying a leader in the group until he coped with these very difficult and important responsibilities. An important role in the group was played by a shaman, a priest who was a healer, a sorcerer, and also a magician and "whisperer". With the increase in the number of people in the group it was necessary to have a person who reported the leader's orders to everyone, and later – the opinion of the leader. The group also needed people who guarded it, who could see the enemy or prey at a long distance, who organized group's everyday life, people who could be called "group memory custodians", etc. These skills were honing by many generations and shaped into creative abilities, various talents, specific worldviews, crafts that a person had to fulfil in society. The development of language, consciousness and self-consciousness eventually led to the individualization of a person in social groups. Memory has become not only collective, but also individual. The collective unconscious as the basis of natural unity of people began to fill itself with various manifestations of the individual unconscious. Those primeval inclinations, cravings, desires have remained and with time transformed into certain dispositions, abilities and talents. People are similar, but due to these various natural inclinations, which have phylogenetic character, they are also different in their desires, in a way of thinking and even in the kind of intelligence.

Social groups are very different, they can be classified according to their size, formality of relationships, importance for a person, real or nominal character, etc. Socio-philosophical perspective makes it possible to outline some basic models of social groups depending on the types of relationships (including ethical and moral aspect), connections, interactions, communicative practices. These models have been developed throughout human history and are caused by the process of individualization of a person and strengthen the role of the conscious. We certainly appeal to some kind of idealizations and generalizations as they can reveal some common features in great variety of existing social groups. It should be noted that these idealizations and models are quite a flexible researching method.

The first model can be called *value-normative*. It is based on substantial principles, it has a sufficiently firm structure and consolidates individuals within a certain framework. Public relations, according to these views, should consolidate people to a community like a family. Those who support this viewpoint on society and social groups criticize individualism. For example, *G. Hegel* considered a mistake the process of separating a person from his position in an organized society, where he or she has responsibilities, as well as a status corresponding to such a position. When an individual is viewed in this perspective, he seems to be just capricious [17, p. 212]. So, in order to understand the human personality properly, it should be considered as a member of a group. The personality is inseparable from the social group and society as a whole. Freedom of the individual is a social achievement that arose through the moral development of the community. The value of a person is derived from the position he or she occupies in society. The moral basis of communicative practices in this model is responsibility *for*, i.e., for intimate friends or relatives, for those who are dependent, need care and help. This kind of ethics is called *ethics of responsibility*. The moral intentions are limited to the specific frame. The relationships in social groups are mostly vertical and asymmetric, when the top position has an undoubted advantage.

The second model of social group corresponds to an individualistic view of human relations. It derives its ideas from the Modern Age thoughts on social atomism. This model can be called *constructive-procedural*. The social group consists of separate people and there rather prevails the difference, plurality in opposition to unity. When the mind of one is the mind of all, it is impossible to complement each other, to cooperate for the full realization of the idea of sociality as such. In Modern Age *T. Hobbes* was among the first who introduced the vision of society as a social construct. Society, believed the philosopher, is constructed from individuals through their consistency, agreement [18, p. 105]. The main theoretical idea of this model is social constructivism, which assumes the existence of independent personalities, guided by mental principles. A person as an active being has to fight for freedom, which is not a natural fact, but must take its shape through the activity of the human mind. The moral ground of this model is the universal ethics as a sense of responsibility and social commitments *to* the members of a social group. This kind of ethics is called *ethics of beliefs*. Relationships in this case are, for the most part, horizontal, symmetrical. Social groups are constructed on the principle of strict observance of rights and responsibilities, which implies both ability to obey and govern properly.

The third model grounds on the idea of a particular sphere of *inter* as a shared social space. This model of a social group can be called *intersubjective* one. A person fills the sphere of *inter*, first of all, with his or her worldviews and meanings, on which ethical and moral relations and rational arguments are based. Unlike two previous models, the intersubjective model does not imply either affinity of souls or rationally estimated conflict of interests.

The issues of coexistence of values and ethical life worlds are central in this model. The plurality of meanings is a dynamic and flexible process of their coordination, supported by the moral guidelines of *each person as dignified* to *the Other as equal in his/her inequality* [19]. Moreover, the moral guidelines of each person include three interrelated intentions: attention and respect for the Other in his/her otherness; filling the intersubjective sphere of a social group with values and meanings that support its dignity as a whole; entering the general social intersubjective sphere as a general social person, which cannot be passed over. It is possible to draw some parallels between these models and real social groups. *Value-normative model* reflects the traditional type of social relations; also in many cases it is the core of *primary groups* – a family, a group of friends or people holding the same views. *Constructive-procedural model* reflects the type of relations that have developed in an industrial society; relations in *secondary groups* are often built on such a basis – a student group, a professional team, etc. *Intersubjective model* reflects the emergence of a new understanding of the social group, social relations, that concerns the post-metaphysical, post-non-classical orientation in contemporary social research where the power, including the power of reason, gives way to a careful listening to the world, to *the Other* and to oneself. However, in each type of social groups the primeval natural background of the group unconscious inevitably exists and its importance cannot be concealed or ignored. The sphere of *inter* of a social group includes both rational and irrational, conscious and unconscious component.

The group unconscious became the subject of scientific research in *Sigmund Freud'*s works. In the work *Group Psychology and the Analysis of the Ego* he uses the ideas of psychoanalysis to explain social phenomena for the first time. The founder of psychoanalysis believed that the unconscious of groups (he used the terms *masses* or *hordes*) was the oldest type of human psychology [20], although did not see substantial difference between the individual and the social unconscious. He used the same methods for researching the group and the individual unconscious (*Id*) that he considered to be a specific supertemporal noumenon of the inner world of a person that has a tendency to substitute the outer reality with the inner one. *Id* partially manifests itself in the preconscious (*Super Ego*) and objectifies itself in the conscious (Ego), in the intervals, in the discontinuities of conscious processes. The unconscious is pure natural energy, a force that gives impulse to life, or to death (*libido* or *mortido*). In a group, according to Freud, the chief had the greatest libido, and he, due to this natural force, united the individuals. In the unconscious there are only the energies of appetencies and desires of unknown origin, and they constantly are moved by the energy towards the conscious.

The first who began to study the collective unconscious as a separate phenomenon that cannot be reduced to the personal unconscious was *Carl Gustav Jung*. The psychoanalyst believed that the personal unconscious is a certain superficial layer that belongs to a deeper stratum of the unconscious.

This stratum is immersed into the inner world of a person. It has a transpersonal collective character and expresses the archetypes of the entire social group. Such a stratum is a part of cultural achievements of the whole nation, or even the mankind. They are the primeval, identical for all people forms of understanding the world, which have a transpersonal nature. They are common to all people, regardless their social background and worldviews. The content of the personal unconscious consists mainly of sensory complexes that form the intimacy of the inner life of a person, while the content of the collective unconscious is archetypes, i.e. the primeval archaic images that have been existing from ancient times to the present [21, p. 12]. The collective unconscious has absorbed the precedence of mythological themes, images and symbolic ideas that indicates not only its energy character, but also information one.

Modern researchers in the field of depth psychology point out that the consideration of only the energy component is not enough for the successful study of both individual and group unconscious. There is a need to include the information component – *Superconscious (Super-Id)*. "This area of space beyond the time, consisting of an indefinite and infinite set of symbols and general thoughts organized according to the principle of the Collective Unconscious, in fact, is the Collective Superconscious" [22, p. 168]. The introduction of an information component is important for this survey. It is impossible to investigate communicative processes separately from informational ones. Not only energy of the unconscious brings the group together, but also the informational space of the Superconscious. The consciousness shapes and the group supports values, ideals, goals, knowledge, images of the past and future that are derived from the Superconscious. Information flows are a breeding ground for the intellectual process that occurs in consciousness, and in its turn, consciousness feeds the general information space, "gives" there its own intellectual product. It is difficult to separate information and energy from each other, they constitute the essential characteristics of the world.

The group unconscious as a special phenomenon was studied in the works of *Michael (Sigmund) Foulkes*. An English psychoanalyst believes that a person is entirely determined by the world in which he or she lives, as well as by the groups he/she belongs to. The network of relationships determines the child development from the early age in family and continues to play predominant role in the life of an adult person, who is always involved in a variety of social groups. In the group there is a special network system of conscious and unconscious structures and communicative relations. Such a system is called *a group matrix*. "The matrix is a hypothetical network of communications and relationships in a particular group. This network includes everybody; it ultimately determines the meaning and significance of all events, it involves all verbal and nonverbal contacts" [Cited by 23]. A group matrix can be understood as a certain context that makes background for the development of personality. Individual consciousness constantly refers to the matrix of group unconscious, transforming itself if necessary. A group matrix can renew as well as

ruin its own forms and structures, it can generate both creative and destructive processes in a group. There are several types of destructive matrices. 1) *Web* – a monster is in the center of the matrix created by it. Such a web is needed to capture, paralyze and devour careless victims. 2) *Labyrinth* is an entangled and dangerous network, and it is very difficult to find a way out of it. 3) *Fishing net* is a network that catches from time to time such strange and aggressive creatures that fishermen cannot cope with. 4) *Bird cage* is a matrix, which, on the one hand, provides protection, and on the other hand, does not presuppose freedom. In addition, the matrix can be decomposed, distorted or deformed [23], which is closely related to the communicative practices in the group.

It is obvious that the phenomena of the group unconscious feature groups of any size and level of organization, but they are the most evident in groups with strong connections and interdependencies [24, p. 31].

We will try to study **the specific features of communicative practices in social groups**, grounding on the abovementioned group models. Each of these models implies its typical relationships, connections and styles of communicative practices that are based on conscious motives, ideas, goals, and unconscious feelings, inclinations, desires, etc.

Communicative practices have in their basis some general ideas, meanings, a certain picture of the world, which is expressed in group myths. They reflect the main values and priorities of a group, the relation to the past, the vision of the future, the types of relationships existing in a group. We can say that the myths of a group are closely related to its structure and communicative matrix. Group myths consolidate a group, they actually bring into existence the social phenomenon of *We*. Due to the myths, a group acquires subjectivity, i.e. becomes a comprehensive figure in the social space. This takes place through the process of a group identifying, determining its specificity and differences from the other groups. Identity of a group is very important for its formation and existence. Clear group identity indicates the high level of development of the collective entity. Vague identity leads to the off-centering processes and, eventually, to the collapse of a group. Myths exist in every social group, but they have different meanings and orientations in their essence.

Myths, in a strict sense, reflect a special state of consciousness, that is historically and culturally determined [25, p. 169]. What we call legends, epics, tales, etc., does not correspond to the essence of myth, because myth was a prehistoric phenomenon and there were no narrative in it. Narrations that have the beginning and the end, in which events happen at a definite linear time, are no longer myths, but the historical phenomenon of epic character. Most likely, the original syncretic mythological component still remains in the group unconscious. Obviously, the bigger its proportion is, the closer relationships there are in a group. On this unconscious basis the specific group epic is formed. It seems fair to say that modern social groups have their own mythical epic, which includes both mythological, syncretic component, and epic, linear historical one.

Mythical epic of the groups based on the value-normative model is mainly directed towards the past. The past of the group is the main value, the sort of implicit reference point for the members of the group, especially its leaders. In case the past of the social group does not have sufficiently deep roots, the group addresses to the past of so called "ancestral groups". Such "ancestral groups" are chosen according to a variety of similar characteristics such as territory, occupations, structure, group symbols, etc. The "ancestral group" must necessarily have a social value at present time expressed in great achievements and historical significance, and such value and significance should be supported not only by this social group but also by a wide range of other groups. It is better if the significance of the "ancestral group" is panhuman. It provides a kind of totemization of the past, when instead images of animals, birds, trees or objects the image of a certain social group from the past is chosen, and what is more – in its idealized version. If the value-normative group does not have the past, it is actually created by means of group epic. Moreover, there are special persons who officially or non-officially are responsible for creating the heroic-epic legends of the group. The future in such groups most often takes the form of the past rewritten anew. In the unconscious of groups of this type there is a large proportion of *Id* that supports the irrational, emotional and mystical grounds of communicative practices that in most cases are irreversible and often encounter certain secrecy and subjects forbidden in a group. Identity of the group is based on the *We–They* opposition. The communicative matrix in this case is rather rigid, it has poor potential for internal changes.

Communicative practices in groups of the constructive-procedural type are rather logical and discursive, but this does not mean that such groups do not have their own mythical epic. Its main focus is success, and collective success is inseparable from the personal one. We can say that the success of the group consists of the success of its individual members. Personal and group goals and their accomplishment are important. Group rhetoric proclaims progressive ideas. The main thing is a constant development, or, even, imitating it. The past and present work for the future when they are connected by close cause-effect links. Personal narratives and personal epics are of great importance, and the most significant for the group storytelling becomes the group mythical epic. The ability to give reasons for one's ideas, persuade others and raise one's significance in the group is highly priced. The argumentation often has a competitive character, especially among group leaders. Group *We* has constructive and sufficiently dynamic character, the identity of the social group is supported by constant achievements. Imitating takes place in the communicative practice of a group when there is no successes or it is not so great. However, imitating continued for a certain period of time, when some members are no longer satisfied with it, can lead to the collapse of the group. The proportion of Super-Id, i.e., the informational component of the unconscious increases in the constructive-procedural groups. The communicative matrix of such groups is a moving structure that can be deconstructed.

The intersubjective model of a social group implies a communicative practice where communicants due to their conscious inner intentions and external, including language manifestations, as well as unconscious but not less influential movements, create the sphere of *inter*. Every act of communicative practice, whether the communicants understand it or not, whether they want it or not, fills the sphere of *inter* with a certain content, both conscious and unconscious. The mythical epic of a social group, according to such a model, includes both personal mythical and epic constructs, and the general group's ones. Personal and general constructs form a polysemantic context, not always explicit, but influential for the separate persons and for the group as a whole. According to this model, there is the consciousness that realize the existence of the unconscious and tries to take it into consideration in communicative practices. If not mystifying or rejecting the unconscious, the conscious part, that is aware of its unconscious roots, increases. An intersubjective social group is a group where participants realize the existence of the sphere *inter* that is extremely important and is co-created in a group. There is a certain balance between the collective *Id* and *Super-Id*, when energy and information enrich each other. The past and future meet here and now, they are actualized in the present, in language communicative practices that help to realize reciprocities and discontinuities. "… language is not simple a package in which communications are wrapped, but the medium in which experience is brought to life in the process of being spoken or written" [26, p. 201].

Conclusions.

In conclusion I should emphasize some points that, in my opinion, are important within the subject studied in this section.

I have studied the social group from the general theoretical point as a necessary and significant element of the social world. There are many groups in social reality and they are different in form, content, features, number and size, importance for a person, influence, etc. An attempt to see some common features in the diversity of real social groups and to mark out their basic patterns reflecting the character of relationships, connections and communicative practices was made in this section. I believe that the ethical and moral component of human relations plays a very important role. It is obvious that among the real social groups it is difficult to find those that fully correspond to the presented models: *value-normative*, *constructive-procedural* or *intersubjective*. In real groups at present time, we rather find a definite interlocking of these models. However the general prevalence of one or another model can be seen, and it can help to understand the general background of processes occurring inside the group.

Communicative practices in a group represent human intentions that are expressed not only in language, but also in the unspeakable. At the same time, language and the unspeakable have both a conscious and an unconscious side. The intersubjective sphere of a group is filled with personal intentions, interwoven into the vivid web of relations, connections, communicative practices.

In the social group communicative practices of different kinds emerge and actualize individuals and their ethical and moral world. Admitting that the natural unconscious background inevitably exists in each person and in each group, helps to broaden the understanding of deep unconscious and unspeakable reasons that determine particular communicative practices. Language and speech increase the conscious part and, in a way, objectify the information component of the world.

It should be said in general, that efficient approach to the study of communicative practices in social groups takes into account both ethical-moral and natural-unconscious aspects. In this regard, a predictable question developing into the methodological problem and task arises: how these two worlds, ethical-moral and natural-unconscious, relate to each other. As the experience of Western culture shows, contrasting them, or suppression of one by another, does not solve the personal, social, environmental and other problems, but rather makes them more urgent. It is necessary to find the borderland between these two worlds, and this borderland is in the space of a social group and a personality.

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THE INFLUENCE OF THE INTER-DENOMINATIONAL COMPOSITION OF THE PEOPLES OF THE NORTHERN AZOV REGION ON THE EDUCATIONAL INSTITUTIONS OF THE LAST QUARTER OF THE XIXth TO THE BEGINNING OF THE XXth CENTURIES

Abstract. The article analyzes the scientific research on the coverage of historical aspects that influenced the development of education in the early XXth century in the Northern Azov region. Types of institutions, teaching system and subjects which pupils were taught in the given period are discovered in the article. The social and economic impact on the formation or reducing of various types of student institutions is analyzed. The tendencies of development of interfaith relations, as well as representatives of religious minorities and their evolution during the historical development of society are considered. The process of formation of the ethnic-confessional structure of the population of the North Azov region and its specifics is studied. The processes of cultural integration of ethnic groups with the inhabitants of the North Azov region are described, as well as the role of their influence on the cultural and educational development of the student youth of the region. It is considered in the article that enlightenment companies took active part in contribution of new schools set up and educational system financing in the region. The article highlights the process of cultural and educational development of the North Azov region during an important period of their ethno-genesis based on published sources and scientific literature.

Introduction.

In this paper, we will try to recreate the history of interdenominational relations in the North Azov Sea in the period since the last quarter of the XIXth to the beginning of the XXth centuries. Consider the trends in the development of interdenominational relations, get acquainted with the representatives of religious minorities and their evolution during the historical development of society. Accordingly, an integral study of processes related to interdenominational interaction in certain regions and sub-regions becomes an integral part of interest, among which the Northern Azov Sea plays an important role as a sub-region of Southern Ukraine. It should be noted that the lack of works on history on the topic of this work, felt sharply. But the study of the specificity of the relations of the multinational population of the Northern Azov Sea gives an opportunity to understand the social, cultural and moral values of the past. Valuable is the practice of coexistence of representatives of different religions within the Northern Azov region of the last quarter of the nineteenth and early XXth centuries.

The feasibility study is acquired in the historical context of the Northern Azov Sea in general and its inter-confessional life in particular. Due to numerous migration processes, the territory of the Northern Azov Sea is marked by large-scale ethno-social and religious transformations. As a result of the active colonial policy of the Russian Empire, representatives of various faiths appeared on the territory of the region, which contributed to the formation of a diverse confessional map of the sub-region and peculiarly reflected on the development of its history and culture, and also affected the socialization of representatives of religious minorities.

We will highlight general tendencies in the field of state religious politics in the Russian empire of the late XIXth - early XXth centuries, as well as study the process of forming the ethno-confessional structure of the population of the Northern Azov Sea and determine its specificity. The geographic boundaries of our work cover the territory of the Ukrainian Northern Azov Sea. This sub-region is such a kind of characteristic of a certain community of historical development, but its precise boundaries are quite difficult to distinguish, since during the investigated period шт was not an integral administrative-territorial entity. In view of this, in this work under the Northern Azov Sea, as a sub-region of the Southern Ukraine, the land is marked, which at the end of the period under study covered the territory of three counties: Melitopol, Mariupol and Berdyansk, Tavria provinces and Ekaterinoslav province.

We will also try to highlight the processes of cultural integration of ethnic groups with the inhabitants of the Northern Azov Sea, and also determine the role of their influence on the cultural development of the region. The analysis of recent studies and publications shows that the overwhelming majority of works characterizes the cultural development of individual ethnic minorities, but there are currently no comprehensive studies of the influence of ethnic groups on the cultural development of the Northern Azov Sea.

The subject of consideration in the work are the cultural and educational practices of the peoples of the Northern Azov region, the activities of national and national educational and cultural institutions in the region. The processes of cultural development of the Mariupol Greek community are explored in connection with the problems of the revival and preservation of its ethnic identity. The formation and development of the system of cultural and educational establishments of the Northern Azov Sea is considered. The factors of formation of the system of national education in Mariupol region, the existence of schooling in the conditions of government policy of the Russian Empire, and the level of involvement of the multinational population in primary and secondary education are determined. The role of the Greeks in the cultural and artistic life of Mariupol region is highlighted, peculiarities of the organization and functioning of the network of cultural and educational societies and library institutions, main directions of cultural and educational activity of the peoples of the Northern Azov region are analyzed. In this paper, we will try to show socio-economic, socio-pedagogical and cultural preconditions for the formation of the peoples of the Northern Azov Sea.

We will identify the factors of formation of the system of national education in Mariupol region and trace the evolution of school, determine the degree of involvement of the Greek population to primary and secondary education. After all, the Greek community played the main role in the cultural-educational, cultural and artistic life of the Northern Azov Sea.

1. Interdenominational composition of the peoples of the Northern Azov Sea.

Denominational composition of the North Azov region at the end of the XIXth century was represented by more than fifteen different confessions, whose speakers spoke thirty-nine different languages [2, p. 279-284]. Such ethno-denominational composition and representation within the Northern Azov region of closed ethno-denominational communities was specific to this region. But the local majority was the Orthodox population. These communities include Dukhobors, Molokans, Old Believers, Mennonites, Commonwealths, Jewish farmers, and others like that. According to the Law of the Russian Empire, all religions were divided into three categories: official Orthodoxy, tolerant and intolerant religions. The confessional composition of the Northern Azov Sea in the work of Avdeyeva Olena Sergiyivna, which is based on the data of the population census of the Russian Empire in 1897, is very clearly elucidated [2, p. 279-284].

The Orthodox population consisted mainly of former inhabitants of the Liberty of the Zaporozhian Army, settlers from the central and northern Ukrainian provinces of the Russian Empire, as well as the Right Bank, part of the settlers from the "Great Russian" provinces and the Ottoman Empire [1, p. 88]. In addition to Ukrainians and Russians, Belarusians, Greeks, Bulgarians, Armenians, Serbs, Moldovans and others belonged to the Orthodox branch of Christianity. The next largest denomination consists of representatives of the Protestant trend in Christianity. It is this confession that begins the description of "tolerant" religions in the territory of the Russian Empire. Protestantism in the Northern Azov Sea was represented in the following areas: Lutherans, Reformers, Mennonites, Anglicans, Baptists, and others. The government paid the greatest attention to the Mennonites, as skilled hosts. Since the government officials aimed at precisely agriculture colonization, the Mennonites even received money and land twice as much as, for example, the Lutherans [18, p. 27]. Among the Protestants, the largest group was the Lutherans.

The second largest group of the Protestant direction was the Mennonites.

A significantly smaller group of Protestants were Baptists. There were no Baptists in the cities. But in the reality of the Baptists there was much more.

Among the representatives of the Protestant direction of Christianity, the last place was taken by the Anglicans. The absolute majority of Protestants were Germans, and less than one percent accounted for representatives of the following ethnic groups: Russians, Ukrainians, Poles, Czechs, Slovaks, Frenchmen, Englishmen, Estonians, Moldovans and Romanians, and others like that.

The third step in terms of the number of their followers in the North Azov Sea occupied by Jews. Unlike many other religions, Judaism was not represented The following were Roman Catholics. In the ethnic sense, Catholics were represented by the Germans (almost a quarter of all German-speaking colonists [18, pp. 124]), Poles, partly Russians, Ukrainians, Czechs, Slovaks, and others ethnically.

The following "tolerant" denominations in the North Azov Sea were not so numerous at the end of the XIXth century. There was less than one percent of the total population of the sub-region each. Separately, representatives of the Muslim faith should be singled out. Their number during the studied period significantly changed. So, at the end of the XIXth century their percentage representation in the sub-region was significantly higher than at the beginning of the XXth century. Muslims massively departed to Turkey. According to rough estimates, about 4 million Muslims left the Crimea and adjoining territories in the period from 1783 to 1917 [8]. Representatives of Islam were represented by the Nogais, Turks and Tatars.

It should be mentioned separately about Karaites. The basis of their doctrine is the Old Testament without any additions or interpretations. Accordingly, they do not at all recognize the Talmud [12, p. 458]. The author of the article "A Few Words about Karaites" published in the Ekaterinoslav Anniversary Letter in April 1887, who signed up as S.S., rightly noted that Karaites have nothing to do with Jewry and the knowledge of the Talmud is considered to be a huge rarity [25, with. 15].

Representatives of Armenian-Gregorianism and Armenian-Catholicism belonged to the smallest group of "tolerant" faiths. The last group was so small that it was often either not mentioned in the statistical reports at all, or was united with the Roman Catholics. Most Armenians of the sub-region belonged to the Armenian Apostolic Church. From the very beginning, Armenians remained monophysites, that is, those who confess in Christ one divine nature. There were not too much of Armenian Catholics there.

The largest group of 'intolerable' denominations were Old Believers. Today, there are studies in which it is alleged that Old Believers are sectarians [9]. Old Believers were followers of one of the options of Orthodoxy, and the sectarians were not within its scope. Often at that time they were called 'dissidents of various sects.'

The next group, which was punishable by law, was a monotheistic one. It was a certain "transitional" form from the Old Believers to the official version of Orthodoxy. This phenomenon has not become widespread because of positive changes in state policy towards the Old Believers shortly after the emergence of communism. In the first census of 1897, monotheists were already included in the Orthodox.

In the census of 1897, monotheists were counted together with the Orthodox, and Old Believers and sectarians were united into one category: "Old Believers and those who deviate from Orthodoxy" [2, p. 84]

Having considered the process of settlement of the Northern Azov Sea in details, we can confidently assert that the sub-region was poly-ethnic and poly-denominational. The specificity of state policy influenced the percentage of representatives of different denominations during the period under study. The emigration of the Nogai Muslims, the resettlement of the Orthodox Greeks and Bulgarians, the creation of closed sectarian cells, and so on constantly affected this relationship. Sources featured representatives of thirty-nine different ethnic groups, who lived permanently in the North Azov Region, as well as representatives of more than fifteen diverse confessions. Of these, six denominations and nine denominations can be distinguished. Separately, the sectarians should be distinguished - due to the unstable structure and constant transformations and the specifics of the time sources, it is difficult to calculate the concrete number of individual sectarian tales. We can only note that this is not about a dozen directions [2, p. 85-86].

It should also be noted that the Greek community, which for a long time enjoyed special status and privileges, was significantly allocated to the Orthodox community of the Northern Azov Sea. In view of the bright religious diversity of the Northern Azov Sea, it should be noted that the relations and interactions between representatives of various confessions were a phenomenon stable and daily. At the same time, within the sub-region, there were closed religious communities (such as Mennonites, Molokans, Dukhobors, etc.), who were also forced to interact with the rest of the population of the region.

2. Gymnasiums - the educational background of the peoples of the Northern Azov Sea.

The diversity of different types of elementary schools opened by the efforts of the Greek population in the second half of the XIXth century shows that the traditional school on the church basis gradually exhausted its potential and ceased to meet the needs of a large part of the Greeks of Mariupol region. The Greek community began to send children to state secondary and higher educational institutions. It was from the Greeks who had university education the desire to open secondary schools in Mariupol, namely the progymnasiums, and, eventually, the gymnasiums. This contributed to the social and career development of young people. The quality of school education was reflected not only in the literacy of the Greek population, but also as an indicator of the successful socio-economic development of the city and the county.

Mariupol gymnasiums played a significant role in the enlightenment of the population of the Northern Azov Sea. Many of them wanted to receive secondary education, but not every family could afford to finance the education of their child in the Rostov, Berdyansk, Kharkiv or Ekaterinoslav high schools. Thus, there was an urgent need for the opening of secondary schools in Mariupol. But the realization of this need became possible with the help of the prominent Greek educator, public figure F.A. Hartahai (1834-1880). He considered himself the son of two peoples - Greek and Ukrainian.

One of the vocations of F.A. Hartahai was a pedagogical activity, which he began in 1866 as a teacher of the Warsaw Second Male Gymnasium. The acquired pedagogical experience he used when he came back to Mariupol. He devoted his last years of his life to the opening of secondary schools in his hometown.

In July 1874, F.A. Hartahai appealed to the Mariupol State Council to promote the opening of a private school of the 2nd level with a course of progymnasium. The application also provided for the provision of the premises, as well as further transformation of this institution into a full gymnasium. Mariupol State Council at a meeting on Dec. 12, 1874, after hearing a statement by F.A. Hartahai decided to accept his proposal and allocated funds for the establishment and retention of future professional gymnasium funds [11, p.2].

In the beginning of 1875/1876 academic year, F.A. Hartahai opened a private male college of the 2nd level with a course of progymnasium in the preparatory and first form. At the same time, on the same conditions, a women's school (progymnasium) was created, which was headed by the teacher of foreign languages O.O. Hengles from St. Petersburg on the proposal of F.A. Hartahai. These two events laid the foundations of male and female secondary education in Mariupol. September 15, 1876 was opened to the male gymnasium, in which the Mariupol city council put forward the need to provide study of the Russian language for the 150 thousandth multinational population of Mariupol. The gymnasium consisted of one preparatory and I - IV grades.

On September 16, 1876, a women's gymnasium was opened which consisted of one preparatory class and I-III basic classes. The first pupils were children who studied in private schools of F.A. Hartahai and O.O. Henglez [3, p. 120-122].

In gymnasiums it was envisaged to study the students of the Old-Slavic language and the Law of God, the Russian language and literature, the ancient Greek language (in the male gymnasium), Latin (in the male, and since 1895 in the female gymnasium), French and German languages, algebra, geometry , physics, cosmography (astronomy), history, geography, natural science, drawing, painting, calligraphy. In the women's gymnasium was taught a course in pedagogy, hygiene and manual labor. The Greek language was studied in grades from III to VII for 5-6 academic hours per week [6, p. 17-19].

Teachers of both Mariupol gymnasiums were qualified teachers who received education at the best universities in Europe: Warsaw, Dorpat, Kiev, Moscow, Leipzig, Novorossiysk (Odessa) and St. Petersburg. Seven of the lecturers had candidate degrees and continued their research work. Great respect was distinguished by the public and church figure teacher, the lawyer of the women's gymnasium archpriest Harlampievska Cathedral Church D.S. Tekeshi [17, p. 14].

On the basis of archaeological and ethnographic materials that were collected during local history excursions by teachers and students, in 1893 a "historic-church-archaeological museum" was opened. This museum was created at the male gymnasium and its funds were constantly enriched [3, p. 125].

It should also be noted that since 1876 library collections were formed for the use of students and teachers, which were constantly replenished by book editions. The most popular among the students of high schools was Russian and foreign fiction. The next place in popularity was the historical, theological and philosophical literature. More and more demanding requests of the educated population, which consisted of teachers and graduates of gymnasiums, teachers of parish schools, zemstvo primary schools, private and zemstvo doctors, educated shopping, bureaucracy, employees of city and zemstvo bodies of self-government forced the library holder to constantly expand and renew its funds. Demand was used for scientific publications and special periodicals [3, p. 178].

National libraries played a significant role in spreading a common culture among the multinational population of the Northern Azov Sea. Thanks to the activities of libraries, the population received such essential knowledge in everyday activities, agricultural life, as well as medical, hygienic, natural science and pedagogical knowledge. Libraries contributed to the increased authority of state and zemstvo schools and Russian-language education in the eyes of the peasantry. The idea of a close link between the development of library and school affairs was first published in the early 90's of the XIXth century in the Moscow Literacy Committee. Turning to teachers of elementary school, the Committee expressed the need for cultural and educational work among the population. Consequently, active measures were taken to out-of-school work, which consisted of organizing Sunday classes, public Russian-language libraries and reading rooms. The government constantly pressed on the cultural needs of non-Russian peoples, thus involving it in the "comprehensive expansion of education." [4, p. 162-163].

It is impossible not to mention the artistic activity of theatrical groups, both tourists and local ones, which contributed to the creation of a cultural tradition in the territory of the Northern Azov Sea. Taking i ts beginningat the beginning of the 80's of the XIX century as a social-cultural movement, presented by the collective of the Mariupol Music and Drama Society, this tradition in the early XX century caused the appearance of an entire network of dramatic, literary and musical circles, cultural and educational public associations. In 1913, there were many cultural and educational and charitable societies on the territory, one of the main goals of their activity was the national-cultural revival of all ethnic groups inhabited by the Northern Azov Sea [3, p. 171].

Teachers of the Mariupol gymnasiums played an important role in spreading the amateur movement, which were members of the musical and drama community, as well as the teachers of the zemstvo. Under their guidance, the city's secondary schools implemented the regulations of dramatic performances and conducted literary and musical concerts. The performances took place as charitable events in favor of schoolmates from poor families. In 1906, in secondary schools, the creative efforts of high school students were conducted charitable concerts, which included works by Tchaikovsky, Beethoven, Rubinstein, Brahms, Durando, Lautari. [24].

Permanent attendance of pupils to charitable performances contributed to constant communication between gymnasiums and theater [14, p. 12].

The formation of charitable system, educational and critical-minded societies in the county took place thanks to the rural intellectuals. These people were teachers of public schools, priests, people from district hospitals, bureaucracy, individual entrepreneurs, members of their families who, by all means, sought to raise the level of social and cultural development of their compatriots. For the purpose of their activities, these civic organizations had, in addition to cultural development, a national rebirth of each of the national community on the territory of the Northern Azov Sea. Means of enlightenment were to take place through the arrangement of readings, performances, concerts and productions of cinema [3, p. 172-173].

Consequently, since the second half of the XIXth century, the development of theatrical affairs, as well as the activities of libraries, spread the general education, formed the artistic tastes of the multinational population of the Northern Azov Sea.

The library chain attracted wide layers of the peoples of the Northern Azov region to the best achievements of Ukrainian and Russian national cultures. It can be concluded that public private, public and rural libraries, along with the organization of popular readings, played an important role in the system of out-of-school education of the multinational population. The cost of education in high schools was quite high, but despite this, it was considered very prestigious. The number of students grew year by year. Private benefactors, as well as district local government, established special annual scholarships for the education of children from low-income families. Money awards were intended to pay tuition fees, purchase tutorials, clothes, shoes, etc.

The most important factor in providing secondary education of the lower layers of the population became the activities of the "Society for the Help of Pupils of the Mariupol Gymnasium" [3, p. 129]. This partnership was founded with the help of F.A. Hartahai in 1881 in the male, and in a year in 1909 in women's gymnasium. Members of the association annually helped to exempt more than 30 low-income pupils from high school fees from their tuition fees. These students were usually characterized by satisfactory success and good behavior [16, p. 16].

Those graduates of high schools who had rather high educational results had the opportunity to join all the universities and other state educational institutions without passing any examinations. But these high results should have been gained from such disciplines as mathematics, Russian, Greek and Latin.

Thus, the socio-political and economic changes caused by the state reform have led to the resettlement of various ethnic groups on the territory of the Northern Azov Sea. The politicization policy of the government was introduced by the confessional and secular authorities in the spiritual, cultural and educational spheres. Multinational minorities gradually mastered the Russian language and became Orthodox.

The powerful motivation of the Greek community to succeed in the socio-economic life of the region plays an important role in attracting to the imperial system of education and science. As a result of the active cultural and educational policy of Russification, in all educational institutions, teaching in native languages of multi-national grammar school students is gradually phased out. Education of the multinational population of the Northern Azov region finally becomes Russian-speaking.

3. Appearance and development of schools in the early XXth century.

The end of the XIX century became evident in socio-economic and cultural development. Economic relations grew rapidly. Mariupol and Yuzivka became the major industrial centers of the region [3, p. 131]. The development of the Donetsk coal industry, industrial enterprises for the production of agricultural reagents, construction materials, the activity of machine-building factories and mills had greatly influenced the further growth of the trade value of the district. It required a high educational level of the population, the preparation of a significant number of qualified technical, financial, engineering, managerial and teaching staff.

The national minorities of the Northern Azov Sea were well aware of the importance of schooling. In order to meet the growing need for education, individual communities did not spare material expenditures, while adopting the founding of new educational institutions. At the beginning of the XXth century many primary schools of various types had already worked. For the most part, they were folk (local government), Ministry of Education and church parish schools.

It should be noted that the Bulgarians paid a lot of attention to the education of children, especially boys. In the documents of the Berdyansk local government council during September-October in 1872 schools of Bulgarian villages are called. The total amount: 16 schools in 30 villages [13].

The Czechs didn't lag behind the Bulgarians in the development of education. Founded in 1869, the village of Chekhograd in 1872 had already had its own school, where children of migrants studied mathematics, the law of God, learned to write in Russian and Czech. They mainly studied with the help of prayer books brought from Bohemia. Teachers with the necessary background arrived to the settlement .

In 1910 in the Czech Priazovsky settlement a new school was built, for which the Czech community paid 15,000 rubles. In 1910-1911, thanks to the efforts of local government, the school received a two-year status with three years of study, and in 1914 it became four-year with five years of study.

At the request of the residents of village Chekhograd dictionaries, textbooks, books in Czech were sent from Austria and Hungary. The newspapers 'Rusky cech' and 'Chechoslovan', which were published in Kyiv in their native language were also delivered to village Chekhograd [7, p. 9-10].

The development of the spiritual culture of the settlers was facilitated by the emergence in the Czech settlement of a national school, which began its functioning in 1872. In 1898, at the expense of local government with the rural council

the library was opened in Chekhograd, in the catalog of which, by 1915, the number of book titles was 1175. As early as in 1884, the church of the Priazov Czechs was built, which had two wooden bells. In the early 20's of the twentieth century a new church was built in Chechograd, which had a pneumatic body; at the church, a choir was organized from the students of the local school [7, p. 15].

The educational activities of multinational communities were very high, which was reflected in the high percentage of involving children in elementary school. This in turn led to the expansion of the staff of teachers of existing educational institutions, and also required the opening of new elementary schools.

At the beginning of the XXth century the number of educational institutions of this type has sharply increased. This was due to the adoption of government laws on the introduction of general education and school development in 1908-1909, and in 1910 - the "Plan for the introduction of general education"[19].

In addition to their own folk primary schools, the national communities of the Northern Azov Region sent their children to study in the city. Townspeople's pupils and peasants of the district received education in Catherine, Ignatyevskyi, Karasivskyi, Pushkinskyi, First and Second Gogol and other local government schools. [3, p. 135].

Significant changes in the employment sector required constant improvement of professional competence and preparation of employees. The professional qualification of teachers of primary schools increased, the quality of knowledge of students from compulsory subjects improved. In 1906 new disciplines were introduced: natural science, geography and jurisprudence, which were not envisaged by the program of the Ministry of National Education. In foreign schools, foreign languages began to be taught additionally. These measures brought the primary school programs of different types up to the gymnasium, thus integrating primary and secondary education into a unified system. [3, p. 137].

Another leading trend in the twentieth century was the professionalization of elementary education. Since the end of the XIXth century at the educational institutions gradually began to create craft classes and departments that provided initial vocational training in a variety of specialties: woodworking, turning and metalworkers, various agricultural for boys, as well as tailors and cutters for girls. For these educational institutions there were separate rooms, which were equipped by workshops. Only those students who completed the general education classes of the same schools were enrolled in the craft departments. The education was free, and the salary in the local women's college was moderate. The course of professional education lasted for three years. [5, p. 156].

After obtaining a certificate of education, graduates of the craft departments were able to engage in independent professional activities.

Having studied the works of N. Baczak, which are based on the researches of the State Archives of the Odessa region, data are provided that in the beginning of the XX century with the increase of the sphere of application of professional knowledge, there was a need to open exclusively vocational educational institutions of different levels. Such schools consisted of three grades, during the course of study such subjects as mathematics, algebra, geometry, physics, chemistry, mechanics, drawing, drawings and the law of God were studied, practical classes in workshops were conducted. School trained students how to comprehend metalwork and carpentry. [23; 10, p. 163-164].

Because of the rapid development of industry, vocational secondary and primary education institutions are gaining popularity in different regions. On the 1st of January, 1910, there were 3,036 different vocational schools, including technical ones; of which 355 are secondary schools and 2661 are lower. They studied 213 880 students. [4, p. 122].

The rapid development of professional education among multinational minorities in the late XIX and early XX centuries had led to the need for technical and engineering specialists, as well as in skilled pedagogical personnel. There was a shortage of specialists with special education, therefore, pupils of male and female gymnasiums, seminaries, and higher women's courses taught in rural schools. In order to improve the skills of teachers of public schools from the funds of the local government scholarships were allocated for the participation of local staff in periodic teacher congresses and for preparing in temporary pedagogical courses in Ekaterinoslav, and since 1909 annually also in Mariupol [20; 15, p. 35].

Greek communities of the Northern Azov Sea tried to provide young people with a high cultural and educational level with all their efforts. They did not spare any effort and funds for the development of the school system, they sought to create a public school of secondary education in the system of educational institutions. The Greeks appealed to the government with the request to open gymnasiums, secondary schools of the same type, the ending of which would be the right to enter universities. The general public meeting of the Greek villages decided to allocate the necessary premises and facilities. Thus, during the years 1917-1918, on the initiative of the Greek communities and exclusively at their expense, the first secondary educational institutions in the Mariupol district - Starokermenschitskaya [22] and the Constantinople [21] private gymnasiums were opened.

Thus, the vast majority of Greek rural communities, reaching general primary education at the beginning of the second decade of the XX century, also managed to bring young people to the secondary school of state-official type.

Conclusions.

The study of used sources and literature allowed us to analyze the conditions of socialization of representatives of religious minorities in the Northern Azov Sea in the dynamics in a number of aspects. First of all, we are talking about the cultural-historical aspect, namely the uniqueness of the formation of the Northern Azov Sea as a specific multidenominational region under the influence of a specific combination of factors that directly influenced its historical development.

The territory of the Northern Azov Sea was populated by the Orthodox population, Protestants, Mennonites, a low number of Catholics and Muslims. Among the Orthodox population of the subregion, a compact Greek community was clearly distinguished, which for a long time enjoyed a special status and in addition to everyday, situational interaction, the directed influence of secular and ecclesiastical authorities at all levels should be highlighted.

Until the 70's of the XIXth century the national church played an important role in the spiritual life of the multinational and various religious communities of the Northern Azov Sea. Significant role was played by the clergy in the development of a traditional school, preservation of language and culture of tribesmen, as the church advocated the interests of multinational communities in conditions of growing state pressure. Thus, the contradictions between church and state interaction gradually began to emerge, especially in school education. This led to the gradual elimination of state national churches of various religious minorities of the Northern Azov Sea.

The Greek community during this period contributed to the very active formation of traditional educational institutions, and also provided material assistance to ensure the conditions for the activities of the school and teachers. This formed the socio-pedagogical conditions for the socialization of the multinational population of the Northern Azov Sea. However, the limited capacity of these communities somewhat restrained the qualitative development of national education, especially in the system of private institutions.

Multinational schools were transferred to the Ministry of Public Education. This led to the unification of forms of education. Thus, conditions were created for the active intervention of authorities in the internal issues of the activities of these schools.

Multinational minorities had to focus on new conditions to ensure high quality education and good studying. Socio-economic modernization of the region at the beginning of the XXth century became a new challenge to the socio-cultural initiative, which led to significant changes in the school, outdated forms of education.

Industrialization which covered in the late XIXth and early XXth centuries region, intensified the integration processes among the ethnic groups of the Northern Azov Sea.

Technical progress and economic growth, involving the national community in the system of interethnic economic relations strengthened their connection with the Ukrainian and Russian peoples.

At the beginning of the XXth century there was a significant upsurge in school education that developed in two directions: the professionalization and integration of all levels of education, the gradual transformation of primary and secondary school into a single education system, driven by changes in the economic life of a multinational community: the rapid growth of industry, transport and entrepreneurship in agriculture.

Schooling in the new conditions became an important factor in the various forms of productive activity in the region, strengthening its economic position, maintaining a high level of culture and education.

Since the second half of the XIXth century, libraries and folk readings played an important role in the system of extracurricular education of the peoples of the Northern Azov Sea. During the second half of the XIXth and early XXth centuries holding folk readings and opening libraries, increased the general cultural level of the people.

The first years of the XXth century are significantly distinguished by cultural and educational activity, which is characterized by significant achievements in solving the problems of general primary education and the birth of a public high school.

The national-cultural movement has caused a whole system of different public associations in the region. These were charitable societies, cultural and artistic circles of dramatic, literary and musical amateur groups.

In spite of the development of extremely complex political, social and ethno-cultural processes, their activities were aimed at the opening of national educational institutions and popularization of the ideas of national-cultural restoration by means of art.

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UNDERSTANDING OF THE FIGURATIVE MEANING BY PRESCHOOLERS: THEORETICAL AND EMPIRICAL RESEARCH

Abstract. The purpose of the research was to study the psycholinguistic peculiarities of understanding the figurative meaning of proverbs and idioms by Ukrainian-speaking children of the senior preschool age. It was found that 5 years old children are capable to understand the figurative meaning of idioms; they reveal the metaphorical competence either through the interpretation of the meaning of idioms, or through the choice among the variants of given to them values which have idiomatic significance, by abstracting from the direct meaning of the words included in the idiomatic expression. Understanding of the proverbs in children of this age faces the complexity of the perceiving artistic image and the semantic dual-planarity embedded in them. Only small part of children is capable to allocate the concept of proverb and pass to its internal meaning and subtext. In the process of comparing the development of the ability of children to understand the figurative significance of proverbs and idioms, it was found that it is more difficult for children to understand the proverbs than idioms. In general, the study showed that in the senior preschool age are laid down the preconditions for a linguistically correct understanding of idioms and proverbs, which manifests itself at the later stages of speech-thinking ontogenesis.

Introduction.

The problem of children's understanding of the meaning of words has always been the subject of attention for the representatives of psycholinguistic development, since its solution opens one of the ways to reveal the mystery of such complex phenomenon as a linguistic competence, which is formed in the child mainly at the pre-school stage of speech and language ontogenesis and is associated with the development of verbal-logical thinking and the internal speech.

The peculiarities of children's understanding of the secondary (figurative) meaning of a word arising on the basis of various types of associative connections by means of metonymy, metaphor and other transitions were studied by scientists on the material of different national languages.

The analysis of scientific works devoted to understanding of idioms and proverbs has shown that this problem makes the subject of scientists' attention in different countries of the world. The understanding of these expressions in adults and children at different stages of their speech-thinking ontogenesis has been studied. Of a particular interest to scientists is the question of understanding the metaphorical expressions in children aged from 4 to 11 years. And this is not accidental, because the results of the empirical research to a large extent are able to explain, according to S. Hsieh and J. Hsu [1], the functioning of language and communicative situations. However, as evidenced by the results of the analysis of scientific and educational-methodical literature, the investigations devoted to the study of children's understanding of idioms is much greater than those aimed at finding out the content of proverbs.

Understanding by preschool children of the metaphorical significance of idioms was studied by the East European scholar's [2; 3; 4; 5; 6; 7; 8; 9; 10; 11; 12; 13; 14; 15 etc.]. In West European and American psycholinguistics, this issue was studied on the material of various national languages by many scholars [1; 16; 17; 18; 19; 20; 21; 22; 23; 24; 25; 26; 27; 28; 29; 30; 31; 32; 33; 34; 35 and others].

As for understanding the meaning of proverbs, the study of this ability was carried out mainly on the material of the examination of this competence in adults or young respondents [22; 36; 37; 38; 39; 40; 41; 42; 43 and others]. Studying the ability of children to understand the figurative significance of proverbs is represented by much smaller number of researches [9; 22; 44 etc.].

The analysis of scientific sources has shown that with all the seemingly thorough research and multilingual representation of the problem of understanding by children of preschool age the idioms and proverbs in periodicals of different countries, this problem has not been sufficiently studied in relation to Ukrainian-speaking children of 5-6 years old, who are preparing for entering the 1 st class of school. Therefore, *the purpose of the section of this monograph* is to highlight the results of the theoretical and experimental researches, namely: firstly, the state of study the figurative value of the proverbs and idioms understanding in domestic and foreign psycholinguistic literature; and secondly, typical features and individual differences in understanding by the Ukrainian-speaking children of the senior preschool age of the figurative significance of these peculiar turns – stable non-segregated in content that is integrated and component words, which by losing the literary semantics, in a metaphorical form express a generalized opinion.

1. The current state of research the problem of understanding the idioms and proverbs by preschoolers

In accordance with the tasks of the theoretical part of this research, the analysis of similar research problems was carried out both in Ukraine and abroad. Among the presented studies on understanding the meaning of the idioms, we especially highlight those that relate to the preschool children. Consequently, the following generalized results were obtained. It is established that in Ukraine the issue of mastering by children the figurative value of proverbs and idioms is highlighted in a few papers [10; 13; 45; 46; 47]. So, I. Synytsa [13] carried out a research on the phrase on the material of the Ukrainian language. The scientist analyzed the question of listening concerning phraseologisms (although this term is not used by him), as well as their functioning in the oral and written language of children in connection with the development of the long-term and operational memory. Understanding of the figurative value of phraseologisms, according to the psychologist, makes the beginning of their assimilation.

Acquiring of idiomatic values by preschoolers is due, as noted by L. Kalmykova and I. Mysan [45], the beginning of understanding the dominant connotative or expressive-emotional aspect in it; semantic and systematic development of words; mastering the metaphorization of a free word complex (reintegration of sems), integral semantics of the idiomatic units. Understanding of the meaning of phraseologisms is associated with the child's implementation of the semantic and systematic development of words, learning by the preschooler of the denotative and connotative meanings; gradual mastery of the idiomatic significance.

I. Mysan [10; 47] found that as for children the degree of penetration into the figurative meaning of idioms depends on many factors, in particular: a) understanding of the direct meaning of the each individual word that it enters; b) the proximity of life experience, recorded in the literal sense, to the experience of children; c) level of the development of the abstract thinking and speech; d) general cognitive and emotional-volitional development. The cultural and content volume of the conception presented in idioms, which is mastered by children, turns out to be wider than the laconic vocabulary definition which they possess. The correct selection of the idiomatic significance when presenting them with variants of values is evidenced by the children's understanding of the idioms content and the significant role played by the senses of the language in perceiving and understanding of their meanings. Understanding of the figurative value of idioms at the generalized (abstract) level was not revealed. The characteristic for children specification in interpretation of idioms the researcher explains, on the one hand, by the beginning of their understanding of the figurative significance of idioms, and on the other hand – by the insufficient life experience that prevents them from rising (without proper training) on the higher stages of the idiomatic expressions generalization.

The problem of children's understanding of the meaning of words and idioms was and remains the subject of a research in foreign psycholinguistics. We note immediately, that there are differences in terminology of Slavic and other national languages. In particular, the terms "phraseologisms", "idioms" operate in the Ukrainian language. In other languages, only the term "idioms" is used for the designation of the different metaphorical and metonymic figurative expressions, and in order to differentiate them, the word-combinations "divisible idioms" and "indivisible idioms" are used. Divisible idioms are considered as those that can be divided by the level of semantic convergence of the constituent components, that is, their structure can be broken up into semantic and meaningful components. The idiomatic significance of such phraseological units to a great extent is the sum of the direct values of the components forming it. "In indivisible idioms, the direct meaning of the individual words forming phraseological units does not in any way contribute to the deducing of idiomatic significance of the phraseological unit as a whole" [8]. In foreign scientific researches, the peculiarities of the comprehension of proverbs and idioms in children who are speaking in different languages are highlighted, in particular: *in Italian* [18; 19], *French* [16; 17; 20], *English* [25; 26; 29; 30; 32; 48], *Norwegian* [34], *Chinese* [1], *Russian* [8; 28]. Scientists have found that:

1) preschool children are able to understand the figurative value of idioms presented in the context [16];

2) the understanding by 5-years old children of divisible idioms is due to the spoken promising assessments and language skills, whereas mastering of the indivisible idioms is related exclusively to the language skills [20];

3) preschool children better understand idioms (which are fixed, stable phrases) than phraseologisms, represented by a variety of the syntactic forms; by taking into account the context, children of this age better explain the figurative idioms, direct (literal) and idiomatic, the interpretations of which are closely related than they interpret idioms, the denotative and figurative significance of which were not bound [25];

4) children are able to carry out the semantic analysis in order to understand the phraseological meaning of the transparent idioms, they feel sense in context; they process the language both at the level of the phrase and at the level of the discourse, setting the figurative meaning [49];

5) even the youngest children (3-4-5 years old) are able to distinguish between literary, metaphorical and artificial (abnormal) comparisons; they understand that the terms from metaphorical comparisons, in contrast to the literary ones, belong to different conditional categories; up to 4 years old children have some elementary (rudimentary) metaphorical competence [30];

6) under certain conditions, even preschool children demonstrate an understanding of metaphorical expressions [50]. The authors predict that children can and draw conclusions from information presented in the linguistic and situational context in which the metaphor is expressed – conclusions that help children to understand the alleged meaning of the metaphor [50];

7) for 3-5 years old children, the metaphors are not semantically abnormal (meaningless, without sense); they (regardless of age and sex) are processed by children at the level with the literal language of metaphorical expressions; a metaphor appears early in the linguistic use of the child; the figurative language, the authors note, must take on the more important role in the linguistic theory than it was previously presented [33].

These conclusions are argued that imitation (the study was based on the tasks of repeating metaphors, normative and semantically abnormal sentences) involves paraphrase (retelling of the content of the work or other people's thoughts in their own words), which causes difficulties for small children; The tasks on paraphrasing stories that end with a metaphorical sentence, according to the scientists, underestimate the ability of a small child to understand metaphors. Children who interpreted metaphorical sentences with toys, exhibiting them in the real time and world, understood the meaning of idioms better than children who performed this task through paraphrasis [31];

8) the 6 years old preschoolers and children of different age groups (from 6 to 14 years old) sometimes interpreted metaphors as a description of magic situations when performing 2 tasks to assess their ability either to explain metaphorical sentences, or to choose one of 4 possible paraphrases. Six years old children were inherent to metonymic and primitive metaphorical interpretations. The results of this study indicate that children have certain cognitive preconditions for mature metaphorical understanding [35].

The study of S. Caillies and S. Le Sourn-Bissaoui [17] argues that understanding by 6 years old children of the indivisible idioms is explained by the skills presented in the theory of intelligence.

Scientific investigation [18] has shown that when idioms are presented in a rich informational environment, children are able to understand their figurative meaning at the age of 7 years, and they are less able to use idioms than to understand them; children can perceive the language in both ways: figurative and literal. Contrary to this hypothesis in their subsequent research [19], these scientists formulated a different, partly alternative hypothesis, on exposure, according to which the results of the study showed that the frequency of the effects of idioms on children plays a secondary role and only for children who are still unable to use the contextual information. The authors propose a model for acquiring the ability to comprehend figurative meanings – *"model is proposed in order to account for figurative competence acquisition"* [19: 415].

The research of P. Prinz [27] was devoted to the problem of children's understanding of the idiomatic expression. Scientist has found that in the process of understanding idioms children use the strategy of liberalization (from 6 to 9 years) and a strategy of idiomatic meaning. These strategies, noted the scientist, has been developed in children before the ability to interpret the idioms orally.

Understanding of the proverbs was studied in the exploration of R. Honeck, B. Sowry and K. Voegtle [22].

Under the terms of conducting the diagnosing, the children compared each proverb with the two thematic pictures, which didn't only help to reduce the burden on the task execution of understanding the proverb, but also served as a contextual basis for the formation of the general figurative meaning of both the depicted and the actual content of the proverb. N. Yeliseyeva and O. Gorobets experimentally established the possibility of the Russian speaking children-mon;inguers to determine correctly the idiomatic significance of the units already in a preschool age. The researchers noted that at this age, children tend to split idioms into separate parts (words) and interpret only their direct meaning. Up to 7 years the children correctly determined the idiomatic value in 40.0% of cases, while in 30.0% of cases the preschoolers gave the incorrect answers, inclined to a variant that reflects the direct value of the expression. Beginning with the age of 7-8 years, the ability of children to interpret correctly the meaning of idioms is significantly progressing [8].

In the study of T.V. Artemyeva and A.S. Nuriyeva [2] it was predicted that work on proverbs would contribute to the development of preschoolers' verbal and logical thinking, generalization and penetration into their meanings. The high level of the ability development to distinguish the essential features of objects and to establish logical connections and relationship between the objects and phenomena was not found. Most of the children were on the average and lower than the average levels of understanding the meaning of proverbs.

In the process of theoretical research were also distiguish the scientific provisions, which became the theoretical and methodological basis of the empirical part of this study. Their essence is as follows: a) the ability to operate deliberately with words which have variable values testifies to the presence of such a generalized idea that is capable to correlate the general and partial in their unity [37: 362]; b) appeared an ooprtunity of merging of the substantive content of the image of one object with the substantive content of the image of the second object, which is conditioned by the procedural nature of the imagination and leads to the development of metaphorical speech [7]; c) the difficulty in understanding of the proverb's figurative meaning consist in inhibition of the direct images or associations which it generates, and in the transition to its internal meaning and subtext. The common sense contained in idiom, proverb, neither emerge directly from their specific words, nor from the connectivity of these words. Portable sense requires abstraction from a particular proverb or idiom and a broad generalization [51]; d) the transfer is carried out "according to the law of an integrated thinking" [52: 116].

The empirical research was based on, firstly, the understanding of connected with portable values categories; secondly, the carried out by generalization specification of some concepts formulation; and thirdly, the definition of new concepts. We regard *the figurative meaning* as being formed in the process of using the word in the language; it does not follow from the main content of the word [53]. This is a non-main, secondary value, acquired by a word that functions simultaneously with a direct value, but in different styles.

It arose on the basis of various types of associative connections and is related to the main, leading meaning, the relation of metonymic, metaphorical dependence or certain associative features [53; 54]. We note that the *"metaphor"* and *"metaphoric"* in science are used in a broader sense (the name of any rethinking) and narrower (for the designation of a certain type of transfer). According to K. Butler, this is an attempt to determine the unknown through the known. According to G. Paul, it is the use of the living and the most vivid representations. Metaphorization is based on the use of signs of one conceptual sphere on the designation of another one; it is a figurative and semantic factor of the phrasal formation and phrasing acquisition in children. Figurative meaning is a generalized integral meaning, which is more compact and richer than the value of lexemes and lies in dominat of its connotative or expressive-emotional aspect. The *connotations* are parts of the semantic structures of the linguistic units; the additional semantic and pragmatic peculiarities ("co-designations") of idiomatic significance, which are lined up on their subject-conceptual aspect, and are determined both by the content and the internal form of the phraseologism [55].

Figurative meaning can be interpreted as an allegorical value, that is, formed on allegory: the embodiment of the abstract concept in a particular artistic image; we regard *allegory* as an expression that expresses the abstract concept through the particular artistic image; a picture based on the concealment of the real persons, phenomena and objects under specific artistic images related to corresponding associations with characteristic features of the concealed. Figurative meaning: a) is contained in a figurative expression, which expresses the abstract concept through the particular artistic image; b) it is not able to transmit or reproduce the literal meaning of the idiomatic expression or proverb; c) it is more specific and narrower than lexical one, since most idioms, folk aphorisms and paremias are unambiguous; d) it is formed as a result of transition of the word from the designation of one object to the nomination of another. That is why it is opposed to the original denotative meaning [54].

The mastery of the figurative meaning we explicate as the process by which a child acquires a secondary, derived meaning of a word, as a result of conscious perception, understanding and acceptance of it in speech to designate an object or phenomenon that is not its usual or natural referent. In the context of our study, the *idiom* is seen as the original, persistent, characteristic to only the living language expression that, regardless of the meaning of included in it words, conveys the single notion [56]; a peculiar indivisible phraseological turn, which in its structure is an indissoluble phrase; the idiom contains the national color, which is lost when translating into another language [56: 293].

Understanding of the meaning of idioms we define as the ability of the child to comprehend phraseologisms not in the literal sense, but in a profound nomination; his/her ability to abstract the used in the figurative meaning word-combination, to segregate from the phrase used in the literal sense by separating the firmly established connection and including it into the new chain of associations.

The *proverb* is considered by us as a genre of folklore, a small form of a poetic creativity, folk aphorism, figurative, concise, aphoristically compressed, grammatically and logically concluded and rhythmized in the form expression which contains a generalized opinion, conclusion, and circumlocution with the partial meaning. The *aphorism* is a short, precise, original statement, which expresses the generalized idea in an easy to understand and percept, expressive for remembering form, which is subsequently repeatedly reproduced by the other people [54].

Understanding of the meaning of proverbs we verbalize as the ability of a child to penetrate into the instructive meaning of aphoristic, figurative expression, carrying out a peculiar way from the external form and specific features to its internal meaning and subtext; it is the ability to abstract from the concrete, which directly follows from the content, thought and focus on a generalized concept that requires abstraction from the concrete meaning and understanding of the new one.

It was made the assumption according to which the interpretation by children of the figurative meaning of proverbs and idioms makes it possible, firstly, to establish the fact, understands or does not understand them a child; secondly, to find out how the child understands proverbs and idioms and what are the specific features and levels of this understanding; thirdly, to explain how the figurative and aphoristic-imaginative competences develop and function.

To implement the empirical research, was used the *psycholinguistic method* "Understanding of the Proverbs" [57], which allowed to obtain the data on the state of development in 5 years old children, the ability to decode the meaning (subtext) of proverbs. The choice of this technique was due to the fact that it is precisely in proverbs the conflict between the system of values expressed by the grammatical structure, and the inner subtext, meaning, is clearly manifested. For a meaningful understanding of proverbs, preschoolers need to be abstracted from the immediate system of meanings and identify the inner meaning embodied in the system of deployed external values of the corresponding stable winged expression. The procedure for carrying out the experiment: the preschoolers were asked to listen to 10 proverbs and explain how they understood this or that expression. The actual material for the analysis: "Lasa kishka do ryby, ta u vodu lizty ne xoche" ["The cat is avid to eat fish, but does not want to get into the water"], "Moya xata z krayu: nichogo ne znayu" ["My house is on the edge: I do not know anything"], "Shho posiyesh, te j pozhnesh" ["What you sow, and you will reap"], "Xochesh yisty kalachi – ne sydy na pechi" ["If you want to eat cakes – do not sit on the stove"], "Shyla v mishku ne sxovayesh" ["Awl in a bag is impossible to hide"], "Ne plyuj u krynycyu, bo zgodytsya vody napytysya" ["Do not spit in the well, because it will be good to drink water"], "Ne vse te zoloto, shho blyshhyt" ["Not all that shines is a gold"], "Slovo – ne gorobecz, vyletyt – ne pijmayesh" ["The word is not a sparrow, if it flies away - you will not catch it"], "Vidvaga med pye" ["Courage drinks honey"], "Znaye kishka, chyye myaso zyila" ["The cat knows

whose meat was eaten"]. The interview was conducted with each child individually, so that other children did not hear the explanations of their peers. The task of explaining the value of the proverbs and their application in life the children performed within ten days - one proverb per day). The game methods were used to interest and intensify their attention: explain the Nonsense, how do you understand this expression, because he can not understand it. Interpretations of children were recorded on a dictaphobe and transmitted in the authentic form to the examination records. K. Ushynsky noticed that in every proverb, despite its conciseness, there is something that is necessary for a child to understand, because "every proverb is a little mental task, absolutely feasible for the child" [58: 299].

If the children could not explain their content, another version of *the method for "estimating the understanding of the proverbs' meaning"* was used – *"the choice of one interpretation from the given variants of values"* [28; 59], the method of choosing one variant of meaning from the proposed several paraphrases / *«Metod of select one of several possible paraphrases»* [30; 35]. It provided for the proposed proverbs several variants of their interpretations in the form of two or three ready-answer-explanations of the proverbs' meaning, among which – the first one was correct answer (meaning of the proverb); the second – in the literal sense; the third one – with random associative values, for example, to the proverb *"Xochesh yisty kalachi – ne sydy na pechi" ["If you want to eat cakes – do not sit on the stove"]* – the following content is correct: 1. "Shhob shhos u zhytti maty, shhob dosyagty uspixu, treba bagato pracyuvaty, ne linuvatysya" ["In order to have something in the life, it is necessary to succeed, to work hard, not to be lazy"] (synonym: "Bez truda nema ploda" ["There is no fetus without a labor"]). 2. "Yakshho xtos xoche poyisty, to na pechi ne sydyt, a za stolom" ["If someone wants to eat, then he shouldn't sit on the stove, but at the table"]. 3. "Na pechi teplo sydyty, a kalachi duzhe smachni" ["It is warm to sit on the stove, and the cakes are very delicious"]. In this way it was ascertained, firstly, whether the child has difficulties in understanding the figurative significance of the proverb, or, conversely, understands it, but he only complicates verbalization of what he understands; and secondly, is he able to choose from the given samples the variant with figurative – an abstract value, and not with a denotative or associative meaning. If the child does not have a clear understanding of the general meaning of a proverb, he will think specifically, most often choose any insignificant explanation from his samples, linking it to the specific images.

The quality of the interpretation of proverbs was evaluated with emphasis on whether the children were guided by a figurative meaning, which required the abstracting of the imagination from the specific meaning of the proverb, and whether the judgments of the children have a specific direction of thought arising from the direct meaning of the words which are the constituent components of the proverb. The method "Understanding of the Proverbs" was adapted also for diagnosing children's understanding of the metaphorical meaning of idioms, in particular, such as: *rozvyazaty yazyk, kryvyty dusheyu, znaty na*

zubok, yazyk bez kistok, vodoyu ne rozlyty, lovyty gav, lichyty voron, byty bajdyky, daty spokij [to give a loose to one's tongue, to prevaricate, to know by heart (to know one's onions), the tongue without bones, not to spill with water, to catch crows, to count the crows, to beat the bay, to give peace]. Children were asked to interpret these logical-semantic metaphorical expressions. The method of "evaluating the understanding of the figurative meaning of metaphors" was used [44]. As in the previous method, the method of choosing from ready-made explanations the metaphorical expressions was used. When using this method, the conclusion was drawn not only about the ability of children to understand the meaning of the idioms, but also about the levels of development of this understanding, which testified about the individual states of the functioning of this language-linguistic competence in different children. It is important to note that for the recording experiment were selected the idioms, which were not used in the work of the educator with children. That is, before conducting an empirical study, the preschoolers did not hear them neither in the everyday life (regime processes), nor in the contexts of the literary works.

2. The interpretation of the results of empirical study of understanding by preschoolers of the figurative meaning of proverbs and idioms

An analysis of the results of performed by children tasks using according to the method "Understanding of the Proverbs" (A.R. Luria), devoted to the study of the state and levels of the development in children of the senior preschool age, the ability of 5 years old children to understand the deep meaning (subtext) of proverbs, testified to the following: in 4.2% of 5 years old children the elemental metaphorical competence was developed (they explained the figurative meaning of aphoristic expressions); 35.2% of these children explained the meaning of proverbs in the literal sense; 57.4% of them interpreted the meaning of proverbs through associative values; none of the children gave semantically abnormal interpretations of the content of proverbs; 3.2% of children did not interact with the experimenter (Table 1).

Table 1. State of the development in children the ability to understand the direct value and the profound meaning of the proverbs

Number of children	Explain the figurative meaning	Explain the direct meaning	Explain the associative meaning	Semantically abnormal value	Do not enter into communication
%	4.2	35.2	57.4	–	3.2
n=378	16	133	217	–	12

The fact that in some children the basic elemental metaphorical competence of understanding the subtext of certain proverbs was evidenced by their explanations, in which either the full description of the proverb was given, that is, the child explained the figurative

meaning, or the incomplete description of the proverb was given but approached to its correct treatment. For example: 1. "Lyudyna bez druziv, shho derevo bez korinnya" ["A man without friends, a tree without roots"] – *"Odynoka lyudyna" ["Lonely man"], "Samotnya" ["Solitary"], "Ce derevo bez korinnya, i lyudyni skuchno bez druziv, yak derevu bez vyetok" ["This tree is without roots, and it is boring for a man to be without friends, he is like a tree without branches"], "Ce taka, yaka samotnya lyudyna" ["This is such a lonely person"], "Treba, shhob buly druzi" ["It is necessary to have friends"], "Ce duzhe pagano, tomu shho bez druziv sumno" ["It is very bad, because it is sadly to be without friends"]*. 2. "Bez truda nema ploda" ["There is no fruit without labor"] – *"Bez praci nichogo ne roste" ["Nothing grows without a labour"], "Treba trudytysya" ["It is necessary to work hard"], "Treba pracyuvaty" ["It is necessary to work"]*. 3. "Shho posiyesh, te j pozhnesh" ["What you sow and you will reap"] – *"Yakshho lyudyna zrobyt garnu spravu, pislya neyi bude shhe garnishe" ["If a person does a good job, after it will be better around him"]*. 4. "Xochesh yisty kalachi – ne sydy na pechi" ["If you want to eat cakes – do not sit on the stove"] – *"Robyt treba" ["Do it"], "Ne mozhna buty ledachym" ["It is not good to be lazy"], "Yakshho xochesh yisty, to treba pracyuvaty" ["If you want to eat, you must work"], "Ne mozhna linuvatysya" ["You can not be lazy"]*. 5. "Lezhachogo xliba nide nemaye" ["There is no work, there is no bread"] – *"Treba robyty, lezhachogo xliba ne buvaye" ["It is necessary to try to do something, if you want to have bread"], "Yakshho lyudyna ne bude pracyuvaty, v neyi ne bude xliba" ["If a person does not work, there will be no bread"]*. 6. "Kuj zalizo, poky vono shhe garyache" ["Get some iron while it's hot"] – *"Poky shhe mozhna shhos zrobyty" ["While you can do something with it"], "Treba robyty shvydko" ["Do it quickly"]*.

For children who were difficult to explain the meaning of proverbs (or who did not show any attempts to interpret them), ready-made variants of interpretation were offered for selection, among which – the first answer was correct (meaning of proverb); the second – in the literal sense; the third – with occasional associative values, for example, *"Lasa kishka do ryby, ta u vodu lizty ne xoche" ["The cat is avid to eat fish, but does not want to get into the water"]* (1. Ledar tikaye vid roboty i jomu zavzhdy nikoly, a ot yisty – zavzhdy pershyj i chas maye [Idler man escapes from the work and he always has no time, but as for eating – he is always the first and has time for it]. 2. Kishka duzhe lyubyt rybu, ale u vodu lizty ne xoche [Cat really loves fish, but does not want to get into the water]. 3. Kishka lyubyt lovyty myshku [Cat likes to catch a mouse]). In this way, the task of an independent verbal formulation of thought was facilitated in explaining the meaning of proverbs.

In this case, the ratio of understanding the meaning of proverbs in comparison with the first indicator (without the proposed variants) has changed quantitatively. Thus, 16.4% of children chose the right option, 54.5% of children chose the direct meaning of the proverb, 27.5% of the respondents chose the associative variant of the values, 1.6% of the children chose semantically abnormal content (Table 2).

Table 2. The choice of preschoolers for the values of proverbs from the given variants

Number of children	Variants of the proverbs meanings			
	Understanding of the deep sense	Understanding of the direct meaning	Associative meaning	Do not enter the communication
100%	16.4	54.5	27.5	1.6
n=378	62	206	104	6

As it is shown in the Table 2, children have an intuitive language ability to feel the common sense of the proverbs. However, it is difficult for them to verbalize properly this meaning in the variants absence of answer.

The biggest difficulties (even in the situation when they have the choice of the options interpretation) in children were caused by the following proverbs: "Lasa kishka do ryby, ta u vodu lizty ne xoche" ["The cat is avid to eat fish, and does not want to get into the water"], "Ne plyuj u krynycyu, bo zgodytsya vody napytysya" ["Do not spit in the well, because it is good to drink water"], "Slovo – ne gorobecz, vyletyt – ne vpijmayesh" ["The word is not a sparrow, if it flies away – you will not catch it"], "Lezhachogo xliba nide nemaye" ["There is no lying bread"], "Ne vse te zoloto, shho blyshhyt" ["Not all that shines is a gold"], "Kuj zalizo, poky vono shhe garyache" ["Beat out the iron, while it's still hot"]. In the interpretation of these proverbs children assumed mistakes.

The incorrect interpretations of the proverbs content were divided into the following groups:

I. Explanation of the proverbs content through the disclosure of a direct meaning, for example: 1. "Lyudyna bez druziv, shho derevo bez korinnya" ["Man without friends is like a tree without roots"] – *"Lyudyna ne maye druziv" ["Man has no friends"]*. 2. "Xochesh yisty kalachi – ne sydy na pechi" ["If you want to eat cakes – do not sit on the stove"] – *"Ce znachyt treba spochatku poyisty pyrizhky, a potim vzhe lizty na pich, shhob kryshky ne nakryshyty" ["This means you must first eat pastries, and then climb on the stove so not to crush the crumbs"], "Ne treba sydity na pechi, treba yisty kalachi na krisli" ["Do not sit on the stove, eat cakes on the arm-chair"], "Yakshho xochesh yisty kalachi, treba zlizty z pechi" ["If you want to eat cakes, you have to get off the stove"]*. 3. "Lezhachogo xliba nemaye" ["There is no lying bread"] – *"Xlib ne mozhna klasty na pol, ot i govoryat, shho ne buvaye" ["Bread can not be put on the floor, and it is often said that it does not happen"]*. 4. "Ne vse te zoloto, shho blyshhyt" ["Not all that shines is gold"] – *"Ce zoloto, yake blyshhyt" ["This is a gold that shines"], "Blyshhaty mozhe tilky zoloto" ["Only gold can shine"], "Vse zoloto blyshhyt" ["All gold shines"]*.

The incorrect explanations also included such interpretations, when children revealed the meaning of proverbs in the literal sense due to the imaginary reason and consequences that could be, for example: 1. "Lasa kishka do ryby, ta u vodu lizty ne xoche" ["The cat is avid to eat fish, and does not want to get into the water"] – *"Ryba plavaye, plavaye, a*

kishka ne lize u vodu, bo boyitsya vody" ["*Fish floats, floats and the cat does not get into the water because it is afraid of water*"], *"Bo kishka boyitsya vodychky"* ["*Because the cat is afraid of water*"], *"Kishka lyubyt rybku, ne lize u vodu, tomu shho boyitsya vody"* ["*The cat loves fish, and it does not get into the water, because it is afraid of water*"], *"Kishka ne xoche lizty u vodu, bo todi vona namokne"* ["*The cat does not want to get into the water, because it will be wet*"], *"Kishka lyubyt rybku ta ne lize u vodu, ne xoche, bo todi vona mozhe potonuty, bo ne vmiye plavaty"* ["*The cat loves the fish and does not get into the water, it does not want, because it can be drowned, because it can not swim*"]. 2. "Xochesh yisty kalachi – ne sydy na pechi" ["If you want to eat cakes – do not sit on the stove"] – *"Bo togo, shho mozhna obpektysya"* ["*Because you can get burnt*"].

II. Explanation of the proverb's content through the associative values the preschoolers carried out in the following ways:

a) they were guided in the proverb at the main (key) word by ignoring the context (the feature of word-image children decipher through its characteristics), for example: 1. "Slovo – ne horobets, vyletyt – ne vpiymayesh" ["The word is not a sparrow, it will fly away – you will not catch it"] – *"Vorona letyt"* ["*The crane flies*"], *"Horobets – nu tse taka ptashka, vona bystro litaye"* ["*Sparrow – well, it's such a bird, it flies fast*"], *"Horobets spivaye"* ["*Sparrow sings*"], *"Slovo ne litaye"* ["*The word does not fly*"], *"Slovo ne mozhna vpiymaty, vono ne litaye"* ["*The word can not be caught, it does not fly*"], *"Bo horobets shvydko litaye"* ["*Because the sparrow flies fast*"]. 2. "Kuy zalizo, poky vono shche haryache" ["Beat out the iron while it's still hot"] – *"Zalizo haryache"* ["*Iron is hot*"];

b) give examples from their life, for example: 1. "Shcho posiyesh, te y pozhnesh" ["What you sow, and you will reap"] – *"V sadu my z vykhovatelkoyu posiyaly kvity"* ["*In the garden, we sowed flowers with a teacher*"]. 2. "Khochesh yisty kalachi – ne sydy na pechi" ["If you want to eat cakes - do not sit on the stove"] – *"U moyeyi babushky v seli ye pich"* ["*My grandmother in the village has an oven*"]. 3. "Lezhachoho khliba nide nema" ["There is no lying bread anywhere"] – *"Khlib u mahazini"* ["*Bread in the shore*"], *"Ye, vin u mahazyni lezhyt, ya bachyv yak my z mamoyu buly v mahazyni"* ["*There is, it is in the store, I saw when my mother and I were in the store*"];

c) interpreted the meaning of the proverb through the formulation of purpose, for example: 1. "Bez truda nema ploda" ["There is no fruit without a labor"] – *"Treba pratsyuvaty, shchob hroshi zaroblyaty"* ["*We must work hard to make money*"]. 2. "Shcho posiyesh, te y pozhnesh" ["What you sow, and you will reap"] – *"Treba siyaty bahato, shchob bulo shcho yisty"* ["*We must sow a lot in order to have food*"], *"Treba bahato sadyt, shchob bulo shcho yisty"* ["*It is necessary to plant a lot, in order to have food*"].

Consequently, the confirmatory experiment has shown that preschoolers can not slow down the direct images or associations that arise in them and move from the direct superficial linguistic meanings of words to the subtext of the proverb, its deep essence.

The analysis of the results in observation of the ability of children to understand the meaning of proverbs has shown that they have different levels of the development of this ability: sufficient, average, and low (Table 3).

Table 3. Levels of the development of ability to understand the deep meaning of proverbs in senior preschoolers

Number of children	High	Sufficient	Average	Low
%	–	16.4	54.5	29.1
n=378	–	62	206	110

The high level of the development in respondents' ability to understand the meaning of proverbs is not revealed. *Sufficient level* (16.4%) of the ability development to understand the proverb is determined by the criterion of children's motivation to explain the figurative meaning of the separate proverbs or those which carry an incomplete description of the proverb, but close to the figurative value. At the same time, these children are able to make the right choice of the figurative meaning of proverbs from the given variants of values. *The average* level (54.5%) is based on the ability of children to understand the proverb in the literal sense, but they are not competent to decipher the subtext of it. In the case of choosing a variant of the proverb's meaning from the given variants of values, these children were guided by both the figurative value of a separate proverbs and the direct ones. To a *low level* of the development of ability to understand the proverb were attributed 29.1% of children, who revealed the content of only certain proverbs because of the associative meaning. Even in the case of choosing an option from the provided subsidiary examples, the children of this level of skill formation either choose an associative value or can not make a choice at all. To this level are also refered those respondents who are not trying to enter into communication with the experimenter.

The analysis of the results of *performance by children of tasks for understanding idioms* (to give a loose to one's tongue, to prevaricate, to know by heart (to know one's onions), the tongue without bones, not to spill with water, to catch crows, to count the crows, to beat the bay, to give peace.) testified to the following: 7.4% of children explained figurative meaning of idioms; 35.4% of children explained idioms in the literal sense; 44.2% of respondents explained the meaning of idioms through associative meaning; 9.8% of the preschool children were given semantically abnormal answers; 3.2% of children did not come into contact with the experimenter (Table 4).

Table 4 shows that 7.4% of children are able to explain the figurative meaning of idioms. Although the children gave incomplete description of the phraseological mergers, however, it was close to correct interpretation.

Table 4. State of the ability development to understand direct and figurative meaning of the idioms in 5 years old children

Number of children	State of the ability development to understand direct and figurative meaning of the idioms				Do not enter into communication
	Explain the figurative meaning	Explain the direct meaning	Explain through associative meaning	Semantically abnormal value	
%	7.4	35.4	44.2	9.8	3.2
n=378	28	134	167	37	12

For example: 1. "Rozvyazaty yazyk" ["To give a loose to one's tongue"] – *"Hovoryty" ["Speak"], "Tse balakat" ["This is to talk"], "Zahovoryty" ["Begin to speak"].* 2. "Vodoyu ne rozlyty" ["Do not spill with water"] – *"Druzhni" ["Friendly"].* 3. "Znaty na zubok" ["To know by heart"] – *"Bukvy rozklasty i znaty na zubok" ["To decompose letters and know very well"].* 4. "Lovyty hav" ["To catch the crows"] – *"Ne slukhaty" ["Do not listen"].* 5. "Kryvyty dusheyu" ["To prevaricate"] – *"Tse robyt lyudyna, yaka obmanyuye" ["It's done by a deceiving person"].*

The characteristic feature of the explanations of children, testifying to their ability to understand the figurative meaning, was the disclosure of the meaning of idioms by the specific examples, which are one of the direct manifestations of the generalized portable value of a certain idiomatic expression. For example: "Daty spokiy" ["Give peace"] – *"Ne krychaty, yakshcho mamusya bude vidpochyvaty" ["Do not scream if mom will have a rest"], "Yesli mama hovoryt po telefonu, treba movchky sydity tykhenko" ["If the mum is talking on the phone, it is necessary to sit silently and quietly"], "Treba daty vzroslym spokiy, koly vony khochut vidpochyty, to ne potribno yikh perebyvaty" ["We must give adults the peace of mind when they want to rest, and do not interrupt them"].*

To the correct answers were refered those in which the content of the idioms was appropriately associated with the life of children, for example: "Znaty na zubok" ["To know by heart"] – *"Bukvy rozklasty i znaty na zubok" ["To decompose letters and know by heart"], "Virshyka vyvchyty na svyato i todi znaty na zubok" ["To study the poem for the holiday and then know it well"].*

Understanding of the figurative meaning of idioms by children, for whom it was difficult to explain the esense, happened faster and without significant complications, when they were offered ready-made versions for the interpretation. So the problem of the independent verbal design of the thought in explaining the figurative value of idiom was "removed". The children were offered to make choice from the several answers, among which the first answer was correct (figurative value); the second – in the literal sense; the third – associative; and the fourth – semantically abnormal. For example: "Lichyty voron" ["To count the crows"] (1. Nichoho ne robyty, ledaryuvaty [To do nothing, to laze].

2. Porakhuvaty voron [To calculate the crows]. 3. Vorony prylitayut na horod i klyuyut horokh [The crows arrive to the city and peck the pees]. 4. Vorona khvora i likar yiyi lichyt [Crow is sick and the doctor treats it]).

In this case, the ratio of understanding the figurative meaning of idioms in comparison with the first result (without the proposed options) has changed quantitatively. Thus, 20.4% of children chose the correct option, 59.5% of children chose the direct meaning of idioms, 14.8% of preschoolers chose the associative variant of values, 4.0% of respondents chose an option that revealed a semantically abnormal value; 1.3% of children didn't interact with the experimenter (Table 5).

Table 5. **The choice of preschoolers for the figurative meaning of the idioms from the given variants of values**

Number of children	The state of the ability development to understand the direct and figurative meaning of idioms				Do not enter into communication
	Figurative meaning	Direct meaning	Associative meaning	Semantically abnormal value	
%	20.4	59.5	14.8	4.0	1.3
n=378	77	225	56	15	5

So, as it can be seen from Table 5, in the situation of additional stimulation, some children are able to choose from the variants of values the correct option – the figurative meaning of idioms. Children who have the underdeveloped ability to understand the figurative meaning of idioms gave explanations that were classified into such subgroups.

I. Replacing of the figurative meaning of idioms by the direct value:

a) through the deduction of the idiomatic meaning only from the denotative values of the individual words from which it is composed. For example: 1. "Vodoyu ne rozlyty" ["Do not spill with water"] – *"Nesty akuratno, shchob ne rozlyty vodu" ["To carry tidily, not to spill the water"], "Voda ne rozlyvayetsya iz chashky" ["Water does not spill out of the cup"], "Vodu ne rozillyesh" ["Water will not be spilled"], "Tse oznachaye, shcho bahato vody nalyt i yiyi upustyty, i rozlyty" ["This means that if pour a lot of water and drop it and pour it"]*. 2. "Yazyk bez kistok" ["The tongue without bones"] – *"Ya bachyv multik, de khlopchyk skazav zaytsyu – yazyk bez kistok" ["I saw a cartoon where the boy told a hare – a tongue without bones"], "Koly ya bachyv multyk, to yozhyk skazav ne te shcho treba, to yomu skazaly, shcho v noho yazyk bez kistok" ["When I saw a cartoon, a hedgehog said something incorrect, and he was told that he had a tongue without bones"]*;

b) replacing of idioms by a lexical synonym. For example: "Vodoyu ne rozlyty" ["Do not spill with water"] – *"Ne khlyupatysya u void" ["Do not splash in water"]*. The children understood the semantics correctly, although they expressed inaccuracies. In explaining, they are not able to transfer these specific relationships on the relationship between people and/or children and make a generalization, therefore, they interpret them directly;

c) through a tautology that violates the structure of the allegory, such as: "Vodoyu ne rozlyty" ["Do not spill with water"] – *"Vodu ne rozillyesh" ["You will not pour the water"]*; "Yazyk bez kistok" ["The tongue without bones"] – *"Nemaye kistochok u yazyku" ["There are no ossicles in the tongue"]*; "Hav lovyty" ["To catch the craws"] – *"Lovlyat hav lyudy" ["The people catch the craws"]*; "Lichyty voron" ["Count the crows"] – *"Vorony lichat khtos" ["Somebody the crows calculates"]*.

II. Interpretation of the content of idioms through associative values:

a) replacing of the meaning of idioms by free phrases, words and sentences with another semantic fill, for example: "Hav lovyty" ["To catch the craws"] – *"Buty neslukhnyanym, bihaty, a koly mama kazhe, ne slukhatysya yiyi" ["Be disobedient, run, and when mom says, do not obey her"]*, *"Mozhna popytat vklyuchyty televizor i ne skazaty, bud laska" ["You can ask to turn on the television and not say, any please"]*, *"Baydykuvaty" ["To beat the bay"]*, *"Nichoho ne robyty" ["Not to do anything"]*, *"Dovho za kompyuterom sydity, nichoho ne robyty, ne dopomahaty" ["To sit by the computer, do nothing, do not help"]*;

b) through the focus on the main (key) word in idiom, ignoring the context (the feature of the key word-image the children decoded through its description). For example: 1. "Hav lovyty" ["To catch the craws"] – *"Sobaku lovyty" ["Catch a dog"], "Sobaka havkaye" ["The dog barks"]*. 2. "Znaty na zubok" ["Know on the teeth"] – *"Znaty yak zuby chystyty" ["To know how to brush teeth"]*. 3. "Daty spokiy" ["Give peace"] – *"Spokiynym buty" ["Be calm"]*. 4. "Vodoyu ne rozlyty" ["Do not spill with water"] – *"Vodu treba ne rozlyvaty, a nalyvaty" ["Water should not be spilled, but poured"]*;

c) through the assumptions: 1. "Znaty na zubok" ["Know on the teeth"] – *"Tse pro zuby, yak znaty yak yikh chystyty?" ["It's about teeth, is it to know how to clean them?"]*. 2. "Lichyty voron" ["Count the crows"] – *"Tse yak vorony sydyat na horodi i yikh lichyty?" ["Is it like the crows sit in a garden and count them?"]*;

d) due to the cause and consequences. For example: 1. "Znaty na zubok" ["Know on the teeth"] – *"Tomu shcho treba vse znaty" ["Because everything needs to be known"]*, *"Tomu shcho treba pysaty harno olivchykom" ["Because it is necessary to write beautifully with a pencil"]*. 2. "Lichyty voron" ["Count the crows"] – *"Bo vony zabolily" ["Because they can fly away"]*;

g) through the formulation of the purpose. For example: 1. "Vodoyu ne rozlyty" ["Not to spill with water"] – *"Shchob napytysya" ["To drink"]*, *"Shchob prynesty vodu mami" ["To bring water to mother"]*. 2. "Yazyk bez kistok" ["Tongue without bones"] – *"Shchob yazyka vpykhnuty v rot bez kistok" ["To push the tongue into the mouth without bones"]*.

III. Semantically abnormal answers:

a) through the use of the adverb, expressing (signifying) a sign of degree, level. For example: 1. "Rozvyazaty yazyk" ["Untie a tongue"] – *"Nelehko" ["It is not easy"]*.

2. "Lovyty hav" ["Catch the crows"] – *"Vazhko" ["It is hard"],"Bihom" ["Running"].* 3. "Vodyty za nis" ["Lead a pretty dance"] – *"Akuratno" ["Gently"].* 4. "Lichyty voron" ["Count the crows"] – *"Bystro" ["Quickly"].* 5. "Byty baydyky" ["To beat the bay"] – *"Pohano" ["Badly"], "Holosno" ["Loudly"], "Sylno" ["Strongly"]*;

b) through the statements based on the attempts to guess simply the meaning of the idioms, for example: 1. "Lichyty voron" ["Count the crows"] – *"Pohane shchos skazaty" ["To say something badly"], "Vrach" ["Accountant"].* 2. "Hav lovyty" ["Calculate the crows"] – *"Ne slukhatysya mamu" ["Do not listen the Mom"], "Zvuky yakis" ["Some sounds"], "Kydaty shchos" ["To throw something"], "Prohulyuvaty" ["Wag"], "Ne robyty tsoho" ["Do not do this"].* 3. "Kryvyty dusheyu" ["Prevaricate"] – *"Rotom kryvyty" ["To curl the mouth"].* 4. "Byty baydyky" ["To beat the bay"] – *"U barabany byty palkamy" ["To beat the drums with sticks"], "Byty palkoyu po derevu" ["To beat a stick on a tree"].* 5. "Daty spokiy" ["To give peace"] – *"Spat na krovati" ["Sleep on the bed"], "Uspokoyivsya yak poplakav" ["Calmed down after a cry"].* 6. "Rozvyazaty yazyk" ["Untie a tongue"] – *"Zavyazaty mishok" ["Tie the bag"], "Shnurok u kedakh" ["Shoelace in sneakers"].*

The analysis of the children's statements made it possible to establish a number of difficulties that arose in preschoolers in the process of decoding the figurative value of the idioms. Among them are:

– the difficulties of slowdown of the denotative meanings of individual words included in the idiomatic expression;

– the difficulties of slowdown of the extraneous (random) associations causing the semantic inversions.

Based on the analysis of the received empirical speech material and the discovered difficulties in decoding the idioms by children, there were identified the difficulties, such as:

– the undeveloped ability to abstract from the denotative meaning of some words from which an idiom is formed;

– the abstractness of the idiomatic (predominantly the connotative aspect) meaning of the word-components that form the idioms;

– the limited experience of children;

– the domination in children of visual-sensory impressions, life situations and specific thinking over the abstract and logical thinking;

– the prevalence of syntagmatic association of words in children's speech-thinking act in the perception of idioms and interpretation of its meaning;

– the insufficient periodicity in perception and use of idioms by children in their own speech.

The analysis of the results of ability observation in children to understand the figurative significance of the idioms has shown the uneven development in children of this ability, in particular of the following levels: high, sufficient, average, low (Table 6).

Table 6. Levels of the development of ability to understand the figurative meaning of the idioms in 5 years old children

Number of children	High	Sufficient	Average	Low
%	7.4	36.0	43.6	13.0
n=378	28	136	165	49

The high level of the development of ability to understand the figurative meaning of the idioms was found in 7.4% of children. They didn't only understand the idiomatic meaning, but also tried to explain it, and in a peculiar way, which is inherent in children of this age (they explain the idiomatic meaning by revealing the idioms with a help of concrete examples, which is one of the direct manifestations of the generalized figurative value of a certain idiom; give a description of the idioms, which approximates the correct interpretation, replace the idioms with a synonymic phrase; appropriately associate the meaning of the idioms with life activity of children). *To a sufficient level of the development of ability to understand idioms* were attributed 36.0% of children who understood the idioms in a literal sense, as well as revealed the figurative meaning of the phrasemes not through an independent interpretation, but only in the way of choosing a variant of meaning from the functional equivalents provided to them for help. To *the average one* were assigned 43.6% of children who didn't understand the figurative significance of the idioms, but in the situation of additional stimulation (the choice of the value of the proposed ones), they chose both the figurative value and the associative one. To *a low level*, we refered 13.0% of children who did not understand neither figurative nor direct meaning of the idioms. In the situation of additional stimulation, the children choose the associative meaning, and semantically abnormal. This group also includes respondents who did not engage in communication with the experimenter.

An experimental study made it possible to compare how preschoolers understand the figurative value of the proverbs and idioms (Table 7).

Table 7. Comperative table of the development of ability to understand the figurative meaning of the proverbs and idioms in 5 years old children

Number of children	Explain the figurative meaning	Explain the direct meaning	Explain through associative meaning	Semantically abnormal meaning	Do not enter into communication
Understand the proverbs					
%	4.2	35.2	57.4	–	3.2
n=378	16	133	217	–	12
Understand the idiomd					
%	7.4	35.4	44.2	9.8	3.2
n=378	28	134	167	37	12

So, as it can be seen from Table 7, the 5 years old children understand better the figurative meaning of the idioms than of the proverbs. Preschoolers reveal semantically an abnormal meaning only to idioms. Semantically abnormal responses in the situation of the proverbs meaning interpretation by children were not revealed.

Conclusions.

Children at the age of 5 years are capable to understand the figurative meaning of the idioms, by revealing metaphorical competence, or through the interpretation of the meaning of idioms, or through the choice among giving variants of values of the very idiomatic meaning, abstracting from the direct meaning of the words included in the idiomatic expression. When interpreting the meaning of some idioms, the preschoolers use the following strategies: in the relevant idiomatic meaning the paraphrases explain the deep essence of the idioms; interpret the meaning of idioms through synonymous phrases; reveal the abstract meaning of the idiom by the correlation of the common (the meaning of idioms) and the partial (a concrete manifestation of the content of idioms in real action) in their unity. Isolate in the contents of the idioms aspects relevant to the behavior and activity of the children. However, these children, revealing the certain levels of understanding, are not yet capable of the broad generalizations and brightly expressed verbal-logical thinking.

Understanding of the proverbs in children of this age faces the complexity of perceiving the artistic image and semantic dual-planerity embedded in them. To allocate the concept of proverb, to pass to its internal meaning and subtext is capable the insignificant part of children. The strategy by which children show understanding of proverbs, ranging from the external form and specificity to the deep essence, consists only in the procedure for choosing the metaphorical allegorical meaning of proverbs among other variants of meanings (metaphorical, denotative, associative, abnormal, semantic). It is much more difficult for preschoolers to understand the meaning of the proverbs in the content of which are reproduced the images of animals and objects ("Lasa kishka do ryby, a u vodu lizty ne khoche" ["The cat is avid to eat fish, but does not want to get into the water"], "Slovo – ne horobets, vyletyt – ne vpiymayesh" ["Word is not a sparrow, if it flies away – you will not catch it"], "Kuy zalizo poky vono shche haryache" ["Beat the iron while it is still hot"] etc.), than the proverbs in which the everyday (living) situation is shown ("Bez truda nema ploda" ["There is no fruit without labor"], "Khochesh yisty kalachi – ne sydy na pechi" ["If you want to eat cakes – do not sit on the stove"], "Shcho posiyesh, te y pozhnesh" ["What you sow, and you will reap"] and so on.). By allegorical artistic images of animals and properties of the objects, children can not understand the established codified value, which is enshrined in phraseological and other dictionaries.

In the older preschool age are laid down the preconditions for a linguistically correct understanding of the idioms and proverbs, which manifest themselves at later stages of the speech-thinking ontogenesis.

In the process of comparing the development of the ability of children to understand the figurative significance of proverbs and idioms, it was found that for children it is more difficult to understand the proverbs than idioms. This is explained by the fact that idiomatic expressions constitute by itself a single notion and the figurative nomination, which the child often perceives in the everyday life from adults in a particular situation of life. Therefore, he/she includes more quickly the heard phrase in the new chain of associations, abstracting from the direct meaning of the words involved in the idioms. As for proverbs, this folk aphoristic figurative statement appears before the child as a more complex cognitive task, which foresees the decoding of a generalized opinion or conclusion, and understanding of the sense of didactically oriented phraseological expressions. That is why they also cause in children more difficulty when they interpret the meaning of this short, neat and original statement. If the children are capable to explicate the meaning of the idioms, by testifying their understanding, the understanding of the proverbs' meaning the children reveal only in the way of choosing the figurative value of the proverbs from the given variants.

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PSYCHOANALYTIC MODELS IN LITERATURE: THEORY AND APPLIED ASPECT OF FREUDIAN ANALYSIS

Abstract. In the proposed scientific research, the author analyzed the Freudian psychoanalytic discourse. Theoretically, the preconditions that led to the emergence of a psychoanalytically oriented interpretative strategy in the late 19th and early 20th centuries were investigated. The variants of application of psychoanalytic paradigm in postmodern literary studies are substantiated. The signaling role of the subconscious and displaced psychotraumatic potential in the vectors of creativity of the artists, the preclinical and clinical patterns of the behavior of character images is analyzed in a consistent manner. A separate case of the analysis of the behavior strategies of the heroine of the psychological intelligence of Mary Matios "Diary of the Executed" was presented by psychoanalytic commentary of the heroine used by Larisa Kovalchuk, methods of psychological protection for the structuring and experience of his own traumatic experience of Oedipus -genesis.

Introduction.

The crisis of humanitarian knowledge of the 20th century revealed the inability of human-discourse discourses to adequately explain the nature of behavior at the biological and social levels, which motivated the emergence of a new methodology and applied tools for studying the level structure of the human individual, his potential psychological function - personality, its regulatory mechanisms.

This phenomenon actually arose at the turn of the XIX-XX centuries, when the traditional identification of "psyche = consciousness" lost its nominal and interpretive ability to determine the ways of the existence of masculine and feminine types, including in the culture of "lost patriarchy", because "it is impossible to measure boundless operations a priori finite" [2, 69]. The epoch of fin de siellie gives life to new social phenomena in the context of "mane-femane", modifies worldview guidelines, theorizes on the gender inversion, and in turn, in a relatively rapid change of discourses (populism crisis, early modernism, Nietzscheanism, feminist) lays the foundations for the formula "psyche = consciousness + ..." (for example, ins Blau, by L.Ukrainka), or unconscious/ subconscious (and various forms of its realization as a transcendental function).

This "<> threatens to slip into the thicket of small problems distorting the proportions, into curiosity, who ultimately seeks the source of the creative process in passions, dark instincts, vices, when not in the vestibules and alcoves, <> and, of course, means that besides events material, there is a certain inviolable 'spirit of genius'"[2, 219-220]. The process of destruction of the old cultural world, its basic theoretical paradigms and social practices began. In exchange for orthodox knowledge and psychology, as a conservative science, in particular, comes the avant-garde psychoanalysis (Freud, S.), which in the psychoanalytic theory of the XX century is regarded as classical [1, 7] (Freudian, Viennese).

The mirror of Freudian analytics reflects an innovative, as for that time, and still relevant textological and analytical conception in literary criticism, in which Stanislav Lem in his work "My Attitude to Literature, to My Readers", noted: "... literature is unlikely to be able to save the world, nor change it, nor does it make any traditional or pioneeringly formed. Incidentally, it can be a hypnotic or anxiety agent, may be either a drug and a nourisher for unfulfilled dreams and dreams, an anesthetic, or an unceasing attempt to comprehend the essence of humanity and anticipate its future" [2, 15]. Accordingly, the basis for multilayered, deep interpretive strategies for analyzing the artistic test as an artist's auto projection and irrational mechanisms to overcome the previously displaced traumatic experience are created.

Because "<> the writer reluctantly" takes a ready-made person from life, "because the pressure of his familiar personality can destroy his design, ready to break the conceived design. From the "raw materials" that arises as a result of this process through repeated reincarnation in the depths of the author's mind, sometimes the strange creation of hybrids, clusters of rice or their dilutions, the introduction of angelic or devilish, there are heroes of works" [2, 222], there is "Infinite in potential interpretability the product is a phenomenon of absolutely different kind than the identity of the product and language (la langue) defined by de Saussure" [2, 68]. The psychoanalytically argued thesis about the origin of creativity "The fall of the prohibitions - the opening of the door, and the opening of the door - does not mean to make the masterpieces of them come into the world" [2, 101], substantiated the need to change "... the vocabulary we use for designation of semantic and quantitative information content; and it depends on us as users that how rich are our dictionaries when reading, we will operate!" [2, 68].

1. Theory of classical psychoanalysis in psychology and literary criticism

As part of the tradition of deep psychology (synonymous name, proposed by S. Freud - O.P.), the psyche represents a conglomerate of a permanent conflict of conscious and unconscious, which is so sharper, the greater the traumatic experience of the individual (especially infantile; "The fact is that events and the influences that underlie any psychoneurosis relate not to the present time, but to the long past, so to speak, to the prehistoric age of life, to early childhood, and therefore they are not known to the sick either.

He forgot about them-and only in a certain sense" [9, 38] ("represent "naked", deprived of human heroes of reflection of the little, crushed life of a man who tells the impressive truth" [2, 218]). The inner, spiritual life of man is nothing but continuous and deprived of the opportunity to reach the end at any time, the struggle between the conscious and the unconscious, between responsibility for their actions and the irresponsibility of instinctive aspirations [5, 44]. His main clinical projection is neurotic diseases: neurosis, psychoneurosis, namely, "transference neurosis" (hysteric disorders, stuporous disorder of instincts, neurosis of obsessive states), in the genesis of which the main cause is "... suppressed sexual desire" [5, 41] , or "conflict between the requirements of Me and sexuality" [7, 10-11]: "<>, because it is an instinct that sustains life and obeys the principle of satisfaction, which is governed by primary mental processes - this is the instinct of life" [6].

Consequently, all cases of neurosis have a sexual etiology, however, in the case of neurasthenia it is actual (symptomatic: anxiety, anxiety, fear of waiting, fear attacks, dizziness, agoraphobia, insomnia, pain intensification), with psychoneurosis - infantile (restraint with active libido , the so-called frustrated excitement) [9, 39].Accordingly, "such a regressus ad infinitum - is faster escape from reality than its knowledge" [2, 228].

The psychology of the pre-Freud period, which in the antinomy "brain-blood" (or the mind / body) determines the primacy of the rational component, forces each enlightened person with reason to refute their instincts. Freud speaks about such theses with the rhetoric of negation, arguing that "... instincts will not allow anyone to oppress them ... The only way out is to supplant the instincts of consciousness in the subconscious. But then displaced, they accumulate in the subconscious and, as a result of continuous fermentation, cause illness, disorder, anxiety ... ("moments relating to sexual life are the closest and most important in practical terms to the causes of any case of neurotic disease"" [9 , 34]).

In what way morality would not have been avoided by the presence of unconscious sexual desire, it is an inalienable affiliation of man, <> "this train is such an unorganized force, which in no case can be reduced to zero; the only thing that can be done with her is to switch to less dangerous activity by transferring it to the conscious" [9, 13-14].

Thus, to a certain extent, the nihilistic discourse of Nietzscheanism continues the psychoanalytic concept, the author of which "<> is able to overcome any veil with its all-pervading gaze; he sees sexus in libido, in a naive child - an old man, and in the most innocent family - the danger of tensions between his son and father, in naive dreams - a passionate blood game" [9, 16]. Accustomed to the fact that "to capture even the qualitatively masked inevitability of another person in the secret slums of her unconscious, with one layering to discover the other, and for every truth - even more reliable truth" [5, 24], he is inclined to excessively control himself for the purpose of preventing erroneous actions (we can now point to the remaining asthmatic experiences in the "father of psychoanalysis"); while he, "being the finest observer of the game of human nerves, has never suffered from nerves" [5, 21], although "the doctor who is not a neurasthenic is subject to the same effects of a pernicious civilization as the neurasthenic patient whom he must to treat"[9, 43].

In 1886, Z. Freud was introduced to a doctrine which, unlike the Viennese medical school, interprets hysteria not as a variant of blasphemy, but logically deduces the connotation of hysterical paroxysms as "the result of internal shocks, and therefore they can be interpreted only depending on the psychic peculiarities of the individual's life" [9, 33].

Observing the practice of Jean Martha Charcot, who in the field of neurology advocates the idea of a triad of causality of neurological syndromes (physical, mental, metaphysical), as well as the material of hypnotized patients, demonstrates that all known so far typical conditions of paralysis by induction can be caused during hypnotic sleep, because they are being leveled out, and therefore they are "reflexes subordinated to the will" [9, 33]. However, the scholarly community of the time categorically relied on the content of the report by Freud in the "Society of Physicians": hypnotic experiments, the means of which can artificially cause external signs of hysteria, in men, in particular, and their critical assessment by colleagues becomes an obstacle to his occupation "strictly scientific" psychology.

His senior friend, physician Josef Breuer, commented on Freud's case of hysteria in a young girl whose specific therapy had a positive result. The content of the symptom complex of "the most distinct of all nerve diseases - hysteria" - distortion of the psyche, paralysis states, inhibition, obscurity of consciousness - was suppressed after the patient told anything about himself: every time she announces to her as a recipient of her imagination, there is a temporary improvement.

By the way, he realized that the patient "is able to silence the most important thing that caused her illness (<> occasionally patients have their reasons not to say what they know, but usually they really do not have any idea of the relationship of symptoms [8, 77]). The patient knew about something that she did not want to know (Italic - here and below - our: O.P.)" [5, 36]. Breuer uses the method of hypnotic suggestion based on the fact that any delays disappear beyond volitional control ("A way by which you can learn somewhat, is complex and he is this: the patient should be introduced into hypnosis, therefore, ask him about the origin of a certain symptom: when He appeared for the first time and that the patient remembers it. In this state, the mechanism of remembering, which is absent in the state of wake, is restored" [8, 77]).

As a result, the sense of shyness during hypnosis was suppressed, and the patient reported some feelings at the father's bedside, which was therefore always trying to be pushed out of memory. Summarizing his own experience, Breuer concisely characterizes the platform of a new and high-quality therapeutic agent: 1. mental energy is redistributed; 2. the subconscious (the unconscious) has a certain dynamics, as a result of which those depressed feelings that have not found a natural outcome (unreacted) turn into other physical or emotional experiences.

For the first time in their joint papers "On the Psychic Mechanism of Hysteria" (1893), Essays on Hysteria (1895), the thesis on the pathogenesis of hysteria is systematized: it occurs not as an organic disease, but as a result of an internal disorder, unconscious conflict, causing hysterical changes.

The symptoms of hysteria disappear in the event of the release of depressed and suppressed feelings if one succeeds in "withdrawing the energy of the affect that forms the symptom, moving in the wrong direction and stumbling there in the right direction in order to find a way out."

J. Breuer, Z. Freud, using the hypnotic tool for affective ("to help convulsive feelings") unload, creates and improves the mechanism of the cathartic experience, in which the symbolic symptom disappears: "when the delay of the controlling consciousness disappear, the patient can tell beyond the shyness of all his mysterious fantasies, and this confession helps to level off the mental disorder, his oppression weakens. Thus, the search is sought out a cluttered feeling, comes the state of mental ease" [5, 38]. For Freud, this becomes a practical proof of the existence of deep mental structures (the basic scheme - "feeling-symptom").

In the pre-Freud science, the unconscious (the subconscious) is a passive experience, living a life that is over and which, in turn, does not affect our actual psyche. At the same time, the competing guessing of the presence of a certain tank, which flows to stagnate there, the references that we do not use, a peculiar composition, from which memory removes a certain object at the right time for the purpose of awareness, enlivens the interest of the public to the genesis and topography this structure. According to Z. Freud's interpretation, the subconscious is the original psychic substance, and not at all a waste of spiritual life, and on the surface - a very small part of it. "Id" actively influences our affections and cognition and is the most productive segment of the soul's substance, and therefore:

1. It is a mistake given by one who believes that purely understandable impulses of our energy determine our feelings and deeds;

2. our life develops filled with constant pressure from the side of the subconscious (not just reason);

3. in our actual life every second "embedded" from the abyss of a long-forgotten new wave;

4. ◇ ... only the dark clouds of the subconscious and the depths of instinctive life break through the underground shocks and our quick decisions;

5. ◇ In these depths, the intentions of the childhood, which has been restored a long time, about which we seem to have forgotten already, are boiling, but they, bright and passionate, breaks in our everyday life every now and then;

6. from these depths, the fears that have long been not arousing consciousness are moved upward;

7. the brightest and most original of our deeds go from these depths, and sudden illumination is the children of this mysterious depth;

8. secretly from us, there, in depths, our true, pure "I" (Id) grows up, whose existence the civilized "me" (Super-His, Over-His) does not want neither to know nor to hear; and often it penetrates the subtle cultural layers and appears before us at full height ...; at such moments, the primitive instincts, threatening and subordinate, begin to incite our blood, because the desire for light, penetration into consciousness, to real action - the main aspiration of the unconscious <> deep instincts is completely barbaric desires, and the cultural, aesthetic stratum of our feelings becomes with them until brutal battle;

9. under all circumstances, when we say the word or commit our intention, we are forced to conceal, dismiss, disguise our real unconscious desires [5, 42-43].

Classical psychoanalysis with its fixation on an unconscious desire contradicts the concepts of traditional hermeneutics at the level of the analytic object, namely, "the unconscious / subconscious as text" - "consciousness as text". In the stream of avant-garde psychoanalysis-freudism, there is the possibility of interpreting "Id" in the context of the phenomenology of eternal substance as the basis of the universe.

Thus, the reality of the psychic unconscious is recognized as the absolute equivalent of the divine essence: it becomes possible in the analytical psychology of Carl-Gustav Jung.

A new tool for literary interpretive strategies appears. Structuralist methodology forms the existence of phenomena of culture (and mental projections) determines the language. Structural analysis is formally identified with psychoanalytic interpretation at the level of one of the objects of analysis - "point / fixation process": the structural-analytic approach comprehends the human person by studying her verbal presentations (the person is what she speaks).

Structuralism gives impetus to the renewal of Freudism in the form of structural psychoanalysis, whose analytical objects are unconscious mental processes; the analytical tool is the structure of language. As a result, activization of avant-garde interpretive literary studies of the second half of the XX century.

The structuralist discourse of the 70's and 80's dissonant with the "fundamental unstructuredness of a significant part of human existence," which gave birth to a new interpretive strategy - post-structuralism. This "avant-garde methodology", based on the phenomenon of Id-Construct, gives life to post-(structuralist, modernist) literary studies [1, 10-11].

2. An example of the use of a psychoanalytic strategy for analyzing the ways of psychological protection in a character with signs of post-traumatic stress disorder (based on the material of the psychological intelligence of Mary Matios "Diary of the executed") [4]

Somatization of psychotrauma of Oedipus origin, complicated by post-traumatic stress disorder and decompensated depressive symptomatology	– I cherish myself in the belief that fear - a real, all-embracing, ugly and dreadful fear - returns to me through all the gates of nature: through the pores of the skin, breathing, eyes. He crows inside a slippery scythe and winds himself a pile somewhere in the fossa between the chest [3, 10] - **a cardiac symptom (replacement, displacement)** – Righteous God ... how little it is necessary for aggression of rage to turn into tears. For once again it is suddenly - without warnings - the rural flood pours out the pain: and I become unjustifiably a weeping pessimist [3, 13] - **affective exhaustion as an element of distress (reactive formation)** ... this is certain, but tacit anxiety prevents thinking. ◇ and again an abominable sense of fear before it can not already strike or stun, causes an attack of vomiting and prolonged prolongation [3, 15] – **dyspepsia + onyroid (negation, substitution, reactive formation)** – I unfold "Women's Chronicle" - and the invasion of the naphthalic past is striking both in the nostrils, as in the very heart, and so dramatically that it would be desirable to smell the amber [3, 22] - **a cardiac symptom (reactive formation, displacement)** – And at my own pace I caught up with discomfort. Somewhere in my depths nests pain. I heard him physically. And then he began to wrinkle, twitching, as if from overhangs. I moaned, crippled, shutting my mouth with my palm, as during an already unbearable pain. ◇ as if he really pained the pain, driving him into a silent throat [3, 47] **(negation, reactive formation, displacement)**
Finding adequate external supports in the situation "here and now" as a way of processing neurotic conflict	– It would seem easier to put a protective shield of voluntary amnesia and learn to seek solace in the present [3, 11] – I'm not afraid of the past, but the abyss in which it is located. It is a pity that in nature there is no repository where you can throw away the past as radioactive waste. Dispose of, and then partially transform it simply into a third-party experience and no more [3, 16]. If I overcome this threat *(which comes from the diary* - our italics: O.P.), it may be easier for me [3, 17].
Actual psychological protection in the form of **reactive formation** and rationalization. Therapeutic effect as	–... the temptation to return to the crime scene is dominated by the warning shouts "Dangerous !!!" [3,12] – **reactive formation** ◇ here he is my selective Armaghdon, created by my own hands. / Hot, as if scalded, the finger first dwells on the first pages for a long time, and then more quickly, galloping, travels further ... further, trying to keep on delaying some memories, the sooner to sigh them. –

a result of triple dissociation	**reactive formation, displacement** Surprisingly, I, as a titular executioner, do not let my finger off those places where the pain appears, as if from the bandages the bitter blood ... / ... I do not find joyous pages ... / ... I can not find a living life, but only his torn pieces ... / ... but I can not stop ... / ... I roll ... / ... forward ... / ... back ... / ... again – March 29, 200 ... p. Why am I embarrassed by these memories? / They do not give me pleasure or rest. Only pour magma from the heart of the active volcano. - **reactive formation** And this is not a pleasure? / I scroll that night - and as if I was washing the most important thing. - **rationalization** If it was the only night of my life. / But it is unique. / Strange / Being with one and the same man for years, although occasionally - but still for years, and remember only one night ... / And at some point, I swore not to go back there, and still avoided memories. I jumped them like a bathing hearth, and I remembered something else, pale, blurred. / I tried to forget the moment of the perspiration, when the heart becomes a predator, with an intense smell, with an unnatural flutter and for some reason an indistinct smell of death. - crowding out. / Whatever it would be a beautiful picture, if it was to film it ... And then turn around again, turn around. But not in memory - before the eyes. Maybe I would make it easier. / Oh, yes. Clearly, that would make it easier. / I would look for the flaws in the picture, our weirdnesses with him. / I would look closely and in slow motion, looks, would look false. And, in the end, I would have made a difference. - **rationalization, replacement**. This is like a television striptease: the first five minutes are beautiful and interesting, and then ... and then I would see my cellulite and his abdomen, instant indifference in the look, yawning, poorly restrained fatigue or simulated passion ... – **rationalization** [3, 63]. It's good that I'm not a bird. What I do not see from the side. - **negation** [3]. I bumped several times to break these records. I even wanted to burn. But for a moment it became clear that this, maybe, my salvation - this long time record fix my unfortunate life. Sometimes it seems to me that I will shake it with four fingers [3, 119]
Amnesia as a "way to escape from the symptom"	Apparently, nobody else in the world was deprived of memory consciously, voluntarily, and if it was lost - then only because of disasters. Unfortunately, the soul drama in everyday life is not considered a real disaster. Is it only scholars [3, 12]
Finding adequate internal resources in the situation of the "neurotic past" as a way of processing	Sometimes fear of memories is stronger than everyday fears. Man is a creature so strange as it is incomprehensible. Otherwise, why should she ever return to the past - even if only formless thoughts? Moreover, the past is not so flawless and positive, sometimes - far from peacemaking, and often - painted with blood and tears? [3,11] - **rationalization.**

incomplete gestalt	Therefore, I will have to surrender for the mercy of God, having fallen in a faded diary in the past, like a goose in the dust, and look for it there [3, 12] A normal person always lives if not the future, then only the present one. Looking into the past is a method of stealing, subtracting oneself from yourself [3, 15].
Actual psychological protection in the form of reactive formation and rationalization	I cherish myself in the opinion that some preparatory remarks or appropriate self-anesthetics should be made for ease [3, 12] Suffering is inexhaustible while life in a person is mired. / Life and suffering - hidden synonyms, grown up each other, like Siamese twins ... / *Life and suffering - Siamese childr*en [3,14]
Associated experience of traumatic fantasy and modeling of clinical life scenarios	And all because I have not learned to do anything with stacks of my experiences. Sort, split shelves, something - throw away [3, 53] - **projection, displacement**. Women's heart is a landfill. Fragrant, rotten, unbranched. There is anything unnecessary there, but there is nothing intact, useful or functional. Pressed from time and memory, feelings-remnants reminiscent of zigzagged cellophane bags, annoyed with enthusiasm in the garbage dump, and then torn by the wind and the homeless [3, 53] - **substitution**. Do you think your intimate is dirty? [3, 69] - **negation, projection, displacement**. Why is it that in the moments of emotional turmoil the outside world almost does not boot further reminds *you of your crisis*? [3, 80]. If this little girlfriend knew that she had touched the corn on which the corn had come, she would probably have been better off than he had heard what I said in the gust of noble anger (*What are you, dear, doing infanticide? Who is breaking such a small amount?*) (Italics are our: O.P.) [3, 45]. For many years, something consistent with pregnancy is constantly being published to me [3, 45]. In such moments I forgot about the game dangerous for the psyche, immersing in the inspired sense of complete and irreversible happiness [3, 46]. ... And now I hate pregnant women. Sometimes I restrain myself incredibly, and more quickly, I cast my eyes off the pussy women, so that I can not accidentally hit someone on his dome. / Each of them is worn by my child. / I would like to steal it in my empty belly [3, 47] - **replacement, displacement.**
Fabula Oedipus trauma of the heroine and methods for its processing	I do not like the acute, annoying smell of mint from the swings. It is unlikely that the mint is useful. *We must pull off the root. From the fool ... pulled out, called. And the smell came into the palm for a long time. Try to shed* [3, 35]. Of course, I would have won an unconditional primacy in the ability to scoop up, in the ability to impose *torture primarily because the soul in my Siamese is tied to* [3, 14] ⬦ just at some point a wholly *random man and, as a rule, quite*

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accidentally removes the face of the prince imagined by you - and then temporarily, and even during life, you are tortured with all the power of the same invented or imagined passion   [3, 18] .

◇ I'm sorry for nothing and nobody else. ***Is it only the only man who loved to sleep diagonally, throwing one arm over the head, and the second clutching my right brea**st [3, 19].

You love a lovely ***man sleeping on a diagonal bed. He hauls you like a ghost like a real Mara, and you can not, and perhaps you do not want to distract him*** [3, 33].

For a long time, our family lived for a long time in a barrier-free room: two great parents did two to give children the appearance of an independent home. / ***Maybe this was when I was accustomed to confining myself to one space, one person, the only desire?*** [3, 56].

◇ falls asleep with the thought of tomorrow's day that never looks like yesterday. / All my days are twins. / Maybe because of the rattle of a swimmer's leg, so I cling to the thought of him, tired of the day by the diversity of people and impressions [3, 68].

 A man is a short-lived woman's whim, which, from the capricious will of a woman, becomes her long-running problem. ◇ / ***Because there is no reason why I want a man as I want him. It is Him - and no other. / I'm sita. / Independent. / I can have whom I want and when I want. / And I can not*** [3, 90-91].

 Then I sat down on the bed and watched in the eyes before my eyes, ***as on a diagonal sheet she again retrieved the figure of his body*** [3, 95-96].

In humans, there are tragic events involving the loss of documents, relatives, property, etc., and here is some kind of bizarre gadget - ***a memory of a man who has bounced diagonally through life, like a ball lightning, - destroys, sharpens from the inside, as an illness suppressed*** [3, 104].

There is only a ***memory-illness: a man who sleeps diagonally with a bed and holds with one hand my chest*** [3, 117].

Maybe love is a continuous revenge for the unrealizable once with someone else's frenzy - and nothing else? Breaking your favorite toy? [3, 72]. - **symbolic replacement.**

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Conclusions.

We managed to analyze the clinical and literary context, the interpretive potential of the psychoanalytic method in retrospect and on a separate case of applied analysis of the text of the fiction of the postmodern age. The psychoanalytic component of the artistic projection of psychobiographies of scientists and artists *("once realized that at the expense of excessive internal stress, these dark forces are inside and barricades them"* [2, 247]) and the use of artistic and clinical imitative models of disorders or conditions close to them *("It is objectively possible to put the course in the language of clinical psychiatry, among which*

I choose the" psychiatric "approach rather soon"") [2, 34]), undoubtedly, prove the main the role of the conflict between "Id", "His" and "Super-His" in generating traumatic personality experiences, as well as defining ways of processing the core of an injury using various methods of psychological protection.

Sublimated psychotraumatic modus Vivendi allows, first of all, to declare an internal conflict and respond adequately to it *("How should one understand the transformation of the real person into the character of the novel? Matskevich tries to assume that when Dostoevsky described his father as best he could in letters, he was guided by a clear attachment, and sat down for writing the writing, rejected all blasphemies, even dictated by the most noblest feelings. Although Dostoevsky could create in the novel a likeness of his father as a "kind and sentimental" elder without giving himself up for his own sake, he could also suddenly get an ozone during the creation of characters, recognizing in the <> dissolute sweat Or's father"*[2, 221]).

Secondly, to find, internally legitimize and test variational methods of psychological protection, making the contents of the trauma the driving force of creativity *("<> Insanity can be an artistically fruitful topic, but for this it needs such a transformation, such that - which opens every time in a new way - the method, such a transformation that creates a work of art"* [2, 245-246]).

The continuum of the psychoanalytic method in applied literary studies provides an opportunity for an adequate field of interpretation of texts and over-texts, especially in the presence of the Oedipus plot of the intrapersonal conflict of the image-character-symbol. Of course, in the world of art literature, we have many examples of objectification of the traumatic event of the hero and attempts to logically explain it to reality, however, some authors, in particular F.Kafka, F.Dostoevsky, I.Franko, M.Kotsyubinsky, L.Ukrainka, O. Kobylyanska, using the model of the "fact of experience" complicated the modality of interpretive practices. In particular, "The feature of literary masterpieces that are very different from each other, such as the works of Kafka and Dostoevsky, is the construction of images of reality, which represents *a certain equivalent of "ambiguity", the potential "polytheistic" of the phenomena surrounding us.<> Creating a "purely extra-human", "absolutely objective" mode of reality, of course, impossible, because in any creative process begins with selection, and each description contains, inter alia, the interpretation of phenomena, but this may be a "multilateral" interpretation itself"* [2, 225].

Analyzing the specific text of the national (Ukrainian) fiction literature - the psychological exploration of Maria Matios, "Diary of the Executed" - we identified the main ways of processing the heroine of the plot of His-conflict, which is based on the Oedipus complex. Among them, reactive formation, displacement, projection, partial sublimation, as well as *"an attempt of secondary rationalization and objectification of own deviation from norm, that is, projection outside of their own emotions"* [2, 251].

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PROMOTING PRENATAL HEALTH AND POSITIVE BIRTH OUTCOMES: PERINATAL PSYCHOLOGICAL SUPPORT

Abstract. Reproductive health and improving the demographic situation, safe motherhood and supporting families are among social policy priorities of Ukraine. Since 2001 the birth rate has been increased, while the demographic situation in the country remains unfavorable with the negative natural population growth. Maternal and infant health is important markers of the socio-economic situation in the country and those indicators should be consistent with international standards. The important goal of perinatal care system is to promote prenatal health and positive birth outcomes. Existing perinatal care needs improvement by implementation continuum of accessible service and innovate efforts such as perinatal psychological support. The role of the perinatal period as the start determining the potential of human health and significant for promoting health of the population has been scientifically proved. The structure and effectiveness of perinatal psychological support as an innovative regional effort has been analyzed.

Introduction.

The current socioeconomic and demographic situation in Ukraine necessitates the implementation of effective actions and measures aimed at maximizing the health of the nation. Population, bith and mortality rate are key indicators of the health of the nation and can be predictors of the health of the next generation. Ukraine is one of the 10 countries with the fastest shrinking populations. The population of Ukraine was 42,177 million people as of December 2018. According to prognosis based on State Statistics Service of Ukraine data, population could reduce to 36.42 million people by 2050 [1]. Another key indicator is maternal and infant health. In conditions of negative demographic balance, the pathological course of pregnancy and complicated childbirth are still relevant in Ukraine.

According to Health Ministry of Ukraine, in the structure of causes of perinatal deaths, more than half are conditions arising during perinatal period. The implementation of effective perinatal care determines reduction of maternal and neonatal morbidity and mortality. It also should be taken into consideration that the index of neuropsychiatric development disorders among children due to adverse perinatal factors is approximately high (every 20th child according to WHO). Further improvement of the perinatal care is important priority of the state.

1. Perinatal Care System in Ukraine

Perinatal care monitoring provides data on health of the child and the mother, that are associated with a variety of indicators, including maternal health, access to medical care, psychosocial conditions, and public health practices. Perinatal care is aimed to protect the health of mothers during pregnancy, childbirth and postpartum period and to ensure healthy neonates. Regionalized system of perinatal care is recommended to ensure that each mother and newborn achieve optimal outcomes.

The regionalization of perinatal care system in Ukraine began in 2003-2004. The purpose of regionalization of perinatal care was to improve the quality and accessibility of perinatal care, taking into account: rational use of the possibilities of the existing system of medical care for women of reproductive age, pregnant women, maternity, birth control, newborns; creation of the possibility for children with a small and very low body weight at birth, which reduces maternal, perinatal and infant mortality, and prevention of child disabilities. The legal framework was developed, the levels of perinatal care were determined, the purpose and tasks of a medical facility according to the level of perinatal care.

Implementation of the universal evidence-based technology of regionalization of perinatal care started in 2014. The perinatal care monitoring and evaluation system has been developed and implemented as well as the management plan for pregnant women with perinatal risk. The three-level system of perinatal care has been created in most regions of Ukraine. Appropriate access to highly specialized perinatal care for pregnant with heart defects, circulatory system diseases, newborns with very low body weight at birth was provided.

The implementation of the National Project "New Life - New Quality of Maternity and Childhood" in Ukraine reduced the maternal and infant mortality practically to the EU level according to data by the Ministry of Health of Ukraine. Its purpose was to help mothers and newborns, to use modern perinatal technologies, to realize principles of safe motherhood in medical facilities. The network of perinatal centers was organized within this project. Perinatal center is a medical facility in which consultation, treatment and rehabilitation of pregnant women and newborns are provided. Psychologist is recommended to be in the staff, so far medical and psychological support should be available in such facilities.

Ukraine is committed to reach the Millennium Development Goals set forth by the UN Millennium Declaration, so far promoting prenatal health and improve birth outcomes are very important. State Program "Reproductive Health of the Nation" aimed at improving the reproductive health of the population, reducing the level of maternal, infantile morbidity and mortality and improving the quality of provision of medical services to pregnant women, parents, and pregnant women and newborns.

Perinatal care includes having access to a range of good-quality information and services: family-planning counseling, information, education, communication and services, including access to safe and effective contraceptive methods; education and services for prenatal care, safe delivery and post-natal care, especially breast-feeding and infant and women's health care, parental education. There are different state programs such as family-planning centers and antenatal clinics promoting early access to prenatal care, identifying and engaging women at high risk for poor birth outcomes. The implementation of regional programs such as integrated medical and psychological perinatal support and capitalization of their experience are also important.

Despite the positive trends, the indicators of health of mothers and children are not consistent with international standards. The transformations made lack essential financial support, services, and infrastructure to improve prenatal health and birth outcomes across the country. Nationwide measures and regional actions should be taken to improve the perinatal care system, aimed to organize qualitative services in a comprehensive and integrated manner. It is reasonable to provide complex perinatal support, realized by a team of specialists (gynecologist, neonatologist, pediatrician, psychologist) on the basis of an interdisciplinary approach. There are no such state services in Ukraine that provide a complex and continium perinatal support to the family. However there are efforts to provide an integrated perinatal support. We would like to share the experience of realization of the regional program of medical and psychological perinatal support.

It is important to emphasize the role of psychological component of the perinatal care. Pregnancy and the postpartum periods are highly vulnerable times for women and families. It is a time of increased stress due to the enormous changes that accompany this period. Becoming a parent requires complex adjustments to the many changes – physical, emotional, social and relational. Recent studies and Mental Health surveys in many countries indicate growing demand for psychological assistance during pregnancy and postpartum period. For example, on the basis of 'The Five-Year Forward View for Mental Health' (2016) the British Psychological Society (BPS) made the resolution that women and new mothers should have more psychological support across maternity services and mental health settings. To be more specific, BPS established that a 'medium-sized' maternity unit with 3000 births per year should have the full-time services of a clinical psychologist and three-days per week from a consultant psychologist'[2].

The role of perinatal psychological support is crucial. Up to one in five women and one in ten men are affected by mental health problems during pregnancy and the first year after birth. Unfortunately, only some of these are diagnosed. Without appropriate assessment and support, the negative impact of mental health problems during the perinatal period can have long-term effects and influence not only women, but their partners and children too.

Perinatal psychological support is a complex of measures aimed at providing psychological assistance to women and families at the stage of planning pregnancy, during pregnancy and after birth of a child. The cooperation of psychology and medicine professionals is just being established in our country. This article describes the outcomes of such cooperation.

There is a growing interest to perinatal psychology that is a relatively new interdisciplinary scientific field. The main agenda of perinatal psychology is to promote health and well-being of future generations. The multidisciplinary nature of perinatal psychology is defined by the involvement of different scientific fields such as medicine, neurobiology, psychology, psychoanalysis, anthropology, human ethology, philosophy. This interdisciplinary character and combination of different methodologies led to existence of different approaches to perinatal psychology theory and practice

Theoretical and applied issues of perinatal psychology were developed by D. Chamberlain, N. Fodor S.Grof, E. Paul, T. Vernie, S. Ward [3-6]. Significant contribution to development of perinatal theory and practice was made by obstetrician-gynecologists who were searching for new effective approaches (F. Leboyer, F. Lamaze, G.Dick-Read, M. Odent). In Ukraine, the perinatal psychology issues have been actively researched and applied since 1990s. The formation of perinatal psychology as a scientific field in our country was facilitated by perinatal psychotherapy of I. Dobryakov [7], resource psychotherapy of N. Kovalenko [8], the psychology of paternity of G. Philipova [8], the transpersonal direction of perinatal psychology.

The perinatal period is a start of personality development, though psychological impacts are more difficult to quantify. Scientific studies have proved that fetal development provides not only physical but also mental health of the child and such characteristics as attitudes to ourselves and others, emotional and intellectual potential, action pattern when faced with difficulties and, to some extent, characteristics of our identity – see D. Chamberlain [3], S. Grof [4], T. Verny [5], S. Ward [6]. As a result of research-based data prenatal period was defined as a stage of personality ontogenesis.

The practice of perinatal psychology is aimed to support women and families planning pregnancy, providing support and education during pregnancy and the postpartum periods. Perinatal psychology practice combines the following activities: psychological diagnostics, psychological correction, counseling, psychotherapy.

The main areas of perinatal practices are: perinatal education (training of future parents, preparation for childbirth and parenthood, forming of parental awareness), individual and family counseling and psychotherapy, psychological support. Psycho-correction work helps future mothers to prepare for psycho-physiological maternity stress, forms readiness for motherhood, and promotes the development of parenting competence.

More specifically the tasks of perinatal psychological practice can be defined as following:

– psychological support of woman and families expecting babies or planning pregnancy (preparation for conception, pregnancy and childbirth);

– parenting programs, education programs,

– group and individual counseling;

– psychological correction, assessment and treatment of mental health issues;

– psychological assistance during childbirth (labor support);

– postpartum support of woman and families (a wide spectrum of issues such as breastfeeding support, stress, postpartum depression, perinatal loss);

– early psychological diagnostic and child development counseling.

The following divisions of modern perinatal psychology can be identified: prenatal and early child development; ontogenesis of parental skills (formation of readiness for parenthood); the impact of early experience on the psyche and personality of an adult (including partnership and child-parent relationship); psychology of paternity. G. Filippova [9] emphasizes that perinatal psychology should be united with psychology of parenthood in the context of common research object and main tasks.

In Ukraine work with the family expecting child is mostly medically-oriented. Future parents don't have continuum of integrative services continium services during pregnancy), childbirth and early child development stages. The psychological assistance is hardly accessible There are many reasons of that: lack of appropriate programs; gaps in provision and accessibility of existing services, non-availability of surveys and scientifically-proved data. There is no survey available on the cost of perinatal mental health issues. The project on the evaluating the economic and social impact of maternal mental health problems in the perinatal period was realized in UK. For the first time in the published literature the analysis was done to provide comprehensive estimates of the costs of perinatal mental health problems, including the adverse effects of maternal mental illness on the child as well as the mother. It is estimated that failing to deal adequately with perinatal mental health problems comes at a cost of about £8.1 billion for the state. Untreated perinatal mental illnesses have a wide range of effects on the mental and physical health of women, their children, partners and significant others. They are also one of the leading causes of death for women during pregnancy and the year after birth. The main conclusion of this survey that it's economically reasonable to invest in early years [10]. All of the mentioned above provide the scientifically-based and economically-reasonable ground for realization of perinatal psychological support.

Giving the definition of perinatal support, we made a deep analysis of the literature dealing with the issue of providing general support and psychological support in particular (M. Bityanova, Y.Aleshina, I. Kobzareva, A. Morshini).   Psychological support and with medical support are the basic components of the prenatal support. Psychological support is a certain ideology of work of a psychologist-practitioner in various social fields.

According to the dictionary, "support" means to go with someone as a companion or accompanying somebody (Ukrainian), or to give encouragement to someone because you want him or her to succeed (English). So far to support means to accompany him or her at certain life stage or in certain life situations. This is a journey of a psychologist with the client, alongside, sometimes a little ahead, if necessary, explaining important issues and answering questions. The psychologist accompanying the client, especially in the framework of perinatal psychology, where the client is a pregnant woman, carefully being with her and listens to woman, to her wishes and needs, evaluating the emerging nuances of psycho-emotional state, providing recommendations.

Perinatal psychological support is accessible for women and families during pregnancy and after birth of a child. The important goal of psychological perinatal support is psychological assistance to create the optimal conditions for the comprehensive development of a child (to promote intellectual, emotional and social potential of a child) through education and harmonization of family relationships.

Thus, prenatal support is a system of joint professional activity, aimed at creating favorable social and psychological conditions for pregnancy and the formation of readiness for future motherhood. The object of prenatal psychological support is the psycho-emotional state of a pregnant woman, the subject is the socio-psychological conditions for successful pregnancy and the formation of readiness for future motherhood.

2. Diagnostic Tools for Assessing Psycho-Emotional State of Pregnant Women

Early diagnostic and adequate treatment of mental health issues is crucial and economically reasonable. Pregnancy and childbirth are normal events in a woman's life but at the same time is stressful. Biological, emotional and functional modifications of stress can transform the normal situation into pathological stress, creating conditions for psychosomatic risk. The influence of psychological factors during pregnancy is very important. One of the dominant psychological factors is the attitude to pregnancy, that is, the system of psychological characteristics and reactions to the state of pregnancy, the mother's attitude to the future child. The high level of psycho-emotional stress, accompanied by increase in situational and personal anxiety, promotes disruption of psychological adjustment and helps to indicate the risks of adverse reproductive outcomes. The adequate attitude to woman's physiological state, the low level of anxiety, normal activity can be described as a positive perception of mother and her child. Those indicators determine the adaptive style of pregnancy experience.

This adequate attitude toward pregnancy can be defined as positive considering the influence on well-being of future mother during pregnancy and promoting positive birth outcomes. The important factors that influence the pregnancy experience are: a subjective assessment of the level of social well-being (the presence / absence of experience of perinatal loss, the educational level of a pregnant woman, etc.); the type of pregnancy experience, the mother-child system that is being formed, the relationship of pregnant woman in her environment; stress level of a pregnant woman; mechanisms of psychological protection; the tendency to accept / reject traditional ideas about pregnancy and raising a child.

The described below diagnostic tools can be used for assessing psycho-emotional state of pregnant woman. The techniques can help psychologists, gynecologists, family physicians and psychotherapists to determine and to take into consideration a style of pregnancy, the attitude to pregnancy and motherhood in order to provide the woman with timely, qualified psychological help [11].

Individual Typological Questionnaire (ITQ) by L. Sobchik. This technique, developed by L. Sobchik is very informative despite its laconism. Using ITQ it is easy to determine the typological features of the pregnant woman, the leading features of her character. The questionnaire includes 91 allegations that are not alarming during the study. The ITQ also has a scale of reliability that allows judging how motivated distortion can affect test results.

Personality Questionnaire of Bekhterev Institute (PQBI). The questionnaire is intended for diagnostics the types of attitude to the disease and treatment. Its application is fundamental for the diagnosis of the role of psychosomatic component for women with extragenital pathology that is very common for pregnant. The questionnaire consists of 12 sets of phrases-statements concerning various aspects of the system of relations of the surveyed. Each set contains 10-16 numbered statements. The respondent is asked to select the appropriate for each of the statements sets and put the corresponding number in the registration form. All sets provide a "zero" option, which indicates that none of the above statements is appropriate to the surveyed person. The number of choices for each of the sets is not more than three, including zero variants.

Eysenck Personality Questionnaire (EPQ). This is a three dimensional personality assessment tool: Extraversion-Introversion, Neuroticism-Stability, Psychoticism. Both of these dimensions (Extraversion and Neuroticism) are introduced as temperamental aspects of personality that are inherited and evident at birth. The two dimensions or axes, extroversion-introversion and emotional stability-instability, define four quadrants. Further research demonstrated the need for a third category of temperament – Psychoticism. Psychoticism is associated not only with the liability to have a psychotic episode (or break with reality), but also with aggression. Psychotic behavior is rooted in the characteristics of tough-mindedness, non-conformity, inconsideration, recklessness, hostility, anger and impulsiveness.

The questionnaire shows the connection between types of temperaments and the results of a factor-analytic description of personality. The test consists of 101 questions, which include one of the two possible answers: "yes" or "no". The test is supplemented by a Lie scale in an attempt to guard against various concerns about response style

Strelau Temperament Inventory (STI). It provides a measure of the basic central nervous system (CNS) properties (strength of excitation, strength of inhibition, and mobility of the CNS with a 4-point rating scale format. questionnaire allows us to assess the strength of excitation (SE), strength of inhibition (SI), mobility (MO), and balance (BA). Answering formats are "Fully agree", "Agree", "Disagree", and "Disagree completely".

Taylor Manifest Anxiety Scale (TMAS). This test of anxiety as a personality trait, and was created by Janet Taylor in 1953 to identify subjects who would be useful in the study of anxiety disorders. The TMAS originally consisted of 50 true or false questions a person answers by reflecting on themselves, in order to determine their anxiety level.

Test Anxiety Inventory (TAI). Spielbergers Test Anxiety Inventory (1980) is a self-report instrument consisting of 20 items. It contains three subscales: Test Anxiety-Total (TAI-T), Test Anxiety-Worry (TAI-W), and Test Anxiety-Emotionality (TAI-E). Eight items of Test Anxiety Inventory measure the TAI-W, eight items measure TAI-E and the remaining four for measuring TAI-T. Test Anxiety Inventory is a 4-point Likert type scale and the students have to respond to the four options: (1) Almost Never, (2) Sometimes, (3) Often and (4) Almost Always. Personality anxiety (PA) is understood as a relatively stable individual characteristic, a trait that gives an idea of human predisposition to anxiety, as well as its tendency to perceive a rather wide range of situations as threatening and respond to them with a state of anxiety of different levels. As a reactive disposition PA is activated in the perception of certain "dangerous" stimulus associated with specific threatening situations for the individual. Situational anxiety (ST) is characterized by subjectively experienced emotions: tension, anxiety, concern, "nervousness", accompanied by activation of the autonomic nervous system. The state of anxiety, as an emotional reaction to a stressful situation, can be of varying intensity and is quite dynamic and time-varying. This test is very informative for assessing psycho-emotional state of a pregnant woman.

Test of self-esteem evaluation of differential functional state (well-being, activity, mood). The test is intended for operative estimation of state of health, activity and mood. The test scale consists of indices (3210123) and is arranged between thirty pairs of words of the opposite meaning, reflecting the mobility, speed and rate of flow of functions (activity), strength, health, fatigue (state of health), as well as characteristics of the emotional state (mood). It is proposed to describe your state at the moment using a table consisting of 30 pairs of polar characteristics. A woman in each pair should choose the characteristic that most accurately describes her condition, and choose the number that corresponds to the degree of severity of this characteristic. Both individual indicators and their interconnection are important for understanding of the functional state,

Zung Self-Rating Depression Scale. It was developed to assess the level of depression. The Zung Self-Rating Depression Scale is a short self-administered survey to quantify the depressed status of a patient. There are 20 items on the scale that rate the four common characteristics of depression: the pervasive effect, the physiological equivalents, other disturbances, and psychomotor activities. There are ten positively worded and ten negatively worded questions. Each question is scored on a scale of 1-4 (a little of the time, some of the time, good part of the time, most of the time).

The Perceived Stress Scale (PSS). It is the most widely used psychological instrument for measuring the perception of stress. It is a measure of the degree to which situations in one's life are appraised as stressful. Items were designed to assess how unpredictable, uncontrollable, and overloaded respondents find their lives to be. The scale also includes a number of direct queries about current levels of experienced stress. The questions in the PSS ask about feelings and thoughts during the last month. In each case, respondents are asked how often they felt a certain way.

Sixteen Personality Factor Questionnaire (16 PF). This a self-report personality test developed by Raymond B. Cattel. There are 4 general forms of the questionnaire. The most commonly used in psychological assessments are forms A and C. The 16PF instrument provides clinicians with a normal-range measurement of anxiety, adjustment, emotional stability and behavioral problems. It can also be used as a clinical instrument to help diagnose psychiatric disorders, as well as help with prognosis and therapy planning.

Marital Satisfaction Questionnaire. The questionnaire is intended for express-diagnosis of the degree of satisfaction / dissatisfaction with the marriage, as well as the degree of consistency / inconsistency of marriage satisfaction in one or another social group. The questionnaire has a one-dimensional scale consisting of 24 allegations relating to various fields: perception of oneself and partner, opinions, assessments, settings, etc.

Test of attitude to pregnancy by I. Dobryakov. On the basis of the test of pregnant woman's relations developed by I.V. Dobryakov the author considers the subtypes of psychological component of gestational dominant (PCGD). On the basis of the study of anamnestic data, clinical and psychological observations of pregnant women and clinical conversations there were identified five types of psychological component of gestational dominant: optimal, euphoric, hypogestognostic, anxious and depressed) [7]. The test of the relationship of the pregnant woman contains three blocks of assertions reflecting the attitude of the pregnant woman: pregnant woman to herself (block A); to the "mother-child" system being formed (block B); attitude of others toward her (block B).

Projective method "Me and my child" by G. Filippova. This pictorial method helps to define the style and maternal relation. The task of the method is to identify the features of pregnancy experience and the situation of motherhood, the perception of woman and her child, A woman is asked to paint herself and her future child. In the drawing test "Me and my child" the presence of the figure of the mother and the child is taken into

account; replacement of images of a mother and a child with animal, plant, symbol; the meaning of child's image and his/her age; the ratio of the size of the figures of mother and child; reflection of the joint activities of mother and child; distance and features of character placement; isolation of child's figure; characteristic of general condition (well-being, self-doubt, anxiety, signs of conflict and hostility, belonging to the theme of the picture) according to general characteristics of the picture and behavioral manifestations during drawing (quality of lines, position, details of the picture, emotions, statements, pauses etc.) Interpretation is done according to the criteria adopted in psychodiagnostics for drawing tests.

The style of pregnancy experience by G. Filipova [9] and the psychological component of gestational dominant (PCGD) by I. Dobyakov [7], despite the difference in the approach to their assessment, are identical, that helps to use a differential approach in diagnostic of psycho-emotional state of pregnant women.

If perinatal mental health problems were identified and treated effectively, serious and often life-changing human and economic costs could be avoided. It is also about «controlled» risks – easily identified (with appropriate diagnostics) with proven ways to correct them [12]. Psychological diagnostic is very important in providing perinatal support.

3. Perinatal Psychological Support

The perinatal psychological support was realized as a regional program. Its implementation was based on interdisciplinary approach. The integrated perinatal support was realized by team of specialists: obstetrician-gynecologist, pediatrician (neonatologist), psychologist were involved.

The program was implemented in Zaporizhzhia region of Ukraine. In order to evaluate the effectiveness of the program, the assessment of individual psychological characteristics and psycho-emotional state was done before the start of the program and after its completion.

1. Program of work of the obstetrician-gynecologist.

Forms of work: mini-lectures and conversations with pregnant women (8-10 women), computer visualization in the form of a slideshow, practical demonstrations. Duration - 40-45 minutes. The topics for discussion were determined on the basis of the preliminary survey.

Topic 1. The main stages of pregnancy. Hygiene of a pregnant woman. Mode of work and rest. Rational nutrition. Fetal development.

Topic 2. Stress conditions, their types and influence on the body of the mother and the fetus. The fears of pregnant women. Psychological causes of diseases and its prevention.

Topic 3. Fetal development. Maternity and its perception. Issues of prenatal and postnatal education and upbringing.

Topic 4. Physiological and psychological aspects of maternity.

Topic 5. Childbirth with a partner. A new look at the role of the father during pregnancy and childbirth.

Topic 6. The childbirth process (signs of the beginning of labor activity, periods of labor, postpartum period).

Topic 7. Pain management of labor (types of breathing, non-invasive pain relief techniques, exercises and relaxation).

2. Program of work of the pediatrician

Forms of work - lecture and conversation with pregnant women (8-10 women), computer visualization in the form of a slide show, practical exercises to form the basic skills of child care. The duration of one session is 40-45 minutes. Topics for discussion were determined on the basis of the survey.

Topic 1. The first hours and days of newborn.

Topic 2. Breastfeeding.

Topic 3. Caring for newborn baby.

3. Program of the psychologist

Forms of work - group work (10-15 women), training, conversations, consultations. Sessions were held 2 times a week, duration of lesson 1,5 hours; Frequency - twice a week. The program includes conversations, autogenous training, relaxation techniques and visualization; body-oriented exercises, art-therapeutic techniques. Sessions were held in a specially equipped room. The content of the program is shown in the Table 1.

Approbation of the program of contributed to a statistically significant decrease in the indicator of situational anxiety in 82.5% of cases.

The program for correction of the psycho-emotional state of pregnant women presented below has a certificate of copyright of the State Service of Intellectual Property of Ukraine No. 47260 dated 16.01.2013.

Based on practical work with pregnant women and families, the following components of the psychological perinatal support were identified: cognitive, psycho-emotional, physical and behavioral.

The *cognitive component* consists of the beliefs, knowledge, and thoughts about pregnancy and parenting. There are many available specialized online resources on perinatal psychology and conscious parenting. However, large amount of information, particularly on the preparation for childbirth, is not an indicator of quality and does not necessarily lead to forming of parenthood awareness. It also should be noted that information can be controversial, sometimes negative, therefore brings no educational function and can lead to fears and anxiety. Practice shows that sometimes specialists have to work with consequences of such excessive information.

Table 1. Program of work with pregnant woman

The name of the exercise	Duration
Session 1.	
Introducing the program and the trainer(s).	15
Expectations	10
Accepting of group rules	10
Exercise "Conversation of Thumbs"	10
Exercise "Gift	30
Exercise "Anchor"	10
Reflection	10
Session 2.	
Greeting	10
Exercise "Color of my mood"	10
Exercise "Country of Dreams"	60
Exercise "Color of my mood"	5
Reflection	10
Session 3	
Greeting	5
Exercise "Copper Tubes"	15
Meditative fairy tale for pregnant women "About a small lump ..."	50
Exercise "Hand"	10
Reflection	10
Session 4	
Greeting	5
Exercise "Drawing in a circle"	15
Exercise "Magic Word"	15
Exercise "Conversation with a tree"	60
Reflection	10
Session 5	
Greeting	5
Exercise "Raisin"	10
Exercise "Journey to the Forest"	40
Exercise "Suitcase for the Road"	15
Exercise "Emotional Chain"	10
Summing up	10

The information should be presented in an accessible and positive form, introducing relevant topics for future parents. Effective forms of work are mini-lectures, thematic conversations, video views, discussions, and role-playing games. Perinatal education provides knowledge regarding the physiology and psychology of pregnancy and childbirth, contributes to positive attitude toward parenthood and birth of a child as a natural joyous event. Perinatal education promotes conscious parenthood, forming of parental responsibility and parent's competence.

Psycho-emotional component describes psycho-emotional state. The psychological practice aimed at training of regulation skills of functional and mental states of a person. Correction of a psycho-emotional state, work with negative emotions (anxiety, fears, anxiety) are important tasks of psychological support. An effective method of psychological work is art therapy - self-expression through painting, molding, singing, movement.

Physical component (somatic) - establishing connection of body and feelings. Self-regulation is a conscious attitude to the internal processes, the ability to control feelings and to form adequate volitional settings. The use of breathing techniques, exercises for relaxation, visualization form the ability to regulate functional and mental conditions, helps to reduce stress and anxiety level. The body-oriented therapy is effective for those purposes.

Behavioral component - the formation of certain skills and abilities of future parents, work with values and behavioral attitudes. An important task of psychological perinatal care is the formation of readiness for parenthood, which includes different parenting skills – to take care of the newborn, to interact with a child (communication, development, education).

Current socio-economic conditions caused a change of public understanding of the "motherhood" and "fatherhood" models. Many women don't have qualities that build the basis of aware maternity. Thus, the formation of conscious and responsible parenthood is an important task of perinatal education.

The development of perinatal psychology has been marked by a number of achievements: acknowledging of psychological assistance for women and families during pregnancy and postpartum period; developing effective methods to deal with psychological and psychosomatic problems of conception, pregnancy and childbirth; studying child's mental development in the prenatal and early postnatal period to order to promote health of the nation, implementing programs for correcting the psycho-emotional state of pregnant women. Psychological perinatal services for families are mostly provided by NGO (parental associations, family centers and local initiatives). The existing programs for future parents typically include theoretical component (lectures, discussions, watching videos, reading) and practice (art-therapy, training, practical exercises), counseling of professionals (obstetrician -gynecologist, psychologist, pediatrician).

An analysis of existing perinatal psychology practices makes it possible to determine the following forms of prenatal psychological support of women and families: preparation for childbirth and parenting; individual and family psychological counseling and psychotherapy, psycho-correction work. So far the important tasks of prenatal psychological support are: educational work, formation of readiness for future motherhood, development of parental competence, correction of the psycho-emotional state of pregnant woman, harmonization of relations in the family. Those tasks determine the content and the range of methods of psychological assistance.

Conclusions.

The article provides a summary of regional project, which is one among other efforts to improve the perinatal care in Ukraine. The promotion of prenatal health and positive birth outcomes spans multiple disciplines and sectors, and therefore requires coordination and collaboration among national agencies, institutions and professionals at both state and local levels.

It is of interest to note that the findings in this article suggest that state efforts focused solely on prenatal medically-oriented services are more common than efforts to provide a continuum of integrative services from pregnancy through early childhood. The Perinatal Care System of Ukraine has gaps in providing psychological support. Thus, prenatal support is a system of joint professional activity, aimed at creating favorable social and psychological conditions for pregnancy and formation of readiness for future motherhood. The important goal of psychological support is also to promote intellectual, emotional and social potential of a child through education of future parents. Nationwide measures and regional actions should be taken to improve the perinatal care aimed to provide qualitative services in a comprehensive and integrated manner, such as complex medical and psychological perinatal support.

It is important to evaluate the impact of perinatal psychological support and to count the cost of undiagnosed or untreated perinatal mental health issues and potential economic benefits of perinatal psychological support. A comprehensive inventory could identify gaps in existing services of perinatal care system and areas of need. Another important goal is to identify promising practices and capitalize experience of successful projects. Further improvement of state and regional perinatal services and programs to promote prenatal health and positive birth outcomes should be fulfilled.

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METASPEECH ACTS IN THE EFL TEACHER CLASSROOM TALK: TYPOLOGY AND FUNCTIONS

Abstract. The importance of the teacher's metacommunicative activity in the classroom talk has been generally recognized leaving behind the study of such speech unit as metaspeech act (MSA) which is in focus of the present study. Thus, the purpose of this paper is to analyse all possible metaspeech teacher's classroom utterances on the basis of 60 authentic transcripts (more than 200 printed pages) and classify them according to their functions in the English teacher's talk. Drawing on this purpose the following problems are to be solved: to make analysis of metadiscoursive studies which lay theoretical background for our work, offer a definition of the notion 'metaspeech act', develop a typology of the teacher's metaspeech acts used in the classroom talk according to their communicative intentions and, lastly, determine major functions performed by MSAs in the teacher's discourse. The study is based on mixed methods of research methodology.

> *Utterances with a metacommunicative function do a particular kind of work; namely smooth out periods of talk, guide messages, and generally prop up and coax along the conversation process. Such utterances are therefore in some sense basic to interaction.*

Michael Stubbs

Introduction.

EFL teacher professionally oriented speech has been in the focus of attention in present-day discourse studies, pragmatics, cognitive linguistics, linguadidactics, due to the dominance of the anthropocentric paradigm that posits an inseparable connection of language teaching and learning with communication, speech personalities, and their professional activity. This study explores the metacommunicative component of EFL teacher-students' classroom talk, in which it plays an extremely important role.

Since there is an asymmetry of the communicative status of the teacher and student, determined by the difference in their language proficiency level, just as well as the content and volume of their background knowledge, EFL teachers are required to adhere to the strategy of adaptation of their classroom talk to the students' level, and constantly control their message content comprehension by the students in order to avoid speech errors, delays, and barriers. This automatically leads to the reinforcement of the cooperative, dialogic and contact nature of classroom verbal interaction that is predominantly achieved with the help of the teacher's metacommunicative activity. While the importance of metacommunication is generally recognized [1-3; 9; 13-15; 23; 28], few studies have focused on the functional features of *metaspeech acts* (henceforth is MSAs) in the EFL teacher's talk that highlight certain aspects of the message content and form, verbalize teacher's communicative intentions, monitor the message comprehension, and the continuity of the communication process, pointing at an utterance occurrence in relation to the preceding and the following ones in the flow of speech.

A detailed description of the metaspeech acts functional load in the EFL teacher-students' classroom talk will enrich the EFL teacher's knowledge and awareness of the effective mechanisms of verbal interaction. Thus, the **purpose** of the present study is to classify metacommunicative teacher's classroom utterances according to their functions in English teacher's talk.

1. EFL teacher classroom talk from metadiscursive perspective.

In recent years, researchers have become increasingly interested in *classroom communication*. In this study, we define *teacher classroom talk* (henceforth is TCT) as that which is used in classroom communication to teach, speak, and interact about study topics with students. In addition to TCT, teachers are involved in the communication with peers, the register identified by Bailey and Heritage [6] as 'school navigational language', while TCT is described by them as 'curriculum content language' [ibid.]. In classroom settings, teachers use language to orient to and interpret curriculum communicative situations, and by doing so, they make their intended meanings clear to their students.

Our analysis of research studies of classroom communication [17; 20; 25-26] has shown that TCT reveals a number of distinctive features in comparison with other varieties of communication in institutional settings:

1) since transfer of knowledge and study topics constitute the framework of TCT, the latter can be referred to, in broader terms, as *pedagogical discourse* (classroom communication for learning), or *academic communication*;

2) TCT displays a rather rigid status-and-role differentiation – teacher *vs*. student, in which the teacher occupies a higher communicative status, since he controls / monitors thematic, pragmatic and structural parameters of classroom talk at all stages of its occurrence: teacher gives a permission / prohibition to students to use definite speech acts,

interrupt students' speech, give direct instructions what type of speech act is to be used (e.g. *Answer my question, please)*. The teacher monitors definite parameters of the language code – lexis complexity / simplicity, amplification / compression of thought, verbal expression, etc.;

3) TCT is *dialogic* in its nature, due to the domination of stereotypical questions and instructions in the teacher's talk, frequent occurrence of classroom clichés, explicit means of nomination; its specific character is also reflected in the classroom questioning practice: while asking a question, the teacher should be able to predict the possible answer beforehand; moreover, TCT is *collaborative*: as Alexander emphasizes, "unlike reading, writing and computation, which the child can pursue silently and independently, *talk is by its nature always dependent upon others*. Talk has to be with someone; that 'someone' may be other pupils but it is usually the teacher; <…> it is mainly through and in response to the teacher's talk that the child's own talk is facilitated, prompted, inspired, probed or otherwise orchestrated; <…> What the teacher says partly conditions what the child says" [4: 10];

4) teacher's feedback has a specific character as compared with informal verbal interaction where addressees enjoy the right to intervene in communication any time, whereas students' interference in the classroom talk is regulated; typically they raise a hand and/or use a request *May / Can I ask you?*

Drawing on Resnik et al. [21] on the relationship between talk and learning in school, we can add that TCT can be called 'accountable', when students are held "responsible for getting the facts right, for thinking through challenges together, and for following rules that encourage participation (such as respectful listening)" [ibid.]. In other words, the teacher's responsibility is that his students' talk should be accountable to knowledge, reasoning, and community. The aforementioned considerations place a special emphasis on the interaction and content development aspects of TCT, or on teacher classroom metadiscourse. Paraphrasing Hyland [13: 37], in this study *teacher classroom metadiscourse* is defined as the cover term for the self-reflective expressions used by teachers to negotiate interactional meanings in classroom conversations, assist them to express a viewpoint and engage with other students as members of a classroom community; it helps the teacher to organise the content of his lessons, and assists the students to understand and interpret his discourse. A similar understading of metadiscourse, or metatalk, as a "discursive resource used in virtually any conversation to organize its content or signal the speaker's stance toward the content", can be found in Tang [26]. Recent survey of the main themes which have been followed in the metadiscourse research and the directions in which it seems to be going is given in Hyland [15].

Although its core conceptualization is as 'discourse about discourse', the principal topic of metadiscourse discussion has focused on the boundaries of the field, its discrimination from the relating notions, and the ways of identifying, classifying, and describing metadiscursive units. According to Hyland [15], *metadiscourse* is related to, and

often confused with, terms such as *metalanguage* and *metapragmatics*, although it differs from both. In Hyland's view, *metalanguage* concerns people's knowledge about language and representations of language, so it is the terms used by teachers, learners <…> to make statements about an 'object' language [ibid.]. *Metapragmatics* is closer to metadiscourse than metalanguage, as it "concerns the appropriate use of linguistic devices by the speaker to manage self-impressions and maintain interpersonal alignment" [ibid.]. According to Hübler & Bublitz, metapragmatics focuses on both the organisation of talk and addresser / addressee relations, highlighting how interlocutors use metalanguage to "frame their own or other interlocutors' utterances as true or false, precise or vague, cooperative or uncooperative <…> in order to secure or change the direction of the current talk, to create or maintain conventional social relationships" [12: 3].

The metapragmatic dimension therefore allows the teacher to both monitor his ongoing interaction with students and to talk about the appropriateness of communicative behaviour. As noted by Ya. Gnezdilova [10: 52], metapragmatics is actualized in all forms of human communication, yet the degree of metapragmatic intensity in different discourse types might vary, and in our opinion, TCT stands out among other institutional setting discourses, due to its intense metapragmatics. Previous studies on English as a lingua franca (henceforth is ELF) agreed on the assumption that "communicative effectiveness depends more on the ability to use metadiscursive strategies than on formal language skills, since native speaker standards should not be used for ELF speakers" [8].

Another aspect of fuzziness about metadiscourse is that it can be realised by units of varied length, from individual words to whole clauses or sentences [15]. Though we agree with Hyland that identifying the smaller units does not miss the longer ones, and nor does it misrepresent the extent of metadiscourse in a text, the fact that metadiscourse is a pragmatic category makes us claim that in spoken discourse contexts *speech acts* should be examined as primary units of analysis to ensure they are performing metadiscourse functions. In line with Batsevych's definition [7: 170], we understand speech acts as utterances that are performed according to the conventions of the communicative behaviour accepted within a speech community, realising a definite *communicative intention* (purpose) of the speaker. The communicative intention has been more than once in the focus of attention of such linguists as J. Austin, J. Searle, F. Batsevych, V. I. Karaban, M. L. Makarov I. P. Susov [5; 7; 16; 18; 22; 24] et al. who consider it as a speaker's motive to inform about something, transmit in its utterance some personal senses or somebody's specific point of view or attitude (to the addressee, to himself, to the message). Intention realizes the speaker's desire to reach something by his speech action (utterance) influencing the listener in such a way as to change behaviour, position, point of view or consciousness of the latter. When speech acts are directed at various aspects of verbal communication itself – organizing / regulating its content, form, and channel, on one hand, and managing a verbal contact, on the other hand, – they can be referred to as *metaspeech acts* [18: 199-201].

As distinct from other metacommunicative operators, metaspeech acts form the basic level of speech, and thus are considered as major units of teacher classroom talk analysis in our study.

Traditionally studied as written discourse, spoken metadiscourse is being increasingly examined. Unuabonah explored metapragmatic comments in quasi-judicial public hearings, with a view to investigating their forms, features, distribution and functions [27]. Having analysed the data quantitatively and qualitatively from a discourse-pragmatic framework that incorporates Verschueren's theory of metapragmatics, Mey's pragmatic act theory, Grice's Cooperative Principle and conversation analysis, Unuabonah discovered four types of metapragmatic comments typical of judicial public hearings: *speech act descriptions, talk regulation comments, maxim adherence / violation related comments* and *metalinguistic comments* [ibid.]. Ädel studied metadiscourse that occurs in spoken academic English, specifically, in the discourse of lectures [3: 70]. Within the taxonomy, a primary distinction was made between 'metatext' which is predominantly oriented toward the code / discourse itself, and 'audience interaction', which is primarily oriented toward the audience. Ädel divided 'metatext' into three different categories: *metalinguistic comments, discourse organisation*, and *speech act labels*, while 'audience interaction' is presented by the researcher as one category, labelled *references to the audience* [3: 82]. Factors related to spoken or written discourse, and its genre were found to cause variation in the use of metadiscourse, e.g. 'managing comprehension / channel', and 'managing audience / discipline' which occur only in the spoken metadiscourse, because of the direct presence of the audience; 'managing the message' was more common in the spoken data [3: 69].

Despite the prevalence of spoken metadiscourse at the lesson, few studies have examined how it assists the teacher and students to manage classroom communication of curriculum knowledge. Tang [26] analysed how science teachers use metadiscourse to construct professional knowledge with their students, and developed a typology of its commonly found forms in the classroom: discourse that comprises six major categories of metadiscourse, namely *text connective, knowledge connective, activity connective, attitude marker, epistemology marker*, and *interpretitive marker*. Tang claims that for organisational metadiscourse, the main categories are text connective, knowledge connective, and activity connective, and for evaluative metadiscourse, the main categories are attitude marker, epistemology marker, and interpretative marker [ibid.].

As a focus of the analysis, the spoken discourse of U.S. English teachers who use English as a medium of instruction is explored in terms of the metaspeech acts, their types and functions in their TCT. A mixed methods research of methodology, among them contextual and linguapragmatic are the major ones, following both a corpus-based and qualitative approach, is adopted. Given the importance of metaspeech acts, both for the EFL teachers in the way they conduct their lessons, and for the students in understanding the stages of the lesson, this study concentrates on the following specific questions:

Research question 1: What types of metaspeech acts are employed by U.S. English teachers in TCT?

Research question 2: What are the functions of metaspeech acts in TCT?

For the purposes of this analysis, we have developed a classificational model of metaspeech acts in the TCT. Each occurrence of a speech act in the teacher's turns in classroom communication has been examined in the context, which comprises 60 authentic transcripts covering more than 200 printed pages, and only those relevant to the study have been chosen for analysis.

2. Metaspeech act typology and their functions in EFL teacher classroom talk.

The researched material has proved that MSAs which are most frequently used in the classroom activity regulate the following aspects of the teacher's pedagogical communication: 1) content and form of the message; 2) explication of the speaker's communicative intention; 3) selection of speech means; 4) manner of talk; 5) interpersonal and social relations; 6) contact (attracting or maintaining attention, perception and understanding of the message); 7) communication channel (physical parameters of the situation); 8) deictic characteristics of discourse (points of reading in the system of coordinates, personal indices and indices of time and place).

The first group comprises metaspeech acts referring to the content and form of the teacher's message. The content of the teacher's message is realized in categories of *quality* (logicality, truthfulness, trustworthiness), *quantity* (volume and sufficiency), *relevance* (correspondence to the speech topic), *expediency* / purposefulness (correspondence to the communicative intention) which in general correspond to G. Grice' postulates of cooperative talk [11]. Accordingly, the following MSAs have been traced in the researched material that refer to the message content: of quality, quantity, relevance, and expediency.

1) The logical structure and trustworthiness of utterances play one of the most important roles for providing the effectiveness of communication. In the most general sense the semantics of natural languages lays on two 'wheels': truthfulness / untruthfulness and intention / convention. The researched material has proved that metaspeech acts permit the speaker to:

a)   range arguments according to their importance, e.g.: (1) **Sherwanda Chism**: *After we talked about the stakeholders, we talked about the benefits and the challenges of this migration* (GM);

b)   explicate truthfulness and trustworthiness of utterances and point at ambiguity and complexity of the topic discussed, consequences of events, etc., e.g.: (1) **Johanna Paraiso**: *What did you mean to you to be able to see people that you knew up on film? Be honest* (SSST); (2) **Sheila**: *Is that true?* – **Studen**t: *No. No. Definitely no* (IBT).

Metaspeech acts of monitoring logic, truthfulness and trustworthiness of utterances give possibility to the addressee (in our case, the student) effectively structure and analyse the message, facilitate perception and understanding of the received verbal information.

2) Metaspeech acts of explication of speaker's communicative intention. The effectiveness of speech interaction depends on a speaker's capability to explicate his intention. In such cases when the addresser (A1) wants the addressee (A2) to definitely decode his intention, A1 explicates it by means of metaspeech acts which contain the verbs of speaking, e.g.: (1) *Sherwanda Chism: Now, I didn't tell you the purpose of it but I want you to tell me* (GM); (2) *Viet-ly Nguyen: I have something to say;* (3) *I am going to put two or three different questions on the board for you, some prompts, right* (DTATSTT).

Metaspeech acts with the specifying intention can be subdivided into three groups: 1) those referring to the talk of addresser; 2) those referring to the talk of addressee; 3) those referring to the communicative situation.

The first group of acts specifies the speaker's own communicative intention. Here belong the following subtypes:

a) metaspeech acts that clarify and interprets the speaker's words, e.g.: *I mean, what I am saying i*s… Their main destination is to correct or prevent communicative failure, e.g.: *Sherwanda Chism: And do you know what I mean by limited? – Student: You only have a certain amount* (GM); *Madeline: SWBAT stands for "Students will be able to" and it states what our objective or our learning goal for a particular lesson* (CC); *Dr. Melina Johnson: Risky means potentially dangerous. This term 'online predator' refers to an adult who sort of stalks kids or teenagers on the internet* (SOU).

b) metaspeech acts that underline the main points in the speaker's talk, e.g.: (1) *Madeline: Today we were focusing on capitalizing proper nouns* (CC). (2) *Viet-ly Nguyen: It's really being about* (DTATSTT);

c) metaspeech acts that define the speaker's own point of view, position, attitude, evaluation, e.g.: (1) *Speaker 7: Well, I think that's a detail* (RB); (2) *Viet-ly Nguyen: In an academic discussion, it's super important to have a quality prompt* (DTATSTT).

The second group of acts refers to the addressee's talk which specifies the speaker's intention. Here belong the following subtypes of metaspeech acts:

a) speech acts that applies for the addressee's point of view, e.g.: *KB: What do you think, would the author have included that whole part in?* (UAP).

b) speech acts that give explicit assessment to the addressee's words: *Karrie Fansler: Excellent so we've got a couple of different things going on here. I hear story, I hear text I hear script* (UAP).

The third group of specifying metaspeech acts refers to the following aspects of the communicative situation:

a) time of performing a speech action, e.g.: *KB: Okay so before we start today I have to tell you the most annoying story that happened to me yesterday* (FMI);

b) place of performing a speech action, e.g*.: **Sherwanda Chism** (in class): Ok. Can you tell me where you'd find that information? I want you to locate that in one of the texts that we've read* (GM);

c) the action itself, e.g.: (1) **Viet-ly Nguyen**: *What I'm going to do is give you five pieces of criteria* (DTATSTT); (2) **KB**: *I'm going to write our thoughts down* (FMI);

d) character of a speech action, e.g.: **KB**: *How would you say it?* (FSTR).

e) reason of performing a speech action, e.g.: **Jo Paraiso**: *Your warm up is going to be in online Google form, so that's why you have the Chromebooks* (TBC);

f) purpose of performing a speech action, e.g.: **Speaker 1**: *We're going to do it together. One thing that I use to support all my learners including my English language learners is to use hand movements, so they understand better what I'm talking about* (RB);

g) concretization of the subject or object of speech action according to his / its characteristic feature, e.g.: **Viet-ly Nguyen**: *I have something to do, and it's building those sort of social emotional skills as well* (DTATSTT); **Karrie Fansler**: *To persuade? What? Have we ever persuaded anybody to do anything before?*

Student: *Yes.*

Karrie Fansler: *Like your parents?*

Student: *Yeah* (UAP).

3) Metaspeech acts of selection of language units. Due to the communicative intention, style of speech and content of the message the speaker makes choice of particular language or speech units that will satisfy his demands. Here belong the selective metaspeech acts referring to:

a) style of speech, e.g.: **Student**: *My word choice. Sometimes I use gotta or I use slang and I want to get out of that habit* (FSTR);

b) form of speech, e.g.: (1) **KB**: *Don't talk in monosyllables, please*; (2) *So who can tell me in their own words, what do you think a main idea is?* (FMI).

c) speech correction, e.g.: **KB**: *Okay, so the main – so I'm going to change that word 'main' maybe to 'major', is that okay?* (FMI).

4) Metaspeech acts of regulation of manner of speech. The manner of talk is of great importance in pedagogical discourse. It regulates such serious aspects as attention of pupils and depth of understanding of the delivered information. The analysed material has sown that these acts monitor the following aspects in the students' talk:

a) peculiarities of pronunciation, e.g**.:** *STUDENT SOUND UP: So, it's on the third page in the third paragraph. And I don't know really how to say it. It's, like, zzzaa. Z-E-I-T* (MWET);

b) peculiarities of speech tempo and fluency, e.g.: **Erin Gilrein**: *Partners, if your person who's talking - say, specifically, sentence fluency - ask them what about sentence fluency - would you like me to look for. Okay?* (FSTR).

Metaspeech acts that regulate manner of speech point at drawbacks and mistakes in pronunciation and help to eliminate or prevent them in the future.

5) Metaspeech acts of regulation of interpersonal speech activity and behaviour. This group of metaspeech acts tend to express approval (encouragement) or critique (error corrective feedback). In the classroom activity the most typical metaspeech acts are those which promote cooperative communication; the exception makes MSAs that use figurative devices – irony and sarcasm. In our research this group comprises the following metaspeech acts:

a) those that regulate the addressee's speech activity, e.g.: (1) **Viet-ly Nguyen***: So go ahead. Here are your discussion prompts. Your academic discourse begins* (DTATSTT); (2) **Madeline***: "Yeah. No one could stop. So again, here..."* (MSBW); (3) **KB***: I'm gonna stop you right there because I like the first thing that you said* (UAP).

b) those that regulate the addressee's behaviour, e.g.: (1) **Speaker 1***: Find your new seat quickly, please. Make sure that your books are open 106* (LCJ); (2) **KB***: I want to see some different hands* (UAP);

c) those that assess the addressee's speech activity, e.g.: **Teacher***: Good, ok! Excellent example!* (RFIT);

d) those that assess the addressee's behaviour, e.g.: **Madeline***: "Let's see Ravenpuff head back to their desks. Let's see how they do. I like how they're walking really quietly."* (MT); **Karrie Fansler***: Very good! Gold star for you* (UAP).

6) Metaspeech acts of establishing, maintaining and ceasing the contact. Cognitive and physiological disability of pupils to perceive and interpret the teacher's message sometimes can lead to communicative failures or disruption of verbal contact. For repairing such gaps in academic discourse one can use a lot of metaspeech acts which are called *conventional indirect SA* [19: 119], *language conventions* (according to M. L. Makarov) [18: 170], in other terms, *etiquette phrases* that mark certain stages in speech communication by establishing, maintaining and ceasing the contact, e.g.: *Hello children, Welcome to the class; Thanks for your participation; Wish you good luck*, etc. Here are some of them traced in pedagogical discourse:

a) for establishing the contact, e.g.: **Viet-ly Nguyen***: Aloha, students. –* **Students***: Aloha, Miss Nguyen.* **Viet-ly***: My name is Viet-ly Nguyen and I am a sixth grade English and history core teacher at Westlake Middle School in Oakland, California* (MWET).

b) for checking the contact by attracting attention to the addresser's talk, e.g.: (1) **Erin Gilrein (in class)***: For a moment, here, it would be helpful if I could have everyone's attention* (FSTR).

c) for ceasing the contact, e.g.: **Viet-ly Nguyen***: Bye. –* **Students***: By*e (MWET).

7) Metaspeech acts of regulating the channel (physical parameters of situation). In academic discourse there are several channels via which the information reaches its addressee. They are: visual, audio-visual, audio, tactile. The latter is mostly used while teaching the younger pupils by playing the games with different objects, for example,

throwing the ball while pronouncing the names of toys or small things. The major type of this group is metaspeech acts of checking the audio channel. The most common examples of them are the following: ***Viet-ly Nguyen****: I can really tell that you guys are listening, and the way that I can tell that is you're using other people's names to show* (DTATSTT); (2) ***Johanna Paraiso****: Did you listen? – Student: Yeah. Johanna Paraiso: You did? – Student: Yeah* (SSST).

8) Metaspeech acts of deixis. These acts are used by the speaker to mark:

a) points of reading in the system of coordinates, e.g.: ***Viet-ly Nguyen****: We are reading One Crazy Summer by Rita Williams-Garcia and today's lesson is to analyze…* (DTATSTT);

b) personal indices, e.g.: ***Gillian****: I always open my classes by setting the purpose for the day* (APCA);

c) indices of time, e.g.: (1) ***Viet-ly Nguyen****: Today's lesson is designed to see how academic discourse and engagement and interaction with peers and the whole group, see how it can improve student writing;* (2) *So the question you all just talked about is, what do they enjoy?* (DTATSTT);

d) indices of place, e.g.: ***Viet-ly Nguyen****: So we're right in the middle of the book and we're reading the chapter, "Rally for Bobby."; All right, eyes back up here* (DTATSTT).

Metaspeech acts that regulate the speech activity in the classroom may acquire different language forms: 1) conventional requests, e.g.: *Can I respond? Can I clarify this? Can I add something? Can I have a follow-up?* (1) ***Viet-ly Nguyen****: Giovani, can we start with you, please?* (DTATSTT); (2) ***Sherwanda Chism****: Can you give me an example of a change that you made after the critique?* (GM); 2) declarative sentences expressing: a) statements, e.g.: *I have to respond; I need to respond to that; I have to object*; b) volition (subjective modality), e.g.: ***Viet-ly Nguyen****: I want you to think about who Delphine is as a character, right?* (DTATSTT); c) assessment (positive / negative attitude to the addressee's speech activity or behavior), e.g.: ***Madeline****: "Daniel, your hand just shot up. Nice tracking"* (MT); imperative sentences expressing: a) suggestion to perform common activity (*let us / let's +V*), e.g.: (1) ***Viet-ly Nguyen****: So let's find the chapter, "Rally for Bobby"* (DTATSTT); (2) ***Sherwanda Chism****: Let's think about what we've done. Let's think about our graphic organizers* (GM);   b) teacher's instructions: e.g.: ***Viet-ly Nguyen****: Look, lean, lower your voice and listen* (DTATSTT); c) precaution, e.g.: (1) ***Johanna Paraiso:*** *You will*

be taking notes. We can't watch film clips without annotating somehow. And in your Writer's Notebook, can you just put "Brainstorm of Norms"? That's it (SSST); (2) ***Speaker 1****: You don't get anywhere if you're not asking the right questions* (CIQ);

The analysis of the researched material has permitted to identify the following functions of MSAs in teacher's classroom talk:

1) regulative which directs the process of communication in a way needed by the addresser, e.g.: ***Sherwanda Chism****: Okay, so let's go back to the question: is this speaker's point of view limited?* (GM);

2) organising which coordinates communicative actions in the process of common speech activity, e.g.: (1) ***Gillian****: No. Okay. Next group. Do you agree with Antony or do you go with Brutus* (APCA); (2) *I want you to remember, the two of you are like a team, right. You're a team trying to figure out the answer together, collaborate and work it out* (DTATSTT);

3) structuring which provides well-built composition of the message, logic and sustain formulation of thoughts guaranteeing the speech reception and concentration of attention on its most important issues, e.g.: (1) ***Emily Kosh****: We're going to start with just defining some basic terms.* (FTW); (2) ***Viet-ly Nguyen****: First thing I would like for you to do, turn towards your partner and discuss your answer right now* (DTATSTT); (3) ***Erin Gilrein****: Great. Our next step, you're going to turn to your partner and share what you'd like feedback on* (FSTR).

4) characterising which describes the peculiarities of the communicative behaviour of the speakers, e.g.: ***KB****: How would you say it?* (FMI).

5) evaluative which expresses positive or negative attitude towards the addressee's communicative behaviour, e.g.: ***Viet-ly Nguyen****: You have put it very well; Right. Very, very nice* (DTATSTT); ***KB****: That sounds great* (FMI).

6) explanatory which makes the message clear, unambiguous, explicit and understandable, e.g.: ***Erin Gilrein****: As you can see, the cool feedback is when you're asking the guiding questions* (FSTR);

7) illustrative which provides examples of language or speech units, e.g.: ***Sherwanda Chism*** *(in class): I like that. Economic upgrades. Okay, can you be specific and give me an example of an economic upgrade?* (GM);

 8) specifying which supplies with additional facts and data needed for correct understanding of the message, e.g.: (1) *TJ HANIFY SOUND UP: Zeitgeist. – STUDENT SOUND UP: Yes, that word* (MWET); (2) ***KB****: It's something – I'm gonna have to stand up – a main idea is something really important in what you're reading, is that what you said? –* ***Student****: Uh-huh* (UAP).

9) expressive which provides transmitting the speaker's emotions and feelings, e.g.: ***Madeline****: "How do you feel about that class?" –* ***Student****: "Today I'm feeling happy, feeling cheerful, perky, merry, cherry, joyful, glad, satisfied, convivial, content, or..." –* ***All****: "Satisfied."* (CC).

10) checking which controls understanding of the received information (1), point of view (2) or feedback (3) of the recipient(s), e.g.: (1) ***Viet-ly Nguyen****: I want to make sure that everybody is on point*; (2) ***Viet-ly Nguyen****: Do you think it's a good idea that they attend the Center everyday?; Daniel, do you have same idea, different idea, adding*

on?(DTATSTT); (3) ***Madeline****: "How do you feel about that, class? I'm seeing a lot of agreement."* (MT); ***Johanna Paraiso****: All right, are you ready? –* ***Students:*** *Yes.* (SSST).

11) inductive which stimulates speech activity of the addressee, e.g.: ***Viet-ly Nguyen****: Take a look at the targets for today, please. One, two, three, begin* (DTATSTT).

12) corrective which makes amendments of the verbal aspect of the message, e.g.: (1) *KB: This word does not collocate with the verb 'make'* (FMI); or the content of the message, e.g.: (2) ***Karrie Fansler****: Just to inform? What is their main purpose? What do they really want to do as the author?* ***Student:*** *To persuade you to buy it?* ***Karrie Fansler****: Yes, exactly!* (UAP).

The differentiation of metafunctions in pedagogical discourse is arbitrary to some extent. As in the real speech activity they are interconnected, some metaspeech acts can perform several functions, for example, *You know, By the way*, etc. They do not only structure the discourse but also introduce the topic, attract addressee's attention, facilitate perception of the message, e.g.: ***Erin Gilrein*** *(in class): We're gonna share with each other. Wrap up whatever you're writing (1). Put (1) your yellow sheet on top of their essay (2). You're gonna turn to your partner and for two minutes (3), you're going to share your warm and cool feedback - very specifically (4), with your partner* (FSTR). As one can see from the example, the speaker uses several different metaspeech acts to realize his intention: by giving instructions (1), by marking indices of place (2) and time (3), by referring to the doer of action (4).

Conclusions.

This study has contributed to the linguistic description of metaspeech acts in the EFL teacher classroom talk by exploring the types and functions of metacommunicative utterances used by teachers at the lesson. The analysis indicates that by means of metaspeech acts EFL teachers tend to manage / regulate the following aspects of classroom communication: 1) content and form of the message; 2) explication of the speaker's communicative intention; 3) selection of speech means; 4) manner of talk; 5) interpersonal and social relations; 6) verbal contact; 7) communication channel (physical parameters of the speech situation); 8) deictic characteristics of discourse. Another conclusion to draw is that the metapragmatic activity of EFL teachers is varied and intense due to its dialogic and cooperative nature, and due to its accountability to knowledge (*cognitive* aspect of TCT), reasoning (*communicative* aspect of TCT), and community (*social* aspect of TCT), i.e. the factors that make teachers accountable for modeling, conditioning, and facilitating students' talk. Furthermore, it has been found that metaspeech acts perform several functions in teacher's classroom talk: 1) regulative; 2) organising; 3) structuring; 4) characterising; 5) evaluative; 6) explanatory; 7) illustrative; 8) specifying; 9) expressive; 10) checking; 11) inductive, and 12) corrective.

Based on this research, a recommendation can be elaborated to stimulate teacher educators to advance pre-service and new EFL teachers' metacommunicative competence alongside with other professional competences.

The conceptual framework for a knowledge base of metadiscourse for EFL teachers, along with the potential for improvement TCT skills, sets the stage for future research of the metadiscourse component in Ukrainian EFL teachers' classroom talk. To gain more insight into this issue, using classroom observations is recommended in order to increase our understanding of ELT metacommunicative component in classroom settings. It would be also interesting to study how an EFL teacher' metadiscursive competence, and the actual students' performance are related.

Illustration Material

APCA – Art of Persuasion and Craft of Argument Transcript. URL: https://www.teachingchannel.org/ video/rhetorical-devices-equip

CC – Classroom Culture In Your Room. URL: https://www.teachingchannel.org/videos/unique-class-culture

DTATSTT – Deepening Text Analysis Through Student Talk Transcript. URL: https://www.teachingchannel.org/video/text-analysis-lesson-ousd

FMI – Finding the Main Idea with Katie Bannon. URL: https://www.teachingchannel.org/videos/3rd-grade-ela-lesson

FSTR – Five Steps to Revision: Warm & Cool Feedback Transcript. URL: https://www.teachingchannel.org/video/revising-essays-nea

FTW – Using Critical Thinking to Find Trustworthy Websites. URL: https://www.teachingchannel.org /videos/analyzing-websites-with-students

GM – The Great Migration: Analyzing Point of View Transcript. URL: https://www.teachingchannel.org/videos/analyzing-stakeholders-nea

IBT – Inquiry-Based Teaching: Discussing Fiction Texts. URL: https://www.teachingchannel.org/ videos/inquiry-based-teaching-with-literature

LCJ – Preparing for Literature Circles with a Jigsaw. URL: https://www.teachingchannel.org/videos/literature-circle-prep-sfusd

MSBW – Making Students into Better Writers. URL: https://www.teachingchannel.org/videos/ improving-student-writing

MT – Managing Transitions: Adding Content Into Classroom Management. URL: https://www.teachingchannel.org /videos/managing-transitions

MWET – Multiple Ways of Experiencing a Text. URL: https://www.teachingchannel.org

RFIT – Reading Formal and Informal Texts. URL: https://www.teachingchannel.org/videos/formal-and-informal-texts

SOU – Safe Online Usage With Young Students. URL: https://www.teachingchannel.org/videos/safe-online-use-for-students

SSST - Scaffolding for Socratic Seminar Transcript. URL: http://www.teachingchannel.org/video/ prepare-for-socratic-seminar-ousd

SYH – Say It with Your Hands. URL: https://www.teachingchannel.org/videos/hand-gestures-in-teaching-sfusd

TBC – Using Technology to Boost Confidence. URL: https://www.teachingchannel.org/videos/ technology-to-help-students-ousd

UAP – Understanding Author's Purpose. URL: https://www.teachingchannel.org/videos/authors-purpose-lesson-plan

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MODERN METHODS OF TEACHING PHILOSOPHY

Abstract. The article deals with the problem of improving the professional training of future specialists, in particular, the improvement of the methodology for teaching philosophy in higher education institutions. The didactic peculiarities of the mentioned methodology are outlined. The comparative analysis of the traditional and the author's methodology for teaching philosophy in higher education institutions is carried out. The detailed description of the essay lecture method is presented, especially when teaching philosophy. In order to confirm the effectiveness of the presented methodology, the results of the experimental study are presented. The information on the implementation of the elements of the methodology in the educational process of higher education, the analysis of results of the study and their interpretation are provided. The general conclusions concerning the improvement of the methodology for teaching philosophy are formulated, in particular, a number of competences mastered by specialists in the process of studying philosophy (mainly in the field of intellectual activity) and the prospects for further research on the proposed problem are defined.

Introduction.

The modern world is changing at a crazy pace. Humanism and tolerance often cease to be universal values, but are perceived through the prism of scientific concepts which have nothing in common with real life. These are such historical stages of moral crisis and loss of social equilibrium at which humanitarian knowledge in general and philosophy, in particular, take a "new breath". Therefore, the analysis of the philosophical heritage of mankind becomes the stimulus which often returns the social medium to the coordinate system defining human relations both in the narrow personal sense and in the broadest sense of those which are in line with the best traditions of anthropocentrism and humanity. The question arises: why is such a phenomenon present in certain historical epochs? The answer appears on the surface.

Modern specialists of any sphere should be professionally competent, oriented in related fields of activities, ready for professional development and growth, professionally mobile. The implementation of a competent approach to the system of higher education, in particular, the higher military school, involves the formation of general and special professional competences for future specialists, which ensures the productivity of future professional activities.

Modern problems of higher education are multifaceted. Among such aspects, there is the inconstancy of objects of social sciences in connection with dynamic social life. Most social sciences, sociology, political science, economic theory, logic, directly react to the challenges of social development.

The quality of education and the preparedness of specialists are assessed by employers according to the level of formation of their professional competencies as a result of educational systems. In this regard, in the modern educational system, there is a rethinking of the purpose and results of education, the content and methods of teaching, the technologies of organizing the educational process.

Under the conditions of continuous growth of scientific information, the modern Ukrainian educational system pays special attention to the problems of personal development of an individual, who can professionally operate in constantly changing conditions, and the formation of professional competences.

In the opinion of V. Baidenenko, the tendency of movement "from the concept of qualification to the concept of competence" is expressed in the fact that the strengthening of cognitive and informational foundations in modern production is not "covered" by the traditional concept of professional qualification. The concept of competence becomes more adequate. One cannot deny the fact that a new type of economy places new demands on graduates of educational institutions, among which the demands of systematically organized intellectual, communicative, reflective, self-organizing, and moral principles that give the opportunity to successfully organize activities in the broad socio-economic and cultural contexts.

As practice shows, the modern system of studying social disciplines was reduced to the fact that knowledge, skills and abilities were received by cadets in isolation. In this regard, there is a task assigned to the higher school to develop a higher level of generalization with cadets. Compared with other educational outcomes, a competence has the following characteristics: a) it is an integrated result of education; b) it manifests itself situationally; c) it exists as potential that is filled with concrete content and manifested in a particular situation. The complexity of competence as a pedagogical phenomenon predetermines the identification of certain structural elements of the concept of "competence". The European experts offer the following internal structure of competences: knowledge; cognitive skills; practical experience; relations; emotions; values and ethics; motivation.

The Council of Europe has identified key professional competencies. These include: the ability to carry out an effective professional activity; professional mobility; ability to build (plan, implement, correct) professional careers; ability to adapt to the workplace; ability to respond to market changes adequately.

The experience of organizing competency-oriented education in our country today is fragmented and undifferentiated. There are separate practices for the implementation of a competence-oriented approach within the framework of completed and ongoing international projects undertaken by national researchers along with foreign their colleagues. The analysis of the experience of teaching social disciplines for border guard cadets testifies that there are certain difficulties in the system of their professional training.

The *first group* of problems includes those that are conditioned by the specifics of the system of higher military education in Ukraine: the lack of a systematic presentation of social knowledge at the level of cadets-entrants; reducing the volume of classroom hours for teaching social disciplines; downgrading of social disciplines in the humanitarian education system.

The *second group* of problems is related to the definition of the content of social disciplines for border guard cadets: lack of cooperation with teachers of social disciplines and special disciplines of professional training of future border guard officers ("Border Guard Service", "Organization and Execution of Border Control", "Operational Intelligence Activities", etc.); lack of content of social disciplines for border guard cadets.

Taking into account the foregoing, the main features of the formation of professional competences in the process of teaching social disciplines, which are non-core subjects in higher education and higher military educational institutions, are: to ensure the ideological orientation of teaching; the combination of cognitive and educational functions; the high scientific level of informational content of educational materials; conclusiveness and credibility of educational materials; the combination of informativity and problem content of the educational materials; clarity and logic of presentation of educational information; the activation of attention of learners; development of their professional thinking; vividity and clarity of the language for presentation of the material; teaching and methodological support of classes; activating the creative activities of learners.

The peculiarities of the formation of professional competences in the process of teaching social subjects in higher education are not final, since modern social sciences represent a gigantic system of social, philosophical, economic, political science, etc. knowledge, research technologies, methods by which they cover the objective reality, all processes and phenomena of life as well as its spheres.

Thus, the methodologies for teaching social disciplines requires continuous improvement of their tools, updating needs in special methodological and educational literature, taking into account the features of credit and modular learning technologies, etc.

1. Problem of research.

Philosophy as the theoretical form of the worldview and as a rational way of thinking is of interrogatory nature in its basis, comprises the construction of polyvariant responses, the presence of cognitive, ethical and aesthetic tools which give rise to reflection when requested and ultimately returns humanity to the above-mentioned coordinate system. Contemplation of the modern historical stage shows that it is this very moment when the humanity faces a difficult problem about its future destiny. The dialectic struggle of the post-industrial past and the informational future has given rise to the aforementioned problem [7]. Therefore, it is philosophy in the aforementioned meaning that should be the basis for overcoming the contradiction between the past and the future, and the method of teaching it as a discipline should contribute to the formation of a new type or rather several types of thinking which will meet the challenges of the present.

Many scientific researches of both domestic and foreign scientists deal with the problems of teaching methodology in general and teaching of philosophy and social and humanitarian disciplines in particular. Among the papers where general teaching methods for academic disciplines are researched, the scientific works of certain researchers [1] ought to be remarked.

1.1. Research Focus

The purpose of this article is to analyse the methodology of teaching philosophy in institutions of higher education. The following main tasks are set on the basis of the goals stated in the article, in particular: to analyse the theoretical grounds of the research; to analyse the traditional and author's methodology for teaching philosophy in institutions of higher education; to identify the didactic features of the methodology for teaching philosophy in institutions of higher education; to present the results of experimental research; to formulate conclusions. All tasks are interrelated, since they are subordinated to the priority goal – to improve the methodology for teaching philosophy.

2. Methodology of Research

2.1. General Background of Research

We consider it necessary to point out that the main point of the presented scientific publication is the reliance on our experience in teaching social and humanitarian disciplines in general and philosophy, in particular, in institutions of higher education of different directions. In our opinion, the teaching of the above disciplines should be carried out not only on scientific grounds as the process which in turn involves levelling of all human factors from the sphere of cognition: tastes, emotions, passions, inclinations.

The humanitarian education itself should be aimed directly at the human soul which is not recognized by a positive science as its nature is cultural-centred, but not science-centred. It is possible to learn natural sciences and exact sciences which are impartial, and certain specific competencies will be formed as the result of such study, but it is impossible to "learn" philosophy or culturology or political science in the same sense [11].

This means that the social and humanitarian knowledge is different in its form, and it aims not just to learn a certain piece of information, but also to form a culture and a new mature personality. In this context, methods of teaching social and humanitarian disciplines in general and philosophy in particular should be different to a certain extent with a more creative (playing) beginning [3]. A cadet or a student does not have ready-made decisions as it happens when studying exact or natural sciences, and the result of the received knowledge and competencies is intersubjective in its nature, because philosophy in its fundamental principles implies polyphony of different and sometimes dichotomous points of view. Accordingly, the final product of such an assimilation of philosophical and socio-humanitarian knowledge is also intersubjective [6].

We accept the opinion of M. Lipman, the American researcher, who defines the four types of thinking being formed by studying philosophy: collective thinking – reasoning with others; careful thinking – considerations about others; critical thinking – making reasonable decisions; creative thinking – creating new ideas [8].

Lectures are consequently the main and fundamental forms in the didactic construct of studying social and humanitarian disciplines in general and philosophy in particular due to its important advantages in comparison with other forms of training. Historical researches related to the study of the origin and development of lectures as forms of training showed that almost at all stages of the formation and development of higher education, the lectures held key positions in the educational process, although its place changed [10]. The leading role of lectures in the educational process is determined primarily by the fact that it takes into account the psychological and epistemological peculiarities of the learning process and enables the implementation of educational goals more than other forms of learning.

It should be noted that while teaching social and humanitarian disciplines, a lecturer is a pedagogical facilitator not only during seminars, but also during lectures. We mean that a lecture should not be a retelling of textbook materials and statement of facts, and we agree with the opinion of S. Krymskyi that teaching philosophy is not only the transfer of certain ideas or the familiarization with the results of the scientific creativity of the lecturer, but also the translation of personality without which these ideas are perceived as impracticable.

The methodology of preparation and conducting of lectures is classical and generally recognized which is proved by our personal experience. So, it is possible to define such basic requirements which a teacher should keep up with during the preparation for a lecture: select, study and generalize the achievements of classics of philosophical thought on the problem under study; highlight the main and essential material which should be emphasized and suggested for noting during the lecture; draw up a plan of the lecture; choose methods and style for giving a particular lecture; create a multimedia presentation.

The above requirements are common when preparing for both traditional and non-traditional lectures. In addition, any lecture has a well-defined logical structure of its content, namely: consistent presentation of the problem stated in the lecture; compact and

clear definition of the hypotheses considered and proposed by the lecturer; evidentiary and logical persuasiveness of the lecturer when conducting the specified type of lesson; interconnection and interdependence of separate sections of the lecture.

The proposed structure is also traditional and generally accepted. Young co-workers should be warned and be especially careful when dealing with the second point of this structure. This is due to the fact that a teacher of humanities always possesses "excessive information", and in this context at the initial stages of teaching, he suffers from excessive misuse of time in the process of lecturing by diverging the "key point". Whereas this causes the fact that the lecturer doesn't always have time to set forward all the material of the lecture.

Before choosing the kind of lecture, one should remember that when a teacher predominantly tells "about philosophy", while a cadet or a student is listening to the narration, getting acquainted with the appropriate terminology, taking notes of it, the essence of philosophy remains unclear to the listeners in this case. And quite naturally, says M. Heidegger, that, unlike other subjects, the non-attendance of classes in philosophy may go unnoticed for the student as well as the mere fact of attendance: neither attending classes in philosophy nor in even a skilful mastering of philosophical terminology in the process of learning can only be the fact of knowledge, and not an act of philosophizing, this "most significant" manifestation of the existence of philosophical knowledge, emphasizes the thinker [5]. Thus, in our opinion, traditional lectures which do not comprise own "philosophizing" of the lecturer will not be the best method of presenting the material; the most effective method in the teaching of philosophy and other social and humanitarian disciplines are essay lectures. In the pedagogical literature on didactics, the latter are often referred to as non-traditional methods, and we can agree with the statement but in relation to other disciplines. To teach philosophy, they are hardly unconventional. An essay lecture enables to "break away" beyond the limits of stereotypeness both from the point of view of its content and taking into account the techniques of presentation.

A well-formed essay lecture of the is made up logically, the lecturer's thought is perfect from the standpoint of formal logic (at least it should be) but it leaves room for an alternative. Such a lecture contains all the benefits of the "Socratic conversation." It should be noted that a teacher of philosophy does not only inform others about something using language but deepens the understanding of his own consciousness, mental outlook [2].

In spite of the external "conservatism" of philosophy, the use of multimedia presentations is no less important in its teaching methodology, especially during lectures. It is an excellent modern means of effective and fruitful teaching: it enhances the teacher's methodological capabilities, since it significantly facilitates the listeners' perception of new information – especially due to the highest level of visual expression. The latest developments in the cloud-based Prezi service significantly expand the ability to create effective non-linear presentations.

Thus, two tasks are solved: the first one is the divergence from linear thinking which destroys the post-Soviet world outlook; the second one is that effective presentations are created in support of lectures and other classes. In general, the benefits of a multimedia presentation are "visual expression and convenience." The main principles for the algorithm of creating educational presentation should be "simplicity, accessibility and easy perception". Quite often, teachers with little experience in using multimedia support supersaturate the images with the variety of colours, and sometimes fill with abstracts comprising simple text materials. Sometimes people "shred" their presentations too much into individual slides: it comes up to the fact that each slide contains one single sentence. This turns the presentation into a quick change of dozens of slides which distract the attention of the listener and "confuse him." So, when teaching material, a slide should not comprise the full text that you will announce. The slides should contain short key messages. One should remember that it is very difficult for listeners to perceive a large array of text: a slide of 2-3 key sentences is perceived more effectively instead and is easy to remember. You should put no more than 5-7 lines of text on one slide. So, having mastered this tool once, you will never do without it again. But this does not mean that you should give up the board and chalk. It is during lectures on philosophy when it is necessary to note key points of a topic, a piece of chalk will become an effective tool that will contribute to dynamic work.

An equally important element of the methods for teaching social disciplines in general and philosophy in particular is the methodology of conducting seminars. It is our deep conviction that it is the holding of seminars on philosophy and other social and humanitarian disciplines that should become the broadcast of our own experience of reflective thinking and the attempt of cadets and students to test their own intellectual abilities. The task of a teacher during the seminars is to form a stable awareness of wisdom as a value among the learners. Seminars should be the platform for the transfer and search of not just information but meanings. Each participants of the seminar should feel like a moderator, raise some kind of problem concerning a specific topic of a seminar.

The most effective model for this is the Socratic conversation which enables to develop and evaluate own thinking in comparison with the thinking of others. All persons give answers to the Socratic questions from their own points of view, and this discussion inevitably becomes multidimensional [12].

Seminars have a direct connection to independent work which is the actual foundation for a high-quality seminar. Voluminous philosophical texts, at least from the textbook, should be processed during the self-guided work, and they are the basis on which every student or cadet creates own view of a certain philosophical problem in different historical epochs. In this case, a seminar is a combination of educational and scientific foundations for the cognitive activities of students and cadets. In the process of preparation for the seminar, studying scientific literature, taking notes of it, and rendering, students and cadets master the scientific apparatus, acquire skills of scientific research.

In the course of the seminar itself, cadets and students receive a priceless practice of dialogue as a research method which enhances thinking and communication skills, relies on different perspectives and subordinates individual thinking to a group of people.

While conducting seminars, writing essays is important, and practicums on philosophy will become useful in this case. Writing own essays by students and students is a subjective, individual, and independent space where positions are formed, thoughts and predictions are expressed, and appropriate individualized attitudes are demonstrated. Therefore, the main mission and the purpose of the essay is an independent view of a cadet or a student on a problem, a question, or a theme based on the elaborated material and arguments, in accordance with the chosen approach or style. Accordingly, in the process of writing essays, learners acquire a set of tools of logic and arguments necessary for the process of critical thinking. We agree with the opinion of Oscar Brenifier, modern French researcher of philosophy that the methodology of teaching is important, but the methodology of thinking is no less important in this sense [9]. So, in our opinion, philosophy should become more practical and gradually move away from its "conservatism".

2.2. Sample of Research

Conducting this scientific research requires adhering the existing standards for researches by scientific method. In view of this, we have designed the following model of research, which consisted in the sequential realization of such stages:

- comprehension of the main problem (improving the methodology for teaching philosophy in higher educational institutions) and breaking it into simpler problems;

- search for a way to solve the problem using the existing methods and means of scientific and pedagogical theory and practice;

- formulation in the existing problem of scientific assumptions;

- justification or refutation of the assumptions formulated in relation to the main research problem.

In general, it should be noted that we used the theoretical and empirical methods in the existential model of scientific research, since, after theoretical substantiation of the author's methodology for teaching philosophy, we have verified the elements of this methodology in practice.

2.3. Instrument and Procedures

Taking into account the above, we have designed an author's methodology for improving the process of teaching philosophy in institutions of higher education. The essence of the methodology is to use the method of essay lectures. In particular, during the lecture, it is very effective to have a so-called session of "questions and answers" according to the content of the material heard. In our opinion, the most relevant are simple questions like: "We've discussed one of the important issues ... What was most memorable? What was new to you?". Similar questions make it possible to systematize the material heard and to reproduce it in a concise form.

At the same time, we actively used presentations created with the help of Prezi-Classic and Prezi-Next software. Their feature is the way of nonlinear presentation of the material. And this, in turn, contributes to the development of abstract thinking of future professionals. After studying the domestic and foreign experience as to the methodology of teaching philosophy in institutions of higher education, a decision has been made to optimize it. We constantly carried out monitoring as to the state of formation of professional competence of future specialists of the border guard agency in the process of studying philosophy. We take into consideration the fact that the subjects of training who show reasonable optimism about their potential successes, confidence in their future professional activities are free and open in communicative positions, seek to work on their own self-improvement, set realistic goals, and achieve relevant success.

In order to confirm the above, at the beginning of the first year of study, *questionnaires, surveys, and individual interviews* were conducted among the cadets of all specialties using the *method of "unfinished thought"* in particular. Thus, by studying the sphere of interests of the first year cadets that may influence their professional training and self-realization of future specialists, we determined the task of our experiment on the effectiveness of the proposed methodology of teaching philosophy in higher education institutions.

2.4. Data Analysis

The pilot study covered 370 first-year cadets of all specialties who studied at the Bohdan Khmelnytskyi National Academy of the State Border Guard Service of Ukraine during the academic year of 2017-2018. According to the logic of the experiment, a control group (CG) of 184 cadets was formed. The experimental group (EG) comprised 186 cadets.

The peculiarity of the conducted research is that at its beginning all the cadets had the same statistical indicators, which is intended to ensure the purity of the experiment. The approbation of the elements of the author's methodology was carried out during the training sessions on the discipline of philosophy. In the course of the experiment, we fixed the results of surveys of the cadets, in particular, we were interested in such a feature of the method of essays as the level of formation of motivation to cognitive activity.

3. Results of Research.

The main components of the author's methodology presented are essays lectures conducted while teaching the academic discipline of Philosophy. The results of the questionnaire *"Determining the Motivation to Cognitive Activity in the Process of Conducting Essay Lectures on Philosophy"* in the study groups of the Academy are specified in the diagram "Motivation to Cognitive Activity in the Process of Conducting Essay Lectures on Philosophy". The results are given in percent and provide the teacher with information on group and individual work which is directed to both the result of professional training and the increase of effectiveness of the proposed methodology for teaching philosophy. The results are presented in Figure 1.
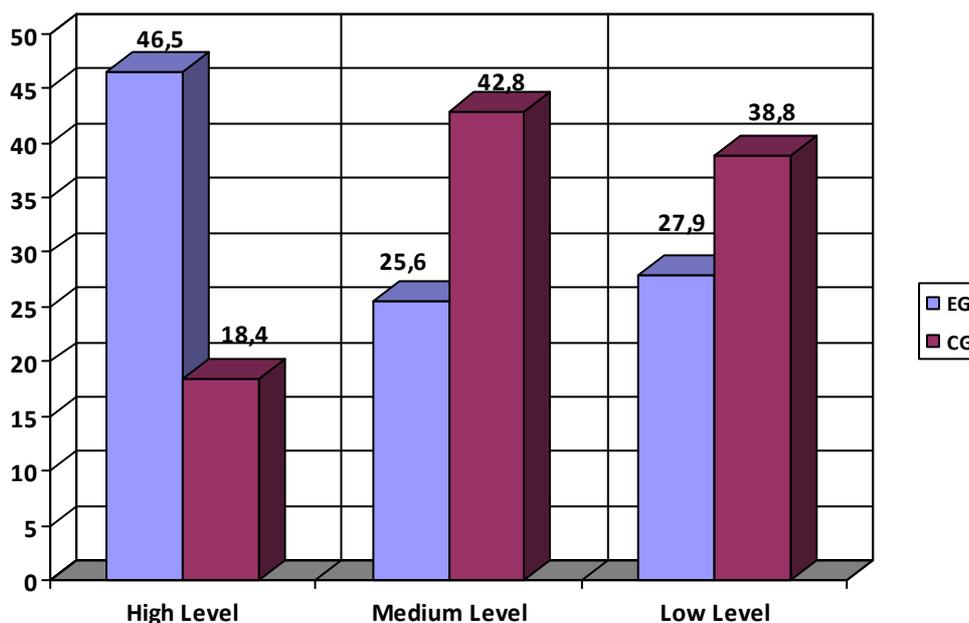
Fig.1. Levels of motivation for cognitive activities.

We chose motivation as a key criterion because it reflects the level of interests and needs of the learners. Taking into account the requirements for the implementation of pedagogical experiments, we have defined three formation levels of motivation for cognitive activities: high, medium, and low. As can be seen from Figure 1, the growth dynamics of the level of motivation to cognitive activities in the course of conducting essay lectures on philosophy in EG is obvious. In CG there are only minor changes.

4. Discussion.

So, the proposed and applied author's methodology for teaching philosophy makes it possible to determine the levels of formation of professional competence of future specialists, provides wide opportunities for correction of work with academic groups and for individual work with certain subject of training. Regarding the representatives of the scientific and pedagogical staff, the change in philosophical and heuristic life orientations of an individual depends on the depths and unveil of the genesis of the methodology for teaching philosophy.

Our documented methodology for teaching philosophy makes it possible for the subjects of study to get acquainted with the basics of philosophical science; use discussion lectures; form the skills of philosophizing; and for representatives of the scientific and pedagogical staff to raise the level of professional activities.

The peculiarity of the author's methodology for teaching philosophy at university is the creation of a methodological space for the use of a variety of didactic techniques, methods and means, and their adequate and effective combination, which in turn leads to the construction of an appropriate methodological model of philosophical discipline.

In our opinion, the significance of the methodology outlined in the article is in realization of the competence approach which is currently popular in education. The study of philosophy at university forms the competences of a future specialist such as:

- reasonable, logical and consistent thinking in the process of reasoning;
- performing intelligent search;
- the ability to determine the truth / falsity of reasoning;
- performing logical and grounded generalizations;
- conducting self-examination of the results of own considerations;
- performing civilized disputes, etc.

The authors of the methodology for teaching philosophy at higher educational institutions made an attempt to provide high intellectual results in the process of preparing future specialists, which would ensure the prestige of philosophy as a science.

The results of the research presented in the publication suggest that such an improvement in the methodology of teaching philosophy at university leads to an increase in the efficiency of the process of professional formation and further professional activities of teachers and the growth of the cognitive interest of those who teach. The problem of the formation of these qualities is unresolved even in modern pedagogical theory and practice. The significance of the research outlines the prospects for further scientific developments, consisting in integrating the ideas of the research into the content of other philosophical disciplines, in particular: formal logic, ethics and aesthetics, sociology, etc. The features of the methodology for teaching philosophy in institutions of higher education mentioned in the article are proprietary. Any methodology can provide for improvement and transformation. Such a problem may be the basis for further research in the presented problem.

Conclusions.

Attention to the discipline "Philosophy" in institutions of higher education is due to the fact that it (philosophy) occupies a priority place in the system of training of all specialists. The high level of teaching philosophy is a factor in ensuring the humanization of modern education. This is confirmed by including it in the cycle of core disciplines which are compulsory for studying. Philosophy reorient education to the humanistic needs of an individual, provides the foundation for the acquisition of many disciplines, the orientation of young professionals in the scientific and technical world, the perception and comprehension of the cultural achievements of society, the construction of productive communications between people of different worldviews, provides education of a harmoniously developed personality. Mastery of the methods of teaching philosophy enables to purposeful form the philosophical orientation of an individual and the need for moral and aesthetic reflection.

The presented features of the methodology for teaching philosophy in institutions of higher education are not final because modern social sciences represent a flexible system of social, philosophical, economic, political science and other knowledge, research technologies, through which they cover the objective reality, all processes and phenomena of life as well as its social spheres.

Thus, the methodology of teaching philosophy requires continuous improvement of its tools, updating needs in special methodological and educational literature, taking into account the modern features of the educational process, etc.

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AXIOLOGICAL FOUNDATIONS OF ECOLOGICAL DEONTOLOGY

Abstract. This article is devoted to the philosophic and methodological concept of new scientific subject – ecological deontology (ecodeontology). The scientific genetics of ecodeontology is presented in the article, its general principles are determined, the object and subject of research, as well as the tasks and tasks of the new scientific subject are defined. The author considers ecological deontology as one of the means of solving global problems of mankind. In the framework of the proposed ecological deontology, necessity of generalizing the ecological knowledge system is grounded in order to provide them with valuable character and imperative meaning, which will become a prerequisite for formation of a complex of ecologically determined values and principles that should guide a person in his/her subject-practical activity. The author pays particular attention to axiological basis of environmental deontology. The achievements of the modern axiological theory are used to search, severance and systematize the values that can obviously be based on the above mentioned.

Introduction.

Deontological knowledge primarily aimed at solving problems of human duties, considering the latter as inner experience of coercion, defined by moral and ethical values. In our opinion, the prospects of the deontological theory (particularly in the environmental context) is that it tries to prove scientifically necessity of conscious subordination of personal interests to society needs in harmonious combination of personal and social. Meanwhile, the appointed scientific task determines the need to address to valuable range of problems, so far as formation of a sense of duty (including ecological) definitely connected with perception of the value system and determination of appropriate vital value attitudes (guidelines). Within modern psychology the role of values as an important component of the formation of a human personality is definitely recognized. Herewith the cultural-historical paradigm of modern psychology indicates that the culture and society provide the external conditions, as well as material for personal development, which consists in their appropriation, transformation in private domain, in elements of the internal organization of the individual. This process consists of various transformations that are defined by the internal efforts of an individual on the perception of cultural and historical material, including social values [4].

It is conceptual for us, because allows to assert the possibility of environmental correction of value priorities of an individual in condition of its involvement in the relevant Ecoethical and Ecoaxiological context, that should become a task of ecological deontology. We believe that this new discipline could become a means of real greening of the subject-practical activity of a man [7; 8].

Herewith ecological deontology appears as a philosophical science that studies the problem of formation of environmental liability and responsibility which are explained as inner experience of coercion (moral requirement) and defined by environmental knowledge and eco- ethical values.

1. Ecological Knowledge as a Prerequisite of Ecological Deontology Conceptualization

Environmental knowledge is the result of human cognitive activity as a reaction to the environment. Environmental knowledge can be regarded as the ability of the purposeful interaction of a human with the environment. And in the aggregate of these two aspects it can be considered as a certain pattern of behavior in the environment. Environmental knowledge is formed by a complex system of different structured sets of facts, patterns, theoretical constructs, images that contribute to overall impression about the environment and man's place in nature. They include specialized knowledge of Environmental legislation, Environmental management and Nature conservation; knowledge about the processes occurring in the atmosphere, water, soil under the action of harmful and hazardous substances. The knowledge of Environmental safety, Environmental Audit, etc. is also important. The peculiarity of environmental knowledge is an unscientific component which has a low level of conceptual and theoretical organization, but to a large extent is determined by a level of social organization. Unscientific components of environmental knowledge are:

1) practical experience, mythological ideas and traditions; this knowledge can be regarded as the necessary basis of logical forms of environmental knowledge;

2) pre-environmental knowledge which embodies the output "self-evident" picture of the reality; it denotes nature with the help of some "metaphysical" (basically sociocultural) images; this knowledge gives certain perception, interpretation of the environment and one's place in it;

3) personal environmental knowledge which can be regarded as a result of intellectual dedication in the process of mastering the natural world; it is based on active principle which relies on the surroundings, environment, and nature;

4) emotional environmental knowledge acquired by individual mental reality within which understanding and experience have no cognitive limitations and complement each other; the cognition process, which includes emotional environmental knowledge, is characterized by implicating irrational and romantic attitudes in epistemological search.

So, it can be concluded that a person's awareness and assimilation of environmental knowledge means understanding its importance for studying and protecting the environment and its internal connections. It also means the ability to analyze and compare, to prove and generalize, to evaluate and explain. Modern environmental knowledge is thinking which is based on a definite worldview. And ecological worldview is the idea about the structure and functions of nature, about the world which exists and operates regardless of whether a person is a part of it or not, the interaction with which leads to objective knowledge.

One of the functions of environmental knowledge is the ability to determine effective methods of solving problems related to environmental changes.

The last thesis is of great importance to us, because we consider ecological knowledge as foundation for ecological deontology, the purpose of which is formation of a new, more humanistic and ecological consciousness of a modern personality. However, so far as the human consciousness, as a specific form of reflection of reality, is connected with psyche, abstract thinking, conception of the world, which, among other things, appeals to outside scientific forms of knowledge, and we can not take them into consideration in the desire to change the mind of a modern human. In this context, the opinion of Russian researcher Volodymyr Borysenkov is significant, he believes that modern education (it is evident that is one of the most effective ways of forming a person's consciousness) has already come to the limit in terms of exploitation of rational human capabilities [1].

Instead, emotional-volitional sphere of the person (whose content, first of all, is formed with non-scientific knowledge, values and value orientations) remains little involved, but it is the most important reserve for increasing the educational process efficiency. An appeal to the personality's emotional and volitional sphere is possible and expedient within the limits of the proposed ecological deontology, and its the most important task is real and effective overcoming of disharmony in relation to "Man-Nature" by means of articulation and consolidation of ecologically-motivated values and moral guidelines that will eventually be reflected in the formal and informal requirements for the activity of a modern person in various spheres: eco-legal, ecopolitical and economic ones.

Actuality of ecological deontology is confirmed, among other things, by the results of the study of the UN Environment Program – "21 Issues for the 21st Century" [12]. The problem of re-formation of connections and interaction of science and politics has the third place among the most important problems connected with preservation of the global environment. This problem was considered in this research. The UNO experts point out that solving global problems is impossible without sound ecological knowledge that reveals the essence of environmental problems. It is important that this knowledge is not only the property of scientists but also be available to the general public - first of all, those who will make direct decisions on, for example, combating climate change, stopping large-scale deforestation, overcoming a shortage of quality water, etc.

The analysis conducted by us also allows to conclude that today processes of ecological ideas penetration, ideas and concepts into the structure of modern scientific knowledge become more appreciable and large-scale. One of the consequences of the ecologization process is peculiar integration of social and humanitarian, natural and technical (technological) sciences. It is, in particular, manifests itself in attracting the whole complex of modern scientific knowledge and methodology (from a philosophical level to a specifically scientific one) to study of the problem aspects of the attitude "Man – Nature".

On the other hand, we are witness of active penetration of environmental ideas and paradigms in to various fields of science: natural, technical, social and humanitarian.

So, within the framework of the ecological deontology proposed by us, we see the need for generalization of the system of ecological knowledge in order to provide them with a valuable character and imperative meaning, which will become a prerequisite for formation of a set of ecologically determined principles, norms and rules that should guide a person in his/ her subject-practical activity.

2. The Subject and Tasks of Ecological Deontology

The block of ecological problems that are currently being observed in the world determine the situation when there is an urgent need for combination of theoretical developments in ecology (in the broadest sense of this scientific phenomenon) and real environmental usage. As a result, ecology as a theory of rational and harmonious human behavior in the modern world somehow loses its academic ability (although it is also needed as a guarantor of a high level of theoretical developments) and emphasizes the solution of real environmental problems, and in the long run, on solving the strategic task of maximum harmonization of the attitude "Man – Nature".

We believe that the harmonization of the relationship "Man – Nature" in practice involves the development and implementation of new standards of such relationships. Thus, the notion "behaviour standard" (in contrast to the concept of "behaviour model") is perceived by us as something necessary, implicit and proper. Meanwhile the discipline that explores the proper sphere is defined by the term *"deontology"* (from Greek. "deon - appropriate). We are convinced that the real solution of the environmental problems actualizes the deontological approach to the relationship "Man – Nature", because deontology not only define the requirements' system for human behaviour in a particular sphere of life, but also reveals the specificity of their implementation. Moreover, unlike the norms of universal morality, that are not obligatory due to their axiological character, but rather more desirable of the society, deontological norms of morality are compulsory. Apparently this is because they are based on the irrefutable values of human life and health, and therefore they are usually provided by the administrative or legal sanctions.

Ecological deontology, like any science, is also based on the system of concepts and categories, which, at the same time, is the main tool for the process of theorization. So, important for any scientific discipline, the concept of "actuality" in the case of ecological deontology is connected with a number of fundamental contradictions of modern civilization, which are in the uneven economic, technical, political and cultural development of mankind, and which are with particular evident manifested through the global environmental crisis.

In our opinion, special hopes concerning usage the deontological approach in ecological discourse are due to the fact that it opens the way for practical solution of issues of harmonization of the attitude "Man – Nature".

In particular, it discusses about relationship between the ideas and principles of environmental ethics and practical (industrial) expediency, the eco-ethical aspects of real environmental usage, the moral and environmental boundaries of human intervention in to the natural ecosystems, practical provision of environmental reasonableness from the point of view of today – it is fair usage of natural resources, and in the projection on the future - is responsible for the coming generations of nature usage.

The object of the study of ecological deontology is the system expressed by the attitude "Man – Nature", that is, practice and specificity of human activity in nature, the content of which is to meet the fundamental needs of a man and society. In this case, it is obvious that the following issues are the most important: what should be practice of nature usage due to its content? what means, ways and methods should be used to meet the needs of people with minimal harm to environment, and therefore the personality vital activity? how to create effective and well-grounded conditions for such practice?

The subject of ecological deontology first of all covers the problems of correlation of proper and real in the person's vital activity, as well as studying the possibility of harmonizing the attitude "Man – Nature" by means of creating a system of environmental requirements for human behavior in nature and with nature. In a broad sense, the subject field of ecological deontology includes the following points:

1) studying the problem of correlation of proper and real in the practice of nature usage;

2) study of the content of real ecological consciousness of a modern person;

3) studying the diversity of environmental relations and the real human behavior, the nature and methods of his/her activities, as well as development of recommendations concerning their improvement;

4) studying the ecological expectations of various social groups and the requirements that they put forward to the result of human vital activity practice, as well as search of ways to achieve correspondence of the real activities and human behavior in nature with the identified ecological expectations;

5) research and generalization of experience of activities of environmental organizations (governmental and non-governmental) in leading countries of the world as regard to creation of preconditions and organizing ecologically-motivated human behavior;

6) study of the possibility of creation of the universal system of environmental requirements for human behavior, as well as development and formation of the system of motivation and stimulation of a personality to the ecologically appropriate behavior in the system "Man – Nature";

7) creation of the system of requirements, norms and rules of human behavior in the modern world (first of all, the world of nature), justified from the ecological and moral point of view;

8) development and codification of norms, requirements and standards of ecologically proper human behavior in the process of nature usage.

Proceeding from the above-mentioned, there are grounds to state that the objective (and the related tasks) of ecological deontological research is to find out the ways to provide environmental knowledge of the value, and imperative meaning, which will become a prerequisite for formation of a complex of ecologically determined principles, norms and rules that should guide a personality in its subject-practical activity, social sphere and the process of spiritual self-creation. The present complex of ecological beliefs, the sense of ecological duty, the system of individual ecological deontological norms are the determinative for ability to carry out independent ecological self-control. We determine ecological self-control as the ability to regulate their activities (in particular, professional) on the base on the system of ecodeontological knowledge, ethical requirements and norms. Thus, environmental deontology creates space for vital activity (in particular, professional) on the basis of ecological knowledge and ethical requirements, as well as it contributes to formation of prerequisites for harmonization of the relationship of the personality (professional) and nature. The strategic goal of ecological deontology is assistance to formation and development of ecological consciousness and ecological culture in practical (professional) activity.

At the same time, we must note that the study of modern civilization consciousness shows that, firstly, it is non-ecological; and secondly, it is localized within the framework of national cultures; and thirdly, a personality of a modern type does not try absolutely to stand the priorities of global problems common to mankind in individual behavior [13, p. 83]. Now one can conclude that today, environmental consciousness predominantly appears rather as a theoretical concept than the real phenomenon of our lives.

We think that ecological reorientation of a modern personality and society is connected with an appeal to the proper theory. Therefore, within the limits of environmental deontology, we define ecological consciousness as a specific form of attitude to surrounding reality, based on ecological and ecodeontological knowledge, ecologically oriented emotions and feelings, positions and motivations, which are conditioned by ecological beliefs and a sense of ecological duty and responsibility. At the same time, environmental consciousness (individual and social) without exaggeration is a peculiar precondition for creation new ecological content of social rationality. After all, integration of the achievements of ecological knowledge and eco-ethics with their subsequent design (in particular, in the form of ecodeontological norms) will contribute not only to a new level of ecological culture, but also to its practical implementation in to the scientific, political and economic contexts.

In its turn, ecological culture as a philosophical category traditionally reflects the level of harmonization of human relations and nature, ecological potential and its implementation in the man's daily activities, the conformity of human actions to the laws of nature.

Ecological culture can be determined as a set of ideas, traditions, beliefs, customs, patterns of behavior, which are formed on the basis of understanding society (spontaneous-everyday and scientific-theoretical) of its place in the world of nature and the belief in the need to preserve and protect the environment.

At the same time, ecological culture can be determined as a set of specific programs of ecological activity, directed at harmonization of interaction of society and nature through the knowledge, transformation and regulation of human activity associated with mastering various natural systems and the biosphere in general. In addition to that, the real level of ecological culture is determined by correlation of being and proper. If one can consider them from the point of view of the laws of nature and environmental legislation, it is clearly that they are correlated, and ecological proper possess the priority, and ecological being should correspond to it maximally.

Having considered the concept "ecological culture" it is necessary to focus attention on its double interpretation. In particular, *the minimal ecological culture* is associated with us with rational nature usage, but we connect *the maximal ecological culture* with aspiration of harmony in attitude "Man – Nature", that realized in the conscious limitation of interference in to natural processes and selfish usage of natural resources. Availability of the minimal ecological culture is a obligatory requirement for a modern personality, and the maximal ecological culture is a purpose and at the same time it is a kind of ideal.

Ecological culture and ecological consciousness are in a dialectical relation with such a phenomenon as understanding nature. We consider this process as the process and result of human mental activity, aimed at knowledge of environment (Nature), its perception, evaluation and formation of the attitude to it as the holistic phenomenon. Understanding nature is the specific system of conceptions and knowledge about the Nature, its structure, its laws, the sense and purpose of its existence, what are and what will be the social sense and value of Nature. The fundamental point in determination of the concept "understanding nature" for us is that it shows dependence of the human's attitude to nature and dependence on the acquired scientific knowledge, and on the personal emotional experience of his/her communication with the outside world.

On the other hand, it gives us reasons to assert that understanding of nature has subjective character, and formation of certain understanding of nature reflects the position of some subject concerning the content of the attitude "Man – Nature" and its practical implementation. At the same time, we associate the phenomenon of understanding of nature with the conception and perception of nature in the context of professional activity, that is, understanding of nature reflects comprehension of Nature and its value status, which is formalized in the human professional consciousness and is realized in particular professional activity. In our opinion, understanding of nature reflects the real role and functional load of Nature in the life of society and determines the model of behaviour of a personality in relation to Nature.

If one takes into consideration all above-mentioned we can determine two main types of the modern human's understanding of nature:

1) *egocentric understanding of nature*, consisting in isolation of a personality in his/her own interests, a consumer approach to environment, a technocratic style of thinking;

2) *ecocentric understanding of nature*, characterized by recognition of internal (non-utilitarian) value of nature, orientation towards a holistic perception of environment, aspiration to adhere to the harmony of the attitude "Man - Nature", the ecological style of thinking.

Thus, the obvious task of modern science and education is expansion of the ecocentric type of understanding of nature and the high level of ecological culture associated with it.

At the same time the tasks of the theoretical ecological deontology are to search, form and comprehend a new system of moral, ethical, and ecological principles and rules that are necessary to harmonize the relationship "Man – Nature" (in particular, to overcome the global crisis). The ecological deontology as the academic discipline will be aimed to incorporate the new moral, ethical and ecological imperatives to the students and pupils consciousness skills as the future representatives of various professional and (increasingly) social groups.

3. Valuable Substantiation of Ecological deontology

Subject matter of ecological values and attempts to formulate them are disturbed in the literature of the 80s of XX century. Perhaps addressing to searches of environmental values reflected a concern over the growing awareness of the dangers of all global environmental problems. Namely, the phrase "environmental values" was a signal that the prerequisites of environmental issues solving are based on the spiritual level and anticipate ideological, particularly value transformation in the mind of a man at the beginning of a new millennium.

Meanwhile, for the practical solution of the problem of explication of values that can be included into the moral and axiological foundations of ecological deontology we allow ourselves to use the method that is used within the theoretical sociology. The main values of society are revealed by using some basic principles, some implicit value that reveals itself in the values available for ordinal consciousness. However, taking into account that values are the incentives of the activity, it is necessary to find such a value that would become the main incentive of people's activity as social beings. Analyses of this value should ultimately lead to the identification of specific values that are the real incentives of people's activity [11]. Obviously the initial value of the ecological plan is Life. Austrian psychologist Alfrid Langley noticed that this value is the strictest measure in relation to other values that fill human's existence [2, p. 5]. Significantly, the philosophical category of life is fundamental for environmental knowledge and environmental ethics.

However, in both cases the content is revealed differently. So, Ecoknowledge conduces formation of awareness of relatedness of human's life with the global Life, contributes to understanding the dependence of human life and its quality on life in all its forms. The total development vector of environmental knowledge is specified by efforts to produce original, appropriate and effective approaches to solving complex social and environmental issues that are the real threat to the very fact of Life.

In addition, since the quintessential purpose of environmental knowledge is to preserve Life in all its forms, a man is doomed to value perception of Eco knowledge because its postulates are the guarantee of human life in the harmonious world. This, incidentally, is consistent with the today recognized thesis that human cognitive activity in the modern world is becoming more and more value- oriented, especially when it refers to researches of social and natural systems. It is also important to note that the indicated value is absolutely consistent and meaningfully informs the principles and paradigms that have been deduced on the basis of the analysis of environmental knowledge: the principle of the priority of alive, the principle of co-evolution, the principle of ecological optimum, the principle of ecological selfishness, the paradigm of sustainable development and the new environmental paradigm [6].

On the other hand, a typical feature of modern environmental ethics is an appeal to universal values such as life, survival and quality of life. However, at present a category of life in environmental ethics is a special reality which cognizing requires the mobilization of all spiritual and mental strength, the presence of specific cognitive abilities (e.g. feelings (awe) and empathy (understanding), intuition, faith, love). So, it is no wonder that environmental ethics in the hierarchy of values puts life at the highest level and a harmonious and equitable community of people and other living and non-living components of nature are declared to be its practical expression. For Ecoethics a thesis that a man has no right to solve a question about the value and the right for life of particular species from a position of benefit and reasonability is principal. A human should not allow the loss of biodiversity, has to worry about saving all kinds and objects of the nature. The problem of moral values in relationship with the nature should be solved by a human basing on the fact that ecosystems and communities of people are autonomous moral agents who possess the integral value.

It should be noted that we consider environmental values from a functional point of view generally as both individual and social criteria of choice of environmentally balanced behavior models in certain circumstances of a life (professional) situation. In fact, they determine the directions of harmonizing the correlation "Man – Nature", and the adoption level of environmental values by an individual (society) determines the level of intensity of this desire for such harmony. So, it is understandable why acquaintance, awareness and acceptance of environmental values are fundamental for environmental ethics - they are the basis for the formation of environmental responsibility and appropriate behavior imperatives of a person.

Being an integral part of public consciousness prevailing value system directly determines the direction and the nature of society development. In real life, the process of environmental values acceptance means a reorientation of social values on the theoretical and ethical and practical and moral level.

However, daily practice proves that the public acceptance of environmental values mainly occurred on the theoretical and ethical level. Today, neither principles and directives of environmental knowledge, nor ideals and moral values of environmental ethics have acquired the status of being conventional and obligatory. In particular, the fundamental values that current economic sphere bases upon are social progress, feasibility, utility and related with them growth of social wealth and increase of consumption level. In fact, the defined values set the priority of vital activity in which the nature is treated as a unique resource [3].

The process of implementing sustainable development strategy can be considered as a good example of secondary status of the ideals and values of modern environmental ethics. The attractiveness of this strategy was formally confirmed by the outcome documents of three so-called Smith of the Earth (1992, 2002, 2012 years), which the leaders of almost all countries participated. However, the practical implementation of ideas and value systems of sustainable development has not acquired a global scale [12]. Indeed, among the supporters of sustainable development is no unanimity in the approach to its implementation. According to the Polish researcher Andrzej Papuzinski the following axiological settings within the philosophy of sustainable development have been formulated:

1) pragmatic - the most important value is life in any form, which implies the need for reverence (respect) and solidarity of the world of human and the world of nature;

2) system-based - such value as solidarity with other people (family members, friends, colleagues) and a sense of connection with the present and future generations, which causes the need to avoid selfish attitude to nature are essential for human society;

3) conservative - the most important value is weal (freedom) of an individual, which implies the need of preserving nature, but primarily for reasons of ensuring a certain quality of the life of a modern person [10, p. 14-16].

However, in the opinion of the Polish researcher none of the mentioned value systems has been realized due to the absence of a detailed concept of sustainable development, including a clear understanding of the practical means of implementation.

It should be noted that in the context of the study of moral and axiological foundations of ecological deontology a pragmatic axiological setting of philosophy of sustainable development is principle for us. Firstly, this setting is well correlated with the value of Life as the starting value of the environmental plan.

The recognition of Life as the highest value opens the way to solving the problem of searching moral and spiritual grounds and common values by representatives of different political and cultural traditions, which, in turn, is the key to lasting sustainable development.

Secondly, pragmatic axiological setting is absolutely consistent with our principles of priority of living, co-evolution, ecology optimum and environmental selfishness. In the integral unity, they probably can be attributed to the fundamental bases of ecological deontology as a science that forms the system of ecodeontological requirements of personal and professional character.

Thirdly, defined axiological setting contains an important idea of solidarity of the world of a human and the world of nature. Holistic undifferentiated man's attitude to the environment and to himself ultimately will lead to real harmonization of the correlation "Man - Nature ", which is the most important task for ecological deontology.

Finally, the pragmatic axiological setting of philosophy of sustainable development is associated with important anthropological assumption that a man is a social being who can realize himself within a particular historical community, formed with other people in a given cultural system [10, p. 14].

In other words , the process of culturalizing, socialization and self- fulfillment is directly determined by the prevailing value priorities, which organize, direct and integrate activities of personal, family and household and governmental systems of society, but on the other hand, stimulate the formation of social groups with typical axiological system. To sum up, we can say that the pragmatic axiological setting of philosophy of sustainable development obviously can claim to be basic for ecological deontology, because of the genetic link to the original value for the entire environmental ethics - Life, and it reveals in the values that can serve as a means of legitimizing of ecodeontological requirements to the actions of the individual.

As for the range of values that make up the moral and axiological foundations of ecological deontology, in our opinion, they can be divided into three main groups: social ecological values, group (professional) environmental values and personal and ecological values.

Social ecological values are values that function in different social systems and are found in the public consciousness. This group of values depends on the ecological and historical and socio-economic experience of a society and is presented as a set of ideas, images, norms and traditions that govern the activities of the society in the environment and determine the relationship between a man and the nature (whereby, in all possible variations of such relationships). Social ecological values are specified in such values as Life and intrinsic value of Nature that are closely connected with respect of all forms of life and the value of biodiversity. Spiritual values also belong to this group: (1) the ethical value of nature as a source of love, kindness and care; (2) the aesthetic value of nature as a model of harmony and beauty.

Group (professional) environmental values is a set of ideas, concepts, rules that govern and direct specific human activities within certain social systems, such as: economics, politics, science, technology and social work. Group (professional) environmental values are formed in the course of professional activity and preparation for it and are characterized by integrity, repeatability and relative stability. We primarily attribute to this group of values such values as environmental justice, competent natural resources management, environmental balance, environmental consensus (in terms of coordination of current and prospective interests in the sphere of natural resources management), environmental liability, environmental image. Depending on the specifics of a particular kind of activity this list of values may be supplemented and specified. In addition, we note that the group (professional) environmental values integrate personal and professional experience in implementing the correlation "Man – Nature" and directly rooted in social ecological values.

Personal and ecological values are specific psychological formations, reflecting the goals, motivations, values, attitudes and other mentality characteristics of an individual's personality, which form a system of value orientation in the context of relationships with nature. This type of values is individual and formed in the subjective environmental experience of a person, as a matter of fact nothing exists for an individual that he cannot experience as a value [2, p. 5]. On the other hand, as the Spanish explorer Jose Maria Vegas notes, moral values are always personal, because only the individuals can be their bearers and true morality is only the inner freedom to choose [14, p. 102]. So, we think it is possible to include the following values to the personal and ecological values: life (survival), health, quality of life, environmental prudence and environmental sustainability.

It must be emphasized that all values that make up the moral and axiological foundations of ecological deontology are characterized by a certain level of dominance, level of awareness and variability (as, after all, any other values). The higher the level of the specified parameters is, the higher level of stability environmental beliefs have and its activity is more eco directed. Of course, we must remember that the transformation of values is done gradually, and is caused by events relevant to individuals and society at a particular historical period. The public interest will always serve as the main criterion for the separation of values from their opposites [9, p. 384].

We think today, in a situation when humanity is faced with a global systemic crisis - in the areas of economic, political, social, cultural, environmental, a task to revise the content of values is more relevant than ever, and refers to the social priorities. Moreover, the paradox is that environmental degradation and personal dimension of environmental issues will play a role of accelerator of internalization that is the assimilation of environmental values at all levels. At the same time, Eco values which have been formulated and articulated on the theoretical and ethical level objectively undergo long-standing implementation in daily practice - especially in the scientific and technological fields. In our opinion, ecological deontology should be an effective means of identifying and encouraging adoption of new values.

So for ecological knowledge and environmental ethics, the fundamental philosophical category is Life. At the same time, Life as the highest value may obviously be qualified as a source for environmental deontology. Concerning totality of values, that correlated with the original value and constitute the moral and axiological basis of environmental deontology, in our opinion, they can be divided into three main groups: social ecological values (life, internal value of Nature, values of spiritual nature), group (professional) ecological values (reasonableness, rational use of nature, ecological balance, ecological consensus, ecological responsibility, ecological image) and personal and environmental values (survival, health, quality of life, ecological prudence and environmental stability). Since these values have dynamic character, the fundamental task of ecological deontology should be stimulation of real value transformations in consciousness of modern humans and society. New and effective ecological values will serve as a pledge of building a society that will form a way of life support that minimizes the threats to life on the Earth.

Conclusion

Environmental issues for a long time are among the list of serious social problems that require not only ascertaining, but also real and effective solution, which is due to acquisition of environmental determinants for the course of modern social processes. Combination of the existing and potential ecological problems that mankind faced in recent decades is, first of all, evidence of the crisis of world outlook and the way then modern people think. A man becomes more and more a kind of provoker of then conflict in the triangle "Man - Nature – Society". In our opinion, an appeal to the deontological approach, which opens effective opportunities for development and introduction of new standards for such relationships, and hence the real harmonization of the attitude "Man – Nature", is appropriate in this context. Ecological deontology (ecodeontology) is explained conceptually as a special scientific subject, which appears at the intersection of environmental knowledge and ethics (including environmental), and is intended to generalize the system of environmental and ethical knowledge, giving them an imperative value.

Ecological deontology as a science about the proper in the human behavior (including professional) in terms of compliance with environmental requirements has considerable heuristic and methodical potency, in particular, is determined by its genetic interconnection with ecological knowledge that modern science has certainly special status. On the other hand, deontological knowledge is distinguished by the focus on solving primarily problems of human duties by considering the latter as an internal experience of coercion given by moral and ethical values. On the basis of a special analysis, we found out that different researchers express unanimity in the vision of values as the special standards or rules that determine selection and evaluation of human behavior, that is as a specific cultural motivations universal human activity.

Thereafterby we consider environmental values from the functional point of view as the individual and social criteria of selection of environmentally weighted models of behaviour in conditions of a definite life (professional) situation. In fact, they determine the directions of harmonization of the attitude "Man – Nature", and the degree of acceptance of environmental values by a personality (society) determines the level of intensity of aspirations for such harmony.

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PSYCHOLOGICAL PECULIARITIES OF YOUNGER SCHOOLCHILDREN'S CREATIVE ACTIVITY

Abstract. *A person's creative activity remains one of the most actual issue and is discussed widely in the modern psychological science. The concepts of "activity" and "creativity" are considered in interconnection and interdependence. In this article, the phenomenon of activity is understood as the main characteristic and prerequisite of a creative person, whose formation takes place in the social-cultural environment during joint activities and communications.*

Introduction.

The nature of creative activity is understood by psychologists as a person's internal need for self-expression and effective development of the external world, and as a measure of personal involving in transformational actions on the basis of creative potential. The main structural components of a person's creative activity are: readiness for transformation activities; a transformative attitude to studied things, objects and phenomena; a creative potential and a creative process.

The relations between creative activities and a person's creative potential are such that they act in unity, complementing and influencing one another. During a productive actions, a person - through creative activity manifestations - implement and builds-up his/her creative potential, which, in turn, acts as a source and a driving force for the activity.

Inventiveness and quick wit are indisputable structural components of a person's creative activity and creative (transformative) actions as a process. And if inventiveness is of a person's ability to develop new useful ideas or principles for non-standard task solution, then quick wit is an operational, formally-dynamic indicator, reflecting the possibility and speed of original solution finding in the situation of lack of information and time. Inventiveness and quick wit as indicators of a person's creative actions are leading factors for creative activity formation and development at younger schoolchildren.

One of the fundamental modern ideas is the idea of development a person as an actor of his/her own life and activities. Therefore, one of the priorities of the modern education is development of a socially active and creative person, able to quickly adapt to the ever changing life conditions and able to self-development, the pursuit of creative initiatives.

Activity, as is known, is a form of expression of a person's needs, the key to his/her development, and his /her characteristics as a life actor. A person's active interactions with the nature and society are the basis disclosing the specifics of the person's path in the world: such approach takes into account not only objective influencing factors, but also a person's potential characteristics (including physical and psychological properties, personal qualities, etc.).

The concepts on personality, activity and creativity are constantly in scientific circulation, modern psychological and pedagogical publications are full of them. These concepts are especially significant for humanization of education. However, the final answers to the question on the conceptual and dynamic mechanisms of a creative person formation, and on the nature of a child's talent and the conditions for its manifestation have not yet been provided by psychological science. Meanwhile, there is the complex, multifaceted and, most importantly, natural process of children's developing from the state of a potential bearer of abilities, to a holistic creative personality.

Children are characterized by their potential to immanent development and transformation into a creative person; for them, the whole creative and communicative environment - both cultural and social - is a direct educational factor, and not some kind of parallel or complementary circumstance. A person during his/her personal formation not only absorbs cultural meanings, but also creates them. Hence, formation of a creative, active person is a continuous process, covering all human life.

At the same time, the conditions of the modern high-speed life require from a person to be especially active and initiative, to propose constantly independent and non-standard, creative decisions. Creativity is valued today even higher than knowledge and skills, since knowledge and skills now become increasingly accessible. In the conditions of the increased need of modern society in active people, the problem of finding out the specifics of their creativity and its development becomes especially relevant.

Meanwhile, the younger school age is a favourable and significant period for creative potential revealing, creativity development, since foundations for a creative and educational path, productive actions are laid at this age, and a complex of needs, values, abilities, underlain a creative attitude towards reality, are formed. Thus, during the learning process, it is expedient to develop creativity, existing at each child, as an inherent personal attribute, to support the qualities required for its development on the base for the latest scientific data and technological solutions.

1. Concept of a person's creative activity and creative potential

In philosophy and psychology, activity is understood as actions and at the same time as a person's quality. The methodological analysis of a person's activity in psychology performed by V.S. Danyushenkov has led him to the conclusion that a person's overall activity is adequate to actions and consists of two sub-systems: internal and external.

The internal one is linked with a person's main typological properties, qualities (in particular, the purposefulness), and directs their development. External activity characterizes the dynamics of a person's behaviour, and it is adequate to the social actions. These components of the general activity are closely interconnected. Their connections are manifested through a person's attitudes and behaviour in relation to cognition [18].

The psychological foundations of creative activity are thoroughly disclosed in the writings of D.B. Bogoyavlenska, L.S. Vygotskyi, P.Ya. Halperin, D.B. Elkonin, V.T. Krutetskyi, G.S. Kostiuk, N.S. Leites, S.D. Maksimenko, A. Maslow, Ya.O. Ponomarev, L.S. Rubinstein, S.Yu. Stepanov, N.F. Talizina and others.

Analyzing the psychological content of the "activity" concept, we should, first of all, note that both national and foreign psychologists have many common views concerning human activity emergence and stimulation. According to the scientists, incentives for activity are aspirations and needs, which are "a certain energy-intensive propellant, a certain force providing movement, a living being existence in general, and making this existence orderly and infinitely present, developing" [30, p.172]. Thus, the idea on needs as a source of a person's creative activity, his/her creativity is extremely important for solving the problem of creative activity development during learning. By satisfying a certain group of needs, schoolchildren develop some properties or qualities, including creativity. Constantly being improved and more and more abstract, these properties and qualities contribute to the formation of a holistic personality. This fact allows us to define activity as a system-forming factor, the basic property of schoolchildren's development, which predetermines their creativity. The need for creativity is considered an indicator of a high level of personal development.

In contrast, A.G. Asmolov argues that a person's activity does not arise as a result of an impulse stipulated by some needs. The source of "a motor" giving rise to a person's activity must be searched in those contradictions that are born during actions and are "the driving force behind a person's development" [7].

Indeed, the researches on creative activity confirm the importance of contradictions for manifestations of a person's creative abilities: "Creative thinking involves the abilities to find, put forward and solve problems, as well as generate new ideas. ... Only a truly creative mind in its dialogue with the world can find problems and generate new ideas" [44, p.337].

In addition, most national and foreign psychologists consider the nature of creative activity as an initiative, a person's internal need in effective acquisition of external actions - in general, self-expression in relation to the outside world [5; 6; 9; 11; 18; 26; 32; 34].

The research has shown that a person's creative potential is the driving force and source of his/her personal development. The personal development potential lies in the person him/herself, in him/her needs and abilities - especially in self-development. A person's creative potential as a dynamic personal structure includes a set of creative inclinations manifested and developed in creative actions, as well as a complex of psychic personal formations appearing during maturation.

It is based on perception and imagination, associative links, the richness of intuitive processes, emotional diversity and empathic feelings that arise during creative actions. According to S.Yu. Stepanov, a creative potential, as well as creative activity, have a tendency for self-expression, and a person's achievements depend on his/her capabilities. "A creative potential is a prerequisite for the creative process, on the one hand, and is its result, on the other hand" [45, p. 153].

Thus, a creative potential is interpreted as a categorical form of a person's creative activity. This is a psychological-energy tension arisen between a person's aspirations, capabilities and real life. In the process of productive actions, a person, showing creative activity, implements and builds-up his/her creative potential, which, in turn, acts as a stimulus to develop his/her activity. Hence, a person's creative potential and creative activity act in unity, complementing each other and exercising mutual influence.

The development of creative activity is, as is known, the dialectical process of the transition of potentials and intellectual ideas to the actual activity, which is a kind of manifestation of productive actions.

Hence, creative activity can be defined as the measure of attracting of a person to transformational actions on the basis of creative potential. At the same time, creative activity is a condition for the creative potential manifestation and development and the mechanism of creative ability realization.

It is impossible to understand the nature of creative activity without understanding the essence of creativity. The study of this phenomenon continues for many years, but the generally accepted characteristics of creativity have not been developed yet. Each researcher has his/her own understanding of this concept, sometimes even opposite to the views of colleagues. The reason for this "uncertainty" lies, apparently, in the many-sidedness of this phenomenon. However, understanding of creativity, a creative personality in psychological concepts follows precisely from the definition of the "creativity" category, which requires certain unanimity in the interpretation of its essence.

Despite the above, the "creativity" concept reveals an important point of a specifically human attitude to reality: it means inventing and creating something that was not in the past experience, individual or social. Creativity means such human actions that are characterized by searching and discoveries. In its essence, the creative process is aimed at subjective changes of the reality. Of course, the creativity source is a person him/herself. After all, creative actions are impossible outside the actuated mechanism of personal activity. That is why the phenomenon of activity is considered as the main characteristic and prerequisite of a creative person. Psychologists understand the nature of creative activity as a person's internal need to the effective development of the outside world, to initiative, to self-expression. As noted by S.L. Rubinstein, a person, in his/her creative actions, reveals the most important qualities that concern not only the intellectual sphere.

First of all, these are specific manifestations of thinking, aimed at finding an original solution, but this is also a manifestation of perseverance, dedication, and many emotional qualities. Namely in creative actions, a person reveals his/her capabilities and potentialities [43].

Considering correlations between creativity and actions, some of the scientists (Ya.O. Ponomarev, G.S. Batishchev) relate them to fundamentally opposite forms of human activity: creativity is emotional, unselfish and self-sufficient; it is not an action, but a spontaneous expression of human nature. In their opinion, creativity is the primary activity, as well as imitation, which transfers activity to another sphere. Therefore, the criterion of creativity should be, according to the scientists, procedural: it is associated with the peculiarities of processes in psyche as in a system generating a person's activity. Another thing is to evaluate its product as a creative one. Here are social criteria: novelty, comprehension, originality, etc.

In particular, novelty as a creativity criterion is a part of almost all creativity definitions and is the key word. However, the idea of novelty differs at different authors. Some authors emphasize the subjective nature of novelty, that is, its significance for the very person-creator. Others focus on the social significance of novelty. In any case, the "novelty" term is system-building one for creativity. It is impossible to create a new insight without regard to something. Something new can be new only in comparison with something old, with a stereotype. Acting as a criterion for creativity analysis, novelty can also be related to assessment of creative activity results and be a measure of the very creativity as a type of activity, as a process.

Proceeding from understanding of the development as a dialectical unity of the old and the new, we consider creativity as a link between productive and reproductive. The creativity basis is the ability to create something integral from elements, to combine the old into new combinations. Rearranging activity of the imagination is based on past experience, its reorganization and creation of new combinations, as well as on knowledge and skills. Therefore, creativity is seen as a process of transforming of something old into a new one.

Creativity, which is mainly a cultural-historical phenomenon, has also psychological aspects: *personal* (creative abilities) and *procedural* (creative process). Researches on creative abilities have determined the important role of imagination, intuition, unconscious components of creative activity, as well as the needs for self-actualization, manifestation and expansion of personal creative abilities.

The issue of creativity and creative activity is directly related to the problem of diagnosis and development of personal creative abilities and giftedness. Difficulties in this problem solving are determined by the numerous factors that determine the nature and manifestation of a creative giftedness. Creative abilities - in contrast to the specific abilities determining successfulness of specific actions - are manifested in any action as a peculiar style of its execution that can be regarded as a creative style.

Creative abilities are "over" special ones, they can be manifested in any action, as well as be absent in the most creative one. They are subordinated to a certain algorithm and are associated with all personal peculiarities. Therefore, some scholars, in particular, L.P. Gurova, considers giftedness as a specific style of activity [16].

In psychology, giftedness is defined as a systemic formation, acting as the coordinator, regulator and stimulator of creative actions: the psychological structure of giftedness coincides with the basic structural elements of creativity and a person's creative development. The main functions of giftedness include the following: maximum adaptation to the world and the environment; search for solutions in the event of new, unpredictable problems that require a creative approach [32].

The analysis of the main psychological and pedagogical concepts and views concerning creative activity formation has shown that, during the Soviet period, researchers considered creative activity mostly in three aspects: as creative actions (G.O. Lublin), as a personality quality (O. M. Matyushkin) and as a specific need of personality (LI Bozhovich). But different views on creative activity had also common features: its understanding as a complex personal quality with an emphasis on the imitativeness of a creative person and uniqueness of individual images, as well as in the person aspiration to search and discovery something new.

At the present stage of psychological science, the problem of creative activity remains one of the most important and is represented comprehensively and quite thoroughly. The concepts of "activity" and "creativity" are considered in their interconnection and interdependence. Activity is understood as a personal trait, which manifested as a state of readiness and desire for independent actions. Creativity is defined as actions directed not only to creation of new material and spiritual values, but also to personal development. Therefore, the researches on creative activity examining are focused mainly on the methods of creative process development or on personal abilities to perform creative activity.

The potential for personal development lies in the person's inner world, in his/her needs and abilities, especially in self-development. The conditions stimulating creative ability development are the following: a) incomplete or open situations (as opposed to regulated, strictly controlled situations); b) motivation to raise questions; c) promotion of responsibility and independence; d) emphasis on independent development, observations, feelings, generalizations, etc. An important role in the personal development belongs to the social group, where a person is involved in the joint solution of creative tasks.

According to the essence and structure of creative activity, we understand schoolchildren's creative activity as their personal quality based on the highly developed creative abilities, formed during the corresponding actions, manifested through quality of these actions; the formed need and interest in creativity are presupposed.

2. Inventiveness and quick wit as key qualities of creative schoolchildren

The performed review of the reference literary has allowed us to determine the main structural components of the creative activity. It is readiness for transformational actions (actively motivated mental activity); transformational attitude to studied things, objects and phenomena (the ability to mobilize the mind, will and to organize arbitrarily cognitive and transformative process); creative potential (result-oriented independence, easiness of unexpected associations); the process of creative actions (the ability to rebuild action schemes, and, as a result, to solve creative, non-standard tasks).

In order to study and develop a person's creative activity, scientists distinguish its important features:

- creative activity is actions consisting in *production of something essentially new*: new things or new ways (programs, technologies) of actions aimed at meeting human needs in creation of new spiritual and material values;
- creative activity is *innovative as a process*, that is new means, methods or new programs of actions are always used in its course;
- creative activity, genetically, is creation of *useful combinations of elements* of different systems (it is rearranging);
- creative activity is a process consisting in *formulation and solution of non-standard problems and tasks*, resolution of contradictions between the needs of a person or society and the means of their implementation, that is, the process aimed at meeting the new needs of society; it is the highest form of human actions that comes the first before practical implementation;
- creative activity represents the unity of spiritual and material creativity, when ideal transformations precede the material ones [14].

In addition, creative activity expresses maximally a person's individuality – his/her needs, interests, abilities, wilful efforts, emotional attitudes. Therefore, at the researches on schoolchildren's creative activity development, special attention is paid to a person's creative potential, as well as to the methods for children's creative ability development at learning.

The analysed structural elements of creative activity allow us to assert that it is based on the ability to create something integral from elements, combining the old into something new. For the aim of our research, we will consider in detail this particular component of a person's creative activity. Mental activity involves mental operations and spatial imagination. Images and thoughts in the structure of mental actions correlate in different forms: on the one hand, thoughts discipline and direct images, on the other hand, images give material for thought. "The combining actions of imagination are based on past experience, its reorganization and creation of new combinations, knowledge and skills," - noted G.S. Altshuller – "In this case, an inventor's real actions are preceded by a thoughtful examination of many variants of a hypothesis, and only the most successful of them are embodied in an actual model" [2, p. 19].

Further researches on creativity have shown that success in inventions is based not only on spatial imagination, but also on good logical thinking. Thinking is based on the unity of analysis and synthesis, comparison and contrasting, generalization and abstraction. The role of imagination and thinking in creativity varies depending on its stages and an inventor's psychological characteristics.

As for correlations between intelligence and creative abilities at inventions, N.D. Levitov stressed the importance of general mental abilities for a person's technical actions, especially such qualities, as quick wit (a speed of mental orientations), thoughtfulness, criticism, creative character (originality of thoughts, high combinatorial abilities), systematic and consistency [25].

One of the prominent representatives of foreign psychology G. Mede believed that "existence of pupils' constructive abilities is tested by their technical understanding, judgment and combination or inventiveness" [33, p. 114].

According to the recent researches, the success of creative actions achieved by its actors depends on a number of personal qualities related to his/her creative abilities. These qualities are relatively stable psychological structures but have a tendency to changes. They include inventiveness and quit wit, ability to combine, originality and speed of thinking, creative orientation, openness to experience, sensitivity to new problems, independence and the ability to propose unusual decisions with the belief in their correctness, etc. The natural prerequisite for formation of these qualities, as evidenced by the modern researches, is temperament [43]. We should note that researchers consider the named personal traits as signs of creative abilities or as indicators of a person's creativity. A person's creativity acts as a set of psychic features, ensuring his/her entry into a creative process, which is associated with sensitivity to an examined problem, a sense of deficit or disharmony of existing knowledge, definition of the problem situation and searches for solutions.

In the context of the issue raised here, we should discuss the views of A. Maslow. He distinguishes *the primary creativity* associated with generation of ideas, improvisation (inventing, thinking), and *the secondary creativity* as a manifestation of other human qualities: zeal, hard work, patience and endurance. With this in mind, Maslow argues that the inspirational phase of creativity as a process (the primary creativity) can be studied the best on the example of children's creativity, because "children's high inventiveness and creativity in is undeniable, and children are very little concerned about creative process productivity" [31, p. 71].

Researches on creative actions have led to significantly deeper knowledge about inventiveness and quick wit, which are obligatory qualities of a creatively active person and indispensable components of a creative process in general. This problem was studied in line with researches on the psychology of technical creativity [1; 2; 4; 19; 24; 33; 38; 48]. After all, the technical activity is characterized by a pronounced pragmatism and the cult of vigorous actions (urgency, efficiency).

These factors, of course, require quick wit and inventiveness in a constantly changing context of "challenging circumstances". A creative person is able to safely and quickly abandon commonly accepted points of view, if they are refuted by circumstances, and find a new solution.

Based on the results of psychological studies, scientists have determined that children's creative abilities are manifested in faster finding of unusual solutions, that is *quick wit*, and in solution of new, unusual for children, tasks, which is manifestation of *inventiveness*.

The results of further researches on creative activity have shown that the psychological mechanisms of inventiveness and quick wit, which are often considered as features of technical creativity, do not fundamentally differ from the functioning mechanisms of these qualities in any other form of creative activity, in particular, at new task solving. So, even Poincare argued that inventions can take place in different industries [39].

Modern researchers go further. They believe that thinking is a constant inventive process and life is a continuous invention. In fact, whenever a person faces difficulties, a problem without an obvious logical solution, and finds for it an unexpected, original solution, he/she shows inventiveness and quick wit.

Let us describe in detail such qualities of a creatively active person as inventiveness and quick wit, which are crucial for a quick and original solution to any problem.

The explanatory dictionary defines "wit" is as smartness, the ability to quickly find a way out of difficult situations [47]. N.A. Bernstein (1990) paid particular attention to quick wit, interpreting it as "psychological" speed, determination, ability to predict or guess.

In turn, inventiveness is understood as the ability to display quick wit timely and in an appropriate manner. It reflects the main side of creativity - the ability to create a new, original product; a non-standard vision of new possibilities for known thing functioning, as well as the ability to produce an unlimited number of ideas.

The theoretical and psychological research has led to the conclusion about the dominance in the creativity structure of such qualities as inventiveness and quick wit, which are crucial for desired effect achievement at actions: proposition of an unlimited number of sensible ideas, creation of a new, original product, a quick solution at shortage of time and information.

The most striking patterns of inventiveness and quick wit as processes are manifested, according to B.M. Teplov, at thinking associated with a practical field. That is, they are most closely related to "practical mind". The specifics of practical mind are explained by the specifics of tasks for it: the need to accept an operational and, at the same time, optimal solution in specific circumstances. As the scientist pointed out, an important feature of practical mind is the ability to act based on incomplete data, ability to risk, courage of thoughts, combined with care and criticism [45].

Under conditions of data insufficiency, the power of imagination, combinatorial abilities, and creative energy are especially important. Practical creative activity requires not just a person's projection; it requires his/her inventiveness and quick wit.

In addition, experimental studies show that the advantage in creative task solving does not always have people with a high level of intelligence, but rather, those who quickly retract necessary information from the memory. It is quick wit, one of which components is the memory readiness to provide the right information in the right moment. The intuitive instantaneous task solution is possible also because the experience contains a large number of associative links that provide access to the most needed information.

Thus, *quick wit* as a component participating in the creative process is manifested in the wide range of options for task solution (richness and a number of ideas), the efficiency of necessary data using in a problem situation, the ability to risk, the light response to a "failure" of an invented solution, absence of fear of errors, as well as in their productive analysis in order to determine the conditions for a right decision. A number of solution options, as well as the speed to find the most optimal one give reason to talk about a schoolchild as having quick wit, and therefore, as ready for a creative task solution.

Inventiveness, as the ability to create new, unusual things, is the second important elements of creativity. Inventiveness is demonstrated by the ability to combine data into new ideas, options, and solutions. This is a "channel", through which a person's creative abilities grow rapidly, and at the same time, creative abilities are manifested. Inventiveness is always reflected in a particular product and its singularity. Creative activity, in the genetic plan, is the creation of new useful combinations of elements from different systems.

By determining relations between inventiveness and quick wit in creative activity, J. Hadamard states: in order to find fruitful combinations (original ideas), it is necessary to construct many possible combinations, among which an inventor should choose useful one [1].

From the above, it follows that inventiveness and quick wit are the structural components of a person's creative activity, showing his/her creative potential (creative possibilities) and the creative process. And inventiveness is a person's ability to create (produce) new useful ideas or principles for creative task solving, and quick wit is an operative, formally-dynamic indicator of the ability to find an unusual solution and speed of it. The relations between inventiveness and quick wit lay in the foundation of any creative action.

Thus, inventiveness and quick wit are indispensable components of the creative process. A person's tendency to show inventiveness and quick wit at problem solving allows him/her to achieve original, unexpected results. Ease emergence of new ideas, transition from one idea to another, appearance of unusual ideas is linked with these features.

Thus, creative activity means a person's ability to choose the most rational way of non-standard task solving due to inventiveness and quick wit. Inventiveness and quick wit as indicators of a person's creative activity are leading qualities for formation and development of schoolchildren's creativity.

3. Age-specific features of schoolchildren's creative activity manifestations

The further development of a child's personality takes place at the younger school age. Therefore, this period of childhood is important for understanding of the peculiarities of schoolchildren's creative activity development. Effective studies and improvement of the creative abilities, which determine manifestations of a child's creative activity, largely depends on the age-specific developmental characteristics.

The basic thesis, formulated by L.I. Bozhevich (and developed on L.S. Vygotsky's concept of "a social situation of development"), is the true age-related approach takes into account not only those properties that are clearly manifested at a certain age stage, but also those features that are not yet completely developed at this stage but belong in the nearest future. According to the scientists, a creative potential as a structural component of creative activity, belong to such peculiarities of a child's personality that have unconditional prospects for development. The researchers do not accidentally associate personality formation with creative capability development and creative potential deployment, since they consider them the main criteria of a personality. According to V.V. Davydova, an individual with creative potential is a personality [17].

What is the specific character of creative manifestations at younger schoolchildren? What are the peculiarities of their creative activity?

Children development has its own objective laws, internal logic, and is not only a passive reflection of objective conditions. And one should not think that the internal conditions of creative ability development become more favourable with the age. In order to help develop children's abilities, according to S.D. Maksimenko, the phenomenon of sensitivity should be analyzed and taken into account. The scientist states: "... Every age has its periods when a person is the most open to certain educational influences; on the other hand, it is the age of the most easily mastering of them. Therefore, knowledge of sensitive periods means the possibility to stimulate ability development." [30, p. 153].

The psychological literature pays much attention to features of younger schoolchildren's creative abilities. Their creative activity is directly linked with manifestations of innovativeness and quick wit. This allows schoolchildren to get original unexpected results at new task solving.

In addition, because inevitable lack of knowledge at the beginning of learning, imitation is largely creative: it requires intuition, wit, and a mental initiative. During this period, a new kind of actions - learning, as well as its artistic, aesthetic (drawing, music) and gaming educative forms - require from younger schoolchildren to orient quickly in unfamiliar situations.

Being confronted with these difficulties, children show all their possibilities (imagination, fantasy, wit) to overcome the complications and find an original way to solve them [27].

Psychologists in their works reveal the unity of the creative process of children and adults, proved that creativity, regardless of age, has a common psychological basis. Children's creative activity, its stages are similar to corresponding moments in adults' activity. And although the final result of these processes different, they are largely similar as for their psychological mechanisms.

According to L.S. Vygotsky, all children are active creators. Therefore, he resolutely rejected creativity as purposed for the chosen children: "If one understands creativity in its true psychological meaning as creation of something new, it is easy to conclude that creativity is the path for all children to a greater or lesser extent, it is a normal companion of child development" [13, c. 32].

The new in children's creativity is mostly subjective. Schoolchildren often invent something already existing, and their products or decisions are new only for their creators. But the pedagogical benefits of creative work are beyond doubt. These so-called "discoveries for oneself" are the basis of future creativity. By creating inventions, useful devices, or new designs, children think, create, solve, and imagine each time. This stage is necessary for a person's creative activity development, since the result of creative activity is a set of such *personal qualities* as cognition, independence and inventiveness. Here, an end result (a product) is not so much important, but the process of creative task solving by schoolchildren, because creative activity contributes to formation of their transformational attitude towards the surrounding reality and support self-development.

The observations and researches have shown that the most common characteristics of younger schoolchildren is their willingness to make mental efforts. Children with high creative potential have especially strong need for actions [27; 32]. Implementation of search activity give children involuntary discoveries of the world, transformations of the unknown into the known, and their sensory and perceptual patterns are formed [21]. Children of this age are also characterized by impressionability, responsiveness to everything new and unusual (open mind), richness of imagination, ingenuity and agility, which are manifested in creative activities, games (especially in situations of uncertainty).

M.M. Poddyakov in his works notes that one of the most important forms of search activity is children's experimentation. This is a truly independent activity of children, which takes place at an early age and is developed intensively throughout the preschool and younger school age in the form of designing, inventions, and word creation [37].

This period of children's development is characterized by high sensitivity to such actions within which children exhibit an amazing inventiveness and quick wit. Children's experimentation is marked by a general orientation on obtaining new information about a certain subject or creating a new product (a picture, a story, a verse, etc.).

Note that creative capabilities, in particular, in the intellectual sphere, depend not only on thinking characteristics, such as ease appearance of guesses, hypotheses, the speed of information combining and rearrangement, but also on certain personal traits, such as courage of thoughts, a complex of emotional and volitional qualities.

The basis of creative activity, giftedness, according to L.P. Gurova, is the structural organization of personal consciousness, its peculiarity, the specific combination of the properties within this structure, both dynamic and content components of consciousness, and, more precisely, their unity [16].

Meanwhile, the practice shows that creatively gifted children often find it harder to learn than to invent. Inventiveness and improvisation are manifested especially brightly through creation of new words by children. This fact was reflected, for example, in the works of K. Chukovsky. Younger schoolchildren produce new words and new phrases creatively and, at the same time, unexpectedly, naively. Increased speech activity is manifested in schoolchildren's desire to pronounce aloud their thoughts, impressions, and sometimes in whispers, because their internal speech has not yet been fully formed. At the foreign language lessons, children are eager to use a new vocabulary and use actively not well-acquired yet phonetics. They are not afraid to make mistakes. After all, the fear of mistaking stiffs thinking. Moreover, in the creative activity, it often happens that it is better to make a mistake at some point, because it eventually leads to a right decision. The speech activity is not yet affected by many "brakes" and restrictions that appear later with age [10; 29; 41]. In addition, children of this age show frequently unexpected comparisons and original generalizations, which can be explained, probably, by lack of analytic methods, ready-made patterns, and by novelty of mental activity for them [11; 27].

The analysis of the theoretical and experimental researches has shown that schoolchildren have noticeable differences as for their dynamic characteristics of mental performance. Some of them starts new task solving instantly, move quickly from one task to another; but others have a certain rollback, need preparation. Some children have a swift language; others speak slowly and think longer. Younger schoolchildren are different as for motor characteristics, nervous endurance, tempo and rhythm of thinking at creative task solving.

Beyond that, the creative abilities are inherent to any normal child; they only should be timely revealed and constantly developed. Experience shows that if children are involved in creative activity from an early age, they develop their curiosity, flexibility of thinking, ability to ask questions and answer them, ability to foresee, inventiveness and quick wit. These qualities are improved with age; they are strengthened and become an inalienable personal trait.

Purposeful creative activity changes a schoolchild's personality as a direct and its main result. The researchers of personality psychology are not accidentally referred to one of the important criteria of a personality - as a certain systemic quality – the creative ability;

and the stages of creative development are linked with levels of personality development, deployment of personal potentials and the acquisition of new possibilities. It is important to take into account that the measure of formation of various personal qualities, especially creative ones, and their development determine a person's life path.

A creative person is always developed in the context of a wide social-cultural environment, which is a system for personality formation at joint actions and communications. People are even been born under influence of this environment, regardless whether it is pedagogically managed or not. However, a system of purposeful creative education, built on the freedom of schoolchildren's creativity has a deep psychological and pedagogical sense. After all, such system encourages them to act, promotes development of their initiative and creativity, and helps overcome difficulties with greater perseverance and inventiveness, which, in the end, causes positive emotions.

Thus, development of younger schoolchildren's creative activity requires such educational conditions that would meet their age-related peculiarities. At the process of child's creative personality development, one must distinguish manifestations that can be easily changed (for example, those that depend only on acquired knowledge and skills) and that are characteristics of this age and can be used, developed, reinforced. First of all, we speak on such peculiarities as age-related sensitivity, the tendency to improvise, inventiveness and quick wit. Also, it should be borne in mind the more stable and individual mental qualities (dynamic features), which will participate in subsequent personal changes and self-development.

Conclusions.

1. The performed theoretical analysis of the researched problem has allowed us to determine the psychological content of a person's creative activity. Activity is understood as the main characteristic and prerequisite of a creative person whose formation takes place in the social-cultural environment during joint actions and communications. To understand the essence of creative activity, scientists are relied on the definition of creativity. Creativity is seen as actions directed not only on new content creation and material and spiritual value formation, but also onto personal development.

2. As the performed research has showed, psychologists understand the nature of creative activity as a person's internal need to self-expression and effective development of the outside world, as a measure of transformational actions on the basis of his/her creative potential. The formation of a creatively active person is a complicated multifaceted process of the child's development, from the state of a potential bearer of appropriate abilities to the stage of a holistic creative personality. Therefore, creative activity is a complex personal quality focused on finding and discovering of something new. The creative potential is inherent to a person, lies in his/her needs and abilities, especially in self-development.

3. Development of a person's creative activity is an important condition of an effective educational process.

Creativity gives schoolchildren opportunities to actualize their needs, interests and inclinations, to diversify the forms of individual activity manifestations. Creative activity is an external manifestation of a person's creative potential, an indicator of the deep process of creativity. Creative self-expression contributes to personal significance, self-confidence, and ensures development of independence and creative abilities.

4. By analysing of a creatively active person's peculiarities, researchers pay special attention to such personal qualities of a creator as readiness for risk, independence of thinking and judgments, curiosity, originality, propensity to the new, courage, inventiveness and quick wit. Inventiveness and quick wit are considered as indispensable structural components of creative activity and creative actions as a process. *Inventiveness* is a meaningful indicator of creative potential, a person's ability to create new useful ideas or principles for non-standard task solving. In turn, *quick wit* is a formally-dynamic indicator of a person's creative abilities, reflecting his/her possibility and speed of new problem solving at time limitations and lack of information.

5. The internal age-related preconditions of individual development, a person's individual-typological properties contribute to inventiveness emergence and development. Inventiveness and quick wit are interdependent, which is manifested differently at different children; also, inventiveness and quick wit have age dynamics, which requires a teacher's individual approach to each child for formation of these qualities. Inventiveness and quick wit as indicators of personal creative activity are leading factors for younger schoolchildren's creative activity formation and development.

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DEVIATIONS DISPLAY IN
UKRAINIAN SOCIAL COMMUNICATION SPACE

Abstract. The article is devoted to the analysis of behaviour, technologies, contexts, forms, which use the mass media when illuminating deviant behaviour (on the example of the content of Ukrainian editions). During the research, features of reflection of deviant behaviour in the media have been clarified; forms of reflection of deviant behaviour in the mass media have been identified; technologies have been revealed and trends of illumination of deviant behaviour in the media have been established. The author also draws a conclusion about the ethics of the actions of journalists who produce content with deviant figures.

Introduction.

Deviantology as a separate discipline was formed only in the XIX-XX centuries. However, various views on the various forms of deviant behaviour existed from the time that the society began to distinguish and isolate from all forms of human life those who harm people, society and state. The origin and development of numerous theories of social deviance is traditionally associated with the name of the great French sociologist Emile Durkheim. It is considered that it was his concept of social anomy (confusion, lawlessness, lack of social order) that formed the basis of majority of modern theories of deviant behaviour.

It is worth emphasizing that there are no studies devoted to deviant behaviour in the field of social communications. There are only tangible studies devoted to social issues in the media, as well as coverage of conflicts of different order. The problem of deviation is one of the central in modern psychology, sociology, adolescent pedagogy, political science, and criminology (in its various directions). The study of this phenomenon is devoted to a large stratum of literature, and special directions for the study of deviant behaviour were child and adolescent deviantology, prevention of offenses and neutralization of forms of behaviour. Use of deviant behaviour in media has been little studied and is based only on the accomplishments of scientists researching social issues. Among the Ukrainian scholars are Shenderovskyi K.S., Mykhailova O.P., Lavryk O.V., Horetska S.D. and other. Among foreign ones are Polach D., Khilhartner S., Bosk Ch., Zaitseva A.A., Berezhna M.A. and others.

1. Scientific approaches to understanding the phenomenon of deviant behaviour

In order to understand the specifics of the reflection of deviant behaviour in the media, it is worth determining the essence and nature of such behaviour. According to M.O. Mintsa definition, the basis of deviant behaviour is a conflict of values, interests, divergences of needs, deformation of ways of their satisfaction, mistakes in upbringing and life failures on others. [1]. That is, under deviation is it is accepted to understand non-compliance or violation of norms and rules of behaviour by the person recognized in separate society. This term is used in various branches of science - physics, chemistry, biology, radio engineering, psychology, philosophy, but it is mainly studied by representatives of sociology and other fields of science which object of scientific interests is a human.

Zmanovska O.V. believes that deviance is a mismatch between elements in the system of relations "personality - socio-legal norms - society". The researcher believes the main feature of the deviance [2]:

1.   The discrepancy between the individual line of development of the individual (group) and the dominant values / trends of social life;

2.   Objectively-negative consequences of this discrepancy for society or for the person (group);

3.   Negative public assessment of the differences as socially undesirable and abnormal;

4.   Desire of society to control and eliminate undesirable manifestations and their carriers in the form of stigmatization, ostracism, punishment, isolation or destruction in extreme cases;

5.   Limited nature of deviation carriers, restriction of their social opportunities, their social disadaptation and declines in quality of life.

Along with the general properties of deviance Zmanovska O.V. highlights specific features of deviant behaviour:

–   negativity (indication of a specific form of behaviour as "negative" within a given culture);

–   destructiveness (existence of objective harm from this behaviour or its consequences);

–   maladaptation (ratio of behaviour with partial or total social maladaptation);

–   destabilization (domination in the structure of behaviour of negative affects and psycho-physical stress, reduction of reflexive-volitional self-control behaviour);

–   dissociative (disintegration and deformation of the personality as a result of fixation of the subject on the deviation and its object);

–   functionality (orientation of behavioural deviation to compensate inconsistencies and deficits in the psychological structure of the individual, which determines the high subjective significance of deviation).

These features can be considered as certain markers of deviant behaviour, and rely on them in studying this phenomenon within the framework of social communications.

Mendeleviia V.D. divides deviant behaviour into two broad categories: behaviour that deviates from mental health and anti-social behaviour that violates social and cultural norms (social pathologies) [3]. Depending on the methods of interaction with reality and the violation of these or other norms of society, the scientist divides the deviant behaviour into five types: delinquent, addictive, pato-characterological, psychopathological and deviant behaviour based on hyper skills.

Deviations are also differentiated according to such criteria as [4]: structure and dynamics, isolation - group prevalence, stability-instability and degree of social danger. Thus, they distinguish individual (clinical forms and abnormal behaviour, in which it does not depend on the behaviour of others), group (the similarity of forms of deviant behaviour in the immediate surroundings, authoritative figures), temporary (minimum duration of existence of deviation), constant (that show deviations for a long time), mono-phenomenological (predominance of one form of deviant behaviour), poly-phenomenological (simultaneous presence of several equilibrium forms of deviations), spontaneous (formed quickly and chaotically), planned (formed regulatory, in strict sequence), expansive (invasion of the spheres of others), conscious and unconscious deviation.

Despite the fact that many researchers have specifically identified the forms and types of deviant behaviour, it is worth noting that there are some problems in the scientific understanding of deviant behaviour. They arise because deviance is determined only on the background of the ethical and legal standards of each particular society. That is, there must be an agreement in a society regarding what is permissible and what is not. According to sociologists Klymans'ka L. D. and Savka V.E., the same actions of a man (for example, the challenge cast by Jeanne d'Arc to the Catholic Church) could be regarded as a serious crime in an era when this happened and as a heroic act that attracts all subsequent generations, so the most likely example of deviation is the inhuman acts that almost always cause condemnation – a rape or a murder. "It is much more difficult to decide whether other types of behaviour are deviant. For example, in Ukraine prostitution is illegal, and therefore it is consedered deviant, but in Paris or in Amsterdam it is legalized and does not cause condemnation "[5, p.109].

To illustrate this problem, let's give the following example: Russian scientist Apinian A. H. in his research "Deviant behaviour as a sociocultural phenomenon" [6] defines homosexuality as one of the forms of deviant behaviour (along with prostitution, drug addiction, suicide). The question arises of the appropriateness of classifying homosexuality as a form of deviant behaviour on the background of the global advancement of ideas of tolerance for representatives of sexual minorities, as well as in the context of the above-mentioned features of deviant behaviour.

In our research we focus on displaying in the media only the behaviour that potentially causes condemnation, and therefore, according to the definition, is deviant. Consideration of abnormal behaviour as a phenomenon generated by society is important for understanding deviation as a whole, because we consider that deviation, like any other social phenomenon or process, cannot be explained from the middle of itself, but only from the position of the social whole, in the context of the entire structure of the society. A lot of methodological problems when studying crime, drunkenness and narcosis and so on arise as a result of trying to investigate and explain them as independent, isolated phenomena. Meanwhile, each of these (and other) social phenomena, ultimately, is a product of social and cultural situations, of the social whole, is integrated into the system of social relations of a certain society and are interrelated with other social phenomena and processes. Taking into account this, one can distinguish many factors that in one way or another affect the state and dynamics of deviant behaviour: economic factors, socio-demographic, political, religious, cultural, etc.

Although the factors that may cause deviant behaviour are described quite a lot, however, apart from this, there are only a few types of deviant that led R. Merton, considering the forms of adaptation to the contradictions of cultural and social structures. And then R. Merton emphasizes that individuals who are under the influence of these contradictions, can move from one type of adaptation to another [7]:

1. Comformists - adhere to commonly accepted values and established means of their implementation, it does not matter whether they have succeeded or not. This category is the majority of the population. Conformity is, in essence, the only type of behaviour that is not deviant. The degree of its prevalence in a society depends on social order - steadiness and stability of social development. Moreover, the very orientation of the masses of people to cultural common values can indicate a large mass of people as a single society.

2. Ritualism involves leaving or decreasing high cultural goals of great monetary success and rapid social mobility where these aspirations can be met. Despite the fact that the cultural presumption "to try to succeed in this world" is rejected, almost unconditional compliance with institutional norms continues. The rules are carried out for their own sake, without purpose, as if by the will.

3. Innovators are inherent in those who decided to stick to socially accepted values, but uses semi-lawful or illegal means for own achievements. This type is typical for criminals who reached welfare by means of illegal actions.

4. Retreatism (or escape). This type of deviation could be characterized as an aspiration to escape reality, rejection of its social world. Members of society with such an orientation do not perceive either the dominant in the minds of most social goals or socially approved means of achieving them. In the sociological sense, they are real "strangers". Under this category are people who have abandoned the goals proposed by the culture, their behaviour does not meet the institutional norms.

5. Mutiny (active refusal of adaptation). Such people reject the existing values and standard means of their achievement, but desire actively to approve new values and to turn, change a social system. Members of radical political groups belong to this category. The mutiny seeks to change the existing cultural and social structures, but not to adapt to them.

Consequently, deviant (abnormal) behaviour and the form of its expression are closely related to those processes that occur in society. The basis of deviant behaviour is a conflict of values, interests, divergences of needs, deformation of ways of their satisfaction, mistakes in upbringing and life failures on others. The media as a social institution, which informs about all the most important aspects of society's life, does not overlook the reflection of deviant behaviour, especially when it comes to manifestation of collective deviation.

2. Forms of reflection of deviant behaviour in the media

Considering the forms of reflection of deviant behaviour in the media, one should rely primarily on the type of deviant. In this case, the type of media, the genre and the form of filing of the material itself are not particularly significant, which will be shown below. It is accepted to distinguish primary and secondary deviation. Primary is called such deviation, which in general corresponds to accepted standards in society and is so insignificant that the environment of the individual does not qualify him as a deviant. In addition, the person himself does not consider his behaviour abnormal. Under the secondary deviation is understood a behaviour, which deviates largely from existing in the group norms and therefore is defined as deviant, and the person is already identified as a deviant [8].

Hence, conformism belongs to the primary deviation, therefore, in essence, is more of a norm than the deviation from it. One can say that deviation and conformism are two opposite types of behaviour, one of which is oriented only to the deviant, and the other - not only on deviant, but also on the society in which he lives. There is an indifferent behaviour between the conformal and deviant motivations of people's actions. It differs in the absence of both conformal and alienated orientation on the actions and situation, hence expressed in complete neutrality. Thus, in the womb of the subject under study, conformists act as an audience that consumes media products. This is a kind of measure, a point of reference of the norm, on the basis of which we can talk about the actions of other people as abnormal, unlawful. Consequently, in the media the form of expression of conformists can be:

1. Comparing a devitant with "normal" people. For example, in 2007 "Ura-Inform" published an article titled "At Chernovetskyi's times more land were sold than at Omelchenko's" [9]. Thus, the audience is given a sample, in this case Chernovetskyi's behaviour is deviant comparing to Omelchenko's.

2. A consumer of media content correlates devitant with other members of his class (profession, status, etc.) and concludes that abnormality of behaviour is based on codes or norms that are inherent not only in society, but in the class to which the deviant belongs to. For example, in the article "In the United States, eight officers have been charged with

selling military secrets," published by the Correspondent, says that eight senior US Navy officers, including Rear Admiral, are accused of divulging military secrets in exchange for bribes in the form of expensive gifts and sex parties [10]. The audience understands that such behaviour violates the military code, since it is a matter of divulging information of a military character, constituting state secrets, and thus, this is a manifestation of deviation.

3. The consumer of media content relates himself (as an example of norm) to the deviant and draws a conclusion that behaviour is abnormal. The reflection form at the same time does not play a role in media. It can be a simple information note which does not contain analytics, comments or own vision on the journalist's event, but the recipient receives all "necessary" contexts independently.

Ritualism can be defined as the position of an excessively careful person, which is characterized, firstly, by the desire to avoid any danger of being subjected to negative social sanctions, and secondly, by the desire to avoid danger, disappointments and failures, and thirdly, excessive adherence to the routine order and the developed institutional norms. Thus, this type of deviation is in something opposite to an innovation one with its tendency to risk and willingness to avoid social norms in cases when they become an obstacle to the desirable goal. The ritualists in the media can be displayed as bureaucrats. Thus, the "Ukr. media" edition published a letter from a doctor-surgeon who worked in one of the hospitals in Yakutia. Before the letter, the journalist notes that "... heroism is not eternal, and everyone has a limit of patience, especially now, when the bureaucracy in the medical field has passed all reasonable limits."Further the full content of the letter, from which it is clear who deviant is considered: "I cannot support my children for the money my country pays me. And to demand a "gratitude" from the patient does not allow me my education"[11]. The given example is also a sample of one more form of deviant behaviour reflection in media at which we have the victim of deviant behaviour and the deviant at the same time cannot be specified. The audience still understands who he is from context and / or subtext. Deviants that follow ritualism can act in accordance with the norms of society, but do not understand the meaning of these actions and do not realize the purpose they want to achieve as a result.

One more articles "The rear bureaucracy left the Ukrainian fighters without the Canadian radio stations" ("Informator. media") in which it is told that the government of Canada allocated 5 million US dollars for technical assistance to the Ukrainian armed forces and suggested to put free of charge radio relay stations of the latest development, are used by the USA, Canada, other countries of NATO. But the samples of stations sent by Canada to the Ukrainian military for carrying out tests could not pass through the customs for two weeks because of the bureaucracy. The author of the publication concludes that the command of the Air Forces is not interested in obtaining equipment: "They are interested in buying and "cutting" of budget funds" [12]. So, ritualism as a deviation form is reflected in media too, and we can make an assumption that majority of deviants in this case will be representatives of government institutions.

Considering ritualism not only in a context of deviations, but also as mass communications in general, we will note that some scientists consider media as means of ritualization. Bachurina N.S. considers a ritualization as a media of the social sphere through the theory of the agenda and speaks about selection as a result of which only some events, the most important in terms of communicators get to media: "Displaying official procedures, meetings, forms a feeling of the importance at the audience and tether looks like demonstration of allegedly active actions of politicians. Artificial transformation of events in the sign, and then their further replication testifies about ritualization of the public sphere. Ritualization in media in this case performs protective function in relation to existing elite and to institutes, acts as a form of social control of the public sphere" [13, p.33-36]. Based on this assertion, we can say that the media can stimulate the deviant behaviour of ritualism, especially if the recipient has the appropriate psychological inclinations and social conditions.

Speaking about ritualism, we note that it is typical for people outside the society: tramps, drug addicts, drunks, etc., who refuses a desire to get security, prestige, claims for dignity. A lot of scientists devoted their works to a social perspective in mass media engaged in questions of reflection of the people who belongs to the category of ritualism in media (Shenderovskyi K. S., Mykhaylova O.P., Sashchuk T.I., Goretska S.D. and others). Mykhaylova A.P., in the research "Reflection of social problems in modern mass media of Ukraine" concludes that TV channels reflect social problems most often in a scandal wave, incident, and conjuncture. As for the consideration of problems of people with special needs, the researcher emphasize on such problem: "... television plots except that is non-systemic on their frequency, often have absolutely different forms, plots and the principles of the information message. Sometimes journalists build material under pre-formed main idea, arranging the facts or statistics.

As a result, unacceptable judgments or associations come out like "because of settlers the criminal situation has become more complicated." At the same time, the authors do not add that the situation is complicated by the incomplete reform of the law-enforcement system and the general impoverishment of the population"[14, p.156].In our opinion, this thesis expresses the main problem of the form of filing deviant behaviour in the media when it comes to deviant-retreatant. Horetska S.D. in the article devoted to language-linguistic means of expressing the author's position in journalistic materials on the problems of drug addiction, notes that the use of individual concepts in various stylistic dimensions actually forms the tone of social discussion of the problem, reveals the dependence on the treatment of general and partial, in the failure of the authors of certain issues as the most important in the general discourse of texts related to the topic of drug addiction [15, p.14].So we can talk about the stylistics significance when media coverage of abnormal behaviour, which also affects the form of expression, and hence reflects the deviations in the media as a whole. However, we use the social-communication approach in our work, and not philological, therefore let's not pay attention on the linguistic aspects of the problem under the research.

As an example of the reflection of retreatism deviation, the article titled "Ex-regionals will be judged for bodily injuries to the border guard at "Boryspil" airport"on the edition "Ukrainska pravda" with the next information "A 60-year-old man, being drunk, during the passage of customs control on 01.02.2017, on the lawful request of a border guard worker refused to show the passport of a citizen of Ukraine to go abroad and began to express threats to the law enforcement officer ... in an outrageous manner, he struck him with a fist in his face, which caused the injured person to be injured "[16]. This is an informational article that does not contain analytics, but, as already noted, the audience determines at the level of perception of contexts and established social norms that this behaviour is abnormal.

Innovation as one of deviation forms provides consent with the purposes and denial of socially approved means of their achievement. Understanding, in particular, the purpose of achievement wealth, representatives of the lowest class cannot use such means of its achievement, for example, such as education, called to realize economic progress. From here tendency to illegal ways of achievement of this purpose: to racket, speculation, blackmail, drug traffic etc. An example of a reflection of this kind of deviation can be the article published in the «DzerkaloTyzhnya» edition, in which it is told about the thief Hatchapuridze, who coordinated activity of room thieves, organized "thieves' gatherings" and also involved in illegal activity youth for supporting criminal traditions [17]. Only in one day (on March 17, 2017) the «Ukrainska nedilia» edition published 5 articles in which an abnormal behaviour was reflected and which can be identified as an innovative one: "On Kyivshchyna caught two police officers who traded in weapon", "The civil servant of the Chernivtsi city council was caught on a bribe over 200 thousand UAH "; "The prosecutor's office reported about suspicion of high treason to 136 Crimean deputies"; "In Kiev the businessman organized the channel of financing the terrorists of "LNR""; "The SSU began checking concerning the ex-mayor of Uzhhorod on his dismissive statements about Ukrainian". The form of reflection of this type of deviation is always accompanied by a negatively-marked lexicon which in one way or another indicates fault of the deviant, as evidenced by the following titles: «bribe», «state treason», «terrorists «LNR», «dismissive statements», «arms trade».

Bohachenko V.V., speaking about such form of deviation as a mutiny, notes that it in the field of socio synergic researches can represent a critical point of bifurcation in the localization of system instability and points of its largest fluctuations [18, p.2]. That is, the social system can be split, destroyed, therefore it is the simplest form of manifestation of deviation. The mutiny as a deviation form, is especially brightly presented to the media by content, devoted to revolutions which took place at the time of independent Ukraine (the Orange Revolution and the Revolution of Dignity), as well as in the materials that describe the hybrid war with Russia; manifestations of terrorism both in our country and in the world as a whole. In an article "It is detained one more ex-berkut officer that pursued evromaydanivtsiv" published in "Ukrainska Pravda" edition it is told about the suspect to

whom the forgery of the official report and false charges of the Maidan activists in serious crimes, on the basis of what they were taken into custody and brought to criminal responsibility for supposedly hooligan actions [19]. There is no background in article, but the person who was in the Ukrainian information field at the time of events on the Maidan, even without knowing about whom exactly of berkut officers there is a speech, identifies similar behaviour as deviant, provided that the recipient himself does not belong to a group of deviant-rebels.

Talking about form of reflection of a mutiny as a form of deviant behaviour, it can be considered through conflictology. Y. J. Abbas, A. Boyko, V. Vladimirov, V. Zdorovega, O. Zernetska, V. Ivanov, S. Kvit, B. Potiatynyk, G.Pocheptsov and others, devoted their scientific works to investigating the conflicts in a media discourse. Synorub G.P. in the candidate research distinguishes six types of media involvement in conflict situations: behavioural definitions; teleological definitions; instrumental definitions; structuralists definitions; definitions of conflict components of the functioning of the mass media as an influence on others; conflict definition of the mass media, which is reduced to the ability of socio-political representatives to take decisions that regulate the distribution of benefits in conflict situations [20, p.8]. Despite the lack of attention to the study of media communication and conflicts, mutiny as deviant behaviour was not an object of research in the field of social communications. We consider that this subject demands the scientific developments based, in particular, on a research covering revolutions which took place during the independence of Ukraine.

3. Technologies and methods of reflection of deviant behaviour

Nowadays the question remains open - do the media use communication technologies and methods to create a certain emotional condition of the public regarding deviant? Answering this question we did not set the purpose to measure efficiency of influence messages with abnormal behaviour on audience. We will focus only on fixing such methods in selected media texts and on predicting possible consequences.

Considering technologies and methods in the discourse of displaying media deviations, we note that there are no clear, generally accepted criteria for division the definitions of "methods", "methodology", "technique ", "technology". It is possible to allocate only certain approach to use of this terminology. Firstly, quite often these terms are used as synonymous concepts. Secondly, the attribution to a certain term is determined by the generalization and the degree of universality. For example, a stable combination of several methods can be referred to as a method or technique and in certain cases as a technology. It can be illustrated, in particular, by "the imaginary choice" which scientists denote by the technique, technology and methods [21]. In our research we rely on understanding of technology by Korneyev V. M. who notes that communication technologies are forms of the special organization of communication, on condition of observance of a technological chain guarantee obtaining a defined result in advance [22].

Regarding the types of social and communication technologies, we consider it expedient to be guided by scientific work of Kholod O.M. "Communication technologies" in which the author groups all the technologies into two types. To the social-communication technologies "mutations" Kholod O.M. relates such a system of manipulative actions-complexes, which is aimed at positive or neutral change in the behaviour of society, and to the technologies of "inmutation" - technologies that are aimed at negative changes in the audience [23]. Relying on the inventions of Kholod O.M. it is possible to capture what emotional spirit of audience make the media, while covering the ambiguous situation associated with deviancy. The Academy explanatory dictionary provides one of definitions of method as "a way of performance or implementation something" [24, p.630], we will rely on it telling about these or those methods which used media in the texts. Methods of impact on subconscious and information-psychological impact were described by Rizun V. V, Nepyvoda V. M. and Korneev V. M. in the monograph " Linguistics' influence " [25] became the basis for identifying aspects of impact on the audience in the texts analyzed.

We analyzed articles concerning electronic declaring of the Ukrainian officials to show as journalists use technologies and methods of impact on the recipient when displaying deviant behaviour.

The "Ukrainska pravda" on March 17, 2016 publishes the first analytical article on the electronic declaration of the author of Andrei Virginskyi's "E-Declaration: whose "victory?" in which is given an assessment to amendments of the President of Ukraine to the law "About electronic declarations" [26]. In general, the article is quite critical. The author resorts to a number of methods of impact on perception by the reader of material to focus attention on certain theses. A visual factor plays a significant role in the suggestive effect of the publication: the words and phrases in which the reader's view should be delayed, to which the reader has to pay more attention to, are highlighted in bold or italic terms, that is, the use of the Erikson technique of scattering (technique of inserted messages).However it is difficult to understand logic of allocation of certain lines of the text. In the sense of the author's comments, thoughts, if they are removed, then the content of the article will not lose anything. In case if to remove the italic type from the author's comments, thoughts, then according to contents article will lose nothing. But bold lines are marked rather chaotically. However, conducting a quick content analysis of the article, it is possible to conclude – most of all, as for responsibility of the deviant is designated by semibold. Therefore, it is possible to assume that the author tried to apply in this case technique of dispersion, but the encrypted message does not have a clear message, and has to affect the reader only in the emotional plan. From the psychological effects of hidden influence Virginskyi uses the "effect of a business card", which assumes that the author at first writes that is acceptable to the reader's perception, and after how to demonstrate the existence of "common point of view", describes the idea for which he creates his message. At the beginning of the article Andriy Virginskyi notes the generally accepted view that the law "About electronic declarations" was not too successful, further – develops his own thoughts on this occasion.

"Interestingly, leaders of public opinions will be able to apply to such option of responsibility hash tag "treason" or: "The most comical in this situation are the speeches of some people's deputies who managed to report that they already submitted electronic declarations. Though a question, whom and on what basis they did it, in what form - will remain unanswered".

Let's consider another article, "Summer corrupt counter attack", from August 11, 2016.The peculiarity of the text is that it is presented in the form of a "question and answer": the author by himself puts a simple, but the vital issue, and then provides an explanation of a key part of the problem by itself. The text though not big on volume, but is accurately structured, divided into separate blocks that considerably facilitates perception of the information by the reader. The style of the author is affordable, even somewhere with a claim of familiarity; therefore it tends to information and psychological method "your guys". The author definitely identifies himself as a person from the "people", dividing himself both from political representatives and from the journalistic community. "The revolution of dignity, unfortunately, did not shake the foundations of Ukrainian politics: it remains closely related to large amounts of money. The oligarchs continue to have a blocking package in the Verkhovna Rada and, accordingly, the government. The electoral system has not changed, TV channels still remains the instruments of political struggle"[27].

It is possible to refer emotionality of headings of media content to methods of influence. In a section of problems of deviation research special role is played by negatively colored headings which draw attention of the reader and instantly form an impression about the content of the presented material even before reading. An example of it could be the article entitled "Golos.Ua" with the title: "E-declaring: at Poroshenko refused a visa-free regime with the EU" [28]. The headline immediately adjusts the reader to a negative answer to the question posed, which potentially can cause a number of negative emotions in the audience, since the visa-free regime for Ukrainians is still a painful topic. Thus, right after reading a heading at the person fears concerning a possibility of failure the arrangements with the EU are subconsciously formed, increasing tension.

Another example is an article with the following title: "Filkina gramota: That legalizes e-declaration" [98]. In this case, the author uses a ridiculing, thus reducing the importance and seriousness of the issue of electronic declaration. The author also uses suggestive influence in the form of quotes of experts. Moreover, names and surnames of the experts are not mentioned, that demonstrates low professional literacy of the journalist.

Among the methods of informational and psychological influence of the "Correspondent" resource, we have recorded such as: "ridicule" - one of the methods that meet more often. An example of admitting ridicule may be the article "25-year-old prosecutor from Kiev surprised by the declaration" [29], "The ticket in space, the temple and relics" [30], The head of the faction BPP explained where he had "stolen" rarity "[31], "Memes on Leshchenko's apartment blew up network" [32].

The last article is users reaction of social networks to the declared apartment policy in the center of Kiev. Thus it is possible to note that the audience is involved in a subject and vividly reacts to deviant behaviour of politicians."The reference to authority" - on the website of "Correspondent" statements on electronic declaring of such officials as Petro Poroshenko meet ("Poroshenko about declarations: Now, pigeons, explain from where took money" [33]), the chairman of the National agency of anti-corruption (Nazk) Natalya Korchak ("It became known whose electronic declaration will check first of all"[34]) etc. The main point of the method is the audience trusts a competent opinion officials concerning functioning and effects of electronic declaring more that increases efficiency of material in general. We observe also such the technique as "Gluing of labels", intended for creation of negative attitude to the designated object. For example, deriding the declared income of Sergiy Leshchenko mentioned above media forms a label "liar", because the real situation does not match the words of the deviant.

"Ukrainska pravda" in article "Matios received from the wife a confidential gift for 700,000" [35]is briefly told about the declaration of the politician. In the material is used the method of "general wagon": "It is known that on February 13 Anatoly Matios celebrated a birthday. He was 48 years old". This method is applied in order to the recipient believes that everyone is involved in the topic and aware of the cases. In the following paragraph of the analyzed material there is a hyper link which sends the reader to last article concerning the prosecutor ("Matios who wants to lead DBR, escaped from questions of 34 million "dividends").Thus, the "general wagon" should "push" the audience to review the past material, increasing the number of site views and engaging in a public debate on e-declaration. Often in the titles of all four editions, it immediately indicated to the deviant and his fault. "Ukrainskyi tuzhden" published an article titled "Deputies did not appear before the constitutional court to consider the constitutionality of e-declaration" [36]. The genre of the material is an information note. Accurate and laconic. However the heading forms at the reader negative attitude to deviants at once though there are no negatively painted words, and any of the described receptions on which we rely in our research, also.

In the article "The Ambassador of France commented on the status of Ukrainian officials in e-declarations" [37]. The journalist, it is consciously or not, uses already mentioned methods "references to the authority". The opinion of the European community, at a present political course of Ukraine, is very important. European integration dictates new authorities and leaders to whom the Ukrainian audience listens. Consequently, the comment of the French ambassador raises the recipient's confidence in the material mentioned before. This, in turn, raises stress, because the article begins with words "The fact that Ukrainian officials keep significant amounts of cash reflects their distrust of the banking system," and comes to an end with the line: "She also noted that in such conditions it is difficult to secure the trust of foreign investors and attract them to the country". This is followed by the "edge effect": the first and last phrase was invoked by the negative call, although in the middle of the story, Isabel

Dumont "was shocked by the fact that Ukraine managed to implement such a system". Thus, deviant behaviour of the declarants, through methods of manipulative influence, appears even more significant and threatening to the whole society than it actually is.

In all the articles under discussion, we can observe also the technology of inmutation, namely a group of such technologies, which Kholod O.M. calls "destruction". It is about the destruction of fragments of the image of politicians. During information waves which concerned publicizing of electronic declaring, today the audience either does not trust those figures who caused trust in audience yesterday or trusts less, and it is promoted both by methods of information and psychological influence, and communication technologies in general .However, this thesis needs to be investigated in detail by other scholars.

Having defined specific, construct and technology implementation of display of the media of the deviant behaviour, it is possible to note that inmutation–accompany in technology any message of the media that relates to visual abnormal behaviour and, thus, the process of influences on the audience take place from "imbalance" to "destruction". In the discourse of electronic declarations, "destruction" occurred only in those materials that refer to the punishment of deviant, the implementation of certain restrictions to its social activities. Thus, punishment is the logical conclusion of the chain of information waves with the component of deviations.

In order to determine the effect of reflecting the deviant behaviour of the audience, it is necessary to conduct separate researches. However, the presence of short-lived media effects in the recipient after viewing the media content has already proven, including Ukrainian scientists (for example, Havryltsev Yu .D.). Thus the issue of protecting the audience from unwanted consequences of displaying abnormal behaviour. Such consequences, in our opinion, may be: imitation of deviant behaviour; anxiety at the recipient; feeling impunity for abnormal behaviour. The best prevention for the recipient in the context of the problem under investigation is to increase the level of media education, as well as the "reasonable" consumption of information products reflecting deviations. Not the last role is played also by psychological stability of the person; contemplation of deviant behaviour breaks a normal psychological condition of the person. Psychological stability represents harmonious development of the intellectual, emotional and strong-willed and personally professional qualities providing success of professional actions and reactions in the course of activity and the vital strategy of the person [4, p. 300].

In order to reduce possible negative consequences for the audience, journalists, when highlighting deviations, should explain the danger to the society and the wrongfulness of deviant behaviour, and also necessarily indicate negative consequences for deviant. The growth of various manifestations of deviant behaviour puts the society as one of the main tasks, not only fighting the consequences of deviations from social norms, but also their prevention, that is, eliminating the main causes and conditions that have a negative impact on human actions.

At the same time, the social importance of preventive actions can be more effective if they come out comprehensive accounting of interaction of the objective and subjective factors that determining behaviour of the personality in already developed or only the possible, predicted life situation. Journalists should inform audience on how to behave in the similar covered situation to avoid illegal acts or to minimize their consequences.

Conclusions.

During the investigation forms of reflection the deviant behaviour in the media we relied on the classification of deviants, described by R. Merton, considering the forms of adaptation to the contradictions of cultural and social structures: conformists, ritualists, retrteatants, innovators, rebels. It was found that conformism belongs to the primary deviation, therefore, in essence, is more of a norm than the deviation from it; the ritualists in the media are most often reflected in the discourse of the bureaucracy; retrievers are most often seen in the media, since they are deviations like drug addiction, prostitution, alcoholism, etc .; the form of reflection in the media such type of deviation like innovation is always accompanied by a negatively-marked vocabulary that in one way or another points to the fault of deviant; rebels most often become heroes of plots and articles concerning revolutionary events. The following features, which are typical for reflection an abnormal behaviour in the media: the comparison of deviant with "normal" people; comparison of deviant with other representatives of his class (profession, social group, etc.); the consumer of media content relates to himself (as a sample of the norm) with a deviant and concludes that behaviour is abnormal.

Regarding the behaviour of journalists as deviant, we believe that their actions are in line with all regulatory acts of Ukraine that regulating journalistic activity. However, we consider the use of the described techniques and methods of influence to be unethical in relation to the audience. In our opinion, as an instrument of protection against possible negative influences, there is an increase in the level of media education of the audience. Media professionals should carefully focus on deviant behaviour, understanding the possible negative consequences for the audience.

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ECONOMIC SANCTIONS AS THE INSTRUMENT OF FOREIGN POLICY IN INTERNATIONAL RELATIONS STUDIES

Abstract. It is undeniable that economic sanctions have become an international relations tool of choice in the post-bipolar era. The range of nations that have become targets of this foreign policy instrument is growing month by month, as is the list of those states applying the sanctions. This rush to sanction has generated a great deal of criticism in both academic circles and among the multinational firms that are typically the bearers of a large part of the implicit taxation that economic sanctions represent. It is a reasonable generalization to characterize international economic sanctions as overused, ineffective, and unfair. Nevertheless, this characterization of sanctions is a generalization. In order to more fully understand what should be used and what should not, what is effective and what is not, and what is fair and what is not, a better understanding of what economic sanctions do is necessary. The article surveys the definitional issues of the economic sanctions in the international relations theory. It opens with a review of the conceptual background of the economic sanctions through the prism of the methodological approaches of political realism, liberalism and constructivism and then goes on to explore the variables of the efficiency of economic sanctions as foreign policy tool. In conclusion, we discuss the suggestions for perspectives of further research and development of economic sanctions in the foreign policy analysis.

Introduction.

General statement of problem. For the past twenty five years economic sanctions acquired growing prominence in foreign policy of the great powers. The US, the EU, China and Japan employ economic sanctions in responding to the Iranian and North Korean nuclear crises that threaten their security. Economic sanctions these are means of great powers by which they seek to influence the behavior of target states, to demonstrate leadership, to resolve international conflict and to express common values. The growing centrality of economic sanctions is partially a reaction to the limits of military power exposed during difficult and protracted operations inside the territory of the former *Yugoslavia, in* Afghanistan, Iraq, and Libya. Moreover, military interventions in the postbipolar international relations are difficult to justify. Without any challenger on the horizon, it is highly unclear what constitutes a threat to national security that needs to be

addressed with military force together with its inherent sacrifices in life and expenditure. In J. Galtung's terms: "When military action is impossible for one reason or another… economic sanctions serve as a clear signal to everyone that what the receiving nation has done is disapproved of" [*Galtung,* 1967]. Above all, because economic rather than military strength is increasingly seen by states as the prime determinant of international power, economic sanctions may begin to assume an even more prominent role.

*Recent researches and publications***.** Notwithstanding the fact that the debate on the nature of economic sanctions has been in existence for five decades, the investigation on their efficacy has not yielded satisfactory results. Scientists in the West have long argued that there is no automatic link between the effectiveness of economic sanctions in inflicting economic pain and in compelling policy changes in the target. D. Drezner, B. de Neuilly, C. Portela, emphasize that sanctions regimes with a remarkable economic impact have failed to induce changes in the conduct of target non-democratic states. D. Drezner, conversely, stresses that mere threat of economic sanctions has sometimes succeeded in bringing about the desired policy change [*Drezner,* 1999]. Ukrainian scientists S. Galaka [*Galaka,* 2003], V. Pahil [*Pahil,* 2000], and S. Romanenko [*Romanenko,* 2001] are strong supporters of this wide-spread concept. Works by contemporary researchers on issues related to the economic sanctions and financial statecraft, among whom are Margaret Doxy [*Doxy,* 1971], Richard N. Haass [*Haass,* 1998], Zachary Selden [*Selden,* 1999], Brendan Taylor [*Taylor,* 2010], play an important role in understanding the nature of economic coercion in foreign policy making, but they say a very little on how to estimate the economic sanctions effectiveness. Thus, the determinants for the success and failure of economic sanctions have not been ascertained. The inherent difficulty of the task has been further compounded by a transformation of the instrument itself in the contemporary system of international relations.

*Purposes of article***.** The purpose of this article is to analyze the nature of economic sanctions as the tool of foreign policy within the international relations theory, because this instrument is becoming increasingly central to shaping strategic outcomes in the XXI century. After addressing some essential definitional questions, we will try to outline the progress is made in international relations scholarships in identifying the determinants of the success of economic sanctions.

1. Conceptualization of economic sanctions in the international relations theory

*Main research results***.** At first, we will try to conceptualize the definition of the economic sanctions in the international relations theory. There is no generally accepted definition of economic sanctions. The term "economic sanctions" is one of the more confused and confusing to have entered the lexicon and discourse of international politics. Part of the ambiguity surrounding the term stems from the fact that the word "sanctions" in everyday usage carries multiple meanings.

According to the Oxford Concise Dictionary, the term can connote the granting of official permission or approval and, at the same time, a penalty or punishment for disobeying a law or rule [*Taylor*, 2010: 11]. Confusion also results from the tendency of many scholars to use the term "sanctions" interchangeably with a raft of other descriptors, such as "economic statecraft", "economic coercion", "economic warfare", "economic diplomacy" [*Weintraub*, 1982: X]. In the view of the above different definitions of economic sanctions we will analyze more thoroughly.

For instance, Daniel Drezner, a towering figure who made path breaking and enduring contributions to political analysis of the economic sanctions, the author of the "sanctions paradox", defines economic sanctions as "the threat or act by a nation-state or coalition of nation-states, called the sender, to disrupt economic exchange with another nation-state, called the target, unless the targeted country acquiesces to an articulated political demand" [*Drezner*, 1999: 2]. R.J. Ellings ascertains economic sanctions as the governmental policies that cut or curtail economic relations in order to coerce the target country(ies) into behaving in accordance with the sanctioner's(s') objectives [*Ellings*, 1991: 16]. G. Lopez and D. Cortright qualify economic sanctions as the "coercive foreign policy action of a nation(s) in which it intentionally suspends customary economic relations such as trade and/or financial exchanges in order to prompt the targeted nation to change its policy or behavior [*Lopez and Cortright*, 1998: 15]. N. Crawford determines economic sanctions as "the denial of customary interactions (strategic, economic, or social); they are intended to promote social, political, or economic change in a target state" [*Crawford*, 1999: 5]. According to J. Blanchard, N. Ripsman and Shambaugh, economic sanctions strategy is the particular form of the coercive foreign policy in which a state disrupts its normal economic relations with another state in order to achieve one of the following objectives: (1) to induce the targeted state to change its behavior; (2) to generate popular pressure on the government that causes it to change its policies; or (3) to provoke a coup or revolt that leads to the emergence of a new government that will act in accordance with the sanctioning state's wishes [*Blanchard, Ripsman* 2000: 219; *Shambaugh* 1999: 4]. Rennack evaluates economic sanctions like "coercive measures imposed by one country, or coalition of countries, against another country, its government or individual entities therein, to bring about a change in behavior or policies [Rennack 2000]. American theorist in economic sanctions policy M. O'Sullivan characterizes economic sanctions as the deliberate withdrawal of normal trade or financial relations for foreign policy purposes [*O'Sullivan*, 2003: 12].

Theorists in international politics distinguish economic sanctions from economic wars. For instance, R. Pape illustrates the difference between these two categories. According to the scientist, economic sanctions "seek to lower the economic welfare of a target state by reducing international trade in order to coerce the target government to change its political behaviour" [Pape, 1997: 93-94].

By contrast, an economic war takes place "when a state threatens to inflict economic harm… in order to persuade the target state to agree to terms of trade more favorable to the coercing state" [Pape, 1997: 94].

Economic sanctions operate in a similar way to military warfare. Both share the same end, the "political disintegration of the enemy so that he gives up the pursuit of his goals. The method used is value deprivation" [Galtung, 1967: 386]. The theory foresees a roughly proportionate relation between both phenomena: the more intense the value-deprivation, the more widespread the political disintegration in the target state. J. Galtung explains: "The idea is that there is a limit to how much value deprivation the system can stand, and that once this limit is reached (resulting in a split in leadership or between leadership and people), then political disintegration will proceed very rapidly and will lead to surrender or willingness to negotiate" [Galtung, 1967: 388].

Thus, two central definitional elements can be discerned in the concept of economic sanctions: the coercive measures need to be economic in nature and its aim needs to be political. It is necessary to note that the basic methodological approaches to the study of the nature of economic sanctions as the tool of foreign policy formed over decades within the paradigm of realism, liberalism and constructivism.

Realism is concerned with the efficient use of economic sanctions for the pursuit of national interests. Realists conceptualize (economic) sanctions not as punishment on illegal or immoral acts but as a state's foreign-policy instrument used for the pursuit of national egoistic interests. In classical definition of the realism, sanctions entail "the deliberate government-inspired withdrawal of trade or financial relations to obtain foreign policy goals" [Hufbauer, 1985: 2]. James Barber defined economic sanctions simply as "economic measures directed to political objectives" [*Barber*, 1979: 367].

Realist scholars of economic sanctions assume that: 1) a primary sanctioner in world politics is not a collective international actor as international organization, but state; 2) economic sanctions are not measure of law enforcement but a foreign policy instrument; 3) the key role of economic sanctions on the world stage is not to reduce the number of deviant acts but is to coerce the target state to fulfill a sanctioning country wishes; 4) economic sanctions are realized in the anarchical international system which consists of states as the primary actors. Realists explain the nature of economic sanctions through the logic of power, interests, and rationality. All are attributes of states' power, not of structure. In this context E. H. Carr notes that "The economic weapon is pre-eminently the weapon of strong powers" [*Sedliar*, 2013: 72]. Hossein G. Askari, for instance, emphasizes: "The imposition of economic sanctions, whether in the form of embargoes, blockades, or other economic restrictions, requires the accompanying resources and means to enforce the sanctions and that the sender country commands significant influence over commercial activities. This is a capacity of the largest and most powerful nation-states and international entities.

Yet, the asymmetry of power does not negate a small state's use of economic sanctions" [*Askari*, 2003: 4]. Thus, realists assume that a state is more or less rational actor. Without this assumption realists cannot explain the asymmetrical use of economic sanctions among states. This is because the majority of states' non-use of economic sanctions cannot be explained solely by the logic of opportunity. It is not physically difficult for small states to stop or restrict import from or export to another country. It is also hard to believe that conflicts of interests between a small state and a big power do not exist. Then, why does not the former impose economic sanctions on the latter? Realists must argue that this is because policymakers in a small state are not irrational enough to have the willingness to impose economic sanctions that are unlikely to be successful for changing target's behaviors. The rationality assumption is the hard core of realist approach [*Седляр*, 2013: 72-75].

On the other hand, liberalists borrowed their ideas of economic sanctions from municipal laws. Overall, the nature of economic sanctions within liberalism can be characterized by the following provisions: 1) economic sanctions should be applied by the international organization in order to maintain international peace and security. For instance, Quincy Wright claimed that the use of sanctions must be authorized by an international organization [*Wright*, 1965: 206]. Liberalists argue that the United Nations Security Council applies economic sanctions to deal with four different categories of threats to international peace and security: 1) armed conflict between states; 2) armed conflict within states; 3) international norm-breaking states (the so-called "rouges"); and 4) international terrorism [Charron, 2011: 1-8]; 2) economic sanctions are applied in the international system which is not anarchical, but should be understood as community that is composed of state and none-state actors who share common interests; 3) economic sanctions should be governed not by power politics but by the rule of law; 4) the use of the mechanism of economic coercion should be regulated not by the balance of power but by collective security [*Седляр*, 2013: 71]. How does collective economic sanctions system work? M.S. Daoudi and M.S. Dajani summarize liberal arguments articulated in the interwar period concisely:

1. The balance of power system is dead. It has failed to prevent wars and maintain the peace. What is the alternative?

2. By the establishment of an international organization. How will this system enforce the law without military conflicts?

3. By the establishment of international economic sanctions. This weapon is powerful, effective, relatively cheap, bloodless, and moreover, easy to use to bring any aggressor to knees.

4. Economic sanctions have a moral power. They enjoy universal public support.

5. States are innately rational. With the economic threat hanging over their heads, they will not find it worthwhile to deliberately wage wars aggression.

6. Neutrality is a precarious concept which the community of nations needs to abandon [Daoudi and Dajani, 1983: 18-19].

Liberal ideas of economic sanctions were based on domestic analogy. As Kim Richard Nossal notes, "The 'League experiment' was explicitly designed to bring the conditions of domestic order to the international system. A set of rules was laid out in the Covenant; transgressors were threatened with the imposition of clearly specified hurtful penalties if they broke the 'law'; and the penalties were to be exacted by an institution that was supposed to come as close to being an international public authority as possible. The penalties against a Covenant breaking state - harms legitimized by the international community - had all of the structural properties of punishment as we know it in a domestic context" [*Nossal*, 1989: 310-311].

Member-states must prioritize collective interests over national interests for maintaining collective security system. As Arnold Wolfers notes, "it was the basic assumption of all collectivist thinking that with the establishment of the League of Nations a universal community of nations had come into existence, to be the acting center of world affairs. The individual sovereign nations were merely the parts of an embracing whole, to which they and their inhabitants owed loyalty. National interests in the traditional sense of the word, therefore, should be subordinated to the interests of the community" [Wolfers: 1962: 268-9].

Liberalists assume the existence of laws and/or norms for the constitution of economic sanctions. According to liberal paradigm, there are no economic sanctions without common norms or laws that specify deviant behaviors. The distinction between coercion and sanctions is important in liberal paradigm. The possession of coercive power is not a sufficient, albeit necessary, condition for the resort to sanctions. Sanctions are coercive acts but not all coercive acts are sanctions. Sanctions are coercion that is used for promoting common interests. All coercive acts from self-interest are treated as acts of hostility, not sanctions. Liberalists believe that norms or laws must preexist for the exercise of sanctions because they work as constitutive rules that specify which practices are counted as legitimate coercion, that is, sanctions. Liberal scholars of sanctions consider that economic sanctions are modern phenomena. States started to engage in the practice of sanctions, they believe, only after international system was transformed into international society [*Koga*, 2005: 45-49].

At last, constructivism as the methodological approach in the international relations theory holds the view that: economic sanctions are not objective phenomenon, but the social construction is shaped by shared ideas as well as material forces; economic sanctions are based on the identities and interests of political actors are shaped primarily by shared ideas [*Wendt*, 1999: 1]. Constructivism does not specify empirical puzzles, the nature of economic sanctions, international system, key political actors in international society, their preferences, and the logic of actions in international politics.

This is what Alexander Wendt calls "a variation question" of constructivist analysis [*Wendt*, 1999].To paraphrase his expression, there is no such thing as "logic". That is why there is no logic in economic sanctions. Thus, economic sanctions are not a brutal fact, nor rational fact. They are social entity that cannot be reduced to material entity. In other words, economic sanctions are the means by which social construction of reality has been created. What is the main goal of economic sanctions in international policy? According to constructivists, the sanction strategy is aimed to ensure common values in the international society but not in the international system which is based on the power balance whether normative rules of the international institutions.

2. Efficiency of economic sanctions in international relations studies

Theorists in international politics are primarily interested in answering two questions: 1) do economic sanctions work?; and 2) under what conditions do economic sanctions work? The determinants of the efficiency of economic sanctions in international relations studies could be characterized by the following provisions:

- economic sanctions are to be designed to maximize pressure on the culpable actors, to inflict pain and suffering upon the leaders whose policy the sender tries to influence. Sanctions should be appropriately targeted to minimize humanitarian impact on population in the objective state;

- the evidence from the cases suggests that the presence of political opposition in the target which oriented on sanctioning state makes economic sanctions more fruitful. The political groups that lose from economic sanctions will find themselves in a financially diminished position, which may reduce their political influence. The "fifth column" effect is probable response of groups in the political elite of the target to economic sanctions and that rely on imports or export-oriented producers;

- scientists in international relations stress that economic sanctions are of limited utility in achieving foreign policy goals like regime change and democratization. The security, political or other costs of complying with the sender demands may simply be higher than any pain that can be imposed with economic sanctions. That is why economic sanctions succeed if they are designed to achieve moderate political goals in the target;

- multilateral cooperation among the sanctioning states is a necessary and/ or sufficient condition for generating a successful outcome. In this regard, scientists in international politics have observed that cooperation problems can be parsed into bargaining and enforcement phases. Cooperation could be sabotaged by bargaining difficulties and / or a lack of enforcement. Economic sanctions involving multilateral cooperation involve two separate cooperation dilemmas: one between the sanctioning states and the target, and one between the primary sanctioner and other sanctioners. Without the support of an international organization, ad hoc coalitions of sanctioners are inherently fragile. International organizations are the coordinating mechanism for

reassurance and information. They enable governments to resist domestic pressure, and provide side payments to increase the value of continued cooperation [*Drezner*, 2000].

- theorists in international politics assume that economically punishing sanctions are less likely to succeed against a nondemocratic target than they are against a democratic target. The reason for this conditional relationship is twofold. First, sanctions increase a leader's ability to extract rents. Greater rents increase a nondemocratic leader's ability to hold onto power, but greater rents do not increase a democratic leader's ability to retain office. Second, the pressure to yield to sanctions depends critically on who is bearing the brunt of the costs in the targeted state. To succeed, sanctions need to target the regime's winning coalition, the size and composition of which depend on a state's political institutions. Against a democracy, where the winning coalition is large, economic sanctions are more likely to produce a policy change if they are relatively broad and affect many groups in society. Sanctions that are high in cost will generally have this effect. When dealing with nondemocratic countries, states should avoid broad sanctions that impose high economic costs on the population at large because most people in the country are not part of the autocratic leader's winning coalition, so the economic costs imposed on the larger population do not translate into political costs for the regime. In brief, because nondemocratic leaders generally have a narrowly defined winning coalition, broad and costly sanctions will be less successful against them than against democratic countries. To make nondemocratic leaders yield, states must be able to impose narrow sanctions affecting the core groups supporting the regime [Portela, 2010].

Conclusions.

Summing up the above mentioned we admit that economic sanctions as the foreign policy tool that prescribes the disruption of economic relations in order to coerce the target state to change disapproved policy. Theorists assume that the main goal of economic sanctions is to change target country's behavior as desired by a sanctioning state. Thus, scientists suppose that compellence is the main aim which pursues sanctioning country. Other goals of economic sanctions are specific deterrence, weakening, international and domestic symbolism. Scholars are unanimous in the opinion that economic harm leads to political disintegration brought about by an unwillingness of the population in the target country to suffer economically because of internationally unpopular policy.

It is determined that the key methodological issue of identifying the variables of the economic sanctions efficiency remains unresolved in international relations scholarship. It was found that none of the three schools discussed above has emerged uncontested through its capacity to provide an unequivocal answer to the puzzle of why economic sanctions in some cases fail to achieve desirable outcome. Generally, the study determined that the policy of economic sanctions effectiveness as a mechanism of the states' national interests quarantee depends on the wide international political support of the sanctions on the part of the great states on all stages of their implementations.

It is provided by the coincidence of their national interests in the target country and foreign political attraction of the geopolitical surrounding states of the target country towards realization of the sanctioned measures. The policy of economic sanctions effectiveness also depends on such a factor as the formed normative and legal base which defines the principles and regulates the peculiarity of the policy of economic sanctions implementation related to the target country. The next factors are: institutional providing of the sanctioned measures realization; export and import dependence of the target country on the state-sanctioner which is often quaranteed by the previous positive political relationships between the state-sanctioner and the objective state. It also depends on the moderation of diplomacy goals the policy of sanctions is aimed at, which are to be corrected in the foreign political activity of the objective state but are not directed on the changing of political regime in the target country. Additional factor is the presence of formed political opposition in the objective country which is oriented on the state which realizes the policy of sanctions, demonstrate readiness to satisfy its goals when the mechanisms of the population influence on making political decisions exist.

Prospects for further research and development of the issues raised in this article are to conceptualize the determinants of the efficiency of economic sanctions which have been introduced against Russia for the annexation of Crimea, and for backing separatists in eastern Ukraine.

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BEING AND CREATIVITY

Abstract*. This research presents the ontological understanding of creativity as an embodiment of human creativity in the structure of being. We have investigated the co-existence of a man with the world in the prospect of a moral attitude to the environment, whose ontological tension constitutes the act of creativity in the way of action. The subject of the study was creativity not as a separate type of human activity, but as a substantial feature of an event-action, which can be modified in various types of activities. Methodology of dialogue of cultures, which was developed and tested in the literature, became the methodological basis of the research.*

Introduction.

The phenomenon of creativity has attracted thinkers' attention for a long time, and it has increased or decreased at different times and under different circumstances, but, in fact, it has never been lost. "Where did the creative initiative come to the world from?", "What is creativity?", "What is its meaning?" ... - these are the questions that have never stopped worrying the humanity. And if the theme of creativity seemed for some people "peripheral", for others it became the main topic of research for many years of life. It gives an opportunity to think about creativity in the context of "perpetual problems", perpetual, since people will never lose interest to themselves or to the world where they live.

The search for the ontological means of creativity accompanies the entire history of philosophical thought, but at certain periods of society development, called "crisis", the interest to the whole complex of problems connected with human being in the world intensifies. This happens because in such periods each person has to determine their position independently, make their own choices. Moreover, it is required not only from a narrow group of specialists, but from all humanity. Nowadays, the realities require deep thinking on the issue, why various kinds of creative discoveries and inventions are nowhere and never embodied completely in the way they were imagined and designed, but generate crises on a global scale. It is supposed that a way out of them should be found only in the sequence of what you are doing, creating, and not out of them. It is not enough to *"know" how to create*, it is more important completely different - how *to be able to be the creator*, how to be able to be - to exist in the world.

1. Creativity: ontological aspect

Variety and complexity of the theme of creativity has always generated numerous discussions around representatives of various philosophical schools and directions. The history of philosophical thought is rather variegated in terms of representations of creativity. Creativity is interpreted as "the pride, the sin of suffering personality" (G. Hesse), "the justification of a man, anthropodicy" (M. Berdyaev), "a living process of activity, capable of expressing only a symbol" (A. Bily), "continuous transition from one failure to another" (L. Shestov), or as "escape from the real world" (J.-P. Sartre), "great pantomime in the mask of absurd" (A. Kamyu), "the side of evolution" (A. Bergson), or "originally inherent by world energy" (A. Whitehead). Literature devoted to the theme of creativity, draws attention to the extraordinary abundance and diversity in all possible variants. Leaving without attention the most diverse researches, we will mention only those, which relate to ontological problem of creativity. It has been for a long time at the philosophers' sight. At one time, Agol I., Adorno T., Bergson A., Berdyaev M., Losev O., Whitehead A., Heidegger M. succeeded in it. In modern literature, the ontological aspect of research on creativity is also extremely broad: from the identification of the material foundations of the creative activity of consciousness (Davydova G., Dmitriev E., Klymenko L., Korshunov A., etc.) to the research of creativity as a material attribute (Akhieser A., Kolodyazhniy V., Ponomarev Ya.). The attention is attracted to the fact that in the research of ontological means of creativity the scientists more often refer to biological, physiological and other laws and observations. In such studies, the entire problem is reduced to scientific and theoretical problem, where the specificity of a man is not disclosed. And the man himself often appears to be relatively unnecessary for the rest of the Universe, for cosmogenesis. Man should be seen not only as one of the results, but also as a certain "condition" of creativity. And since this is so, the creativity itself we must "explain" through man. If we refuse from this, then we will come again to the understanding of creativity, when a person has only functional rights and is an optional application in each concrete case. But the problem, again, is not to cultivate the image of the "man-god-creator", to recognize the person as a performer and not to evaluate once again their determination to bring changes into the world, whatever they might be. Humanity has already learned how to change the world irresponsibly. Such irresponsible creativity proved to be catastrophic not only for the person, but also for the environment surrounding their life. The point is not to be the creator - the substance of all the changes. The point is to be able to be-exist in the world, and the problem - in the reverse dependence of creativity on the individual being of man in the world.

An important reference point for the methodology of humanitarian disciplines was the appeal in the analysis of human being to the subject-outlined reality of the world of activity. The specificity of human being and the specificity of creativity are determined through the activity. This created methodological and gnosiological preconditions for the expansion of the so-called "activity" approach to understanding of creativity.

Within this approach the definition of creativity is based on putting it under the category of activity as a type of the class: "Creativity is a human activity aimed at creating qualitatively new, previously unknown spiritual or material values" (Wikipedia). "Creativity is a productive activity in terms of freedom and renewal, when the outward determination of human activity is replaced by internal self-determination", - we read in the "Philosophical Encyclopedic Dictionary" (2002).

At the same time, the factor of novelty is determined to be almost the only criterion of creativity. The new one is only considered that one, which has never existed before; though it involves a certain connection with the previous, but qualitatively different from it, and is not its follower. Hence, a creative person, even when recognizing his connection with certain traditions and systems of the past, intends to realize that he has made it so new and unique that gives the possibility to oppose himself to others. By highlighting novelty as a characteristic feature of creativity, it is usually left out of attention that one of the essential moments of creativity, and perhaps one of its forms, is not the introduction of innovations, which are qualitatively different from all before and nowadays existing, but on the contrary, keeping the deep ties with the past and its traditions. Without this moment of creativity, the history of culture would have lost its core, its basis. Exactly this aspect of creativity is basic in the definition of "new" in the Eastern culture, where innovations will not be recognized, if they are not dedicated to tradition, are not connected with it. In addition, when we speak about new quality, first of all, we mean the quality of result extracted from the process and taken without it. This leads to reorientation from the life of the subjects, and the thing is intended to serve as the condition to express its change, and the change in the thing itself occurs regardless the meaning of human life. Creativity, thus, becomes unclassified. But, sometimes, they believe that creativity is the creation of such a new, which has a positive social significance, contributes to the progressive development of mankind. Concerning this kind of clarification, the following remarks are justified: no children's creativity has a social significance, not an adult's doing a crossword puzzle; in history, there are many cases in which the achievement of creative thought of people over a long period of time did not acquire social significance. To this should be added that the linking of novelty with progress is not devoid of significant disadvantages, one of which is that the progress itself in philosophical literature is interpreted ambiguously, even arbitrarily, and sometimes even questionable, or even denied. Evidence of the imperfection of novelty as a criterion for creative activity is the fact that its recognition makes many researchers of the problem of creativity work on the research of criteria (again criteria) that would make it possible to distinguish "substantially new" from "insignificantly new". It is known that in the activity of both an individual and society as a whole there is a lot of what can be called new, but insignificant. Therefore, is it worth to consider the creative decisions of those insignificant (from the point of view of the whole human life) issues that arise every hour in thier everyday domestic and business activities.

And whether it is possible in general to find the objective criterion "essentially.." or "insignificantly new", taking into account the relativity of the concepts themselves: that the essential for one structural level may be insignificant for another and vice versa. When we speak about the first part of the definition, that creativity is a "special kind of activity", then it also needs some clarification. Most often under the activity we understand specifically the human form of active attitude to the outside world, the content of which is its objective change. But such activity is only one of the forms of activity, which is characterized by the focus only on objects that do mot contain themselves any value. Therefore, it is quite difficult to agree with the practicability of bringing up creativity for any function-role activity as a type of class ("creative activity").

Taking into account the specificity of the topic, we let ourselves to "step back" from any initial definition of creativity, and we will try to "explain" creativity postulating its affiliation with man, through man, and their being. According to the popular point of view in the literature, the conscious allocation of the subject field of the use of own forces is a special feature that characterizes a purely human relationship to the world. It is in the ability to allocate significant fragments of the world actively, to treat them as objects, we see the essence of the active definition of a person's position. Unlike animals that are only ecstatically used to their surrounding world, which they carry with them, "like a snail their home" (M. Scheler), people make thier livelihoods a subject of will and consciousness (K. Marx). It gives the possibility to consider the activity as a specific form of relation to reality, which allows you to climb over any given present situation and "insert" it into the wider context of social being. This approach originates in the philosophical systems of the Renaissance. Advocating the idea of superiority of a man over all creatures, including heavenly spirits, Pico della Mirandola noted that a man is not only being, but also becoming. She is beyond any possible hierarchy, because only the unchanging being can be hierarchical, but not free becoming. The nature of any other creatures is ready and unchanged. People, being born, receive a "family" of any possible life and the range of their possibilities is practically unlimited.

Aiming to be the center of the universe, man gradually begins to think himself and the substance of all possible changes, the substance of creativity. "Oversituational activity", "exit" beyond the limits of the existing objective circumstances, become important conditions for the active determination and self-determination of the position of the person-creator, who is in the position "over" the world, in relation to it. How is possible (and whether is possible) the ontology of creativity within such an "active position"? Philosophical thought gives a positive answer to this question. Ontology of creativity is possible, in case we abstract from the "practical side" of creativity at a certain level of philosophical analysis and analyze it mainly from the side of consciously-perfect human activity. Then, under the ontology of creativity, we understand the explanation of it within materialistic monism. The problem of material (ontological) foundations of creative activity of consciousness is investigated, mainly in the relations: the conditionality of creativity by social practice and in relation to its conditionality by the object of reflection - the material

world, as well as; in relation to the reveal of natural (neurophysiological) foundations of creative activity of consciousness.

At the same time, quite often, creativity, as if it is available in the process, and therefore the property of human activity analyzed from all sides, is transferred to the field of nature. Proceeding from the assurance that all aspects of human creativity were able to be analyzed, and therefore to obtain objective knowledge about it, we are doing the research in nature of such processes, which would be similar to the already known process of human creativity, and therefore - creativity is being searched.

Attempts to "include" creativity in the context of the general and universal development of natural reality are not covered only by mentioned points of view. The discovery in nature of such phenomena, which can not be explained by external determination, contributed to the emergence of a "synergetic" version of the ontology of creativity. It is based on the fact that in the analysis of development mechanisms we have devided a special type of qualitative changes, which are called bifurcation, following the Poincaré point of view. An open nonlinear system (which is the majority of systems) in a critical state, which is called a bifurcation point, appeared to be absolutely under the control of occasional factors. The new position of the system is the result of an occasional action, the source of which is the environment, that is, everything that is outside the system. Occasionality (chaos at the macro level) is considered constructive beginning, as it is a reason, a stimulating factor for the system direction for one of its natural ways of its evolution. Occasionality in this concept is also a mechanism of "switching" (change) of different modes of movement of the system, the transition in the course of evolution from one relatively stable structure to another. The world thus becomes creative, because it is filled with creative processes of evolution. But perhaps even when matter is not considered more as passive, which took place in the mechanistic picture of the world, but has the ability of spontaneous activity, the term "development" ("self-development"), but not "creativity" is, nevertheless, more acceptable and sensible in relation to it. And is there really enough reason for an analogy between the creative activity of a man and the development of nature, have we managed to analyze all the aspects of human creativity?

Attempts of scientific construction of the "ontology" of creativity are not exhausted by given points of view. Their list can be continued. But, looking at the ontological foundations of creativity in science - neurophysiology, biology, psychology, physics, synergetics, linguistics, etc. - do not we lose, actually, the being of creativity, do we not reduce creativity to something "seized" and more affordable, to a craft, non-aggressive nature tendency or reflection process? But, on the other hand, does not it seem in some of these "constuctions" that creativity is something epiphenomenal, taken away from the process of human life, that is "above" and "out" of life? Of course, scientific and theoretical research of ontological means of creativity can not be underestimated from the point of view of their theoretical significance.

But, appealing to the scientific foundations of creativity where it is necessary to "explain" the specifics of the human, we all reduce the problem of the ontology of creativity, in essence, to the scientific and theoretical problem, thereby contributing to its philosophical loss. On the other hand, the growth of scientific knowledge about the material foundations of creativity, its sources and specificity contributes to the approximation, but never coincides with the "image" of creativity, which always "apperas" before the researcher's view. Consequently, what is essential for scientific and theoretical knowledge is the matter of philosophical research itself, in particular, - the development of clear understanding of fundamental, existential foundations of creativity, which sets out the initial idea of it as a subject of scientific perception. Since the activity is actually revealed in various aspects of individual life, affecting the ways of personal self-determination in the world, so far the analysis of active being must be brought to understanding the significance of human being and personal being. In this connection, attention is paid to "factual" existence of the personality, which is underlined in literature and can not be deduced from activity as general dominant of the organization of the human world. This factuality is interpreted differently.

Uniqueness as a creative identity can be considerd as the main characteristic of the individual, since it allows to see not a pattern - that was predetermined by the given schemes – but such a person, who is not limited only by actions and behaviour, but always remains much more significant and unique than the created one. This sense of importance of personal beginning in the activity generates the corresponding methodological requirement to make the person a "starting point" to the explanation of creativity. Still more refined it is expressed in opposition to the general principle of the activity, since the reduction of activities in the rank of the super category leads to the reduction of real multifunctional human life. In contrast to the activity aimed at changing the environment and the human world itself, the individual uniqueness is characterized as passivity, for the preservation of which it is proposed to limit the assertiveness of activity and to supplement the universality of this principle with the universality of "more humane nature". At the same time, the result of creative activity is recognized as a man's sleeping potentials, and this passivity of opportunities is evaluated as a "limit of deformation", which is followed by "pre-active and out-active reality". The widespread requirement to restrict the expansion of active activity is justified by the definition of human being as an independent and unique personality whose unique integrity can be achieved only in the case of a certain "reduction of the activity" approach. Hence - the proposal to supplement the activities of communication by subject-subject relations, that is, such relationships in which the originality of the position of another is recognized and thus their own activity limited.

In this regard, it is worth paying attention to the ethical orientation of the Ukrainian philosophical tradition. After all, the theory of the "inner man" G. Skovoroda, and "philosophy of the heart" P. Yurkevich, which originates from Cyril-Tranquillian Stavrovetsky - all this is directly related to the ideological orientation, which can be called "reverence for life".

Hasn't G. Skovoroda meant such a reverence, creating the image of a man in which "the spirit is jolly, the thoughts are patient, the heart is peaceful", in which "peace and health", and in which it is considered to be human such world relation that does not grow out of power, but on the contrary, on the basis of the "affinity" of a person both with being, and with their individual essence chercteristics. Appeals to "restrict" human activity are quite common in philosophical literature and are sufficiently reasoned to ignore them. So does the task really lie in the idea while searching the ontological means of creativity to abandon completely from the principle of activity in the name of more acceptable and harmonious types of attitudes towards the world, in the name of passive contemplation? It is not occasionally that mass culture today is increasingly oriented to Eastern wisdom. But, blaming the activity approach to creativity that it makes a real threat to the unbridled activity of exploring the world, we should consider whether the alternative of "more harmonious" approaches, which put observation into the place of active activity, are so verified.

Indeed, the recognition only of man's universal attitude to the world creates, on the one hand, such a picture of the essence in which the assertion of the individual as a subject of creativity involves constant subject-oriented activity, aimed at changing the reality, including the reality of the subjective world . But on the other hand, the assertion of the subject as an individual requires just another: the position that accumulates the direct reality of being in the world does not change rationally. Moreover, its stability, and in some cases even immovability determine the uniqueness and individuality of creative personality. In an effort to fix the phenomenal content of self-determination of personality, M. Mamardashvili argued that "thoughts are performing with us, but are not produced by us, although they are produced by us. What is the meaning of "performing"? Can you get an idea of the desire to think? Here I want to think something interesting, new, original or accurate - it will not work! You can not get anything in advance, pushing forward your will and desire "[1]. And this concerns not only thoughts. Maybe, therefore, the concept of creativity in classical psychoanalysis is based entirely on unconscious sexual desires. The author's heroes come to life under his pen, they begin to live their lives. Cases where the artist is powerless to change the fate of their heroes, and the panorama of life created by them is more precise than a special scientific analysis, have become almost a textbook to confirm the peculiarities of the creative process. Examples can be multiplied. But does it not hide behind them historically realized or not yet used, but quite real possibility of depersonalization of the individual. It can acquire (and acquire) various forms, beginning with the explanation of the creative abilities of human biology to the solemn proclamation of the creative genius as a happy result of the God's will.

But at the same time, the fact that intelligent thoughts "come" to us not always, and even do not come at all, that we do not create words and phrases in which we express our individual experience and, therefore, we do not speak, and the language "is speaking through us", can not yet completely simplify the idea of possible active-spiritual and ideological

formation and self-formation of a creative person. Perhaps creative thoughts "do not come to us" just because we (our "Me") have not yet been formed properly? Perhaps we have to state the "passivity" of the inner world when it is based on the subject-object position in activity as the only possible one, we strive for the full realization of the spiritual? Is it possible then, to identify the subjective reality with consciousness, and creativity - with its active form?

In order to avoid the depersonalization of the individual and to understand how justified the opposition of "activity" and "passivity", we turn to the real completeness of human existence. Such an appeal is typical for the sources of activity approach in Marxism, which was later forgotten as the "activist" beginning began to grow. Thus, K. Marx and F. Engels in Section I of the "German Ideology" wrote: "The conditions under which the communication of individuals occurs ... are the conditions relating to their individuality and are not something external to them; only under these conditions certain, existing in certain relations individuals can produce their material life and the things that are associated with it; consequently, they are the conditions for the self-action of these individuals and they are created by this self-activity". Speaking about the universal position of a man in the world, we must not forget about another side, which is not less absolute, and which is conditioned not by external relation to the conditions of their own being, but by individual self-activity, directly merged with all concrete set of circumstances of their birth, life, practice and communication . The active position of a person in the world can not be reduced only to the position "subject-object". This position is dual: as a subject of activity, a person has constantly to "go out" beyond any objective subject matter and take an objective, external "point" of action and cognition. But being an individual, a person, a man remains merged in his self-determination with concrete circumstances of practical life, and therefore always is "inside" the situation of activity. In this regard, the activity character of personal activity is primarily directed not to change, but to reproduce a special, unique position, which makes possible the creative self-determination on its basis. Therefore, the contrast of "activity" and "passivity" is absolutely external theoretical construct: "activity" is not limited only by actions in reality, and the being relations layer can not be identified only with "passivity". Consequently, the subject-object position of a person in the activity is not the only possible. Therefore, if we refuse the single-directed active formation of a creative personality and turn to the fullness of the real being of man in the world, we can note that the "activity" position of the formation of the person-creator must be determined not by one-way, but based on dialogue - an active dialogue with human subjectiveness which can not be reduced to consciousness only - the sense-conceptual form of expression of reality. In addition to consciousness, a person is also a carrier of another, special, inherited personal ideal reality. It is as deep as the opposite side of her being.

Revealing the fundamental - being - the layer of relation to the world, in the acts of which a person, separating himself from the surrounding, is conscious, knowing, etc. and, however, does not go out beyond the limits of the world, allows us to speak about the ontology of creativity not as "science of creativity" - somewhat valued and remote from life,

but as "science (art) of co-creation" like knowledge that can be equal to human being in their personal dimension. In other words, under the ontology of creativity it should be understood something essential for human life, "engaging" in being, and not something epiphenomenal, such as standing beyond and outside of life. Usually, without matching knowledge to the object, the subjective ability to reproduce this object in the activity can not be any idea the substantive implementation of knowledge. However, if we understand the knowledge "wider" - as realisation of a man throughout his life, then we will talk about the ontological content of knowledge in the context of human life. In this regard, the "image" of an active person is left attractive, due to the double nature of their position in the world.

As a subject, a man constantly goes beyond the existing objective circumstances, and therefore has an "external point of action" and knowledge, but as individual, as a person they are merged with their self-determination with specific circumstances of their life, and therefore always is "inside" the situation activities. The conclusions made allow to continue the search of ontological means of creativity in the chosen direction and to research creativity as a mode of human rooting in being.

2. Creativity as a way of human being.

Man, interfering in the course of nature development, brings changes into it. And these changes are special because the balance of the chaotic set of possibilities, which "nature" possesses, concentrates in a relatively unambiguous, vectorized system. The transformation of the primary spectrum of relations between the possible and the real, which a person performs, means a new form of direction for development, regulating a possible formation "in general" in the spirit of new, occasionaly established principles. As a result of this transformation of the social man into a new "substance of development", "creative reason" of the changes of the previous directions in the development of nature means the appearance of contradiction between man and nature, as their "development areas" are imposed upon each other. It also "forces" social and natural substances to act as "conflicting structures" (we mean types of structures that use the same spectrum of possibilities in different ways). The means of "adaptation" to the tendencies of the development of nature and "means of novelty" of the used autonomous development opportunities turn into a contradiction structure, which is almost always solved in favor of the new one. This is the basis of ecological crisis: ignoring the necessary "means of adaptation" to the tendencies of nature development itself (in its self-development) can remain impunished only for a certain moment. Hence - the intensidication of the modern problem of "civilization and adaptation", that is, the search for a new space of possibilities, more adequate to the lines of self-development of nature.

It should also be noted that the "instrumental" nature of the material and ideal beginnings of creativity in this case is inequal, as well as their significance in relation to each other. Thus, the ecological threat is ideally-theoretically understood in the form of the construction of science, but it can not materially be mastered and turned away with the help of tools, since all materially embodied tools are necessarily technical, which naturally leads to an even greater intensification of the crisis situation.

But not only the "material" and "ideal" beginnings of creativity are revealed inequal. The problem seems to be much deeper: in the search for ontological means of creativity, the great advantage is given to the ideal-theoretical side of human activity and abstracting from the practical side is carried out. But the modern worldview can not (and should not) ignore the spectrum of the practical attitude of man to the world. Today's life creates an opportunity to understand that limits that are given for science are not the establishment of the limits of possibilities of theoretical knowledge, but are the result of people worries about the consequences of its implementation. These are practical limits at the boundaries. On the other hand, we can hardly consider unpredictable or even expected effects of creative activity irrational or unreasonable. Perhaps it is evidence of how practical life "contains" those essential features and peculiarities that are traditionally attributed to the field of theoretical knowledge and cognitive activity? In other words, we are talking about the special spectrum of knowledge that is rooted in the broadest areas of human life, in which a person does not rise to special theoretical generalizations. This range of knowledge has, in modern philosophical literature, different names and different interpretations: "implicit knowledge" by Abramova V., "knowledge-coexistence" by Bakhtin M., "practical knowledge" by Bystrytsky E., "implicit knowledge" by Polanyi M. And though each author has his own concepts and arguments, they are combined by their common focus on the maximum "entry" into the unique individual circumstances of the act of man in the world. If the theoretical relation "implies" that only reaching the level of theoretical generalizations, the subject can go beyond the narrow boundaries of the individual circumstances of his practical life, his "place and time", will be able to get rid, including his activities, of all subjective-personal, accidental, etc., and thus to achieve greater freedom in his self-determination, "practical" attitude oriented, on the contrary, on the involvement of a man to life. In this context, the process of cognition itself appears to be in two "images": if the identification of the foundations and methods of theoretization, the methods of generalizing the empirical material is an epistemological characteristic (side) of knowledge, then the analysis of movement from abstract, theoretical, general systems of meanings to their practical realization in the subject human world refers to the "existential", ontological foundations of knowledge. Therefore, it is necessary to distinguish ontological issues in the "narrow sense" that arise in science and are related to the problem of determining what exists from the point of view of a particular scientific theory, and the "broad" ontology of knowledge itself as a "mode of human being in the world".

In the latter case, we speak not only about the initial recognition that knowledge is an essential fact of culture, but also about how and on what basis knowledge "enters" the world, is common among people and determines the concrete behavior of the individual. Therefore, it is not so much important the correspondence of the knowledge to the subject of knowledge, but the correspondence of its objective content to the practical situation of its implementation by each particular person. However, there is no continuous connection between the benefits of universal and general knowledge and its concrete practical

implementation. Any theoretical knowledge, just like any universal knowledge, does not include scientific knowledge of its existential content in the form of algorithms for realization. Indifferent to the content of knowledge are the individual characteristics of the person who uses this knowledge. However, the connection of theory and practice, science and life, knowledge and personality are facts of reality. And this means that any realization of theoretical knowledge must be always accompanied by the knowledge of exceptional and diverse situation of the event and the act. It is a condition for the implementation of theoretical knowledge, which can not only be "knowledge about", but must also be "knowledge-event", "knowledge for" people, "knowledge in" the world of people. In this case, we can talk about knowledge in the meaning of human skills, in the meaning of art to create. Thus, by spreading the typology of forms of practical knowledge far beyond the boundaries of the subjects to which scientific and theoretical knowledge is directed, practical knowledge engages human existence to its content. Practical knowledge tells about how to act to ensure the possibility of a harmonious existence of man in the world. And this already implies a spiritual component. General characteristics of practical knowledge is its existence as a condition of active being, factuality, that is associated with its rootedness in unique events of practical life, subject-semantic uncertainty, which leaves the issue open concerning the possibility of using existing knowledge under specific circumstances of the activity. Practical knowledge comes to man as directly as the fact of its individual existence, without requiring reflexive efforts. It is experienced by man as some natural state of world perception in the concrete situation of practical action and communication, in which the individual directly finds himself, regardless the situation. In this context, practical knowledge acts as an understanding of the person of the world. In the knowledge we express not general, but special, unique characteristics of a man.

The only active and moral meaning of the concept of practical returns to us today. It can be recognized, for example, in the formulation of the question of humanization of scientific knowledge and its technological implementation, in the dilemma of science and ethics, etc. In its most general expression, this dilemma consists in the fact that scientific activity and the practical realization of its results may not coincide with the value-cultural significance of these two poles of the development of the world by man. The results of science do not contain indications on the special and unique circumstances of their implimentation.

The task, thus, is to transform the scientific act into a "man's" act, to combine the moral indifference of knowledge and moral responsibility of the individual into a single creative act. It is worth mentioning that attempts to combine any theory, knowledge with industrial practice, with life were repeatedly carried out by philosophical (and not only philosophical) thought. But since such unity was carried out only in the subject-object activity of people, the essential solution of the arisen problems, meant, first of all, the purposeful formation of the spiritual culture of the individual, his moral qualities, etc. Because of this man's action was required to obtain the appropriate degree of responsibility for the consequences of thier activities. But in this case, it is difficult to disagree with the

view that "ethical spirituality", "ethics" as a struggle for spirituality, often confirm themselves in isolation from social practice, in resonating morality, which worries already disturbed conscience of a morally responsible person and does not reaches the consciousness of morally irresponsible persons.

But what is the basis of responsibility itself? M. Bakhtin drew attention to the fact that the obligation to be ethical is not deduced from ethics, like Husserl's obligation to desire the truth is not deduced from epistemology. "Everything, which is meaningfully significant, can have an obligation, but no theoretical position does not involve in its content the moment of obligation and is not based on it" [2]. Ethics is not only unavailable to substantiate the fact of obligation, but is grounded by this fact itself. If someone does not share the medieval concept of the natural law as the God's words in people hearts, then the question "Why should I?" remains open. Quite often in ethical systems God's place takes an idea, somewhat general, the logic of which is similar to the principles of divine absolute creation. But the possibility of taking the obligation out of the idea does not remove the question about obligation, since in this case the practical requirement is deduced from the abstract theoretical position. Obligation, according to M. Bakhtin, is a peculiar category of behavior-act. Obligation can be considered the main definition of the act, its "immanent property". And where a person, carrying out an act, bears full responsibility for it, "responds to their life", there is no need for any additional reporting authority. The act of appealing to the future and always open to the new. As Huseynov A. noted, referring to the philosophical ideas of Bakhtin M., "the act is something that has never existed before in the world". Due to the act, a person makes, creates himself. The act is essentially a creative process. And in this sense creativity is an adequate form of human life, and not its special case ... In carrying out an act, a person sets himself at the center of himself" [3]. Therefore, the question should be not about the special spiritual formation of man, but about the formation of the natural peculiarity of our practicability - direct rooted interest in the world. We mean that meaning of the concept of "interest", which is laid down in the original meaning of this Latin term. Having interest means being "among things", being "enthusiastic" to the environment.

M. Bakhtin expressed such a rootedness in being with the help of the concept of "incarnation" in the world or with the help of a more complex phrase "my non-alibi in being", emphasizing that in the situation of doing an action, nothing can be insignificant, and therefore from the vital point of view, we won't have any justification, if we do not use it, do not find, do not remember all the circumstances of creative actions. This initial orientation to things and people is not in the form of theoretical curiosity, but as a direct vital life interest and make sources of human creativity more understandable, they are rooted in the most objective people world, in its diversity, as well as in the diversity of forms of human being and communication. The destructive activity, as L. Gumilev stated, is not "the property of a man as a species, but is a side effect, a consequence of appearance and disappearance of a particular world-relation, which, apparently, was accompanied by the process of creative ethnogenesis from ancient times" [4].

Conclusions.

"For the mystery of the being of a man is not only to live, but for what to live. Without a clear idea of what to live for, people would not agree to live and would sooner destroy themselves than remain on earth". But whether these "firm" ideas, which are prepared beforehand and explain what to live for, are so much rescueing for the mankind. Do not they deprive human life of any independent value? Will they not only transform it into a way of translating one or another prescribed signification into meaning? Let it be so, - would possibly have agreed the Great Inquisitor of Dostoevsky, but the mankind would be able to get rid of torture. However, for a person, according to the logic of the Great Inquisitor, there is no greater burden than freedom of choice, freedom of creativity, freedom of knowledge of good and evil. Therefore, people are looking for someone who would have solved for them once for all difficult problems of self-determination. However, the image of the Great Inquisitor reveals only the extreme limit to which the hypertrophy of the world attitude type can be proved, in which we recognize as oblective only that, which can be transformed into useful means: things - in instrumental things, laws - in instrumental laws. This kind of world attitude today can not but cause anxiety.. "Functional-technological" ethics generates a new myth with necessity - the myth of the Great Creator-Designer. And those, who claim to play the role of the Great, do not have shortages. However, it is not possible today to compare creative actions with the problem of human being. Global environmental problems are extremely acute and all-penetrating, but the main thing is that they carry radical semantic lessons, which may be acquired through a creative attitude to the situation. By changing the functional and technological ethics on the ethics of co-existence, a person harmonizes his stay in the world, and the ontological tension of such a moral relation of the world constitutes the act of creativity like an action. Only on this basis, creativity acquires the existential characteristics of a person, becomes the mode of human rooting in being. Therefore, we should consider the ontology of creativity not as "science of creativity" - something valuable and distant from life, but as "science (art) of co-creation", as knowledge that can be equal to human being in its personal dimension.

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RELATIONS OF THE EAST GALICIA STATE INSTITUTIONS WITH PROFESSIONAL UNIONS OF EDUCATORS IN THE LEGAL PERIOD (1868-1914)

Abstract*. On the basis of the methods of scientific and pedagogical research, the principle of historicism, system analysis, structural functionalism and empirical methods of pedagogical research, the article analyzes the activities of the organizations. The history of educational and trade union movement are analyzed, the theory of development of pedagogy of the nineteenth century is researched, the names of the founders of the Society have been established, the environment of educators of the last quarter of the nineteenth century were involved insolving process of the common problems for all segments of the population, as a result, a new movement was introduced in order to implement an affordable education to all those who desired, as well as the material and moral support of their own employees. It is demonstrated the interest and assistance of the reginal authorities in the development of education, science and culture.*

Introduction.

Education occupies an important place in the system of any civilized society. In the XIX century it has become extremely important and has played a leading role in public policy and social relations. There was no exception to East Galicia. The achievements of the revolution of 1848 were crucial for the introduction of democratic transformations in the state. In the conditions of democratic change, were formed professional unions of private employees, printers, workers of various branches.

In the second half of the XIX century special attention was paid to state programs of social reforms. A noticeable milestone was the constitution of 1867, as well as a number of state patents and laws on the conditions for the formation of societies, unions, public associations and the basic principles of their activities, etc.

1. Pedagogical Society in Lviv

A prominent forerunner of civil society in Galicia was the professional association of educators, which was created under the name "Pedagogical Society in Lviv" ("Towarzystwo Pedagogiczne we Lwowie"), which in modern Polish historiography is called not only a local unifying body but also a scientific and a professional association of educators of the region [1, 43]. Deputies of the Galician Regional Sejm and the "Regional Pedagogical Council" often relied on its activities, which often served as an intermediate link between public educational institutions and society [2, 194].

A "Pedagogical Society in Lviv" arose thanks to the Austro-Hungarian state policy in education. From the end of the XVIII century authorities insisted on the introduction of German language schools in Galicia, which caused dissatisfaction with the local Ukrainian and Polish population. The new territories were considered by the Austrian government as a remote region, therefore, the organization of educational institutions and their work was among the priorities for assimilation of the local population. So, here they tried to introduce the education incomprehensible to Galician in another's language [3, 1].

Appointment of the emperor's governor in Galicia, Agenor Golukhovsky, an active fighter for introducing instruction in local schools in Polish and Ukrainian, and for restricting German language in educational institutions of all levels, significantly and positively influenced the unification of local educators [4, 629]. Many researchers believe that A. Golukhovsky initiated the creation in July 22, 1867, of the "National school board" - the supreme supervisory and executive educational authority in the region [5, 53-55]. He developed a law passed by the parliament on August 28, 1867, "The languages for secondary and popular schools of Galicia", which formally approved the teaching of Ukrainian and other national languages in school education institutions [6, 55-56].

In the wake of reforms and progressive social transformations, which in the 60's of the XIX century made by Austria-Hungary, on January 23, 1868, the "Regional school board" [7, 140] began its work in Lviv, with the direct participation of the "Pedagogical Society" (from 1906 - "Polish Pedagogical Society"). Its main board is located in Lviv on the street. Fridrikhiv, 10 (now - L. Martovich 10), and the activity extended to all schools of the region. As stated in the first statute of the "Pedagogical Society", the educators see their work as an active work aimed at the evolution of the educational sector, assistance in conducting school reform in Galicia, and providing material and moral assistance to the members of the organization [8, 1] that is coherent with the social mission of trade unions.

The "Pedagogical Society" in Lviv in the system of management subordinated various territorial associations of educators. For example, circles, branches, departments that most often occurred in county towns and crowd around priests and teachers of district schools. It was noted that county divisions were growing quite rapidly. So, already in 1868, 19 departments of "Pedagogical Commerce" were created. The largest among them were branches in Byaly, Drohobych, Yasl, Kolomyia, Krakow, Novy Sanchy, Przemysl, Rzeszow, Ternopil, Tarnov. In the following, 1869, there were seven new branches of the teachers of Galicia, and in 1870 - another six educational organizations of the society [3, 62-64]. According to the registration data in the period 1868/1869 academic year, the "Pedagogical Society" consisted of 1,500 people, in the following three years there were 2200, 2400 and 2500 members respectively [9, 409].

Archival documents show that the idea of founding a "Pedagogical Society" in Lviv was born among the local Galician intelligentsia. It is hard to say clearly who firstly thought about its creation.

But, in particular, it is known that at the meetings of the Galician Regional Sejm, count Adam Pototsky, who at that time belonged to the richest representatives of the local Polish aristocracy, was often grounded with suggestions on the need to establish an organization of educators in the region. In addition, it is important to emphasize that a number of analytical articles on school reform (1864), its importance for the further development of society, the problem of implementation, as well as the urgent need for the formation of a community of educators in Galicia placed many well-known people in the press at that time. Among them, the distinguished teacher and publicist Sigismund Savchinsky, the rector of Krakow Jagiellonian University Josef Dietl and many others [3, 2]. Actively among many representatives of the Galician intelligentsia Lviv linguist and educator Bronislav Traskovsky acted. Taking into account the multinational composition of Galicia, he disseminated the basic idea of the founding of a pedagogical society, in which, under federal conditions, local (national) departments were to enter and independently function [10, 47].

When establishing a partnership, they took into consideration the proposal of the editor of the magazine "School", professor of Lviv Polytechnic, Dr. Karl Mashkovsky, who believed that it was not necessary to wait for the formation of local centers, but to immediately start the organization of the central structure. As part of the partnership, he saw participation not only of those professionally involved with school affairs, but also those who by their work were ready to prove their professional suitability for organizing and conducting quality work of an educational society [11, 4].

In early 1868 K. Mashkovsky announced the convening of a congress of teachers of Galicia, on which it was planned to discuss the most important problems of the situation and the further development of education. The first meeting of the congress of teachers of Galicia was held on February 24, 1868. 280 people took part in it, which was delegated from parishes, schools, gymnasiums, and higher educational institutions from different parts of Galicia [12, 215]. The chairmanship of the congress was entrusted to Anthony Maletsky, who at that time was professor of Polish literature at Lviv University, and also a member of the main board of the "Regional school board" [13, 379].

Among delegates, representatives from educational institutions of Lviv dominated. However, a significant proportion of the teachers were the teachers of the county schools of Ukraine and Poland, which were represented by the so-called popular schools, which originated from the reforms of Empress Maria-Teresa and her son Joseph II of 1775-1783. Often, under the notion of "folk school" was understood as a multilevel educational institutions (primary, parish, trivial, normal, main, etc.). The course of study in them lasted depending on the status of the school (from one to seven years) and to a large extent depended on the number of students. Such Polish schools were called "Szkola ludowa", German - "Volksschule", and Ukrainian were listed as folk schools [14, 1703]. A new reorganization of public education in Galicia took place in the 1950's and 1960's of the XIX century under the influence of socio-political and educational reforms carried out by the

Austrian authorities, as well as through the activities of national cultural and educational organizations established at that time. Numerous representation at the first congress was given by the black and white clergy (monks, priests, clerks), who represented hymns and parish schools. At the same time, the themes of the speeches of delegates were noted by the variegatedness, which sometimes was only tangentially related to educational, educational and other educational problems.

The most important issue of the first congress of educators in Galicia was the creation of a "Pedagogical Society" in Lviv. The decision was adopted unanimously at the second meeting on February 25, 1868. At the same time, the charter of the organization of educators was discussed and approved, as well as the categories of its members (ordinary, advisory and honorary) were determined, the conditions of entry and exit, the organizational structure of the construction, as well as responsibilities right [8, 2]. The main condition for becoming a member of the partnership was employment in the educational sector. In addition, the candidate had to express in writing his desire to become a member of the organization, and then to pay 3 florins entrance and 6 florins annual contribution. You can make money once or quarterly. The nationality of the candidate for a member of the company was not significant.

The accumulation of funds would subsequently enable its members to use funds, receive assistance or loan. However, this right was not extended to advisory members of the organization who did not pay contributions [8, 2].

For the various positions of the Temporary Committee of the Main Management of the Society, 14 candidates and 7 of their deputies were elected. Yoshaphat Zelonatsky, a professor of Lviv University, Felix Striletsky, professor of Lviv Polytechnic, Stanislav Sobieski, director of the gymnasium, Jerzy Mankowski, professor of folk school, Jan Chapelsky, professor of folk school, Stanislaw Khlibowski, professor of real school, Wojciech Mihna, Professor of folk school, Karol Mashkovsky - professor of Lviv Polytechnic, Sigizmund Samolevich - professor of the gymnasium, Munch - professor of folk school, Jan Dobryansky - editor of "Gazety Narodowej", Vavrinnets Zhmurko-professor of the Lviv Polytechnic, Sedmohray - professor of folk school, Tadeusz Kozlowski - professor of real school.

The deputy members of the main board elected: Dr. Mahera - professor of folk school, Dr. Friedrich - professor of folk school, Dr. Stanetsky - professor of the gymnasium, Dr. Masinsky - professor of real school, Dr. Sharanevich - professor of the academic gymnasium, Dr. Gamersky - professor of the academic gymnasium, Dr. Zilinsky - professor of folk school [12, 219]. Even a cursory analysis of the personal composition of the Board of the "Pedagogical Society", which was mainly presented by the Polish and Rusyns (as we recall, then Ukrainians were called Rusyns) by Galician educators, gives good reasons to say that at the time of foundation it was an international governing body in the field of education. He was mainly represented by Poles and Ukrainians (Jews, Karaites and Germans who created their educational, religious, cultural and educational institutions, almost none).

A concrete example of the international nature of the partnership is the introduction into the main board of educators of Galicia Ukrainian, at that time, the teacher of the Ukrainian Academic Gymnasium in Lviv, Isidor Sharanevich. There are a lot of facts that professor Isidor Sharanevich asserted the legal rights of Ukrainians. In the end, the evidence that until the last breath of his life he remained Ukrainian is the epitaph of the Ukrainian-language inscription on the burial plate of his grave located at the Lychakiv cemetery in Lviv during the years of complicated Polish-Ukrainian relations, during the era of the rule of the Austro-Hungarian authorities (1901 p.) Therefore, the assertion of certain contemporary Ukrainian and foreign researchers that was created by the "Pedagogical Society" was a Polish educational authority in Galicia seems inappropriate. There is no accent on his Polish affiliation either in its name or in statute provisions, but it is quite possible to agree that subsequently, under the influence of a number of factors, the "Pedagogical Society" will receive a Pro-Polish orientation. Among its members will not become Ukrainian, and in 1906 it will change its name into the "Polish Pedagogical Society".

At the second meeting of the first congress of educators in Galicia on February 25, 1868, they resolved many important issues. In particular, they recognized and approved the status of traveling teachers, introduced classes of physical culture at schools, agreed on the principles of collecting voluntary donations and contributions, and others [15, 278].

In accordance with the provisions of the statute, the "Pedagogical Society" could join not only teachers, but those who were interested in the state of affairs in public education, school activities, education of young people, sought to effectively influence the development of school, educational and educational processes. Therefore, among the members of the organization were not only teachers and clerics, but also government officials of different levels, private entrepreneurs, doctors, pharmacists, journalists, lawyers, judges, etc. However, the overwhelming majority was made up of popular teachers who represented primary and secondary schools in Galicia. Together with the teachers of higher schools of Lviv, they formed the basis of a pedagogical society.

The range of issues that was interesting and raised by the "Pedagogical Society" at the beginning of its activities, wore a motley character, household level (repair of school premises, providing schools with fuel, etc.). Among the main tasks was the improvement of material living conditions and the work of public teachers, the rise of the public prestige of pedagogical work, the material support of talented students from poor Galician families, and others [8, 1-3]. The implementation of school education, taking into account national problems, has become a priority in the work of members of the board of the "Pedagogical Society"; the echo of this went beyond the Austro-Hungarian Empire. Confirmation of such international recognition of the organization of educators is a thank-you letter from Belgium, which stated that the company is closely observed in Europe and rejoice in its achievements. Also, as a sign of friendship, Belgian colleagues sent a cash grant to the widow of a member of the company at 8 florins 80 cents [16, 509].

The proposal to create separate representative organizations from the media of higher education and higher education schools was not overlooked, namely: small groups specializing in a specific narrow profile, such as history, economics, mathematics, geography, native and foreign languages, and etc.

In its day-to-day activities, the main board of the "Pedagogical Society" made a special emphasis on the need for the implementation of the state reform of school education in Galicia. It is probable that it was through the creation of opportunities for social protection of its employees to increase the number of educational offices in different, especially in the poor regions of the region. An important task of the board members of the company was the establishment of new educational institutions of primary and secondary education. Some of them, especially in suburban villages, arose as a result of direct care of members of the society.

Under the influence of the protection of deputies of the Galician Sejm, it was possible to achieve the adoption of the law, and later to open the Teacher Seminars and women's schools [3, 2-5]. So, in 1869, the city of Tarnow opened a 5-year-old middle school for women, in Rzeszów, a women's gymnasium.

In 1870 - the 3-year-old supreme women school in Stanislav, which was entrusted to the professor Bodinsky, was opened. Supervisory functions were provided by Ms. Svirska. Teachers of the school were professors Zateh, Frankivsky, Sanotsky, Lomnitsky, Panusevich, Kerikarto, Dorozhevskaya and Kart [17, 703].

In the high women school taught religion, Polish, German, Ukrainian, French, arithmetic, general history, Polish history, geography, drawing, calligraphy and work training. Training continued on working days from 8 am for 5 hours. Students' tuition fee was 30 florins per month and 1 florin entrance fee [17, 703].

In 1872, thanks to the special diligence and perseverance of the members of the society, a 3-year-old higher women school was opened in Yaroslav, in 1873 - a three-year high school in Kolomyia, in 1876 - a three-year high women school in Stry [10, 48].

Also, due to the request of the county divisions and the main board of the company in 1880 managed to open an industrial school in Yaroslav; in 1882 - in Przemysl, Rzeszow and Sokal; in 1883 - in Drohobych and Stanislav; in 1885 in Berezhany and New Sanchi [3, 66].

The organization of educators paid a lot of attention to publishing activities. Its purpose was to provide schools with new textbooks, notebooks, promoting effective teaching methods, raising general knowledge and skills of teachers, popularizing various scientific disciplines, engaging young people in reading books, introducing a simplified form of education for older people, and others like that. Thus, in a special address of the Main Directorate of the Society for the year 1877, directed to the county education departments, the need for the distribution of pedagogical principles of teaching in Galician schools, the provision of accessible, high-quality, methodically substantiated textbooks to schools to Galician schools and the need for the organization to constantly disseminate information to each educated citizen and, above all, a teacher need to know [18, 88].

Publishing activities, except for written and current contributions, formed the main income of the company. During the years 1868-1908 the society published and printed 114 items of various publications intended for young people, 56 for teachers and educators, 47 for school textbooks, 38 for scientific publications and 19 for popular scientific publications. In addition, released songs, maps, materials for schooling, collections of laws and regulations, as well as various types of school textbooks [3, 70].

It should be emphasized that the problems of school secondary education with the emergence of the "Pedagogical Society" emerged from the marginal field of the Galician community have often become the reason for discussions that on the pages of the Polish periodical publication of the society - the newspaper "School" ("Szkoła") - a printed organ of education. The magazine was founded long before the creation of the "Pedagogical Society" by the Lviv book lover and public figure in Galicia, Karl Wilde, who in 1869-1870 wrote a separate supplement to the journal on school affairs. In December 1870, he transmitted his journal to the board of the "Pedagogical Society" and he became his printed body [10, 50].

In different years, the responsible editors of the periodical were: Karl Mashkovsky (1868), Bronislav Traskovsky (1869-1870), Paulin Svencytsky (1870-1871), Sigismund Samolevich (1873-1875 biennium), Lukyan Tatomir (1876-1882) Boleslav Baranovsky (1882-1885), Ludovich Dzedzitsky (1885), Romuald Starkel (1886-1888), Mecislav Baranovsky (1888-1895), Mecislav Varmsky (1896-1897), Shchesny Parasevich (1898-1900), Karl Falkiewicz (1900), Louis Tikala (1902) [19, 43].

The formation of the "Pedagogical Society" at the beginning of its activity contributed to the unification of scattered Polish and Ukrainian teachers in the counties, and also influenced the decision of important educational issues by state structures. The internal development of the educators' community was not only accompanied by a gradual quantitative increase, but also by the complex processes of differentiation of its members, which most notably occurred in line with the step-by-step cultural, educational, professional and interethnic levels.

The organization of educators was less stable until 1884, when the first schism took place and the issue of creating a separate " Society of Teachers of Higher Schools" with the central administration in Lviv was updated [10, 48-49]. Most often, the problem of schism and discussion in the society was exacerbated by the interpretation of the principles and the application of different methods and methodological approaches to teaching different age groups of students. Strengthened the distinction of the unequal social status of teachers, for example, teachers of primary village schools and professors of higher education, who took over the leadership of the company. Then, not only a part of ordinary members, but also many well-known people from among the former founders, organizers, representatives of the then governing body of the "Pedagogical Society", passed the structure of the newly formed society of employees of higher schools of Galicia.

Among them are Sigismund Samolevich, Juzef Soletsky, Bronislav Traskovsky and many others [20, 14]. Thus, the "Society of Teachers of Higher Schools" since 1884 becomes a separate structure in the field of organization of higher education in the lands of Galicia. Its activities will be discussed below.

The highest authority of the "Pedagogical Society" was the general meeting of members (from 1903 - the general meeting of delegates). At the general meeting, educators collectively discussed and approved the strategic directions of education development [21, 2]. Usually such meetings took place once a year and most often they were convened in July, before the start of the new academic year. They lasted for 2-3 days. In some cases, the board of directors could convene a general extraordinary meeting. Most often, the place of their conduct was Lviv (1868, 1869, 1871, 1873, 1886, 1894, 1898 and 1902). The general meeting of the Society also took place in Krakow (1869, 1881, 1900); Przemysl (1874, 1885, 1901); Stanislav (1875, 1887, 1897) [13, 380].

The first chairman of the "Pedagogical Society" in Lviv was the professor of Roman law of Lviv University Yosafat Zelonatsky. He managed the company only for one year. Subsequently, his successors, Karl Mashkovsky (1869) and Felix Streletsky (1870-1872), at that time, professors of the Lviv Technical Academy (later - Lviv Polytechnic), also did not notice long-term and successful leadership. The longest association of educators in Galicia ruled Sigismund Savchynsky (from 1873 to 1891). At the time of the election to the post of chairman of the "Pedagogical Society", he was the director of the Teaching Seminary in Lviv. He was also elected a deputy of the Galician Sejm, a member of the Austrian Parliament, a member of the National Pedagogical Council. It was during the reign of Savchynsky there was a split and a break from the rows of the society of educators of teachers of higher schools.

The head of the pedagogical society during 1892-1896 was Yuri Czartorysky, a descendant of the famous princely family of Polish magnates. For a short period (1897), the Society of Educators was headed by economist Stanislav Shchepanovsky, who, besides pedagogy, was fond of journalism. He was also one of the founders and active devotees of the development of the oil industry in Galicia [10, 51].

Among the leaders of the "Pedagogical Society" in Lviv, the activity of Godzmir Malakhovsky, a lawyer in the specialty, is also noticeably distinguished. Initially he worked as a judge, then as a lawyer, and at the turn of the century - became the president of Lviv. Each head of the company had a deputy - vice head. Beginning in 1901, two vicegues were elected.

From the beginning of the founding of the Pedagogical Society, the vice-chairs were: Stanislav Sobieski (1868), Felix Streletsky (1869-1870), Theophil Gerstman (1871-1891), Lyudovich Dzedzitsky (1892), Karl Raver (1893), Ulian Fanfara (1895-1896, 1899, 1900-1901), Tomas Tokarny (1897-1898), Jan Soletsky (1901-1906), Josef Shafran (1902-1903) Stanislav Glombinsky (1904), Jan Voytyga (1906-1907) [3, 51].

Among these people, only Felix Striletsky assumed the position of deputy chairman. It should be noted that among the vice-chairs of the Society of Educators there is a well-known Polish public and political figure, the President of the Polish Sejm, the last Minister for Foreign Affairs of Austria-Hungary Stanislav Glombinsky.

As mentioned above, in the first year of existence "Pedagogical Society" had already 19 subdivisions. Their number grew steadily. Thus, in 1875 there were 32 branches of the company, in 1878 - 40, in 1889 - 48, in 1892 - 61, and in 1896 - 69. After 1896, the number of departments began to decline, and already the following year was 57.

Approximately, such a number of departments existed for several years to come, but in 1902 it decreased to 20 county divisions. In the following years, the number of branches in the counties began to rise again. Thus, in 1904 there were already 39 of them, in 1905 - 36[3, 64].

As part of the "Pedagogical Society", the activities of the departments in Berezhany marked a distinction, headed by Froynd Korneliy and Savich Stanislav; Buchach (head - Zih Francishek); Gorodok (head - Brunitskiy Adolf); Dobromil (head - Kuts Antoniy); Kolomiya (head - Chekhovich Erasm); Krosno (heads - Vanat Jan, Dutkevich Kazimir, Vidliar Jan); Sokal (head - Khrushlinsky Marian); Krakow (head - Spys Jusef); Yaroslav (head - Dzuba Juzef); Lviv (head - Solesky Jan); Stryi (head - Novakovsky Julian); Tarnov (head - Parasevich Hippolyt); Hyriv (head - Polachek Stanislav); Yasla (head - Kanyovsky Stanislav) and others. It was their photos that were posted on the Honorary Board of Galicia Educational Society [3, 84].

In addition to the heads of affiliates, the board of the "Pedagogical Society", on the results achieved and the achievements of labor, periodically honored the best educators. The results of their work were noted in annual reports, announced at a general meeting. Their photographs were also exhibited on special laudatory stands in the premises of the county and the main board of the company. An example of a better teacher from the Berezhansky branch were: Belyavsky A., Dambovsky Y., Remeza L., Vizimirsky B., Voytsekhovsky Y., Ksjanzhek V., Lewandowsky K. The best teachers from the Rzeszow branch were: Dzerzhinsky T., Gotwald F., Kravetsky Y., Mazurkevich K., Nizol A., Stroka G. The Krosnenska branch honored Kotula T., Malis G., Manersky V., Yanitsky E., Netsky V. Among the best Yasla's were Vastsyashkovska A., Malakhovska E. and Yakel A. From the Sokal branch, Mukha T. was noted, and from Buchach - Zabornjak T. [3, 84].

Currently, the question remains about the number of persons in the vast majority of county divisions, the religious and ethnic composition of the members of the education community. The existence of county divisions was very dependent on the principle activity of the members of the main board. When the council formalized its work, then, as a rule, the whole department was "frozen" and in fact existed only "on paper". The ordinary members of the company, as a rule, were in an inert uncertain position. Mostly members of the company were waiting for an instruction and even a proposal to hold a meeting. Some

structures were short-term creations. In particular, the County Department of the Society in Bibrka existed only for reporting, the department in Dombrov existed only during 1905, the department in the Chorny Dunayets, which was formed in 1903, lasted until 1905, the department in Dobchitsi began to function in 1904, and in 1906 actually ceased to exist [10, 52]. Therefore, it is no coincidence that the education community, above all, acted as the main focal point of the organization. Effective instructions from the main board often prompted the members of county administrations to actively work.

On July 17, 1868, the first general meeting of the Lviv branch of the "Pedagogical Society" took place. The head of the central board was Professor J. Zelonatsky. Then it was decided to form a separate board of the Lviv branch [11, 7]. However, in November 1868, J. Zelonatsky assumed the duties of chairman, instead, the chief executive elected Professor K. Mashkovsky instead of him and the Lviv branch remained under the tutelage of the main board of the company.

Like the others, the Lviv branch worked on the establishment of sections whose members had to solve the problems of secondary schools, raise the issue of raising the role of education in the region, and improving the situation of teachers.

At the beginning of its activity, the Lviv branch introduced to the National school board the issue of preventing the unauthorized resolution of important school affairs directly through the heads of departments. Also, the Lviv branch of the board introduced the question of the admission of secondary schools in Galician to state maintenance, joined the introduction of new Polish spelling, the introduction of painting lessons in popular schools.

Only after approval of the statute approved by the Galician governorate at the general meeting May 17, 1869, the Lviv branch has elected its separate board [3, 138]. The first board of the Lviv branch included: professor of technical academy Dr. Feliks Streletsky - chairman, director of the public school Yakub Chapelsky - deputy chairman, director of the Institute of education Henryk Milevsky - treasurer, professor of gymnasium Adam Kulychkovsky - secretary, director of the Jewish school Dr. Bernard Sternberg. Professor of the gymnasium Stefan Bozhemsky, teacher of the public school Jan Mankovsky took the posts of board members. At the end of 1869, the Lviv branch of the association consisted of 172 members [11, 8].

With the direct help and support of the representatives of the Lviv branch, educational departments were opened in Radekhiv (1870), Yavoriv (1873), Kamyanka Strumylova (1877), Gorodok (1878), Zhovkva (1891) and in Bibrka (1893), as well as pedagogical circles: in Basivka (1905), Bilka (1893), Bibrka (1878), Berezdivtsi (1884), Tseperiv (1879), Khodoriv (1880), Dmytrovychi (1889), Dublyany (1899), Zvenygorod (1883), Gayi (1898), Germaniv (1898), Godovytsia (1904), Gorodok 1885), Gryada (1883), Kamianopil (1898), Krotoshyn (1899), Novy Yarychiv (1879), Leshnovytsi (1883), Malechkovychi (1904), Malechiv (1879), Myklashiv (1884), Navariya (1880), Pidberiztsi (1889), Pikulivtsi (1898), Pidsadky (1904), Porshna (1904), Prusy (1883), Novi Strilyshcha (1883), Sknyliv

(1895), Sokilnykhy (1896), Shchyrets (1876), Sholomyya (1887), Trybokivtsi (1880), Vynnykhy (1879), Vovkiv (1889), Vybranivtsi (1883), Zamrastyniv (1889), Zymna Voda (1884), Znesinnya (1895), Zubra (1887), Zuhorychi (1897) and Zhuravne (1898) [3, 141].

Lviv department of the Pedagogical Society during its activity (1869-1909) organized 76 general meetings. Initially, the meeting was convened twice a month, and then monthly. From 1873 to 1887, thanks to the efforts of members of the Lviv branch, 7 methodological and scientific-practical conferences for teachers of public schools took place [11, 23].

In the position of the head of the Lviv branch of the Society were: Dr. F. Streletsky (1869), B. Traskovsky (1870), Dr. S. Samolevych (1871-1872), Dr. B. Radzishevsky (1873-1874), A. Luchkevych (1875), Dr. F. Kreyts (1876), Y. Solesky (1877), Dr. T. Siselsky (1878), Dr. K. Benoni (1879-1885), Dr. G. Roschkovsky (1886-1892), M. Baranovsky (1893-1899), Y. Solesky (1899-1903) [3, 142].

The total number of members was not stable and at different periods was different. Thus, at the end of the first year in the company there were 172 members. In 1880 their number increased to 300 people. In 1883 there were 333 members, and in the period 1886-1891 the number of people decreased to 252 people. In the subsequent time there were no more than 329 people [11, 25].

The education department of education in Berezhany was established in 1868. It was headed by Yuzhef Bilyavsky. The general meeting of members of the district department has usually convened 1-2 times a year. Among the decisions made on them, we see suggestions that were related to improving the quality of school education, strengthening the legal position of pedagogical workers, organizing appropriate support for widows and orphans of deceased teachers. The general meeting also periodically considered issues related to the learning process, the application of the latest methods of teaching school disciplines. The basis of the discussion is often provoked by lectures presented during the meetings. Their subjects were diverse. There are several sample headline presentations: "About school curiosity"; "Can a teacher, without prejudice to upbringing, demand that the pupil give unconditional obedience?"; "What methods are now used by the school in education"; "Whether the science of the structure of the human body may be needed in the People's School"; "The vigilance of the teacher to the student's physical health"; "About training memory"; "How can a teacher, by developing his mind, teach the hearts of children at the same time?" [3, 81]

In 1882, at the initiative of the department in Berezhany, the "Friends of Children's Society" was founded. His task was to provide the poorest students of the district schools with clothes, footwear, products, as well as the necessary school supplies [3, 82].

The work of the Berezhany department deserves attention to the organization and activities of the lending office. Funds were accumulated through membership fees and voluntary donations. In 1894 the loan fund was reorganized into the "Society for mutual assistance of teachers of Berezhany and Pidgaytsi counties" [10, 53].

At the beginning of the XX century the Berezhany division had six pedagogical circles who were in charge of cultural and educational affairs among the local population. In 1905, 20 members of the department organized a three-month training course of weaving from a rod for young people, mainly basketing. At the educational department in Berezhany there was a small library.

It is worth mentioning the initiative of the department concerning the teachers' district rally for discussing the improvement of the material situation of teachers in 1906. The organization of the event involved the Berezhany department of the "Rus Pedagogical Society" [10, 53] (since 1912 - "Ukrainian Pedagogical Society").

In 1868-1906, the functions of the chairman of the district department of the Pedagogical Society in Berezhany were performed by A. Lutskevich (the teacher of the gymnasium, later the mayor of Berezhany), Dr. A. Kosinsky, M. Kurovsky (director of the gymnasium), K. Raver (the teacher of the gymnasium), Y. Kazenko, K. Froynd (school inspector), Y. Orobkevych and S. Savych (director of the public school). The secretaries were: S. Kostetsky, Y. Kazenko, Y. Dambrovsky, Y. Kokurevych, V. Stefanovych, Y. Bilyavsky. The position of the treasurer was occupied by: Y. Guedzinsky, A. Kosinsky, S. Basarabovych, Y. Voitsekhivsky, L. Remeza, K. Levandovsky, E. Stavnychy, B. Visimirsky. In general, during the period from 1868-1900, the Berezhany department consisted of 48 members, with an annual turnover of 30 kroons. It also consisted of members from Buchach, Borschiv, Konyukhiv, Kozova, Saranchuky, Turiv [3, 82].

It deserves attention to the activities of the district department in Gorodok, which was founded by educators of the Lviv department and for a long time was under his care. In particular, in 1874, a pedagogical circle appeared in Horodok as a branch of the Lviv department, and in four years later, in 1878 members of the circle created a separate county division headed by L. Poninsky [10, 54]. One of the achievements of the Gorodok division of the "Pedagogical Society" was an amateur musical and choral group that performed church and secular works. For the communities of the city and the district, the circle hosts performances that gave profit to the company's cash desk.

At the department there was a library. Part of its funds were located in Janiv in the premises of the pedagogical circle created. Pedagogical circles also existed in Rudka and Komarno, but in 1887 they became part of the Rudkiv department of the society [3, 103].

According to the plan, each county district organized several meetings during the year, during which participants were able to participate in demonstration lessons, listen to reports on topics of pedagogical education and training, scientific and methodological lectures and discuss them. One of the forms of activity of the Gorodok division was the organization and reading of popular lectures for the population. Taking into account the peculiarities of economic activities, the lectures raised issues of modernization and effective development of agrarian farms (crop rotation, improvement of the state of impoverished soils, peculiarities of laying gardens, establishment of apiaries, etc.).

Speeches were dedicated to the development of literature, prose, poetry, art, nature, invention, etc. The administration of the Gorodok section of the "Pedagogical Society" made a lot of efforts in establishing cooperation with other organizations, took part in the founding of various subsidiary structures. In particular, close cooperation was established with the branch of the society of the folk school, "Friends of Poor Children's Society", with an agricultural community in Gorodok, where actively developed breeding work [10, 54].

Successful work of the Gorodok district department educators contributed to the efforts of leadership. Special merits belong to the heads of the district department, namely: L. Poninsky, A. Diduschytsky, S. Pininsky, A. Brunicky, who, besides the great organizational efforts, personally provided significant financial assistance to the department [3, 105]. Archival materials fairly well illustrate the work of the Gorodok department. The documents provide an opportunity to see the work of the general meeting of the company through the prism of the activities of the grassroots. During the meetings, the current problems related to the current activity were considered, and strategic decisions were made that determined the main directions of the organization's development.

"Pedagogical Society" before the authorities sharply raised the issue of increasing the salaries of teachers, actualized the problems of financing school infrastructure. The materials provide interesting analytical data, which will indicate a gradual change in the policy of development of the company.

The meeting of the general directorate of the "Pedagogical Society", which took place on December 8, 1905, is indicative, that is, at a time when the company has not yet changed its name to the "Polish Pedagogical Society" and advocated the interests of all Galician teachers [21, 115-117]. The main problems of the development of schooling in the early XX century, the directions of the work of the society of Galician educators and the policy of polonization of the educational branch in Eastern Galicia are reflected in the minutes of the congresses of education workers [21, 126-128].

Pro-Polish sentiment in the activity of the educators' association can be traced at the congress that took place in Lviv in early April 1912. Now the association officially received the application of the "Polish" and thus gradually separated from the non- Polish educational community of Galicia in its activities [21, 57-66].

It should be noted that, based on the influence of the educational reform in 1868, the "Pedagogical Society" in Lviv has signs not only of the association of educators of Galicia, but also of scientific and professional societies. It influenced the formation and development of school affairs, the organization and promotion of self-education, professional development, and solved the various social needs of teachers, where material and financial support was given a special place. Initially, the organization, as already mentioned, united teachers of national, secondary and higher schools. However, in connection with the formation of their own organizations of secondary and higher schools, the membership of the "Pedagogical Society", beginning in 1884, began to decline.

The members of the organization were representatives of various specialties and, above all, individuals interested in the development and improvement of the educational system of Galicia. In 1906, the "Pedagogical Society" in the general background of inter-ethnic confrontation, the patriotic-minded Poles turned into a "Polish Pedagogical Society". Thus, now clearly defined the Polish national character and the direction of further work of the organization. It is clear that in order to function effectively, you need to have a ramified infrastructure, a large number of members and sympathizers. Since its founding, the Pedagogical Society has created its own pedagogical centers on the ground - founded departments, various groups, organized training courses, public readings, etc. However, the company did not have the opportunity to cover the demands of the entire educational sector of Galicia [22, 1].

Consequently, other societies emerged at the same time, which also often, in addition to educational tasks, sought to resolve social problems of their members, provide them with material support and legal protection. That was the "Society of Teachers of Higher Schools" in Lviv. This was preceded by the "Society of Secondary School Teachers". Subsequently, these societies merged into one educational structure.

2. Association of Teachers of Secondary Schools

Creation of the "Association of Teachers of Secondary Schools" occurred at a time when Galician society was aggravated by dissatisfaction with the low level of school education and the state of organization of secondary schools. The company focused on demonstrating the role of education in the socio-economic sphere of the region's life, considering the success of the school reform for the development of Galicia [23, 153].

Also, the reform of the secondary education system prompted increased attention to the development of higher education in Eastern Galicia. Of course, the representatives of higher education were interested in the level of education of candidates for study in its institutions and ways of further development of students, which facilitated cooperation. Under the influence of reform, teachers sought to have a greater impact on various areas of school development, on the formation of its effective organization and on the growth of the social status of the teacher. These aspirations formulated the task for the formation of a professional movement of teachers, which aimed to unite all Galician teachers, improve their social status and strengthen the social position.

In the activities of the "Association of Teachers of Higher Education", Polish historiography distinguishes two periods. The first of these was outlined in 1884-1904. At that time, the society focused on modernizing the program and teaching methods, as well as the saturation of the content of knowledge. The second one - 1905-1914, when the work on the reform of the Galician school was considerably strengthened, as well as raising its authority. Significant role at this time played the events of the school strike in Eastern Galicia in 1905. They initiated actions around the integration of school education. But the explosion of the First World War in August 1914 fundamentally changed the conditions of the company, limiting its program of action [22, 2].

The Galician school issue was one of the most neglected issues in the entire Austro-Hungarian monarchy. Eastern Galicia had a few secondary schools. They were poorly differentiated in terms of conditions, methods and basic principles of education, are unevenly located on a large territory. And most importantly: they all used an outdated concept of program training, which often led to discussions among pergogues. Of the two types of secondary schools available at that time (gymnasiums and real schools), the gymnasium definitely prevailed [24, 144]. In the 1860/1861 academic year there were only 16 high schools and 5 real schools in Galicia. By the 1883/1884 academic year, only 9 new gymnasiums were founded, which was less than 50% of the public needs [25, 15].

At the same time, the growth of the number of students from 5384 people in 1859 to 11 597 people in 1884 led to a huge overflow of schools and deterioration of study conditions. In 1883-1884 years the most crowded were the gymnasium in Lviv, Krakow, Przemysl, Tarnow, Rzeszow, Novy Sanch and Ternopil [25, 15].

Teacher's career of a young school educator began with contractual employment on a modestly paid assistant teacher (suplenta). This trial period did not belong to the lungs in the life of a beginner educator, who was to perform a variety of assignments, assignments, as well as to teach all that was not suitable for reading by more experienced colleagues [25, 42].

A specific, distinctly distinguished group of secondary school teachers was assistant professors, teachers of humanities and natural sciences of Galician universities, for whom work in high school was often the only source of survival. An associate professor, for example, did not receive any salary for work at the university [26, 159].

The creation of the "Regional School Board" in 1867 gave great hope to the rapid reform of the education system and radical changes in school work, the organization of social protection of teachers, the introduction of the foundations of school reform, compatible with the national problems of the population of Eastern Galicia. However, in view of the serious limitations and, therefore, the possibilities of the "Regional School Board" in organizing and managing secondary and higher schools, the fate of many schools was dependent on the decision of the state authorities. Often, the role of the board was reduced to designing perspective plans and programs for training, developing textbooks, manuals, and drafting proposals for secondary school reform projects that did not always take into account the power of representation [27, 128].

The "Pedagogical Society" could not solve many of the problems of education. It actively cooperated with the "Regional School Board". The complexity of the evolution of secondary schools, despite their belonging to the affairs of school folk affairs, required the involvement of a greater number of provincial educators who encountered diverse problems of professional activity. All this required the creation of a separate society that could vigorously and effectively protect the affairs of schools and teachers of various educational levels, to develop among them the initiative and the desire to create an effective concept of the secondary, and later and higher education.

The creation of such an organization in 1883 began to work a group of Lviv teachers and public cultural and educational figures who were part of the "Pedagogical Society" [28, 1]. Among them were S. Samolevych, Y. Soletsky, K. Fisher, T. Soltysik and Y. Romanchuk [22, 2]. By the way, it is worth emphasizing once again the interethnic nature of the existence of the "Pedagogical Society", which also included the well-known Western-Ukrainian public figure, Julian Romanchuk. It is known that from 1863 to 1900 he worked as a teacher of the school and a teacher of the academic gymnasium in Lviv.

The impulse that mobilized to organize a new partnership was the announcement by the central government of the introduction of new curricula in schools, as well as the call to society and the teachers of the Galician schools on the need to discuss the innovation. This first official manifestation of the efforts of local authorities to establish cooperation with teachers, a group of Lviv educators decided to use it to accelerate organizational work. In March 1883, physics teacher Y. Soletsky proposed at the main board of the "Pedagogical Society" in Lviv to create a circle of secondary school teachers, which could subsequently become the nucleus of a future society. At the same time, it was planned to set up such circles and sections at all county affiliated companies in Galicia [24, 147]. A separate decree on the formation of " Pedagogical Society" circles and sections of secondary school teachers was also adopted in 1883 at the VII general meeting of the society members in Stryi [22, 4]. However, there arose certain doubts and differences in the way of the way teachers of secondary schools from the "Pedagogical Society". True, the course aimed at the allocation of county clubs and sections, approved the meeting, but did not conceal their reluctance to violate the organizational integrity of the company formed over a long period.

In general, through the established circles and sections of secondary school teachers, intensive advocacy of the founding of a new partnership has been found among the educators with a positive response. In the autumn of 1883, groups of teachers of secondary schools in Krakow, Rzeszow, Przemysl, Drohobych, Brody and other settlements of Galicia were created and actively working, which became an important stage in the way of establishing a new partnership [24, 147].

The issue of the establishment of the "Association of Teachers of Higher Education" intensified at the meeting of the members of the main board of the "Pedagogical Society" on February 23, 1884. The resistance of the dissenters who were a minority could not slow down this process. Bronislaw Radzishewsky, a professor at Lviv University, was elected head of a new organization. At the same meeting, an organizing committee was also formed. It consists of: S. Samolevych, Y. Soletsky, K. Fischer, T. Soltysik and Y. Romanchuk. The draft statute and program of the "Association of Teachers of Higher Education" was approved [29, 15].

The organizational meeting of the new company took place on April 9, 1884 in Lviv. The meeting was attended by 90 people. Except the teachers of higher schools from Lviv, teachers from Bochnia, Brody, Berezhany, Drohobych, Kolomyia, Syanka, Novy Sanch,

Ternopil, Yaroslav, Stryi, and Przemysl arrived. In addition, 110 teachers submitted written declarations expressing their desire to join the partnership [28, 6]. A significant number of educators showed their interest in the organization. It is worth noting that active participation in the formation of the society was taken by the Galician politician and teacher, professor of Lviv University, Dr. E. Cherkavsky, considering the fact that the formation of the society of teachers of higher education was a manifestation of the efficiency and vitality of the teaching staff [22, 5].

The general meeting approved the composition of the main board of the company. The head was approved by B. Radzishevsky, S. Samolevych - deputy, T. Soltysik - secretary. The members of the Board included: O. Borkovsky, K. Fisher, Dr. A. Froynd, E. Hamersky, Dr. S. Kroyts, S. Liberversky, F. Maikhrovych, M. Polansky, Dr. C. Rodetsky, Y. Soletsky and Dr. Y. Zhulynsky [28, 6-7].

The main board of the company was located in Lviv. It expanded its activities to Galicia. The charter's primary tasks were the care of the development of higher education, as well as the organization and provision of material and moral support to teachers. Regarding the further development of the society, members of the board declared that they should support all kinds of initiatives that could serve to raise the level of education, and also the growth of pedagogical knowledge of teachers. The dependence of the work of schools on the professional level of teachers made it necessary to develop self-education, to create an atmosphere of creative work, to spread the principles of mutual assistance, support, benevolence, friendly relations. In the implementation of the school improvement program, the company also counted on the promotion of society and emphasized the need for contact with them in order to improve the system of functioning of higher schools. To this end, the statute regulated the registration of honorary members also of persons who were not teachers, but showed interest in the situation of the school and the problems of the development of education [24, 148].

To promote ideas of self-education among teachers, to discuss new ideas about the state of educational affairs, their needs, the statute recommended to be publicly implemented through lectures, round tables, discussion. An important role in this was to be performed by the Polish-language periodical "Museum" ("Muzeum"), which became the publishing body of the "Association of Teachers of Higher Education". The magazine began to appear on January 1, 1885 in Lviv. The editor was professor Roman Palmstein. Various sections were placed in the magazine - current affairs of the company, reviews, reports, author's articles, etc. Significantly improved work of the print agency on the coverage of social problems of educators in the next four years (1886-1890), when the magazine was headed by Dr. Maurytsiy Matsievych [22, 61]. In addition to the role of the informant on the affairs of higher and secondary schools, this edition contributed to the growth of professional level of educators, their professional consolidation. The pages of the magazine covered the latest pedagogical developments, encouraged teachers to conduct research and research activities through the publication of their works.

Also published in the publication were various materials in the nature, reports on the activities of county clubs, etc. [28, 7]

According to the name of the society, its basis was made by teachers of gymnasiums and real schools, teachers' seminaries, academies, universities. The gradual reduction of cooperation with academic institutions would in addition have to mobilize the teaching staff of secondary schools to increase the level of research activities. In the development of the scientific component in the activities of educators there were chances to improve education, raising the level of culture in provincial cells, in which teachers, for the most part, were the only representatives of the intelligentsia.

Effectiveness of the company was provided by a well thought out organizational structure, which had two degrees. The main and most important unit in the organizational structure was the circle. The clubs originated from members of the society. Managed by a circle chairman, who had a deputy and managerial staff, numbering from 4 to 12 people. The management team was elected for a term of 1 year. One of the important tasks of the circle was the organization and provision of social and legal protection of members. As an exception, only a circle of Lviv educators was directly subordinated to the leadership of the "Association of Teachers of Higher Education" (until 1908). The work of the circle was managed by the secretary, elected from among the members of the main board of the company [22, 17].

In general, all educational circles of Galicia were subordinated to the secretariat of the Main Directorate as a top organizational unit. Sometimes the secretariat was called the department, which was actually the executive body of the company. By 1904 he numbered 12 people, after 1904 - 14. The leadership and work of the head office were provided by: the head, his deputy, the secretary, the treasurer, and others. Periodically, the department formulated general meeting orders and their reporting was reported at the general meeting. The general administration was of a pluralistic nature. He was convened annually in order to identify the main directions of the company's work for the next year, the election of a new leadership team, hearing a report on activities, and adopting resolutions. Collective and decision-making activities point to a democratic type of company management. The collegial form of management placed the function of the head in a minor place. The chairman represented the company and its implementation of the program largely depended on its ability to obtain support from state and central authorities. Members of the society carefully selected the candidates, taking care that the managerial functions performed by a person who knows the problems of higher education, is characterized by organizational abilities and authority. Academic teachers who had a high degree of professional independence compared with high school teachers had the most developed tendency to this role [24, 149]. Independence of the company, in a certain way, provided financial self-sufficiency. But since the main items of income were contributions and voluntary donations, then the assistance was often the minimum size.

Therefore, the heads of society were well-known and authoritative educators, with significant scientific work, pedagogical experience and organizational skills. The heads of the society for 1884-1914 are the honored Galician scholars of various fields of knowledge, professors of Lviv University. In particular, the chemist B. Radzishevsky, who led the company from 1884 to 1889; lawyer - L.Pjontak (1889-1897). The head of the society was also a historian and literary professor Jagiellonian and Freiburg University - Dr. Juzef-Henry Kallenbach (1911-1915), a classicist - Antony Kalina (1897-1904), as well as a philosopher - Kazimir Tvardovsky (1905- 1911) [22, 18-19].

From the time of its foundation until the beginning of the XX century. "The Society of Teachers of Higher Schools" has gained considerable popularity among educators. This is evidenced by the nature of the mass organization, which at the turn of the century has concentrated in the ranks of almost all educators of higher and secondary schools. In the 1900-1901 academic year, of the 879 teachers who worked in the schools of Galicia, 830 people were members of the "Association of Teachers of Higher Education".

In the period of the intensive development of the school affairs in Galicia, which occurred in 1905-1908, the total number of members of the educators' association increased by 1,5 times and amounted to 1500 [28, 23]. However, the largest number of members (2088 people) was in 1912, which were united in 40 circles.

As noted above, the statute allowed the company to enter other people who were often not involved in the teaching profession. They belonged to various social circles, in particular, to the bureaucratic sphere of activity, they were also doctors, merchants, landowners. The statistical data published in the "Museums" illustrate the general picture of the interest of society in the problems of secondary schools. For example, in 1885, out of 482 members, 34 persons did not belong to a teacher's class, in 1901-1902 of the 797 members, 70 were not related to pedagogical work, but in 1902-1903 of the 777 members, as many as 80 people did not have a pedagogical specialty [30, 81-83].

The most numerous circles arose in Lviv, Krakow, Stanislaviv, Ternopil, Tarniv and Przemysl. At the beginning of 1908 there were 357 members in the Lviv circle, 206 in Krakow, 107 in Stanislaviv, 76 in Ternopil and 56 in Tarniv, 56 in the Przemysl district, and some sections created sections. The first one was - neophyllological, which arose in 1905 with the Krakow circle, and next year the same section was founded at the Lviv circle. In 1906, during the Krakow circle there was another section, which united the teachers of the teacher's seminary. Similar circles have been created in Sambir, Ternopil, Zalishchyky. A little later, in 1913, the same section arose at the Lviv circle [22, 11].

In order to be able to pay benefits to members of the society, money was needed. The general treasury of the company consisted of a number of separate funds. It is known about the existence of a permanent, circular, special name for Adam Mickiewicz, widows and orphans, vacation, food, local and community funds [22, 32]. The basis of the financial accumulation of the company's fund was the current contributions of its members.

Their amount was approved at the general meeting and indicated in the relevant statutory provisions. Thus, in 1894 the annual contribution of the member consisted of 4 florins. In the counties where there were circles, members of the partnership paid contributions to the cash registers of the circles. Of these, 3/4 of the sum went to the account of the company's main board, and 1/4 remained for the needs of the circle. For this, all members of the grassroots organization received the "Museum" magazine for free [29, 20].

As a result of the introduction of the new currency, amendments to the charter were made. Initially, membership fees increased to 8 Kr., and since 1909 - 10 Kr [22, 32]. According to the statistics of 1904, for the previous year, the financial turnover of the company amounted to 6,835.44 Kr. Major incomes were derived from the activity of circles (4,682.53 Kr). Interest on available wealth, subsidies from publishing activities, loan repayments totaled 2,152.91 Kr. [31, 14-15].

Separate income came from publishing activities. Its total amount for 1903 was 38 thousand 612.64 K. The largest share of this amount - 34 thousand 142.02 K came from the sale of books [32, 16-17]. Also, a separate article of income represented cash grants to the publishing house of the "Museum" magazine. In 1903, they amounted to 3,600K. Of this amount, 2,000 K was a subvention from the seim and 1,600K - a grant from the Ministry of Education [32, 18-19]. Members of the society were divided into ordinary and honorary ones. Ordinary members could be teachers of higher and vocational schools, gymnasiums, real schools, teachers' seminaries, lyceums, or persons associated with education and training. Honorary persons - those who actively participated in the activities of the company, had significant merits in the field of education or popularization of schooling, and also were approved by the decision of the general meeting [33, 3].

The amount of membership fees in the main treasury of the company were different. They mostly depended on the size of the grass-roots organization, timely and proper payment, the mobility of the grassroots, and so on. The contributions of educational circles during the first decade of activity (1884-1894) were as follows: Brody - 338.5 fl., Berezhany - 185.25 fl., Drohobych-Stryi-Sambir - 955 fl., Krakow - 3698.75 fl., Lviv - 8679.98 fl., Novy Sad - 98.75 fl., Przemysl - 1295.75 fl., Rzesziv - 358.75 fl., Novy Sanch - Yasla - 338.25 fl., Stany-Slaviv-Kolomiya - 900.95 fl., Ternopil-Zolochiv - 447.5 fl., Tarniv - 637.77 fl. Together, the mutual fund received 17935.2 florins of profits [29, 21]. In its activity, the society considered various issues that can be divided into educational, methodological, educational, cultural, educational, religious, publishing, economic, etc. [34, 303].

Special attention by educators was paid to the introduction of school uniforms among pupils, which should have facilitated social care and control of youth, marginalized among it differences of social origin, adjusting corporate spirit [24, 152]. An important initiative before the main board of association was the Krakow circle of educators. It was about the urgent need to solve the issue of housing, as well as to provide elementary living conditions not only for teachers, but also for students, especially those from poor peasant families.

Subsequently, in 1893, this problem was the subject of a separate discussion at the VI general meeting of the "Association of Teachers of Higher Education", which ended with the decree that the Regional school board organized the construction of housing and boarding schools for both teachers and young people [29, 35]. The development of school was facilitated by the active position of many members of district administration in the process of popularizing education. There was established scientific cooperation with the people's university named after Adam Mickiewicz in Krakow. In the years 1899-1909, university lecturers were the representatives of the education community, namely I. Baudouin de Courtenay, F. Buyac, V. Heinrich, L. Kulchynsky, I. Petelents, E. Pyasetsky, Y. Rostafinsky, B Vassung and K. Zakrevsky [24, 154]. Already from the beginning of the XX century the activity of women in educational circles markedly intensifies. Joint work contributed to the growth of the social significance of societies. Active social work among educational groups was launched by Isabella Moshchenska, Olena Radlinska and Anelia Shytsivna, and others.

The activities of the circles of the company played a crucial role in the close contact of its members with the cultural, educational and political figures of the indigenous Polish lands. These connections were especially intensified at the turn of the XIX-XX centuries and aggravated after a school strike in 1905, which led to inter-ethnic tensions, accelerated ethnocultural and national identification of educators. So we see discipline disorder in the circles. An example is the general meeting of 1903, in which only 58 people from 1,000 community members took part. "This is a painful blow and humiliating proof of indifference to our goals and ideals," M. Varmsky wrote on the walls of the "Museum"[35, 231].

In 1905, officials of the main directorate of the society dissatisfied with the fact that, as a result of uneven activity of the circles, the implementation of the decree, the development of working conditions for secondary schools is torn [36, 39]. Irregularity and inconsistency characterized the activity of circles in subsequent years [37, 69]. The weakening of the work of the circles forced members of the society to seek the reasons for this situation. The criticism of the statute of the organization, the activity of the "Museum" magazine began, which in the conviction of many members stopped fighting for the affairs of teachers [38, 514]. The idea of revision of the provisions of the charter was extended to improve the activities of the leadership of the "Association of Teachers of Higher Education", the establishment of interconnection and co-ordination between the program of the organization and the problems of the existence of teachers and schools. Changes to the charter of the company were made in 1908 [33, 1-18]. They were to strengthen the collegiality of governance through the expansion of the staffing of the governing body. Now the board consisted of the chairman, his deputy and 21 members, including 7 representatives from the provincial circles, who were elected at the general meeting. Representation from the provinces as part of the head office should, in the opinion of the management, ensure the restoration of the authority of the company. Increasing the cadence of members of the board from one to three years should help increase the responsibility for the implementation of program activities.

Innovation in the statute became the provisions on the so-called congresses of the members of the "Association of Teachers of Higher Schools" to increase interest in school and teacher affairs. Even convened at least once every two years, they had to approve decisions on important pedagogical and school matters. In addition, members' congresses will affect the quality management reform [22, 26].

To restore the role of the press as a consolidating factor of the educational society, the printing authority "Museum" was reformed. Teaching and upbringing was subordinated to the department of reviews of scientific literature, literature for youth. The magazine was obliged to submit articles and to inform about hearing about these topics. Thus, the "Museum" became an edition devoted to the problematic issues of education [22, 48].

A special place in the activities of the "Association of Teachers of Higher Schools" held a relationship with the "National Pedagogical Council". Socio-political conditions of the then Galicia influenced the moderate style of work of the company.

The concern for raising the level of education in schools and forcing children to the national spirit was almost the main goal of educators. To implement this idea, it was necessary to work closely with the "Regional Pedagogical Council". Since 1886, the "Regional School Board" has consistently approved the activities of the society, expressing support to its members in the integration of the teaching staff and the program adopted by the community. Officially, the cooperation of these organizations documented a circular from May 6, 1889 [22, 150]. This document played a prominent role in the further development of the socio-trade union movement of teachers. In fact, he removed the ban on the participation of teachers in extracurricular activities, encouraged to join the honorary members of the society. Instead, the "Regional School Board" provided support among members of the society. However, this document was subject to the advice of the society to the "Regional School Board", which in specific cases significantly restricted the rights of educators. This caused dissatisfaction among the teachers. Efforts have been made to harmonize the terms of cooperation between the company and the council. M. Bobzhynsky and Kazymyr Tvardovsky radically acted for the immediate holding of negotiations between the two structures. After occupying the position of the vice chairman of the council in 1890, M. Bobzhynsky directed his efforts to strengthen the position of the main state power through its activization and supervision of public associations. He believed that the "Regional Pedagogical Council" was an institution that should hold all initiatives in school affairs and rejected the need to duplicate its activities through the "Society of Teachers of Higher Education". Taking as a basis the work experience of the Krakow Society group, he believed that the main goal of educators should be the unification of teachers in the development of scientific creativity and education. The gymnasium, in his belief, should be the authentic focal points of higher education and culture in provincial towns [39, 25]. For the most important task of the company, M. Bobzhynsky considered the message of society about the problems of schools, students, teachers or staff and its involvement in the

improvement of education and training. Other issues, such as school curriculum design, curriculum development and school textbooks, should become the prerogative of the "National School Board", in line with its field of work and school responsibilities [40, 184]. Thus, all social and domestic problems of education workers M. Bobzhynsky set aside.

Kazymyr Tvardovsky took the opposite position. A few-year-old co-chairman of the board with the company confirmed his conviction of the appropriateness of the initiative role of the partnership [41, 1-7]. After all, the representative of the competent educational community was actively involved in solving the internal problems of schools and the council had the opportunity to hear fresh, rational thoughts on education in the province. Tvardovsky argued that the role of the society is important and necessary for the activity of the council, because its personnel is limited and can not be competent at designing school programs, textbooks or conducting school reform. He believed that the partnership should be a body that supplements and supports the school administration. The meaning of work on the conviction of K. Tvardovsky, was constructive activity. Subsequently, the practice showed that significant progress in the development of school affairs in Eastern Galicia was, to a large extent, a great merit of the co-conscious educators who concentrated together in the activities of "Society of Teachers of Higher Schools" and "National School Board" [42, 688-689].

In general, the representatives of the "National School Board" constantly emphasized that the main task of the society should be to raise the level of education and upbringing in schools. At the same time, the problems of adapting secondary schools to national needs, finding ways to ensure a high level of education and education distracted society from social problems. However, the reality of the society is the issue of the poor existence of especially young teachers, the struggle to improve the material situation of educators, orphan children and other categories.

Certain changes made to the development of the Galician school affair during 1904-1908, failed to eliminate many years of neglect in schools [25, 30]. In 1908, the magazine "Museum" wrote that "the picture of the relationship in school affairs can be outlined in three words, which became for us painful symbols: overflow, placement, equipment" [43, 5]. In 1908, at a general meeting of the company, they attempted to analyze the causes of the overcrowding of gymnasiums. The main reason was the small number of such educational institutions in Galicia [24, 158].

The aggregate of the issues raised, voiced at the meeting, was included in the appeal, which was directed to the Sejm. Educators asked to increase the rate of establishment of secondary schools and the organization of their proportional placement. It was emphasized that Galicia is in the most neglected state in relation to the development of education in comparison with the Czech Republic, Moravia and Silesia [44, 85-86].

Dissatisfaction with the members of society has repeatedly caused a policy of economy of the central government regarding the Galician school affair.

Especially distinctly economical approach to school needs manifests itself in the unsatisfactory state of school buildings, lack of elementary sanitation and hygiene, which to a large degree inevitably reduced the effectiveness of education and education and even influenced the health of young people and teachers. In addition, educators criticized the practice of hiring private homes for the arrangement of schools, considering it a public waste of money [45, 430].

Of course, in the struggle for the level of training in secondary schools, the situation of teachers, that is, improving the material conditions of their existence, was discussed at meetings of groups and meetings of the society. At the same time, the society was critical of the then system of teacher training. The reservation caused the unqualified adaptation of the university training program to the needs of secondary schools. For the first time, this problem was discussed at the 3 rd general meeting of the Society in Lviv, demanding that lectures on pedagogy be read on the doctrines of philosophy [46, 312]. Therefore, as an important and relevant suggestion Ignatiy Petelents from Lviv, who recommended, according to the example of the French universities, to introduce a system of examinations in universities according to a program that would have a cycle of general training of a teacher for a teacher. The practical skills of a future teacher should have been acquired during practice in high school [47, 675].

An important issue for the training of future educators was considered at the I Pedagogical Congress. Then Leon Kulchynsky from Krakow expressed the idea of organizing at gymnasium practical pedagogical seminars. The proposal of L. Kulchynsky received general approval of the congress participants and the "Regional School Board" on the proposal of the board of the company ordered the organization of such courses in Krakow and Lviv. Courtesy of courses in Krakow was entrusted to Leon Kulchynsky, and in Lviv - Dr. Anthony Danishova [22, 129].

Extremely sharp among educators was the question of research work. Scientific activization of teachers from the provinces was complicated by the lack of support for the scientific literature of school libraries. In search of an exit the main board of the company planned to open branches of scientific libraries in the county towns (Stanislaviv, Tarniv, Novy Sanch, Rzeszow, Ternopil, Przemysl, etc.) [48, 73]. However, numerous appeals to the "National School Board" to provide financial support for the creation of such library units have been in vain.

The Society fulfilled the mission of the defender of the material and moral interests of its members. As a general rule, the situation of teachers, especially rural schools, was extremely difficult. In our opinion, the main reason was the imperfection and lack of a legislative framework that would regulate the duties and rights of teachers. And from this, respectively, the educators had a variety of social problems, reluctance to improve, and so on. Thus, distorted distortions in the environment of educators, which negatively affected the level of education and even the desire to choose a teacher's profession.

Dissatisfaction was aggravated by excessive subordination of teachers to school authorities, which often reduced their personal life, sometimes and even offended by personal dignity. The struggle for the authority of the teacher in society began society with criticism of the harmful in relation to the educational process of school traditions. Due to the active position of the board of directors, it was forbidden to clarify the relationship between managers and teachers in the presence of students. It was also categorically forbidden by the Directorate to publicly consider anonymous reports about teachers and complaints about them, incorrectly speaking about teachers. Such rights were granted only in court. For the manifestation of assault on personal freedom, the teacher intended to establish a severe punishment. it was forbidden to clarify the relationship between managers and teachers in the presence of students. It was also categorically forbidden by the Directorate to publicly consider anonymous reports about teachers and complaints about them, incorrectly speaking about teachers. Such rights were granted only in court. For the manifestation of assault on personal freedom, the teacher intended to establish a severe punishment. it was forbidden to clarify the relationship between managers and teachers in the presence of students. It was also categorically forbidden by the Directorate to publicly consider anonymous reports about teachers and complaints about them, incorrectly speaking about teachers. Such rights were granted only in court [49, 48]. For the manifestation of assault on personal freedom, the teacher intended to establish a severe punishment [49, 50].

Among the members of the society, a two-tier financial system of mutual assistance was introduced. The bottom level was the help of the box office, the higher - the fund of the main board. In addition, the main board of the company in 1898 and 1907 achieved the equal salary of teachers with salaries of civil servants. At the same time, the structure of the provision of immediate assistance to teachers in difficult and unforeseen situations was gradually being developed within the framework of the partnership. First of all, attention was paid to the situation in the families of the deceased members of the "Association of Teachers of Higher Education". For this purpose, a special fund was created, which was collected from the contributions of teachers, united in a professional union.

Created in 1890, mutual assistance funds were named after the Polish poet A. Mickiewicz. Subsequently, it expanded and in 1907 created the "Fund of widows and orphans". The activity of the fund illustrates the fact that by 1908 members of the society were given 136 allowances of 100 K each. In 1914 the society fund was 49 thousand 123 95 K, from which 20 benefits were paid [50, 93]. Also, the "Regional School Board" was trying to compensate for the difficult situation of teachers by creating conditions conducive to creative activity. It was, in particular, about teachers who worked scientifically. By results of work they were transferred to work at the academic centers, provided them with paid scientific leave, appointed state scholarships, facilitated contacts with state and foreign scientific centers and representations.

3. Rus Pedagogical Society

The work of the "Rus Pedagogical Society", which in 1881 was founded in Lviv by Ukrainian educators, is noted for the consistent and balanced organization and provision of material assistance to its members. The name of the organization did not cause at that time some objections, since in the XIX century Galician Ukrainians were called Rusyns, but this did not correspond to reality [51, 10], and in 1912 the association would receive the name "Ukrainian Pedagogical Society". It consists of Ukrainian teachers of multi-level schools, gymnasiums and other educational institutions of Eastern Galicia, Kholmshchyna, Pidlyashya, cultural and educational figures, patrons who associate themselves with Ukrainians.

In practice, the society set itself a number of important tasks : a) to work to meet the needs of Ukrainians, to create popular, secondary and higher schools, to support community and home education based on their mother tongue ; b) provide moral and material assistance to members of the society ; c) actively fight for the national character of the school. Educational tasks of the society were not limited to the folk school, but encompassed the secondary and higher educational institutions of Galicia [52, 1-15].

Among the founders of the "Rus Pedagogical Society" were: school advisor A. Yanovsky, prosecutor K. Sushkevych, professors of Lviv University F. Kostek and O. Ogonovsky, head of the Society "Prosvita" A. Vakhnyanyn, professor (catechist) of the academic gymnasium in Lviv about. O. Stefanovych, Ukrainian linguist, historian, professor of the Lviv teachers 'seminary O. Partytsky, professors R. Zaklynsky and D. Vintskovsky, Fr. Vladyslav Bachynsky, editor of the newspaper "Dilo" V. Barvinsky and spiritual I. Velychko [51, 10]. The statute of the "Rus Pedagogical Society," drawn up by the initiative group, was discussed in early 1881, and approved only on August 6 of that year by a special decision of the Tsarist-royal (Galician) governorship under the reference number Ch .37847.

According to the statutory provisions, the founders of the society clearly formulated the purpose and tactics of activities. To disassociate and prevent confusion in the names of organizations, in particular, with the "Pedagogical Society", the organization was called the "Rus Pedagogical Society", emphasizing its belonging to the Ukrainian teaching and the Ukrainian people. To accomplish the tasks, it was envisaged to use various forms and means: presentation of memorials and petitions to the authorities in the study of Rus schools, holding public conferences and readings of pedagogical and scientific content; publication of a magazine and educational literature, use of the experience of the Austrian, Czech, Moravian, Slovenian and other pedagogical societies; providing members with material assistance in their scientific research.

Already at the first general constituent assembly of the society, which took place on March 2, 1884, its main task was defined, the content of which was to acquire Ukrainian schools from the hands of others and to defend them and teachers from all kinds of injustice [53, 9].

Already since the beginning of its activities, the "Rus Pedagogical Society" has gained popularity among the local population and received support. In particular, in the Lviv region one of the first was laid by the Grybovytsky branch of the company, which in 1903 in the Zhovkva suburb of Lviv, for its own money, built a shelter for a temporary stay for the time of education of orphans and poor children. There were also branches established in Stanislaviv, Kolomyia and Ternopil, which actively launched work among educators and students. An important event in the life of the society took place on June 1, 1889, when the first issue of his printed organ of the society was published - Ukrainian-language newspaper "Teacher" [54, 27]. Among the top priorities, the members of the "Rus Pedagogical Society" considered the convening of the 2nd Ukrainian Teacher's Meeting to decision a number of organizational, educational, social and other questions. This event took place in Lviv on July 16-17, 1904. The epicenter of events was the building of the Ukrainian People's House and the surrounding area in the central part of the city. The meeting was attended by about 700 people, who were delegated from various Ukrainian educational institutions and institutions of Galicia [54, 28].

In general, a number of important issues of the activity of educators were discussed at the meeting, and several fundamental decisions were unanimously adopted, although the resolution of the parliament consisted of only three points - the school system, the rights of teachers and the situation of Ukrainian schools. In particular, almost all the members of the Meeting drew attention to the fact that the Ukrainian language should be protected or equated with the Polish language when teaching in the secondary and higher educational establishments of the region. The delegates strongly demanded that the Austrian authorities restrict the teaching of Polish in schools in Eastern Galicia, especially in Ukrainian villages [55, 5]. An Executive Commission was selected to prepare the requirements for state authorities. The meeting participants also elected the "Executive Committee of the Rus Language Council", which consisted of 12 members and 6 deputies. The members of the committee were: Biletska M., Borkovsky A., Budzinsky P., Burbel I., Dukhovych O., Grygorovych V., Karbulytsky I., Levytsky V., Y. Mykolaevych, D. Pihulyak, Stefanovych O., Chapalsky I. . etc. Their main task was to constantly lobby and protect the socio-economic and national interests of Ukrainian teachers in state authorities, and especially to facilitate the creation of a national mutual aid vocational education society, etc.

By the way, among the national teaching of Eastern Galicia, as well as among other specialists in the second half of the XIX century, professional associations of "mutual aid" became more active. In 1885, the charter of the "Mutual assistance society of teachers of the Stanislaviv school district" was approved. In 1889 a "Mutual assistance society of teachers of city public schools in Lviv" arose, which set out to provide material support and assistance to teachers, the elimination of social misery, and others like that.

In addition to the executive commission and the executive committee at the meeting, a statutory commission was set up that had to develop the basic provisions of the company directly, work on the drafting of its charter, and the establishment of a mutual aid society

called "Self-help Teaching". The composition committee of the commission includes: A. Alyskevych, I. Burbel, I. Burchak, K. Danylyuk, V. Levytsky, K. Malytsky, M. Moroz and I. Stronski. However, the founding of such a partnership was far from easy.

On November 1, 1904, the first meeting of the executive committee convened in Lviv on the Sykstuska St., 47 (now - P. Doroshenko St., 47) in the building of the girls' school of "Rus Pedagogical Society". After a long meeting, a new professional organization of Ukrainian educators was called "Mutual assistance of Galician and Bukovinian teachers ". It was supposed to unite and support all the Ukrainian folk teachings of Galicia and Bukovyna. The "Teacher" newspaper played an important role in informative communications. It acted as a print agency of the "Rus Pedagogical Society". However, the mission was not easy for its part. In the 1890s, a new political stage was opened in the history of the development of the Ukrainian national movement. Its modernization caused the interest of the police and gendarmerie in the activities of all the national-cultural societies of Eastern Galicia. In such conditions, an understanding of the enormous weight and importance of the spread of the native language deepened.

Concerning the formation of the "Rus Pedagogical Society", changes made to it during the period of 1891-1902 made it possible for the organization to improve and increase the number of members of the society. In 1905 there were 25 branches. Each branch numbered from 11 to 80 members. In total, in 1908, there were 3,745 members in the partnership [53, 9-10]. In the conditions of the Austro-Hungarian government, the domination of the Polish national interests in the Galician society, the company tried to maintain internal autonomy and independence, manifested itself in the independent development and implementation of the ideological platform, in the creation of a completely separate administrative apparatus and organizational structure. In general, the "Rus Pedagogical Society" has done a great job in building public education and national schooling. Its evolution from a census-professional organization to a professional national trade union was not perceived or welcomed by the administrative authorities. In the report of the Lviv police directorate to the administration of the Galician governorate for 1903, it is noted that although the "Russian Pedagogical Society" is kept aside from politics, it has signs of organization of a national character [53, 10].

A definite stage in terms of the further evolution of the mentioned society was the general meeting that took place in early 1912. At the meeting, amendments and additions to the statute were introduced. It was also specified, as mentioned above, the name of the organization of educators - "Ukrainian Pedagogical Society". In addition, the central unit was called the main executive, the general meeting - the congress. The congress markedly deepened the decentralization of society, which turned into a union of autonomous organizations - circles. Innovation was aimed at reaching the Ukrainian society with a modern national idea [54, 30].

At the end of 1904, the statute of another Ukrainian educational society prepared in 5 copies and was submitted for examination and approval to the Ministry of Internal Affairs of Austria. The statute was approved after making minor amendments and additions on July 13, 1905, under the reference number of ch. 29530, the charter was approved [56, 30]. On August 8, 1905, the first general meeting of the members of the "Mutual assistance of Galician and Bukovinian teachers" took place in Lviv. They became the beginning of the activities of the new mutual aid society of educators - "Society Mutually assisting Ukrainian teaching" [57, 1].

Unlike the "Rus Pedagogical Society," it did not have any state subsidies and prefences, and sources of accumulation of funds became various activities of the organization. In addition to current and written contributions, it was planned to raise funds through the activities of libraries, amateur performances, concerts, folk fun and celebrations, training courses, tourist trips, popular scientific lectures, presentations, conferences, seminars, etc.

For the development of the scientific component, the board devoted considerable attention to the establishment and maintenance of close social relations and contacts with the actual members of scientific and cultural-educational societies, teachers of educational institutions. Periodically, scholars were invited to make scientific lectures, community meetings, and more.

Special attention was paid to the educators of their own magazine - the newspaper "Teacher", which became the main printing authority of the company and had a great significance for it. Most often, the issue of qualitative organization of educational process was raised on the pages of the newspaper, the problems of schooling and the everyday life of educational institutions were discussed. The small revenues from the sale of the magazine were complemented by the publishing business of the company.

The Society consisted of ordinary, extraordinary, advisory, virtuous and honorary members. A regular member could be any local Rusyn (Ukrainian), who constantly or inconsistently held a teaching position in a state, public or private school in the Galician or Bukovynian lands. Upon joining the age of an ordinary member should not exceed 60 years. An extraordinary member could be a person from the family of an ordinary member, who declares himself to a charity in favor of the partnership, as it performs its tasks. The age of an extraordinary member was also limited - to 60 years. Any person able to make contributions in the amount of 2 or more kr. during the year could also be an advisory member. Members of the charity were determined by persons who could annually contribute to the fund of the company 100 kr. Honorary people were considered to be those who, with their concrete achievements and deeds in the field of education, deserved a respectable membership in the organization [56, 5-6]. As stated in the statute, the highest body of the company was considered a general meeting. At the meeting delegates from the district administration chose the main management of their organization.

It was created to meet the decisions of the general meeting, the resolution of personnel and organizational issues, as well as the current leadership. Sometimes the main management is still called the directorate.

Supervision and control over the work of the directorate was to be exercised by the supervisory board, elected by the general meeting, and the audit and control commission of the company [56, 11]. In fact, in almost all counties of Eastern Galicia, by the end of 1905, district administrations were established.

In the composition of the main board for the position of the chairman of the society, the participants of the first general meeting elected the director of the Shchyrets folk school K. Malytsky. A well-known educator, a public figure from Bukovina, organizer and educator I. Gerasymovych - the head of Lviv teachers. Lviv teacher O. Zhurakivska - the chief clerk of the society, and her deputy - A. Shmata.

The Supervisory Board of the Society was chosen from 12 people. Its members include professor A. Alyskevych, I. Burchak, I. Vertyporoch, M. Kotsuba, O. Gaidukevych, S. Gerusinsky, M. Moroz, K. Malytska, Y. Kulachkovsky, M. Mosh, I. Stronsky. The controlling commission includes: chairman K. Malytsky, I. Burbel, D. Vovk, K. Pankovsky [54, 36].

The first meeting of the members of the supervisory board of the company took place on September 10, 1905. Taking into account the statements of individual members of the company, the new composition of the main board of the company was clarified. As K.Malytsky was the head of the "Society Mutually assisting Ukrainian teaching", M.Moroz (director of the school in Lviv) received the position of the head of the city association of educators, and S.Gerusinsky (the teacher of the M.Shashkevych folk school in Lviv) received the secretary. . The members of the board were: A. Alyskevych (director of the IV gymnasium in Lviv), I. Stronsky (the manager of the school at Zboyiska), O. Gaiduchok (the manager of the school at Zamarstyniv) and M. Mosh (the manager of the school in the suburban village of Remeniv). At the same time, it was announced the creation of a "legal section", which was chosen by I. Vertyporokh, I. Burchak and P. Grynyowsky. V. Ravlyuk was invited to conduct the office. At the end of the meeting prof. Andriy Alyskevych announced that at present, the "Mutual assistance of the Galician and Bukovinian teachers " has a desire to join about 650 people [54, 36].

However, the biggest problem was that the candidates didn't have even scant money to pay for entrance and current contributions.

According to the company's directorate's report, at the beginning of December 1905 there were 32 district departments. They consisted of 555 ordinary members, 61 advisory members, 4 charity and another list of 450 willing educators to join the community [57, 2]. At the end of 1906, there were 1552 members in the company, of which 1221 belonged to ordinary, 322 advisers and 9 virtuosites [58, 1]. At that time 56 district divisions were operating, four of which were in the lands of Bukovyna.

The financial report for the first year of the company gives interesting analytical material. In general, the company received profits from different revenues. Contributions paid to the fund in the amount of 2,165 K; the contributions of ordinary members amounted to 9,531.63 K; contributions of advisers - 812, 2 K; donations of charity - 432 K, contributions of extraordinary members - 19.45 K; donations of patrons - 520 K; contributions to the administration fund - 6.34 K; contributions to the fund for assistance to teachers - 720.63 K; interest on bank accounts and securities - 211.62 K. In total, the annual income of the company amounted to 14.408.87 K. The separate point of the report was the received funds from the management of district departments, which amounted to 167.18 K; individual additional donations of members of the society - 272.99 K ; donations for the establishment of a boarding school - 61.22 K. All together was 14.910.26 K [57, 13]. The amount received in a certain proportional way was directed to the relevant funds. A significant amount of money was taken by the fixed fund. It was given all the funds received from the written contributions, the money of the charity, half of the contributions of the advisory members and half a percentage that in the total amount was 3 070.10 K. The mutual fund received 25% of the paid contributions of ordinary members, 25% of the contributions paid the advisory members, as well as 25% of the voluntary donations received by the company, which totaled 3,887.56 K. The pension fund received 35% of the contributions of ordinary and extraordinary members, amounting to 3,407.55 K. The funeral fund took 10% of the sum of contributions of ordinary members (974.15 K). The administrative fund gained 20% of the contributions of ordinary and advisory members, which amounted to 2,775.08K. The disposition fund took 10% of the contributions of ordinary members and 5% of the contributions of advisory members, amounting to 993.86 K. The most terrible look was the dowry fund, which was only 9.57 K.

Thus, seven community funds were divided among themselves by 14,408.87 K [57, 13]. The largest expenditures of the organization were: payment for stamps and seals of documents - 48.02 K; printing activity (statutes, postcards, declarations, etc.) - 711.11 K; the purchase of books - 117.4 K; the cost of correspondence - 233.22 K; expenses on checks - 145.63 K; salary - 308 K; stationery - 34,46 K; expenses for the office - 205.09 K. The total amount of expenses was 1,802.93 K.

As of December 31, 1906, the total profit of the company's fund amounted to 9,003.73 K. Another 1 205 K was additionally planned to be obtained from the sale of school textbooks and interest on loans granted to members of the company [57, 13-16].

The next year of 1907 was marked by the holding in Lviv of the second general meeting of the society "Society Mutually assisting Ukrainian teaching". A number of important issues were addressed to educators about the urgent need to build a teacher's bursa in Lviv and a teacher's sanatorium in the Carpathians for the benefit of the company. The participants of the meeting were informed about the opening at the Kolomyia district department of the store with school supplies [55, 8].

Also, the data of 1907 testify to the growth of the number of members by 318 people, that is, the total number of members was 1,869 people. The increase in the membership was due to the opening and activities of seven new district education departments (Vyshnivchyk, Hrybiv, Lviv, Berezhany, Stryi, Turka and Gorodenka) [58, 1].

The financial report showed significant expenses in comparison with the previous year. So the company's income amounted to 10,046.65 K, and the expenses amounted to 9,846.52 K. Some profits to the company brought the repayment of loans from loans and loans in the amount of 1,489.9 K. That is the real amount of profits received for the current year was 1,679.05 K [58, 7-8]. However, a significant part of the spent amount (3,451.25 K) constituted a loan to the credit of the partnership. In 1908, the main board of the professional association "Society Mutually assisting Ukrainian teaching" made an attempt to increase the salaries of teachers. Due to the concerted actions of the directorate, a delegation was sent to the sejm with a proposal to equalize the salaries of teachers and employees, to cancel the payment for a four-year school, to reduce the length of pedagogical work to 35 years. However, the authorities did not rush to respond to the demands of educators. In total 11 petitions were sent [58, 2].

Also, for the initiative of the district department in Kolomyia in 1908, a bursa was set up for students. At the end of December 1908, the number of members of the company increased to 2 thousand and 30 people. Of these, 1,589 people were listed as ordinary members, 432 - advisers, 11 - goodwill. The main concern was that the 331 members of the "Society Mutually assisting Ukrainian teaching" received a severe warning regarding the real inability to pay membership fees [58, 2-3].

According to statistics, in 1909, the number of persons intending to enter the partnership as compared to the previous year grew by 129 people, but those who had fully paid contributions were only 15 people.

As for the candidates for membership in the society in 1910, the situation improved somewhat. Of the 245 people willing to pay entrance and current contributions were able to pay 63 people [59, 15].

1911 began the struggle of educators for their rights. On January 25, ambassadors of M. Yakymovsky and I. Stronsky from the "Society Mutually assisting Ukrainian teaching" to the parliament were sent to Vienna with a proposal to amend the state law of 1869.

It is important that this action was supported by representatives from Polish, Czech, German and other educational professional organizations. The Galician ambassadors addressed the minister-president R. Binert, the minister of education K. Shtirk and the minister of finance, Dr. Mayer. All high-ranking government officials have promised assistance in raising the level of education of educators. However, on March 30, 1911, the Austrian parliament was dissolved, and with it, and hopes for improving the material situation of teachers [54, 70].

A significant event for the members of the society took place on June 15, 1912. At that time, the first issue of the printed organ of the organization of educators - the magazine "Teacher's Word" - was published. The historic significance of the magazine is already on the first page of his editor stated: "Society without a magazine, as a body without a soul." It was planned to make every effort to show the work of the company, its district departments and active members [60, 1].

Subsequently, the report of the main board of the professional association "Society Mutually assisting Ukrainian teaching" noted that the main task of the journal is to defend, inform, discuss various matters that are related not only to the company's activities but also to the whole Ukrainian teaching of Galicia [61, 1].

On September 22, 1912, the second congress of Ukrainian teaching took place in Kolomyia, where they considered the issues and problems of the development of folk schooling, the real situation of teachers, the state of the provision of material resources by the authorities, and others. It is important that the congress gave an impulse to the dissemination of the ideas of professional solidarity among a large part of inert Galician teaching and the need for further unification to fulfill important social tasks [54, 85].

The last pre-war year, the supervisory board of the "Society Mutually assisting Ukrainian teaching" was formed from among the active figures in the following composition: I. Bodnar, O. Gaidukevych, A. Dombrovsky, M. Zavadovych, I. Kapustiy, M. Moroz, V. Mursky , M. Senytsia, D. Stelmakh, I. Stronskyi, M. Yakymovsky, I. Yushchyshyn. The main task that faced the administration of the society was the abolition of the state school law of 1869 [62, 241].

At the same time, under the "Ukrainian pedagogical society", on the initiative of the professional association "Society Mutually assisting Ukrainian teaching", a special commission for the protection of Ukrainian folk schools and teachers was created, providing them with free legal advice. Members of the commission were famous administrators, lawyers, experts in state, labor, production and school legislation [54, 94].

The most successful in the activity of a professional education society was 1913. At that time, the company was active in the field of business and construction. According to the data of the financial report, income amounted to 23,557.67 K, and expenses - 23,028.13 K. Even at huge expenses, net annual profit was 529.34 K.

The total balance of the funds of the "Mutual assistance of the Galician and Bukovinian teachers" from the beginning of its existence until December 31, 1913 amounted to 27,883.98 K [62, 282-284].

At the beginning of 1914, on the initiative of the main board of the professional association "Society Mutually assisting Ukrainian teaching", the school commission submitted to the sejm two proposals for amending the law on payment for teaching work. The main point of the proposal was to abolish the current fare for the IV category of teachers and compare it with the current third.

Thus, the teacher's lowest salary should be 1 300 K instead of 1 000 K. According to the pedagogical categories, salaries should be 1,300, 1,500 and 1,700 K respectively, and in the future, the salary of the highest category should increase to 2,100 K, which corresponded to wages in the industrial sector. Due to the active and steadfast position of not only educators but all trade unions of Eastern Galicia on July 1, 1914, this law was adopted along with the proposed changes [54, 97].

Another significant event in the life of the professional society of the Association Society Mutually assisting Ukrainian teaching" in the prewar period was the First All-Ukrainian congress of people's teaching, held on July 25, 1914, in the premises of the People's House in Lviv. The congress was attended by educators from many lands of the empire. The largest was the delegation from the Czech Republic, namely: M. Heinz - chairman of the "Union of Slavic teaching of Austria", J. Zawada - secretary of the same "Union", J. Smrtka - chairman of the "Central region union of teachers' organization in the Czech Republic", B Scalia - editor of the educational publication, P. Skalitski - head of the "Regional central union of teachers of district schools in the Czech Republic", I. Treytmar - his deputy, B. Zelinkova - chairman of the "Central union of Czech teachers' organizations in the Czech Republic", M. Liazhka - secretary the same "Union", Z. Kliarova - member of the district of the same "Union", E. Havelka - head" of the "Central union of teachers' organizations in Moravia" , L. Havelka - member of the main board, J. Lyudvichek - Czech manager of Jan Comensky school in Vienna. From Slovenia to Lviv, a large delegation, headed by L. Yelenz, the head of the "Union of Austrian South Slavic teachers' societies", arrived. Altogether 1,500 people took part in the work of the congress [54, 99-100]. The congress discussed a number of important issues of professional co-operation and school development. In their report, the participants emphasized the importance of pedagogical work, the real material situation of popular teachers, their living conditions, disenfranchisement. The theme of the establishment of joint cooperation, mutual support and mutual assistance in work and struggle became the key to the speeches of the Galician educators. Separate speeches were devoted to the problems of the development of Ukrainian schools in the USA, Canada, Brazil, Great Britain, Australia and other countries of the world [54, 100-102]. However, the great hopes and prospects of the development of educational trade unions were interrupted by the First World War, which blossomed with Galician lands with a black strip of fires, devastations and deaths.

Summarizing the activities of educational trade union associations, it can be argued that they have gone through a complex and long path of evolution. The polyethnic composition of the population of Eastern Galicia has had a decisive influence on the emergence of interethnic professional associations, which, among others, raised the issues of social protection of its members. The right to regard the history of the development of these unions as equally as Ukrainian and Poles, which formed the main contingent of societies.

However, under the influence of social-democratic, religious, national, political and other factors, the gradual catalyst of trade unions, which was often accompanied by misunderstanding and hostility, took place. But beyond that, professional societies managed to smooth out the tension, so together take care of the opening of new schools, call for cooperation and mutual assistance, conduct active work aimed at raising the level of education, ensuring a decent material and moral status of teachers and various social classes of students.

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TYPOLOGICAL AFFINITY OF IDEOLOGICAL AND AESTHETIC PRINCIPLES AND FICTIONAL PROGRAMS OF ENGLISH ANGRY YOUNG MEN WRITERS: REVIEW FROM THE 21ST CENTURY

Abstract. Angry Young Men writers' fiction analysis exposes certain affinity in their ideological and aesthetic views as well as artistic programs in the mid-XX th century English literature. Angry Young Men are unanimous in their synchronized discontent with the post-war reality; society stratification protest; approval of countercultural behavior; introduction of an anti-hero as their fiction protagonist. AYM genre and poetic peculiarities, the nature of their stylistic innovations, methods of figurative system construction provide grounds for writers' unification. Investigation shows that the use of a historical and literary concept Angry Young Men attributed to the first novel and a play of J. Osborne, K. Amis, J. Wain and J. Braine by literary critics can be considered quite logical and justifiable, even if the writers themselves denied such generalizations.

Introduction.

Mid-twentieth century fiction of the 'Angry Young Men' literary group has shocked the English community of the time with its countercultural essence, specified the literary direction of a decade in English history and exerted significant influence on further literary works. Surprisingly enough, their fiction embodied the features of the most diverse and rich mixture of ancient and modern, English and non-English, standard and non-standard, social and private, universal and individual, male and female, receptive and foggy in the endless search of ways to reflect the world in which we exist.

Changes in the political, economic and social realities of the postwar world, rapid expansion of education, intensification of the role of production in the newly created society of consumption, which tends to destroy almost any individuality, led to the development of a new outlook aimed at abandoning the system of traditional values built on the Christian concepts of conscientious personality and altruism. At the same time, the «new» personality, albeit not oriented at that moral vector, is full of the intention to preserve the remnants of its own authenticity, holding from the Christian consciousness its self-importance and self-worth, which is already conceived solely in the practical sphere of social being. This dramatic collision finds reflection in the works of the «angry» writers, who can be easily named representatives of the British counter-culture, but not only this has specified validity of their fiction. Definition of the 50's as a separate period in the history of English literature, mainly a decade of the «angry» novel, is also explained by the fact that AYM writers' fiction reveals new literary methods of reproduction and interpretation of external reality, which makes it an inexhaustibly interesting subject for research.

Such writers as J. Osborne, C. Wilson, K. Amis, J. Wain, I. Murdoch, J. Braine, A. Sillitoe, D. Lessing were usually referred to as representatives of the AYM group. However, the question still arises whether these authors should be united under the unique «Angry Young Men» title. After all, I. Murdoch, whose novels display a significant influence of existentialists («Under the Net» and «The Flight from the Enchanter», etc.), was, according to many researchers, attributed to the «angry» writers by mistake; C. Wilson's tractate «Outsider», often perceived as an expression of «angry» views, is actually written in a completely different projection; D. Lessing herself emphasized the gap between people of her age and twenty-year-old rebels, and A. Sillitoe was subsequently attributed to «working-class» writers.

Majority of investigators consider the very first works of J. Osborne, K. Amis, J. Wain and J. Braine the most consistent with the basic concepts of the AYM program. It was here that the characteristic Angry Young Man of a certain type appeared. University wits provided him with a working class or lower middle class descent as well as education combined with a definite aversion to everything intelligent or to intelligentsia on the whole, since the latter enjoyed privileges inaccessible to the «angry» hero. The political and literary values of the older generation of intellectuals were for such a character solely targets for critical judgments: everything «intellectual» was doomed to humiliating interpretations. The combination of youth, ambitions, and the common status quo rejections of the time accumulated resonant energy, which was felt not only in literature, but on the stage and in the cinema as well.

However, most critics and reviewers strongly denied the existence of Angry Young Men as an official literary group and refused to qualify angry writers as representatives of a single literary trend (H. Carpenter, T. Mashler, K. Allsop, H. Ritchie, A. Anikst, G. Anikin, V. Ivashova, N. Michalskaya, etc.). Z. Vanchura, for example, argued that all the talks about AYM were a commonplace sensation of journalists. In the book «English Literature 1945-1980», edited by T. Balashova, P. Palievsky, A. Sarukhanyan, it is indicated that these writers «... not only did not belong to any group, but more often did not belong to any literary circle at all...» [2, p. 12-13].

Nevertheless, aporia of the situation consists in the fact that literary endeavors of the AYM writers embedded so many common features which couldn't be left unnoticed. The present work is aimed to determine whether the Angry Young Men title attributed to so many writers of the 1950s could be justifiable, as well as to establish the legitimacy of these writers' unification as an «association» or a «group».

1. Typological Affinity of Angry Young Men Fiction.

First of all it should be noted that AYM are united by the common period of their appearance on the literary stage: mostly 1950's - the beginning of the 60's. However, for most British reviewers, one of the most visible characteristics of the «angry» writers was the common origin of their literary heroes as well as the authors themselves from the lower class (see J. Barber, J. Gindin, G. Richie, K. Tynan, D. Farson, R. Hewison and others).

Usually it was also specified that they were representatives of the lower middle class. Notwithstanding, with the advent of Braine's Joe Lampton writers were «re-qualified» into descendants of the working class surrounding.

This generalization needs to be clarified. Indeed, C. Wilson, J. Braine and A. Sillitoe were the working class descendants. J. Osborne's parents came from different social strata: his father was a middle-class representative, whose family still had references to studying in Eton, and his mother was a bartender in one of the pubs. K. Amis was a typical representative of the lower middle class, and J. Wain was even bread «...with fear and hatred» [4, p. 39] to children from working families. The only thing that is beyond any doubt is that the writers' origin clearly did not rise above the lower middle class in the English social stratification.

Regarding the AYM protagonists, some critics (V. Ivashova, V. Rubin, V. Pronin, S. Tolkachev, D. Salwak) call this literary flow «the red brick school», hinting that only provincial red brick universities could be affordable to them. Oxford and Cambridge at that time remained exclusively the prerogative of higher class representatives. This statement, based mainly on Porter's and Dixon's biographies, led to the fact that almost all protagonists of angry writers were considered alumni of red brick universities, namely «state-educated lower-middles» according to Kenneth Tynan [7, p. 93]. However, Joe Lampton's vocational education could restrain such generalizations. In this case the angry writers are most apparently united in their obvious refusal from depicting the life of privileged classes, who were destined to obtain brilliant education and, as a result, as much distinguished further career, the «angry» protagonists could only dream of.

A consolidating element for AYM writers is their synchronized discontent with the country's economic difficulties, with political reforms and their ineffectiveness, with an apparent threat of universe destruction as well as with the higher class unwritten codes of conduct and morality laws in general. Their anger was fired at the political system of the country, the system of education and nurture, the bourgeois lifestyle and its affirmative values, moral views of the most diverse strata representatives of the English society.

Nevertheless, Harry Ritchie, a British literary critic, disagrees with this assertion and states that Amis's «decisive disagreement» did not concern the writer's social or political views: «His attacks were directed primarily against the modernists and writers who were influenced by them ...» [6, p. 91]. Osborn's protest, like the protest of Amis, according to the critic, «...was absolutely not directed against social injustice, but against silence, apathy and servility» [6, p. 133]. Alan Sillitoe was the only one who, in Ritchie's opinion, deserved the glory of a champion of social justice, but this writer gained the reputation of «angry young» only in the sixties, and mostly because of the cinema industry. Similar assertions of literary researchers are rather controversial, because the pages of «Lucky Jim», «Look Back in Anger», and «Hurry on Down» probe deeply into the problems of social injustice of the British society and concern hopeless endeavors of young people in conditions of unlimited influence the Establishment produced on all spheres of life.

Take, for example, Charles Lumley's self-description. According to it, he «The young man (Hopeless) breaks out the prison of Social and Economic Maladjustment; he carries on his back a hundredweight of granite known as Education» [Hurry; 237].

Another characteristic feature of the AYM fiction is the introduction of a new type of hero, more precisely, an antihero into the English literature, which was unanimously acknowledged by the majority of literary critics (see: W. Allen, K. Allsop, H. Ritchie, R. Hewison, Z. Vanchura, V. Ivashova, etc.). This peculiar character of the «angry» writers, who is very often the authors' contemporary and peer, represents an incendiary young man with anti cultural judgments, egocentric beliefs, boorish language and nasty deeds, behind which he usually masks his unprecedented frank views. Angry Young Men tend to depict a rather original character: a shrewd and educated representative of the lower middle or working class, who cannot find his place in the society and through outrageous behavior shows contradiction to the accepted and commonly acknowledged moral standards. At the same time, this anti-hero is quite ambiguous: he does not always adhere to a single behavioral type, and in contrast to a classical antihero, retains the features of humanity and insecurity.

Such antihero emergence is to some extent rooted in the cultural and literary tradition of the English society. We consider the Protestant-Calvinistic spiritual heritage to be an important basis for these young rebels' concepts and beliefs, as it evidently produces a significant, albeit indirect, influence on the direction of AYM fiction. Calvinistic asceticism predetermines the disgust of «angry» protagonists to the snobbery of upper class representatives, since ideological foundations of this doctrine deny ostentatious luxury and wastefulness. Meanwhile the anti-cultural, obscene and shocking behavior of the «angry» antihero is a peculiar bitter and finally secularized echo of the doctrine of personal initiative liberation as well as the outcome of minimized influence of good deeds for the sake of salvation inherent to Calvinism. At the same time, this religion preserves the right for earthly success: economic rationalism is deeply rooted in it, which in every way is characteristic for the «angry» antihero who is seeking the best position, finest girl and well-paid future.

Protestant nonconformism objectively leads to emancipation of an individual from moral norms and dogmas, to the formation of a self-sufficient personality able to make moral choices, independent and responsible in his or her judgments and actions. It causes the emergence of a new personality type with contemporary culture and state-of-the-art relation to the twentieth century world. The doctrine of justification by personal belief, triviality of good accomplishments in salvation, stubborn concentration on St. Augustine's thesis of ancestral sin objectively leads to the activation of a free-thinking persona, as it deprives him of the first and foremost duty (inherent to Catholic believers) to carefully follow the dogmas and sacraments established by the church. In the long run this mindset could not but evolve into a certain detachment from the traditional mundane moral concepts.

In general, the AYM anti-hero represents a certain typical figure, which although having certain differences in «angry» writers' interpretations, can at the same time be characterized by a paradigm of such common features:

1) this is a twenty or twenty-five-year-old young man;

2) he is a representative of the lower middle or working class;

3) received education not in a privileged institution, but in one of the provincial universities, or even in a concentration camp, like Joe Lampton;

4) the hero suffers from poverty;

5) acquires the status of a rebel, sometimes – an active and conscious renegade, because he is dissatisfied with his social status and position, often wanting a better job, the prettiest girl, lots of money and wealth;

6) opposes the traditional class stratification of British society;

7) is capable of evolution: his internal aggression comes into conflict with external restraint, but eventually is released;

8) the hero overcomes his indecision and does not stop before obstacles;

9) for a whim of fate and rather unexpectedly he receives more than he even hoped for.

Another distinctive aspect of Angry Young Men fiction is the fact that they highlight typical problems and phenomena of British port-war society as well as social contradictions of the era with the help of realistic literary techniques. In this vein they appear reminiscent of the nineteenth century realists, particularly of Victorian writers, in developing the topic of «a little man» – a representative of the lower middle or working classes, focusing on the characters' social wanderings and motivating their deeds by social circumstances.

One of AYM stylistic dominants is analyticity of fiction. Peculiarities of upbringing, nurture and class adherence always predetermine their characters' personality as one can easily trace a relationship between the characters' behavior and origin. For example, typical details that are constantly repeated in creating the portrait of upper class representatives are arrogance, haughtiness, disparaging attitude towards those whom they consider inferior. Professor Welch, just like his son, called Dixon with the name of his predecessor - Faulkner [1, p.16], or Dickinson «Look here, Dickinson or whatever your name is…» [1, p.42]. Joe Lampton was nervous because «Jack Wales… Patronizing me, talking about the Officers' Mess, forgetting my name when I speak to him…» [3, p. 56]. Mr. Blearney, introducing Charles Lumley, says, «Folks, this is Harry Lumpy, a young engineer from the Midlands» [8, p.115].

At the same time, despite the overwhelming desire of «angry» writers to stick to the principles of realism, emphasizing the characters' fate dependence on circumstances, the writers of the AYM group depart from realistic foundations in their wish to bring their characters to a fabulous finale. Angry writers are likely «to restore justice» and to reward their heroes for not having the best origin and constant lack of money, subjugating their life to a fabulous whim of fate, interweaving fairy-tale characters into the plot and paralleling protagonists with traditional fairy-tale heroes.

For example, in the play «Look Back in Anger», Jimmy appeared to be a prince on a white horse, while «Mummy locked her [Alison] up in their eight bedroomed castle...» [5, p. 52]. In «Hurry on Down» Charles Lumley calls the hostess of an attic a witch, a sorceress; Bertrand («Lucky Jim») is presented in Margaret's eyes as a «... bearded monster» [1, p. 105], and in the novel «Room at the Top», a fairy idyll is plotted, in which «Susan was a princess and I [Joe Lampton] was the equivalent of a swineherd. I was, you might say, acting out a fairy story» [3, p. 60]. However, in the AYM fiction reality is only veiled by fairy-tale elements. The incredible finale in the end represents a slight deviation of their literary technique from the principles of realism. The "angry" are quite prone to realistic analysis – the desire to identify and explore those factors that make up a character, to find the determinants that affect the dynamics of personality changes. All the «angry» characters are presented as victims of circumstances: they are educated and talented, but lack the opportunity to show their talent and receive decent rewards. Such life collisions make them act against everything and rebel against anyone around.

Meanwhile it should be noted that a fabulous ending in all AYM novels is not as surprising as it might seem from the first sight. Such pursuit of success through personal perseverance and initiative (or simply by chance) as a characteristic maxim of capitalism also stems from the most radical Protestant ideology of Calvinism, which has had strong positions in England since the Reformation age. Calvinism encourages human activity, in every way supports intention of enrichment – unlike Catholic humility and reconciliation with one's own position in society. The so-called rat race can be viewed a byproduct of Calvin's doctrine of the righteous nature of money and salvation through one's own wealth multiplication. Capitalistic cult of money is thus empowered with certain veil of sacredness. According to Calvin's theory, purposeful prosperity becomes an important ethical maximum, to which the entire life becomes subject. Material enrichment is conceived here as an end in itself. It is no longer a means to meet everyday needs, but vicious power that submits all human life to a quest for prosperity and wealth.

A desire to achieve documentary, impartial narration, inherent to all writers' fiction, leads to a practically complete amalgamation of the author's views with protagonist's thoughts and conclusions. In the «angry» novels, the author's literary reflection acts as a medium for character's consciousness development as it reflectively dissolves author's attitudes and judgments. Thus, writer's comments are organically interwoven with the protagonist's views; the narrative is mainly first person. This is especially noticeable in the work of J. Braine "Room at the Top", where the author's position is practically not specified: he does not even perform the function of a detached observer. The whole work is a protagonist's memoir on the events happening a decade ago. In general, personalized narration, indicative for twentieth century fiction, dominates AYM works. Outward reality is epitomized in a much subjectivised form through the prism of individual perception, which, nevertheless, remains a generalization, a so-called synthesis of the most significant social phenomena of the day.

Criticism of the fundamentals of social inequality is executed through the spectrum of characters' worldview and is therefore characterized by increased emotionality, expressive acuity of feelings. That is where «angry» writers' realism acquires somewhat different from the previous century writers' forms.

Such characteristics of AYM fiction are largely determined by the advent of twentieth century psychological novel: the writer's attention focuses mainly on the inner world of an individual and not on the socio-objective problems themselves. However, social complications retain their sharpness and pathetic nature in AYM fiction, their depiction is constantly enriched with satirical intonations and satire techniques.

For centuries English satirical tradition was characterized by a myriad of irony shades, grotesque parodic exaggerations, zoomorphism, and diverse degrees of life imitations. However, it is obvious that every writer has individual style, thus satirists differ significantly from one another. The satire of Swift, for instance, is focused on generalizations, concentrated essence of phenomena, time or history and is universal, all-encompassing. But already in the XVIII century, Swift's satire is replaced by moralistic satire of Fielding and Smollett, in which the subject of ridicule is not humanity as a whole, not its social being, but the defects of an individual, its personal being. Poisonous, bitter satire develops into ironic reflection. Subsequently, Dickens' fiction, whose heroes seem to be very similar to Smollett and Fielding's characters, epitomizes deepening of social motives; criticism of the «bourgeois» society is represented in farcical sketches here. The writer depicts the world of evil – solid and primitive – exposing its true nature. The image of his grotesque world is always illustrated with ironic intonations, spoiled characters are sharply satirized. Meanwhile the English satirical novel of the twentieth century develops a form of life depiction which is seldom violated. Critics at this time speak about psychological character of grotesque, its deep immersion into life prose. Satire evolves as well, becomes not only «psychological», but also «intellectual».

AYM tend to restore the English literary satirical traditions, rooted in the Enlightenment romantic prose. «Angry» writers widely use grotesque as means of this world's absurdity exposure, their artistic solutions sometimes resemble Smollett's fiction. However, the style of «angry» writers, predetermined by documentary narration and deliberate breach from aesthetics, is almost devoid of tropes, which constitute an important element of Dickens' comic images. In addition, their creativity can be commonly characterized by the use of situational comedy, which arises from the contrariety between generally accepted ethical norms and protagonists' amoral pranks, while Dickens' comedy is built on the discrepancy between the real and imaginary.

Take for instance unforgettable scenes of Dixon's failure with sheets in Welch's home and his endeavors to hide the outcomes of his insobriety; seizure of a taxi belonging to Professor Barclay and, finally, a public lecture on «Good Old England» in a drunken condition during which Dixon parodies Professor Welch and the faculty dean.

This situational comedy, however, does not condemn the clumsiness and drunkenness of the protagonist, but turns out to be a somewhat hyperbolized rebellion against traditions, aimed at the elimination of questionable ideals, hardened moral norms. The author exaggerates Dixon's antics, sometimes brings them to absurdity, but never goes beyond reality. AYM fiction is also rich in typical farcical methods of deploying reality, mainly fierce controversy, as it is abundant in true verbal duels, cruel and at the same time funny fights, intrigues and cheating. Farce is applied here to combine direct, frenzied fantasies with colorless, everyday reality. For example, Dixon repeatedly changes his voice to fool Mrs. Welch and her son Bertrand by phone; Lumley pretends to be a secret agent to get rid of Mrs. Smythe, inventing different nonsense; Porter and Alison constantly scold and insult each other, transforming into a squirrel and a bear to escape from surrounding reality; Joe Lampton argues and strives to start a fight with everyone who opposes him. Thus the AYM plot evolves through farcical scenes such as «fist fights» and briskly developing dialogues.

To create ironic images writers traditionally implement simultaneous actualization of the values and estimates of lexical units that deny or do not correspond to each other or to the essence of denotable, represented by these lexical units. However, in contrast to their predecessors, «angry» writers reject technical experiments and 'metaphorized' reality. The style of the «angry young» writers differs by definite clarity and sincerity of narration; their manner of creating comic context is full of unpredictable substitutions, unusual interpretation of cliché and patterned responses.

This technique is widely used in Amis's «Lucky Jim» to mock Professor Welch's limitations through comments and observations of the protagonist: «He found his professor standing, surprisingly enough, in front of the recent additions shelf in the College Library...» [1, p. 7]; «How can you possibly be sure of that? There's no way of telling what's going on inside that head of his, if anything» [1, p. 57]; «Good morning, Professor. Welch recognized him almost at once» [1, p. 171]. The author makes the reader smile choosing the right moment to expose an organic unity of the unexpected and logic, which is, in fact, the essence of comedy.

Typologically similar in the Angry Young Men works are the principles of a «person – landscape – thing» figurative system creation, which reflects the authors' common views on outward reality and people.

For example, portrait formation in AYM fiction is provided mainly through the prism of the main character's worldview, while the protagonist himself, as well as his thoughts and deeds, are mostly characterized by other characters. Thus, the exposition of the protagonist-narrator Charles Lumley in «Hurry on Down» is practically missing. Charles' appearance is expressed only through Mrs. Smythe's impression. She says he is «...neither in speech nor dress resembling the dapper young clerks and elementary school teachers to whom she was accustomed to let rooms» [8, p. 11]. The image is complemented by an insignificant commentary that Charles «...was not attractive to women...» [8, p. 59].

Likewise can be said of Joe Lampton, whose portrait features are scattered throughout the book pages, being manifested fragmentarily and quite indirectly. His portrait seems to be constantly sketched throughout the novel. Most details are given via Mrs. Thompson's son description, since Joe Lampton – in Cedric Thompson's words – had «...the same eyes, the same bone structure, the same expression...» [3, p. 22]. Reader's idea of Joe's height is also built on his comparison to Cedric Thompson [3, p. 20]. The protagonist's age is mentioned quite incidentally: «... I was an unmarried man of twenty-five with normal appetites» [3, p. 34]. However, Braine does not neglect protagonist's portrait: Joe Lampton's image characteristics are organically intertwined with the plot of the novel. Often we find out some details of his appearance from other characters' words. Eva Storr says that Lampton had «...a nice profile... and a deep brown voice» [3, p. 33], according to Elspeth, he is «...big and beefy...» [3, p. 110]. Alice says that Joe has beautiful hands: «They're beautiful... Big and red and brutal...» [3, p. 87].

Portraits of «discontinuous» rather than «solid» structure are also characteristic of the «Lucky Jim» novel. Although the protagonist's exposition is quite complete and presented almost immediately after a small dialogue [1, p. 8], a total portrait is constituted by gradual inclusion of separated fragments. For example, the fact that Dixon speaks with a north accent becomes familiar to the reader from Dixon and Christine's conversation only on the second day of their acquaintance. Information about Dixon's military service details is provided at page 154, and his school study peculiarities – at page 215. In addition, the entire work is overwhelmed with descriptions of the incredibly lively facial expressions and numerous grimaces, which the main character loves to make: «He has drawn his lower lip under his top teeth and by degrees retracted his chin as far as possible...» [1, p. 8] and so on. It seems that there are no limits to the shapes his face can take.

Description of «Look Back in Anger» characters, which, after all, is determined by the nature of the dramatic genre, is given at the very beginning in author's words. Here we can find not only the appearance, but also the age, clothes as well as moral and psychological qualities of characters. The protagonist is characterized quite well: we get an idea of his age, appearance, clothes, character; even his reaction to surrounding people is not overlooked by the author: «Blistering honesty, or apparent honesty, like his makes few friends. To many he may seem sensitive to the point of vulgarity. To others, he is simply a loudmouth» [5, p. 2]. However, the author's commentary is not the only and final one either for Jimmy Porter or for any other characters' portrait in the play. The ideological and aesthetic content of the literary characters in «Look Back in Anger» is also revealed through the attitude to them of other people, the development of the plot in general, that is, through the whole figurative system. For example, the initial description of Alison is complemented by a combination of other actors' points of view, which are utterly opposite. According to Cliff, Alison is «...beautiful...» [5, p. 6, 28], «... darling girl» [5, p. 17]. Jimmy Porter, however, expresses exclusively offensive remarks concerning her: «It's a great one for getting used to things» [5].

Porter claims that Alison and her brother Nigel are «...sycophantic, phlegmatic and pusillanimous» [5, p. 16]. Thus, not providing portraits of a solid structure, using a combination of points of view of several characters in creating an artistic image, «angry» writers seek to depart as much as possible from the necessity to assess their characters and accordingly achieve the most objective image possible.

For the same purpose, the feelings of the heroes are depicted mainly «visibly», and not «indirectly», which again deprives the authors of the need to introduce direct characteristics of emotional conditions, and provides an opportunity to remain a detached observer. So, during a dispute with Bertrand, «Dixon's heart began to race...» [1, p. 53]; on a date with Christine Dixon «felt a pang... kicking at his diaphragm...» [1, p. 195].

Functions of a portrait in the Angry Young Men fiction are not limited to the description of characters' appearance. Portraits of «angry» writers are «psychological», they not only create a visual image of a hero in reader's mind, but also contribute to penetration into his inner world, serve as a means of disclosing the basic socio-psychological characteristics of an individual. So to say the poetic (artistic) word not only denotes something, but also expresses a certain attitude towards the depicted – it embodies an aesthetic modality. In addition to the semantic component, that is semantic information, it necessarily contains a modal component, reveals some aesthetic information.

An example of a portrait that becomes a method to portray a character through appearance in «Lucky Jim» can be the image of Professor Welch: «The other's clay-like features have changed indefinably...» [1, p. 9]; «Welch's heavy features had settled into their depressive look...» [1, p. 45]. Such aspects of professor's appearance as clay-like expression and the phrase «...changed indefinably...» potentially actualize the following moral and psychological qualities of the character: lack of clarity, determination, courage in character, perhaps even the inability to concentrate, lack of emotions, indifferent attitude to the world. Statements «...heavy features...» and «...depressive look... » only confirm such connotations.

Portraits of characters in the «Hurry on Down» novel often hint at their intrinsic characteristics. For example, Blearney, who not only deals with entertainment, but is a merry and lighthearted person, is even «cheerfully» dressed: «A broad face, broadly grinning. Loud, cheerful clothes, worn loudly and cheerfully» [8, p. 102]. Portrait of Alison in the play «Look Back in Anger» is a clear indication to her origin. "The bones of her face are long and delicate» [5; 2], «... grubby, but expensive, the skirt she is wearing ...» [5, p. 2]. Even in such an outfit, Alison looks «...quite elegant...» [5, p. 2]. This detail affirms her social status as she owes to upbringing the ability to look smartly despite the circumstances. And a dirty skirt, a traditional sign of negligence, in this case has another symbolic meaning. It points to the rich past and the needy present of the heroine.

In the novel «Room at the Top», the portraits represent a complex dialectics of the outer and the inner, as an important component of the characters' psychological analysis. For example, Alice always smelled of lavender (to her lover and a true friend Joe): «The pillow

smelled faintly of lavender ... It was her scent, cool as clean linen, friendly as beer ...» [3, p. 58]. But Susan, a naïve and sweet child symbolically smells of freshly picked hay and baby powder, which is an artistic indication of her inner purity: «... there was about her that clean smell like baby-powder mixed with new-mown hay - which I noticed the first time I met her» [3, p. 75].

The next common characteristic in AYM portrayal methods is the prevalence of «dynamic» rather than «static» portraits, that is, those that help to create a plastic image of a person, individualize him or her. The reader sees with his «inner vision» not only the clothing, age or complexion of a character, but also what he or she feels at the moment. Thus, after Charles's remarks in «Hurry on Down» Edith's face «... seemed to swell up to twice its size, her eyes bulged and she began a loud and unsteady tirade, quavering with hysteria but heavy with menace» [8, p. 23]. The heroine of the novel «Lucky Jim» Christine «... grinned, which made her look almost ludicrously healthy ...» [1, p. 71]. With the advent of Aisgill («Room at the Top»), there was a change in Alice: «Her whole way had changed with his coming ... She became ... cool, blasé, superior, only half-alive» [3, p. 66]. In «Look Back in Anger»: «An expression of horror and disbelief floods his (Jimmy's) face» [5, p. 77] after Helena beats him in the face.

AYM use dynamic portraits mainly to convey the internal dynamics of characters' spiritual life, to emphasize their ambiguity and individuality. In addition, writers seek to convey the influence of external circumstances on the inner condition of their heroes, which, in the end, is one of the characteristics of realistic narration, since the influence that environment produces on a person, which is as a rule negative, constitutes the main subject of an artistic work in realism. Multiple grimaces of Dixon are worth mentioning here as his instant reaction to the absurdities of the surrounding world.

To achieve some integrity of an image Braine, Osborne, Wain and Amis use «characerological details» creating their portraits, which become leitmotif elements in books. For example, the image of Betty in the «Hurry on Down» novel is immediately associated with her low voice: «It spoke with a voice as far below the others as its position in the space was higher» [8, p. 51]. Bertrand's voice from the novel «Lucky Jim» is constantly compared to barking, moreover, when he expresses views contradicting Dixon's convictions barking becomes more vivid: «... his voice is baying a little more noticeably» when Bertrand said that «...the rich play an essential role in the modern society... » [1, p. 51]. For Susan, the heroine of «Room at the Top», the leitmotif characerological detail is her similarity to a child: «Susan held me tightly out of a kind of childish abandon» [3, p. 141]. Likewise characteristics are constantly repeated, because Susan acts as a «...baby...» [3, p. 146]; a «...child ...» [3, p. 134] throughout the book.

Using characterological leitmotif details as repeated portrait peculiarities AYM create typified images. Within the frameworks of realistic style they seek generalization, which involves identifying the most characteristic features from the social point of view. The accentuated social protest of AYM, which was mentioned earlier, is vividly expressed through the writers' attention to linguistic characterization of characters.

Speaking habits, the presence or absence of an accent, for instance, point to the social status of a person at the very first contact with him or her. In the UK, a lot could be said about a person's social status, origin and education from his or her speech. The more different the language of a person from the generally accepted – the lower his or her position in the social hierarchy of the country. Over time, this dependence began to disappear, but in the 50th of the twentieth century speech peculiarities were still quite tangible, as indicated by Angry Young Men fiction. There is no such character in «Lucky Jim», whose speech characteristics would be ignored by the author. Dixon speaks with a northern accent, Bertrand has a habit to chew phrases; professor Welch speaks in a low voice, Gore-Urquhart has a strong South-Scottish accent and Christine possesses a «...splendid... voice» [1, p. 140], albeit with a tangled Cockney accent. In the novel «Room at the Top», Joe Lampton envies Jack Wales's pronunciation, because he has «... genuine officer's accent, as carelessly correct as his tweed suit» [3, p. 43]; Susan has got a «... young fresh voice and the accent of a good finishing school» [3, p. 38]. Heroes who find themselves at a slightly lower social position than Jack and Susan, cannot boast of impeccable articulation: Bob Storr «... clipped his words ...» [3, p. 33], Hoylake had «... a slight Yorkshire accent» [3, p. 46].

Social aspects are emphasized through careful depiction of such portrait details as hands and teeth of characters, whose condition also points very eloquently to a person's class attachment. In the novel «Hurry on Down» Roderick, Charles' rival, had «... a soft, gentle hand» [8, p. 78], while Charles's hand «... had become powerful and square; The skin was roughened by incessant exposure to water and air... » [8, p. 106]. George Aisgill from «Room at the Top» is the owner of «... small well-shaped hands, the nails shining from a recent manicure... » [3, p. 65], but Joe's hand, as of a typical working class family descendant, was «Big and red and brutal...» [3, p. 87]. The teeth of Aisgill were also in excellent condition: «He smiled showing the sharp white little teeth» [3, p. 67]. Joe «...would have liked to have had teeth as white as my rival's...» [3, p. 43], referring to Jack Wales, whose teeth were also flawless.

Fictional objects which are meant to embody material surrounding for AYM characters are also modeled on the social principle: a thing characterizes characters' class adherence, gradually forming a semantic binary opposition «expensive – cheap». Thus, the paper on which the characters write, turns into a symbolic object, becomes the «emblem» of various wealth characteristics of the heroes in «Hurry on Down»: Bernard Roderick gives his message in «…a small, neat envelope with a card in it, such as expensive florists enclose with flowers sent by wire» [8, p. 161]; Charles wrote to Braceweight «...on a sheet of cheap letter-paper...» [8, p. 226], while the latter responds on a «...good quality paper» [8, p. 243]. An antithesis to poor Dixon's possessions in «Lucky Jim» becomes prosperity of the Welches' family: «... a fake, or perhaps genuine, eighteenth-century sideboard» [1, p. 59]; «... a valuable-looking rug» [1, p. 62] depict professor's well-being. Similarly, a «rich – poor» correlation plays an important role in «Room at the Top» as means of society stratification embodiment: «...it seemed that the two worlds were meeting.

The world of worries about rent and rates and groceries, the smell of soda and blacklead... and the world of the Rolls and the Black Market clothes and the Côté perfume and the career» [3]. Things and people in AYM works are shown in a very close relationship. Things here are not mere attributes of human existence, but also objects organically merged with person's inner life. The idea of interdependence of things and people is manifested, at least in the parallelism of properties of things with the thoughts and mood of the character. For example, Aunt Emily's tea, when Joe is full of love and warm feelings to her, «... was both astringent and sweet, and she'd put some rum in it" [8, p. 94]. However, the same tea after her advice to abandon Susan was already described with negative modality words: it was «... too strong, stuffy, and pungent like old sacking» [8, p. 95]. In the novel «Hurry on Down», Gunning-Forbes's mood is expressed through his glasses: «Gunning-Forbes's glasses sparkled with fury» [3, p. 69]. And in the play «Look Back in Anger» Jimmy's reaction to the surrounding is transmitted through his trumpet crescendo.

AYM tend to use the phenomenon of synesthesia, the reproduction of sensory dynamics of things, which is considered a marker of modern realism. For example, the taste of beer altered as Joe Lampton («Room at the Top») drank it: «It changed taste several times: bitter, scented, sour, watery, sweet, brackish» [3, p. 238]. Dynamic description of a fireplace shelf, and the whole room in «Lucky Jim» was used to visualize perceptions of a drunken man, as well as to create a remarkable comic effect: «The room began to rise upwards from the right-hand bottom corner of the bed, and still seemed to be in the same position. He threw back the covers and sat on the edge of the bed, his legs hanging. The room composed itself to rest» [1, p. 61]. Dynamics of reality perceived by a person suffering from alcoholic intoxication is also characteristic of «Hurry on Down»: «...the bar, as he stared down its shiny length, began to rise and fall gently» [8, p. 30].

AYM expose common tendencies in creating landscape images as well. For example, a rather vivid peculiarity of AYM landscape images is their perception of nature as a supreme essence, which produces healing effects on characters. Nature is depicted as «pure», «virgin» as opposed to filthy human beings in Alice's words («Room at the Top»): «I'd like to go to Sparrow Hill», she said ... «Somewhere cold and clean. No people, no dirty people...» [3, p. 85]. «Belief in nature» as a source and criterion of truth is manifested in the attachment of characters' «romantic» mood to the natural environment, as well as in carefully described details and photographic images. Subjective descriptions of nature in AYM fiction often prevail over their objectivity: one can see predominantly dynamic situational landscapes that express the ideas and thoughts of characters.

Psychological parallelism of natural images with characters' internal state is observed in the use of internal or meditative landscapes as well as through zoomorphism technique. For example, drunk Dixon («Lucky Jim») is compared to a crab: «He lay sprawled, too wicked to move, spewed up like a broken spider-crab on the tarry shingle ...» [1, p. 61]; Alison in the play «Look Back in Anger» is compared to a squirrel: «A beautiful, great-eyed squirrel» [5, p. 32], Jimmy is depicted as «... a jolly super bear ...» [5, p. 32].

Such naive idealization of nature and psychological landscape images indicate the departure of this group of writers from some principles of realistic style, their openness to the general tendencies of literary process development in the twentieth century.

Conclusions.

As the analysis shows, majority of structural and semantic principles of AYM «person – landscape – thing» figurative system creation are quite analogous. Certain variations and stylistic peculiarities can, of course, be noticed as in portrayal of characters, landscape or object images. However, they are not fundamentally different, while abundant common features constitute a valid basis for perceiving AYM narration as of representatives of a single literary phenomenon.

Thus, Angry Young Men can be unified by their synchronized discontent with the post-war reality as well as social stratification of the British society and its outcomes (total injustice, judgment by origin, lack of equal possibilities); by their mutual dissatisfaction and confrontation to moral norms and overall politeness; vivid descriptions and to some extend approval of amoral pranks and misconduct which developed into a British countercultural trend. All «angry» writers depict a typical protagonist, the so-called anti-hero, whose character is rather complicated and far from unambiguous, as he is very sympathetic, affectionate and not perceived as a negative character on the whole. The writers stick to realistic methods of narration and restore satirical traditions of the English literature. Besides, AYM genre and poetic peculiarities, the nature of their stylistic innovations, as well as methods of figurative system construction provide grounds for grouping writers under a particular title, even if they themselves completely abandoned such generalizations.

On the basis of the above mentioned, we believe that the use of a historical and literary concept Angry Young Men by literary critics (W. Allen, D. Lodge, R. Hawison, V. Ivashova, P. Palievsky, etc.) is quite logical and justifiable. The typological affinity of ideologically-aesthetic principles, depicted socio-historical issues and artistic solutions in novels and plays of K. Amis, J. Wain, J. Osborne and J. Braine present substantial foundations to characterize them as a holistic literary group.

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APPLICATION OF CLOUD TECHNOLOGIES FOR   ORGANIZATION OF COLLECTIVE EDUCATIONAL AND COGNITIVE ACTIVITY OF FUTURE TEACHERS

Abstract. The article raises the problem of using cloud technologies in the process of organization of collective educational and cognitive activity of future teachers as an innovative means of improving their professional training. The essence of concepts "collective educational and cognitive activity", "collective forms of training", "cloud technologies", "cloud services" is revealed. An attempt has been made to classify cloud services for opportunities to organize the collective educational and cognitive activity of participants in the educational process and submit their respective recommendations. The elements of own methodical techniques for teaching students to methods of working with cloud services in the process of creating websites using Web-quest technology are proposed and disclosed. The application in the educational process of examples of mental maps, virtual boards, clouds of words, services for creating interactive exercises and Google services are demonstrated. It is noted that the use of cloud services helps to form a new learning culture for future teachers, to increase their cognitive, research and creative activities, intellectual and communicative abilities.

Introduction.

The 21st century requires from the members of the society "new thinking and action", of the innovational and alternate approaches, of group activities, of professional mobility, as a consequence, of systematic and effective learning along of all life. The motto "lifelong learning" will be mandatory, and even the basic condition of human existence.

The person of the future must respond to a number of well-known criteria, for example: be able to "learn in order to know", "learn in order to act", "learn in order to live together", and the main is "to learn in order to live". These are the principles of education that World Organization UNESCO has proclaimed in theirs Trading report [1].

The future teacher should be prepared to move from traditional education to one that forming not only knowledge but also the ability to communicate, work in a team, to think creatively and critically.

The search for such forms of training, which would be based on the use of interactive methods, active interaction of students among themselves, which would help to develop the skills of students that will help them to be successful in modern society, is becoming relevant. The solution of these tasks determines the introduction into the educational process of the newest forms of organization of educational and cognitive activity, which stimulate co-creation, cooperation of participants in the educational process.

Ukrainian and Russian scholars studied the pedagogical foundations of the process of cognition in contemporary higher educational institutions: A. Aleksyuk, Y. Babansky, V. Davydov, V. Lozova, P. Podkasisty, M. Pistrak and others.

The process of management of educational and cognitive activity of young people is reflected in scientific works of E. Belkin, L. Klymenko, Y. Shcherban, N. Talizina and others. Conditions for effective organization of educational and cognitive activity of student youth were considered (P. Autonomov, V. Buryak, L. Petrenko, M. Skatkin, A. Sorokin and others). Theoretical and practical principles of organization of collective educational and cognitive activity were investigated (P. Arends, V. Dyachenko, S. Kagan, V. Korneshchuk, V. Kotov, H. Leymets, M. Long, P. Neeshn, N. Pozhar, G. Sereda, O. Serynak, M. Vinogradov, V. Vichrusch, L. Yavorovskaya and others). The works of A. Andreev, S. Bogdanova, V. Burov, I. Bykhovsky, N. Khmil, A. Korovko, E. Patarakina, L. Fedorova, B. Yarmakhov, M. Zolochevskaya, and others are devoted to pedagogical aspects of educational activity on the Internet, use of Web technologies and technologies in the process of teaching Internet technologies, in particular technologies Web 2.0 and cloud technologies. The works are devoted to pedagogical aspects of educational activity on Internet, use of Internet-technologies in the process of teaching, in particular use of technologies Web 2.0 and cloud technologies: A. Andreev, S. Bogdanova, V. Burov, I. Bykhovsky, L. Fedorova, N. Khmil, A. Korovko, E. Patarakina, B. Yarmakhov, M. Zolochevskaya, and others.

Particular attention deserves the organization of collective educational and cognitive activity of participants in the educational process. Its realization gives the teacher the opportunity to optimally combine the best achievements of the traditional educational system and information and communication technologies, the leading place among which possess cloud technologies.

The problems of their implementation in the educational process are quite intensively investigated in recent years in scientific researches of domestic and foreign scientists, in particular G. Aleksanyan, V. Bykov, L. Galkina, S. Litvinova, O. Merzlikin, N. Morse, V. Oleksyuk, M. Popel, G. Protsenko, L. Rozhdestvenskaya, Z. Seidemetova, S. Semerikov, A. Stryuk, Y. Trius, V. Shevchenko, M. Shishkina, T. Vakalyuk, B. Yarmakhov, Y. Zaporozhchenko, O. Zaslavsky, and others. At the same time, it should be noted that despite the sufficient number of the above-mentioned studies, the problem of using cloud

technologies in the process of professional training of future educators needs further theoretical and practical development.

1. The purpose of the article.

To highlight methodical features of application of cloud technologies for organization of collective educational and cognitive activity of future teachers.

2. Collective educational and cognitive activity of future teachers as a pedagogical problem.

Students' activities on assimilating the content of education are carried out in various forms, which determine the external aspect of the organization of the educational process. It depends on the goals, content, methods and means of learning, material conditions, the composition of the participants in the educational process and its other elements. In addition, there are different classifications by the number of students, time and place of study, the procedure for its implementation.

The results of the analysis of domestic and foreign scientific research P. Arends, I. Cheredov, S. Kagan, A. Kyrychuk, V. Kotov, M. Long, H. Lyymets, P. Neyshn, N. Pozhar, E. Strachar, M. Vinogradov, V. Vihrusch, A. Yaroshenko, show that one of the most important factors in improving the educational process is the usage of the potential of collective educational and cognitive activity.

According to S. Babatina, one of the most effective methods of intensifying educational and cognitive activity of students is the collective form of training, which is understood as such organization of the educational process, when each student in turn collaborates with different members of the team (studying in pairs of variable composition) [2]. Looking "*collective educational and cognitive activity*", we agree with the definition of O. Sernyak, which under this concept understands the type of educational activity, which implies realization of the objective necessity of the students in cooperation and their subjective need for communication, namely: awareness of the students of the common the purpose of educational activity, the unification of the efforts of all participants and the purposeful division of labor in order to fulfill the joint educational task, ensuring the conditions for collective interaction of students, involving interpersonal relations interconnection, interaction and mutual responsibility, co-ordination and coherence of action, mutual understanding, mutual control between members of the educational association in the process of solving a collective task [3].

It should be noted that such an interpretation of the concept of "collective educational and cognitive activity" should be considered in relation to any participants in the educational process, in particular, and students of future teachers. The application of their collective cooperation allows "to fully realize the concept of interactivity through the organization of so-called co-teaching or mutual learning" [2]. In this situation, the student simultaneously acts as the recipient of educational material, repeater of knowledge and the generator of new creative ideas.

The concept of the organization of collective educational and cognitive activity is realized in the system of principles, the main and of which is the principle of compulsory and continuous exchange of knowledge, in which all members of the group transmit to each other material learned in the process of learning.

That is, the idea of Y. Komensky is realized: one who teaches others learns not only through the consolidation of the acquired knowledge by repeating it to another, but also through the possibility of penetrating more deeply into the essence of things [4]. There is systematization of collective knowledge, the process of transforming the knowledge of an individual into the achievements of the whole collective, which promotes not only the deepening of their own knowledge, but also the formation of skills to study and work in a team. Also, during the training of future teachers, it is necessary to take into account the fact that students must not only acquire the necessary knowledge, skills and skills on the subject, but also get acquainted with different forms of learning and learn the peculiarities of their use in learning process.

In modern terms, there is the notion of "e-collaboration" – electronic co-work, when the whole world moves towards the exchange of information in real time and embedded data exchange systems [5]. In academic definitions, the prefix "e" mainly refers to the use of Internet technologies, and in practical terms – the concept has a wide range of definitions relating to any electronic technology. Yes, e-collaboration is a set of actions aimed at supporting people-to-people interaction electronically through the Internet, working together to solve common problems. The main defining elements of e-collaboration are:

– a common task that can be subdivided into subtasks;

– a list of roles that will help you accomplish individual subtasks for a common task;

– technologies and services of electronic collaboration; people involved in the general task;

– certain competences owned by people involved;

– the physical (material) environment in which involved people are active;

– social environment [6, p.641].

The results of the analysis of the professional activity of the teacher, his professional training allowed identifying a contradiction that negatively affects the organization of the educational process, between the new requirements for education and the outdated forms and methods of organizing the educational and cognitive activities of students. At the present stage of the development of the information society among the various means that contribute to the effectiveness of the organization of the collective educational and cognitive activities of those who are studying, special attention is deserving of cloud technologies.

3. Characteristics of cloud technologies in the context of organization of collective educational and cognitive activity of students.

Among modern promising information technologies, the usage of which allows teachers to solve a variety of educational tasks, it is worthwhile to highlight cloud technologies. In the context of our research, cloud technologies will mean modern IT data processing technologies that enable the user to remotely use computer resources as Internet services without the use of local software to solve various tasks. But, along with this concept, researches also consider "cloud services", in determining the essence of which we will adhere to the views of V. Bykov and M. Shishkin, which under cloud services mean "services that provide the user with network access to a scalable and flexible organized pool distributed physical or virtual resources provided in a self-service mode and administration at its request (software, space for storage data, computing powers, etc.)" [7, p. 38].

According to A. Zaslavsky, "the use of cloud technologies, allows: to save and jointly edit documents; conduct surveys among the subjects of the educational process; jointly perform design work to create and edit presentations; plan your time and time to work in a group; to make effective decisions on planning, organization of educational and cognitive activity; Provide the ability to create and use learning tools (Google Drive)" [8]. A. Stryuk also notes that cloud-based learning enhances the share of group learning and active forms of student learning, intensifies their autonomy in gaining knowledge and skills acquisition, and integrates technology and non-audit work with the use of combined learning [9].

Given the fact that today there are a lot of cloud services, in the context of our study, it is important to turn to the characteristics of those that are expedient to use in the educational process for collective educational and cognitive activity future teachers.

The most widespread cloud services that provide a wide range of educational opportunities for both students and teachers are Google services. Among the most popular today are Gmail, Google Drive, Hangouts, Google Docs, Google Photos, Google Keep, Google Site, Blogger, and YouTube. Based on work [10], we briefly describe some of them.

Integrated office applications (Docs, Sheets, Presentations and Forms). The main purpose is to create and edit standard documents, spreadsheets and presentations, as well as to support the function of collaborating with them.

Google Documents can be used for work on problem tasks that are united by a common theme or idea with elements of a role-playing game and with a step-by-step description of the procedures; designing tasks for the search, selection, transformation, interpretation of information from the Internet, etc.

Google Tables can be used to systematize learning materials, design homework research and experimentation in various types of activities. You can apply different types of tables: table-characteristic (concept, properties); comparison table; a table to fill gaps (for

fixing formulas, concepts, etc.); a table with the results of joint research or project work; table rating; self-esteem table; table report; table of achievements.

Google Forms is cloud service with the help of which it is possible to compile surveys and questionnaires, to easily and quickly organize various kinds of events (educational, methodical), to accumulate the necessary data, and also to organize the control of knowledge of pupils [11]. This service can be used for self-assessment reflection training and control tests.

Google Presentations. You can apply different types of presentations: presentation-report (about properties, devices, phenomena, etc.); presentation-biography of the scientist; presentation "History of one discovery"; presentation-performance of the group; presentation, report and application sharing students.

Google Sites. Website constructor, which is designed to create sites using templates with the ability to publish and embed documents, calendars, images, videos, and more. Site users can work together to add files from other Google applications, such as Google Docs, Google Calendar, YouTube, and other sources. The author of the site may invite other users to collaborate on it and control their access to the materials.

In addition to the described services, which can be used by the teacher for the organization of educational and cognitive activities of students, other services deserve attention. Briefly will describe these services and give some examples of their use in the learning process.

Services for visualization of information

1.   Knowledge Mapping Services (Coggle, Bubbl.us, MindMeister, etc.). These resources allow you to visualize the process of thinking in the form of schema, so-called mind maps. The use of mind maps in the learning process encourages students to generate their own ideas and analyze them, co-ordination of a joint decision.

2.   Services for creating tag clouds (Wordle, WordArt, etc.). These services allow you to visually submit a list of categories or tags. Usually their used to describe keywords (tags) on websites or to present unformatted text.

3.   Services for the creation of virtual interactive boards (walls) (Popplet; Padlet; LinoIt and others). The use of interactive posters created with the use of these services allows the teacher to organize an independent and extra- curriculum students' educational work efficiently and securely. On the placard, the teacher will be able to collect qualitative information resources on the topic being studied, place assignments to the classroom (lectures, seminars, practical work). Students may be editors of interactive online posters and modify their elements at their discretion. Each created poster is assigned a unique web address. Links to the created resource can be shared by sending them by e-mail, as well as add social bookmarking services, social networks, and the poster itself to integrate into a presentation, a wiki-project, a blog or a site.

Resources for creating interactive game exercises

It should be noted that modern innovation in the educational process involves the use of interactive technologies, in particular interactive tasks or exercises, so the next group has resources for creating interactive game exercises. Among these resources, the constructor of Interactive Tasks LearningApps deserves attention. The basic idea of interactive tasks is that students can check and consolidate their knowledge in the form of a game, which contributes to the formation of their cognitive interest in a particular discipline. The site presents a large collection of ready-made exercises, sorted by categories of educational subjects, topics, levels. The use of them involves a set of methodical techniques that combine clearness, the practical development of computer skills, the teacher's and student's dialogue in the learning process.

LearningApps.org, in addition to the use of ready-made exercises, provides an opportunity to develop their own interactive tasks. To create their exercises are used crosswords, puzzles, test tasks, quizzes, tables, didactic games, classifications, video files. In addition, using text, sound, video, animation, allowing involve various channels of perception students.

The service has the opportunity to create its own classes, add users (students) there, and then track the implementation of their proposed tasks and create one or another of their interactive exercises. The use of this service allows the learning process to be interactive, more mobile, differentiated, and individual.

The use of cloud services provides significant opportunities for creating various learning and cognitive situations in which future teachers can master and develop skills such as: recognizing and using different types of cloud resources; communicate effectively and collaborate effectively; create quality educational products, etc.

After analyzing the capabilities of various cloud services, we focused on Google Docs, Google Sheets, Google Presentations, Google Site, LeaningApps.org, Padlet, Word Art. Their choice is justified by such important advantages in the organization of collective educational-cognitive activity as free of charge, intuitive interface, ease of use.

4. Collective educational and cognitive activity of student during the creation and application of sites by web-quest technology.

Our experience with the implementation of preparing students for future professional activities suggests that their involvement in the working, creation and use websites in classes, created by technology web-quest allows not only they themselves be members of collective educational and cognitive activities, but also learn to the methods of its organizations during the lessons. Space, organized with the use of cloud services, can be used to implement the collective educational and cognitive activities of students. You can design different scenarios for its organization. Let's consider some of them based on the use of cloud services that allow you to create mental maps, virtual interactive whiteboards, word clouds, interactive exercises, or to work in Google services.

Typical modes of work in teams can be:

1) collective work, that is, the whole group works on the majority or all tasks or projects;

2) work in subgroups;

3) the individual work of each member of the team, and then a group comparison and discussion of the results. It is important to note that the implementation of all three modes of work in the classroom is most effective than the selection and application of only one of them.

Let's show it on examples.

1. Organization of joint work of students on the creation of a web site technology web-quest for classes on various topics of informatics.

The analysis of scientific sources made it possible to conclude that scientists understand the essence of the web-quest in different ways. We will use the definition of A. Fedorov, A. Novikov, V. Kolesnichenko, and I. Karun, who, under the web-quest, understand "an educational site devoted to the independent research work of students (usually in groups) on a certain topic, with hyperlinks to various web-pages" [7].

Future teachers should realize that during the organization and conducting of classes using web quests, it is necessary to take into account the fact that these are team competitions aimed at solving pre-prepared tasks for a limited time. At the same time, from the very beginning, they have to explain in detail to those who are studying the rules of passing each of the proposed steps of the web-quest, to draw their attention to the need for careful listening to the instructions for their implementation. Before each competition it is mandatory to provide instructions on the use of this or that service, and, if necessary, to draw the attention of participants to the fact that when performing an interactive exercise during the summing up not only takes into account the correct answer, but also the speed answer.

Let's list the stages of collaborative work of students during the development and creation of web-sites, based on technology web-quest. Namely: the definition of the topic and the purpose of its creation; search and processing of necessary information; Defining a list of stages and tasks for organizing various types of student activity on each of them (developing a structure and defining the content of filling the future site); analysis of the possibilities of the Internet services for creating exercises or didactic materials; development and creation of certain didactic materials; creating a site for a defined structure; filling it with content.

We will demonstrate the implementation of these phases on an example the site "Travel to Disneylandes of the World" (https://sites.google.com/site/vebkvestpodorozdisnejlendami), created by the future teachers, designed to master their group mates with the technique of creating interactive presentations with triggers.

The first stage. Defining the topic and the purpose of creating a site.

This methodical technique was applied on the specialty "Informatics" of the Municipal establishment "Kharkiv humanitarian-pedagogical academy" of Kharkiv regional council during the study the future teachers of the discipline "Multimedia means of teaching, the methods of their creation and application". Students were invited to join the group, choose one of the suggested topics for the development and creation of the site using the web quest technology, among which was the theme: "Creation and display of computer interactive presentations". To organize the collective educational and cognitive activities of the group members for the creation of the site on this topic, the teacher invited to students to familiarize with examples of existing interactive presentations, created in the form of crossword puzzles, electronic guides, interactive games, etc.; determine the criteria for their evaluation; find algorithms for creating such presentations.

The second stage. Finding and processing the necessary information.

At the beginning of the site creation work, the students should find examples of necessary presentations and evaluate them by formulating criteria for evaluation; acquaint with algorithms of creating presentations with triggers. Students should upload to a shared folder in Google Drive for Examples of presentations. Discussion of presentation requirements was held in the Google Doc, open for editing.

The third stage. Figuring out a list of steps mastering the topic "Creation and demonstration computer presentations", and goals for the organization of various activities of students on each of them and as a result, the development of structure and determining the content of future site content.

At this stage, a joint discussion with future teachers of the general concept of the presentation of the topic and the possible ways of submitting the material is initially discussed. As a result of the joint discussion, the students identified:

1) an oriented list of terms that would be considered and created a corresponding "cloud of words " (see Fig. 1);

Fig.1. A cloud of words created during a joint discussion with students

2) the structure of the future site was developed in the form of a knowledge map indicating the purpose of each of the structural element (see Fig. 2).

Fig. 2. A map of knowledge on the planning of the structure and content of the future site

After opening the Google Docs for editing, students can independently online to determine the content of the theoretical material and tasks for practical implementation. The teacher, if necessary, corrected the results of students' work. An example of a snippet of posting such a Google Doc is shown in Figure 3.

Fig.3. Screenshot of the fragment of filling the Google Document for a joint discussion about the structure and content of the future site (https://u.to/euzUFA**).**

Fourth stage. Analysis of the possibilities of the Internet services for creating exercises or didactic materials.

After determining the forms of works on "Creating and demonstration computer presentations", students learned about the services LearningApps , Forms Google and interactive whiteboards Padlet or LinoIt. Then they developed texts of tasks.

The fifth stage. Develop and create defined didactic materials.

Below are examples of tasks created for students to perform in groups (see Fig. 4); Forms for assessment (see Fig. 5) or the results of joint activities (see Fig. 6).
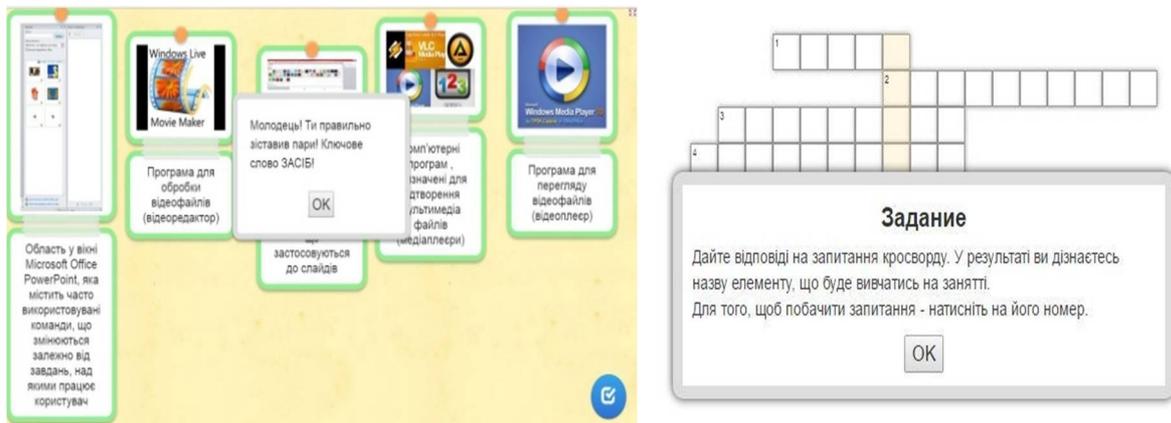
Fig.4. Screenshot of tasks created in the LearningApps service for students to complete classes in groups
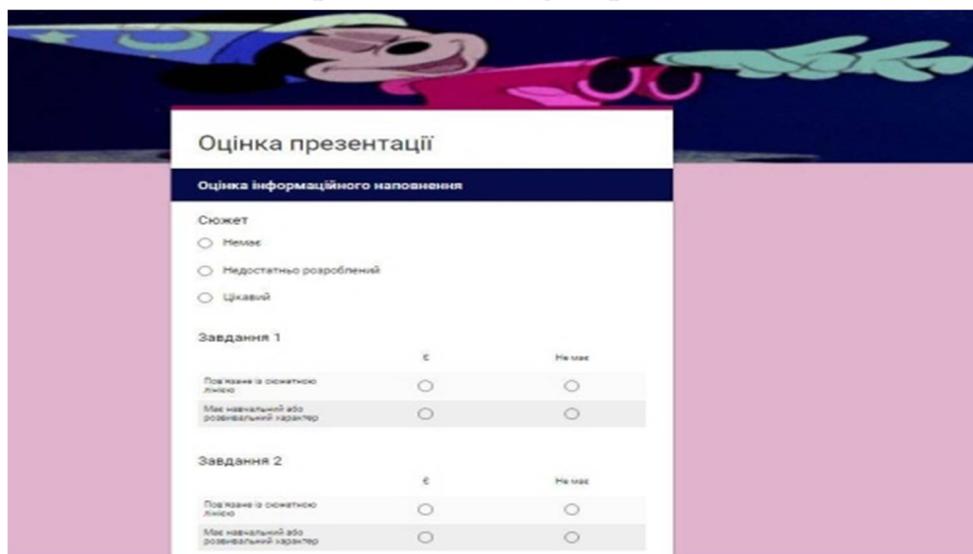
Fig.5. Screenshot of a form fragment for students to evaluate interactive presentations
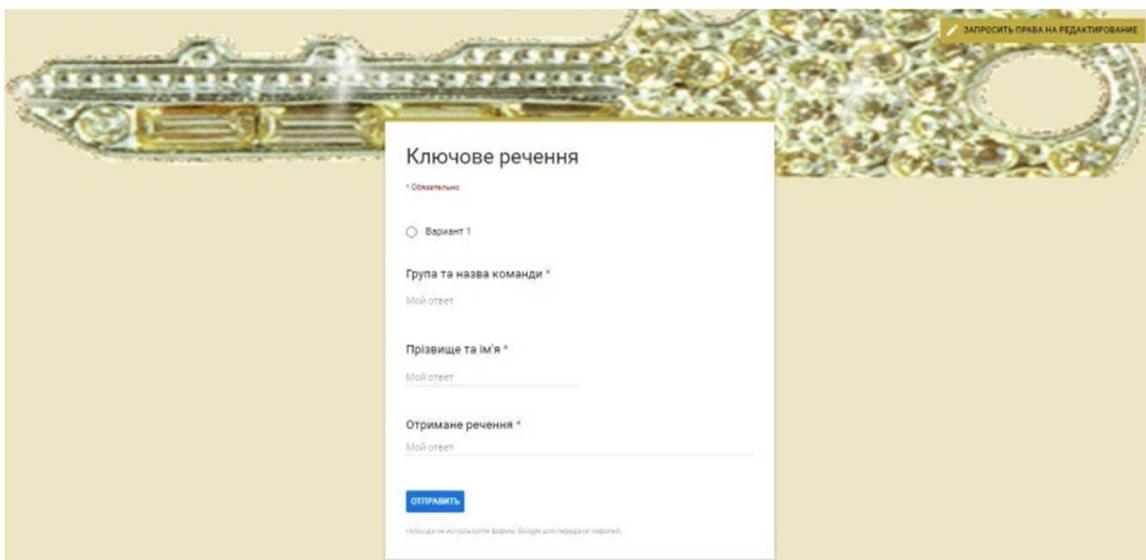
Fig. 6. Screenshot of the form to provide students with the results of the joint implementation of the proposed tasks

The sixth stage. Creating a site of defined structure (Figure 7).
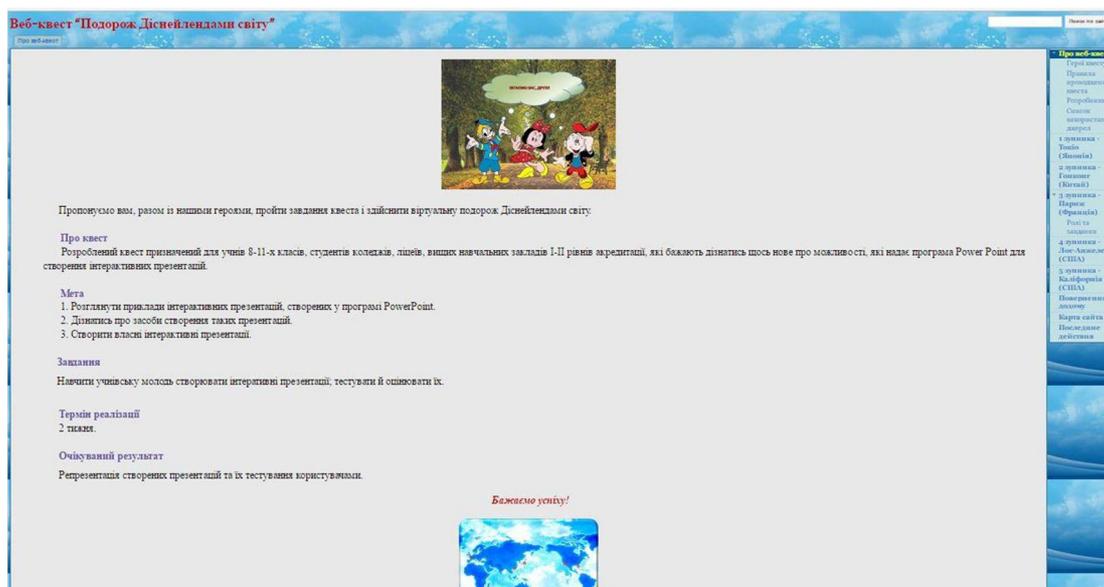
Fig. 7. Screenshot of the first page created by the students on the web-quest technology

2. Mastering by future teachers the techniques of organization collective educational and cognitive activity of students in the lesson.

The created site was used by students for conducting classes with group members in studying this topic. At the beginning of the lesson, students chose the heroes of the web-quest for further grouping by lot of images. Then they came up with the structure of the site, the rules of the passage of the quest, the heroes and their functions in the quest. After that, they were offered to familiarize themselves with examples of various types of interactive presentations, criteria for their evaluation and, working together in pairs, to evaluate these presentations by filling out an evaluation form. In order to find out the topic of work, was offered to future teachers to go to the next station-page, join the groups and complete the tasks created in the LearningApps service (see Fig. 4); fill in and send the form with the input of the found word-tips (see Fig. 6). Then they may start practical tasks offered to next station-page. Students were given one week to complete their work. They created presentations and placed it on the interactive whiteboard "Vernissage of presentations" (see Fig. 8).

On the next lesson, the students had to representative their work in groups and make collective discussion and evaluation. This methodical technique allowed to organize the reflection of the student's activity; determine whether the goal of learning was achieved; discuss the benefits and disadvantages of such a organization of learning. The guiding principles on which were based the methodical technique of organizing the collective educational and cognitive activity of future teachers during training of students to use of cloud services in the process of the creation and application of sites by web-quest technology for classes, were: the principle of novelty, the principle problematic, visibility, unity individual and group learning, strength in mastery of learning outcomes, the principle of gradual modeling of the content and conditions of professional activity of specialists [11, p. 171].
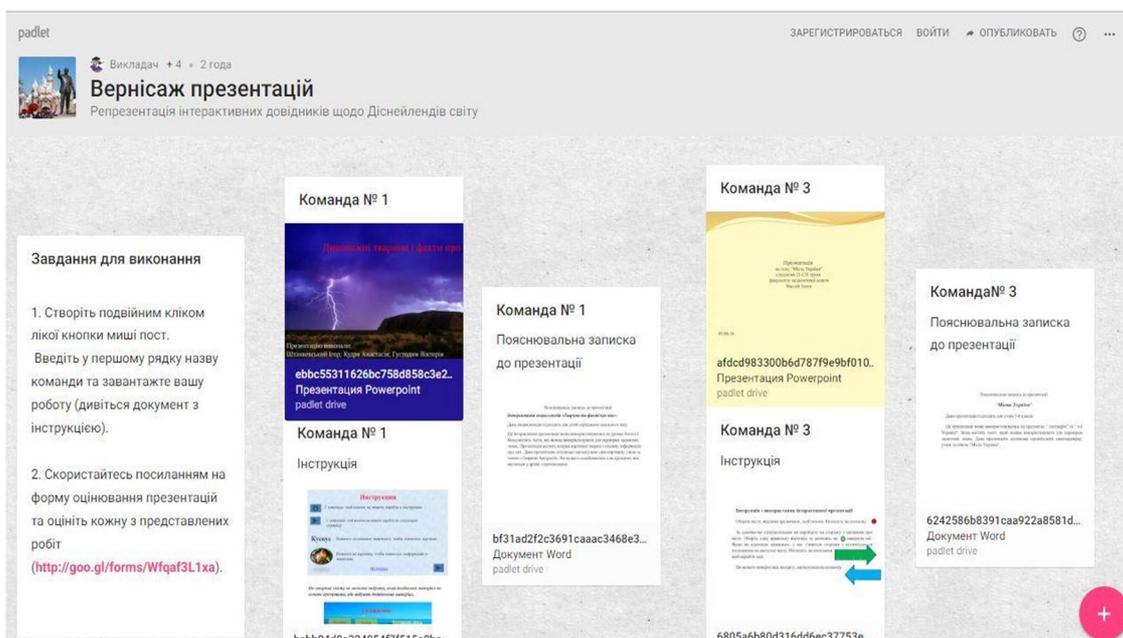
Fig. 8. Screenshot of the electronic board – a platform for presentation of students' presentations in teams

Among the organizational forms of activity of student, one can distinguish the following: individual work and work in small groups (3-4 persons), which contributed to the development of skills in working together. It should also be noted that independent work of students played an important role in their learning process.

Conclusions.

Consequently, the use of the above-mentioned Internet technologies ensures effective collective work of students, which is not limited to the spatial and temporal framework of the organization of cooperation and educational interaction. Based on the analysis of scientific works and our own pedagogical experience, we have found that the use of cloud services in the process of organizing the collective educational and cognitive activity of future teachers has a significant didactic potential that can be successfully implemented in higher education institutions. Cloud technologies change the student's role from informational consumer to the co-creator of "collective knowledge". They have the opportunity to execute collaborative projects, discuss them, publish results on the Internet, to further analyze create pivot tables and charts, as well as conduct test control and self-control of learning achievements. Using cloud services can increase the students' interest and willingness to study. With their help, they can perform the proposed tasks jointly by the group. The application of cloud technologies provides significant opportunities for creating different educational and cognitive situations in which students master certain skills. In addition, make the formation of a new learning culture for students, raising their level of cognitive, research and creative activities. In the process of using cloud services, future teachers develop communication skills, the ability to effectively interact with other people, information to exchange, coordinated collaboration in the process of solving collective learning tasks.

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"THE ART OF CREATING YOUR LIFE" AS THE GOAL OF MODERN EDUCATION

Abstract. Education is one of the important factors of human socialization. It does not exist outside reality, on the contrary, it acquires its new characteristics in the context of the demands of a certain historical era. In this regard, the question of the purpose of education is actualized. It is obvious that in the field of education there is no clearly defined goal for the education of the individual and the development of her various competencies, knowledge and qualities. Its range is quite diverse, which indicates the special nature of the processes of their emergence, elimination, transformation, integration, etc.depending on socio-cultural priorities and human needs.

Introdaction.

Today, the society conducts numerous discussions and talks about the prospects for the development of education. On the pages of scientific publications and the press, Internet forums, conferences and round tables and other meetings of the scientific community are actively discussing its modernization. The increased interest in the problems of education is due to the needs of time. Its realities marked by deep transformations in all spheres of human life. This is the era of civilizational transition, which is characterized by the destruction of stable and stable structures, the absence of the main directions of further development, chaotic processes and self-organization of new local orders and the like. To refer to the fundamental changes that modern society has faced. Bauman uses the metaphor of "flowing modernity." Modernity, in his opinion, appears as a mobile, sparse, divided, dispersed, current version of modernity, which does not fit into any framework or scheme and involves the elimination of any stamps, samples and examples [1]. The world has become more fragmented, chaotic and disordered than ever before. This is not evidence of his death. We are talking about the crisis of the previous social system and access to radically new horizons of its development. The situation of permanent changes and transitions to the "unknown being", on the one hand, causes a state of anxiety and confusion before the future, and on the other, encourages her to search for new ways in the space of transition.

Education is one of the important factors of human socialization. It does not exist outside reality, on the contrary, it acquires its new characteristics in the context of the demands of a certain historical era. In this regard, the question of the purpose of education is actualized.

It is obvious that in the field of education there is no clearly defined goal for the education of the individual and the development of her various competencies, knowledge and qualities. Its range is quite diverse, which indicates the special nature of the processes of their emergence, elimination, transformation, integration, etc.depending on socio-cultural priorities and human needs. The defining goal in the formation of any historical era is the education of man. Usually, the understanding of education is presented as a manifestation of erudition. However, it is too narrow, insufficiently effective in the implementation of the social purpose of education. What does it mean to know? First of all, it means to be able to use knowledge to solve urgent problems that a person meets every day and is able to look at the development of the realities of his time in the perspective of its development and change. Knowledge of an educated person is not inert, their value does not depend on the accumulated volumes. The relevance of knowledge is related to their social importance to solve people's pressing problems in the realities of everyday life and the ability to see this life in the perspective of its changes. According to J. Roland Martin, the knowledge of an educated person describe the way the person to look at things, passing them through his own inner vision. An educated person is not like an ivory tower, because he is guided not only by the sphere of diet, but also by feelings, morality, worldview values, etc. [14, p. 98]. The separation of mind from body, thought from action, reason from feeling emotions, according to the researcher, provides at best an ideal of an educated mind, not an educated man [14, p. 102].

1.From knowledge to competencie

In general, it can be argued that the purpose of education is to prepare a person for a life full of dangers. Its mission is to help a person master the art of becoming a creator of his own life. The slogan "learn to live and be successful" is considered a strategic goal of education in today's environment. The guidelines for its implementation in the practice of educational activities can serve as the idea of the concept of life-making L. Sohan. The researcher argues that throughout life a person creates himself and makes his life unique and inimitable. The core tasks that she solves, going on a difficult journey of life paths is the ability to assert itself in the world, to realize its own personal potential, to take its place in the social and human hierarchy. To implement them in the practice of life, according to L. Sohan, "will play an active role in the play of history, fuller and more varied to embody themselves in its acts in the whole spectrum of their life" [11, p. 116]. Human activity is directed, on the one hand, to planning, creative design, adjusting their life plans and scenarios of their implementation, and on the other, the ability to quickly maneuver, changing their life priorities and habits, mastering new types of behavior, ideas, views and the like. In general, the art of creating life is associated with independent human activity, its ability to build new realities taking into account individual characteristics and social needs.

Note that the lack of a defined goal or its leveling leads to the degradation of educational activities. Ukrainian researcher Yu. Melkov argues that the educational process is dissolved in the quasi-forms of "education" [10, p. 215].

In education, there is a situation where educational activities are not subject to goals, but to means, that is, practical mechanisms, ways of introduction, methods and technologies, and the like. Their diversity is unlikely to solve the issue of the quality of education, to ensure its focus on the interests and needs of the student. Means that in learning activities "perform" the role of goals like the ersatz goals [10, p. 211]. Of course, we are not talking about the need to subordinate the educational process to a certain dominant ideology, as it was inherent in the Soviet education system. The goal in education is rather understood as a reference point in the implementation of educational activities, as a model regarding its meaning and ultimate goal. Therefore, recognizing the importance of the purpose in the training activities, it should be indicated that reservations should be taken into account here, determining the limit of its application. In particular, Dutch researcher Frida Gentzig in "Beware of ideals in education" highlights a number of reservations. First, she argues, teachers may be tempted to impose their own ideals on students instead of encouraging them to "produce" them themselves. Each person idealizes something of his own and in his own image. That someone is ideal, another may not represent any value. The problem of the "educational ideal and the ideal in education" can be solved subject to the development of students, personal, existential ideals, that is, the training must (re)create ideals [13, p. 246]. Secondly, in educational activities it is necessary to distinguish between ideals (goal) and goals. The importance of ideals (goals) for a person is that they give meaning to human life, contribute to the search for its identity, etc.both external and internal causes are considered. Instead, the goals reflect only external causes, narrowing to the possible consequences of their implementation. In pedagogical practice, the ideal (goal) appears in the form of a playful, inquisitive, wise image that can stimulate the imagination, but is not intended to be implemented. The ideal is considered as a perfect image, can not be realized, because in this case it will not represent perfection. In light of this distinction, the realization of the goal will remain incorrect, while goals are to be a conceptual "ideal" [13, p. 242].

Let us outline the reference points in our further discussions on the implementation of this goal of education as an art to create your life in the modern world.First of all, we must pay attention to the changing social nature of knowledge. The reason for the change is the rapid introduction of information technology. As a result, knowledge is not considered as a competitive resource. We are talking about their public nature. Openness and availability of knowledge significantly affect the reformatting of the educational process. The next characteristic of modern knowledge is their mobility. Have in mind that knowledge is not a permanent, unchanging truth. In the realities of the modern world, they are created, are subject to constant review on the vitality and importance in the processes of social life. A characteristic feature of modern knowledge is also a change in its social purpose. They are understood as a commodity, as a special value through which it is possible to obtain new values in the next production and exchange.

In the work "the situation of postmodern" Zh. -P. Liotar notes that knowledge in modern society is produced in order to be sold. Knowledge for the sake of knowledge is ineffective and of little value, as left "consumer value" [7, P.18]. Thus, their value and significance is determined by the extent to which they have the ability to produce new resources and opportunities for development in various spheres of public life. Understanding knowledge as a consumer resource makes adjustments to the development of education. If earlier the main purpose of the educational sphere was the translation of knowledge from the past through the mediation of teachers, "dedicated" to knowledge and printed books, now it is mainly the creation of conditions for optimal mastery of technologies for obtaining knowledge and skills of their creation.

One of the possible solutions to this problem is the competence approach. Actually it contributes to the formation of human personality traits. It produces a range of psychological formations that cover cognitive, operational, motivational, ethical, behavioral components. It should be noted that in the scientific literature competence is considered as a set of interrelated qualities (knowledge, skills, methods of activity), which are given in the appropriate range of subjects, processes and necessary for high-quality productive action against them. In this role, competence has significantly pushed in education the generally accepted dyad "knowledge-skill". They have designated a peculiar semantic horizon of further educational searches. "Learn to know, learn to act, learn to live together, learn to live" - this is the formulation of the global competence on which modern education is based, in the report of the international Commission on education for the XXI century "Education: hidden treasure". One of its authors, Jacques Delors, emphasized that one of the core competencies was to learn to act in order not only to obtain professional qualifications, but also, more broadly, to be able to cope with a variety of situations and to work in a group. We are talking about the fact that modern life requires education to develop a person not only professional qualities, knowledge and skills, but also personal traits, that is, the formation of the value-semantic side of its existence. Today, a number of international organizations, consortia, expert groups and the like are trying to solve this problem. They are searching for unifying principles, classification of competencies that could be used on a global scale. In particular, the reformers of the educational sector believe that competence should meet the following criteria: 1) have value for the individual and society; 2) help the individual to integrate into different contexts; 3) have value not only professionally but also personally. On the basis of these criteria, researchers today identify the fundamental categories of competencies: 1) competent and interactive use of tools (language, text, information and technology); 2) interaction in heterogeneous groups (friendly attitude, teamwork, ability to solve conflicts); 3) independent behavior (having your own, unbiased view of things, the ability and desire to build your own life plan, defend your rights and protect the rights of others).

Undoubtedly, the search for common criteria, factors of formation of the competence environment in education will contribute to the creation of a common educational space and the content of the educational process, which will allow the mutual convergence of learning in different countries.

The next reference point of understanding the purpose of education is the recognition that in the conditions of rapid and little predictable social changes, the main human experience is the ability to quickly and intelligently react to the unknown and unexpected, the ability to improvise with a stranger. Accordingly, the accumulated experience of a person in solving problems often does not help, and even hinders. Therefore, the ability to free, clear the memory of the already acquired knowledge is a necessary condition that contributes to a more flexible response to new challenges and, accordingly, the search for adequate answers. The reference point in this angle of reasoning can serve as the theory of three stages of training of the American psychologist and philosopher G. Bateson. The scientist distinguishes three stages in the learning process. The first degree or "proton" involves obtaining a certain amount of knowledge that must be remembered. This knowledge has a reproductive nature, as it is poorly connected with the practical experience of those who study and almost do not affect the motivational and value sphere of a person. This degree is supplemented by "secondary education". In the educational process, it can be represented as" learning to learn", that is, to acquire the skills of finding information, the ability to navigate in different situations, to form tasks in a certain perspective, and the like. Such training retains its value potential and relevance, provided that there is stability in the world for which the skills and abilities of thinking and knowledge were acquired. The first two stages of training involve the formation of the ability to change the way of thinking, changing the set of options for building meaning and objectives in a sustainable development. However, in the conditions of radical socio-cultural transformations, they are ineffective. "Tertiary learning" is productive in these conditions, providing knowledge on how to transform the fragmented elements of experience into now unknown patterns, how to get rid of common patterns and habituation. The content of this stage of training is the ability to "learn to retrain", to change the set of options for designing tasks that those who learn to master in the second stage of training. It is indeed new in the sense that, in relation to the previous state, it is not linearly "derived" from it as an obvious and only consequence. This stage of training requires the participants of the educational interaction of stereotypical rules, avoid patterns, unified approaches, focusing on the personal vision of a particular problem and creative approach to its solution. The only worthwhile is the knowledge that feeds on uncertainty, encourages the search, analysis, new interpretation, the formation of a new configuration of knowledge [12].

Cultivation in the" knowledge society "of the phenomenon of "knowledge", the advantages of practices of oblivion over the practices of living memory is enhanced by the presence of a variety of artificial memory services.

Adding electronic devices to one's own memory that are reliably remembered for it poses serious risks in creating a new resource of knowledge, as it leads to the degradation of memory culture and its functions. It is important not to understand, but the adequacy and efficiency of the committed action. Accordingly, in the process of gaining knowledge understanding recedes into the background. It appears more as registered, not as a guide. Understanding occurs as an instant effect without integrating into the more General structure of experience. Accordingly, in the understanding of a certain event (phenomenon), it can not serve as a semantic guide. Under such conditions, a person uses an information resource rather than knowledge. The point is that knowledge has a personal dimension, and therefore is acquired through understanding and comprehension.

It is obvious that one of the directions of realization of the goal outlined before education is the development of human thinking and the nature of actions that would be adequate to modern realities and allow it to realize the opportunities and risks of its activities in an unstable world. In an environment where the world is constantly changing, a person needs to respond creatively and flexibly to all changes, to learn the changing realities, constantly rethink the knowledge gained, considering them in the context of probability and chance. The priority in today's conditions, according to O. Zhukova, is the ability of a person to" grasp the novelty " "feel the time" "manage the dream"," anticipate future changes and their consequences"," plan and implement projects"..."[5, p. 244].

2. Ability to re-learn as a goal of education

Note that scientists have created a number of developments on the outlined problem. Experts of various industries are engaged in the study of the nature and characteristics of the transition to effective thinking. Using the interdisciplinary context of research allows them to form a new paradigm that would symbolize a new scientific understanding of the world. The essence and functional characteristics of the transition to new thinking presented in the concepts of "innovative thinking", B. Delia, "complex thinking" E. Morena, "nomadic thinking" J. Deleuze and F. Guattari, "post-metaphysical thinking" Yu. Gabermas," global thinking "E. Laszlo, "transversal mind", W.Welsh and the like. This kind of thinking considers the world and human being as a complex coherent structure, which are in constant relationship, motion and change. It represents cognitive activity as an open system, which has not only a rational component, but also emotional, reflexive, mythological and others, because it is connected with the beliefs and personal interests of those who study. The general basis of the research is the idea that such thinking can offer new ways of development of the human community in the conditions of permanent crisis and not predictability of existence.

The next question is what thinking needs to be taught to be able to adequately and effectively comprehend changing realities. Relevant and productive is thinking, which aims not only to explain the unknown, but in the known and obvious to find the incomprehensible and incredible.

This thinking of a different order, is primarily to overcome the existing boundaries, in the" combination of not combined", that is, excellent, not reduced, and the like. Its vitality is possible provided that it constantly undergoes changes, destructions, balancing on the verge of chaos. Such thinking is not carried out in a clearly defined direction, it moves in roundabout ways and changes in different directions, overcoming the limits of the outlined representations, opening up new horizons of understanding of being and place in it. It is thus able to reflect the changing nature of realities, their constant dynamics and variability. Thinking can be explained in the form of a holistic unity of interdependent, interrelated factors, principles, are embodied in interdisciplinary research. The use of the usual thinking and skills of the industrial era in the global "macro-destruction" (E. Laszlo), according to L. Gorbunova, "is the attempt to live in modern cities with the thinking and outlook of the medieval feudal villages," [2, p. 97].

What are the features of this thinking? First of all, such thinking is contextual, aimed at overcoming the divided, divided in separate spheres of knowledge. However, it is not aimed at "fitting" things and phenomena in a given context, and involves a constant search for relationships, interactions between them. Accordingly, the product of mental activity is not a "frozen" image, which a priori should be perceived as evidence, reality, and as a process of constant further creation of other contexts. Such thinking floats to the context, constantly demonstrating its procedural nature. It makes transitions between different meanings and constellations of rationalities. Recognition of plurality and variability, the search for transitions in the understanding of differences deprives it of a legislative and repressive nature. It is not left to the world of intuitions and feelings, that is connected with the inner world of man. It is these acts that allow a person to find and "bridge" between seemingly incompatible ideas, thoughts, thus demonstrating a new understanding of the problems, creating an innovative product and the like. Such thinking is transversal in nature.

The next feature of thinking is its open nature, the ability to be associated with the life priorities and value system of those who know. The art of thinking is the art of life, which involves not only the correct use of logic, the rules of deduction and induction, but also the art of argument, the ability to conduct an open and constructive dialogue, in which new meanings and configurations of knowledge are born. It helps to overcome the boundaries that exist in the rational type of thinking. This thinking is the basis for ethics of relations, tolerance, participation, understanding, freedom, faith and hope. Showing the ability to combine radically different, opposite ideas, views, meanings and the like, it creates certain guidelines for productive cognitive and practical activities, which is carried out according to personal preferences, worldview, specific human experience. Such thinking is both a product and a prerequisite for the development of the information society. It reflects the essence of today's changing world. Such thinking does not involve mechanical, reproductive development, but takes the form of creating a space of new opportunities for action.

To teach thinking is to be able to unite and create new configurations not only from unknown elements, but also from known ones, overcoming their stereotyped structured unity and causing chaos, from which a new unity is created.

The implication of these methodological guidelines and ideas in the educational sphere significantly changes its purpose. Education is being reviewed as an area of constant production and review of knowledge that constantly arise in fundamentally new conditions and are relevant in changing situations-transition. An example of the practical implementation of these ideas is the educational program "Philosophy for children". Its author is a well-known theorist of education, Professor of philosophy at Columbia University Matthew Lipman. At the heart of the course "Philosophy for children" he put the problem-activity methods of obtaining knowledge, which are aimed at developing an independent critical understanding of the problems, awakening the creative potential of the participants of educational interaction. Attention is focused not on memorizing information, but on its "creation by philosophy", which involves the use of efforts on the part of the intellect, solving problems associated with the daily life of participants in educational interaction. Children are interested not only in what is clear and accessible to them, but also in what lies beyond their capabilities and knowledge. "Philosophy for children" aims not so much to present the development of world philosophical thought as to borrow its interrogative character, style of reasoning, recognition of polyvariance of answers, the ability to construct hypotheses and formulate judgments and the like. The slogan of this program:"reasoning must be taught." The researcher argues that thinking is a special phenomenon, which is not limited only to natural characteristics, but also understood as a skill,open to improvement [8, C. 34].

Within the framework of the educational program "Philosophy for children" there is a departure from the traditional information model to the benefit of reflexive, which focuses on the development of thinking, the use of internal, emotional potential of participants in educational interaction. It should be noted that the ideas of M. Lipman has acquired further development in the works of the Norwegian writer and Explorer of the problems of philosophy [GORDER. He devoted a number of books for children on the history of philosophy, among them: "Philosophy for the youngest", "Joker's predictions", "in the mirror, in a riddle", "The world of Sofia", etc. In particular, the work "The world of Sofia" withstood dozens of reissues in 46 countries and became a world bestseller. "The world of Sofia" is a novel about the exciting journey of a fourteen-year-old girl Sofia in the world of philosophy. The main character finds in the mailbox a letter from a mysterious philosopher, which contained only two questions: "Who are you?"Where did the World come from?". People have been trying for centuries to find answers to the questions: who are they and what do they live for. Where did the world come from? Who are we? Where are you going? It is these questions that have always interested mankind.

With them begins the girl's journey into the world of philosophy, from the thinkers of Ancient Greece and up to the philosophers of our time. This journey is a journey of imagination, intelligence, thinking, discovering the secrets of the world and the secrets of the world of wisdom (the world of Sofia) [3]. It shows the child the opportunity to"look " behind the disciplinary barriers, examines the relationship between different aspects of the problem, takes into account different opinions and views. Proposed By M. Lipman's conceptual framework is relevant in outlining strategies for the development of critical thinking in education.Introduction of ideas of critical thinking into the practice of education, in his opinion, allows to realize two goals-to transfer the knowledge verified by time and to cultivate wisdom [9, C. 36]. Whereas in traditional societies, characterized by high level of stability, existed and developed through the preservation and translation of a certain amount of knowledge provided for the implementation of the first goal, the variable modernity requires flexibility and ingenuity in the critical understanding of existing problems. The twenty-first century increasingly needs not an intellectual scholar, but a person who is able to navigate the sea of information, discovers the ability to learn and re-learn, avoiding established patterns and stereotypes. In recent decades, the practice of Ukrainian education is also actively introduced the idea of developing critical thinking Matthew Lipman. They are embodied in educational technologies used in the teaching of academic disciplines, as well as individual training courses.

Thus, the development of thinking in education is aimed at the transition from learning, focused primarily on memorizing a certain amount of knowledge to self-conscious understanding of them. It is relevant in the realities of a permanently dynamic era, because it denies any authority and is anti-dogmatic. Such thinking is not reduced to a certain algorithm and is not imbued with stereotypes and standards. It manifests itself in the ability of a person not to be influenced by other people's thoughts, objectively evaluate their thoughts, carefully check their decisions, weigh all the arguments "for" and "against" and the like. This thinking allows to reveal the unique individuality of a person. As a result, according to S. Klepko, education helps a person "to give birth to a dancing star", that is, to understand themselves and to achieve their goal [6, p. 4]. Such thinking is based and involves the development of creative potential of the individual.

Creativity plays an important role in human life. It is one of the fundamental ways it relates to the world and to itself. In the work of the man shows its own nature, Express themselves, presenting their entire complex spiritually-mentally-bodily essence. Creativity is an integral part of human existence. It allows a person to stand out from the generality and routine, to acquire unique personal traits. Creativity is that vital energy which helps a person to overcome his own essential limitation, to open new horizons of his being. Its origins must be found in the nature of life itself. To create means to create something new, to create being out of nothingness. Creativity distinguishes man from the animal world. Man is never given ready, it is created throughout his life.

It is the work of man himself, the product of his self-education, the very creation.Creativity is the release of the inner potential that is inherent in man. It comes from within human nature and therefore is not determined by any external factors and circumstances. It is not possible to explain "fit"under certain rules, theorems, algorithms, and the like. Creativity is possible only in a situation of freedom, it symbolizes human freedom. In the acts of creativity man freely demonstrates love, and despair, and despondency, and hope, and loneliness, and hope and the like, all that is his essence and symbolizes the attitude to the world and himself in the world.

Creativity is freedom. It is not determined by any conventions and regulations. Creating a new one according to a certain algorithm or specific rules involves improving something that has already happened rather than creating a fundamentally new one. This is the path of evolution, which corresponds to certain canons, fits into the framework of certain rules and conventions and the like. Determinations and conventions paralyze the creative impulse, directing it in a certain well-defined direction. Creativity is based on free will and inspiration. It is incompatible with necessity, which can be changed, predicted, controlled and so on. This need depends to some extent on external influence. However, it is perceived not as permissiveness and lawlessness, but as a positive creative force of the individual in creating a new special way, which previously did not exist for him. A non-standard problem or a complex task that arises before a person requires him to find appropriate solutions. And, as far as they will be free from various conventions and determinations, so they will be creatively effective and popular. This circumstance is relevant in educational activity, because it assumes the attitude to the person as a goal, to her interests and needs, etc., that acquire in creative activity the modus of responsibility, which she carries out, combined with the values of mutual understanding and tolerance.

Freedom is creativity. It is about understanding freedom as a process, not as a certain constant. The nature of freedom is paradoxical. Its end result is not the creation of any product, but the constant birth of freedom. It creates itself and is not reduced to anything, otherwise freedom passes into Convention or necessity. From this point of view, man cannot have absolute freedom. In her creative activity, she strives for freedom throughout her life, embodying this desire in the ideas and practices of self-realization and self-improvement.

The problem of freedom acquires a special meaning in the situation of ontological transition. A person is free, the researcher argues, when she discovers the ability to live and create in a situation of fundamental openness and incomplete procedure, that is, in a situation of transition. It is here that the new is constantly in a situation of a new beginning, a new revival and search. This situation makes her need to search for mental strength and internal reserves, as a person is always and acts in an environment that causes her a feeling of discomfort. To overcome the discomfort and unusual situation, a person builds bridges over the crossing, builds boats to cross it, that is, equips the stability of his being, limiting his being to certain limits and boundaries.

About the transition dream is that extreme, showing willingness to surrender to the impulse of freedom, eliminating any obstacles and conventions. The ontology of freedom is a problem of life and activity in the conditions of open and incomplete existence. To be successful in the transition, a person should not be attached to its dangers and risks, and use as potential opportunities in the realities of his life. The problem of searching for cultural samples, which are presented by the experience of past eras, has become extremely acute. It is unlikely that in the past people will find samples and examples of how to act in the unpredictable vicissitudes of today. The cognitive potential of a person in this case is limited and incomplete and does not resonate enough with the space of freedom.

It should be noted that the problem of the development of human creativity in the educational sphere was relevant and significant in previous historical eras. The fundamental idea was recognized that the task of this sphere is not only the accumulation and translation of knowledge, but also the development of the ability to independently receive and view them, to realize the inner potential of a person in the process of building himself as a person. Throughout history, a number of diverse and interesting ideas were expressed by thinkers. Thus, in the era of antiquity, researchers in their arguments were based on the idea that man does not create new realities of the world, but only reproduces "copies" of the already created harmonious world. Consequently, the development of creative abilities in the era of antiquity was perceived as a secondary, derivative phenomenon, an imperfect copy of the perfect Universe. In the middle ages, creativity acts as a divine plan that allows a person to be realized, becoming the Creator of God. Man is only the doer of the will of God, who is the Creator of all things. A radically different approach to understanding the development of creative abilities in the educational process is found in the works of thinkers of the New time and the Enlightenment. In particular, in the works of M. Montaigne, Comenius, Rousseau, John. Locke, Th. Pestalozzi, Spencer and other thinkers creativity is regarded as the productive power of man, through which he learns and transforms the world. They also expressed views on the constructive and transformative role of education in the development and creation of the individual, presented a number of ideas to improve the educational process on the principles of humanism and natural conformity to the like. Considerable attention was paid to the development of human creativity and skills in Soviet times. In particular, a number of educational documents of the time, training programs, guidelines contain a number of goals for the formation of creative skills of students. The researchers believed that it is enough for the teacher to use the amount of" effective " teaching methods and techniques and designated in the curriculum will be the task of developing creative abilities will be achieved. This process appears as clearly regulated and defined. It is pressed into the grip of necessity and then unfreedom. The teacher is assigned the task to develop creative abilities according to a certain algorithm or pattern on the basis of certain material, technical, didactic and other resources.

However, in our time, when the changes have acquired the character of unpredictable and mozhlivisnyh, the development of human creative origin is able to ensure its success in the changing vicissitudes of the present. To live and be successful in the realities of modernity, it is necessary not only to have knowledge about the world, but to be able to find adequate answers, to master the art of changing, supplementing, creating new knowledge. As claimed by G. Dryden and J. Vos, its further future will depend not only on how quickly and effectively she will be able to grasp the social realities and adapt to the needs of his own life, but from that one person receives education as a continuous life procedure in obtaining socially meaningful knowledge [3, p. 35]. Exploring and creating information is more important and meaningful than owning and accumulating it. Methodological guidance for the development of human creativity in the learning process is the understanding of freedom as a special being of the individual, which opposes the need as a principle of existence of nature. Freedom is considered as an opportunity and ability of a person to be himself and to be open to changes in all possible modes of its social and personal realization. It certifies the independence of human existence, liberation from a certain limitation. However, according to the reference free (free) person can be not only getting rid of something, but also the ability and ability to acquire something new, change, improve, and so on.

Creativity appears as a General anthropological characteristic of personality. According to the conceptual dichotomy. Fichte's I-don't-I, learner I am constantly gaining new shape. In this way, there is a denial, overcoming the boundaries of the already constructed image of the Self.in the existential sense, creativity is identified with the transcendent. A creative person is a transcendental person who consciously and freely transcends the boundaries of his own Self. Accordingly, a person is not identical to herself. The process of creativity affects the structure of personal experience, because it transforms the human consciousness, the perception of reality and itself. The creative process involves not only the ability to create potentially unknown, but also the ability to create a new product from familiar, understandable to human elements. In the work eliminated the established views on the properties of the elements is revised hudema characteristics, are searching for their potential and qualities and the like. We are talking about overcoming the established stereotypical unity of the elements, because only in chaos and constantly creating a new unity, with new features, characteristics. Chaos is presented as absolutely not determined by any schemes or theoretical constructions probable set of various ways of development. Of course, under certain conditions, chaos can cause death, destruction of an existing object or phenomenon, and in others chaos is presented as a driving force for further development. Its constructive force involves the creation of structures of a new order, carries out a new semantic content of the phenomena of reality. Creating harmony as in a particular order does not provide for the elimination of chaos. It potentially remains in the given order, contains in harmony and can be activated due to a minor accident, and thus to realize its latent forms in genesis.

The presence of chaos in harmony confirms its viability, and the ability to postanovlenia, the search has not yet implemented potential in the realities of the mysterious, changeable world. Thus, in the process of creativity the opposition of chaos and harmony is leveled. On the contrary, this opposition is considered necessary in the creation of new phenomena and images of the future. In the creative process, a person determines only the context, outlines the direction of his search, not fixating on its individual parts. Accordingly, creativity is considered as the ability to unbiased unity of the elements of experience, to interpret the meaning of the parts from the point of view of the whole.

Conclusions.

The process of creativity is not clamped in the logical framework of the study of the problem and the search for solutions. A significant place in this process is the sphere of the unconscious. This area is connected with inner experiences, spiritual quests, and other natural processes of human nature. The main role in these processes is played by fantasy, emotions, intuition and the like. By demonstrating an instinctive unpredictable process of cognition, they bring the personality out of the state of closed and complete integrity, they are a powerful means of penetration into the hidden secrets of its nature. With their help, you can without fear of destroying the old experience and the usual canons of thinking, stereotypical vision of problems and ways of solving them, intuitively open the world of fantasies, passions, ideas. Productive images of fantasy, intuitive vision of ideas, insight and guesswork are not determined by the influence of other elements. They make the category of "possible" productive and necessary in the creative process. Actually these images set the direction of creative search. Because intuition is awareness of the unconscious or half-conscious perception, it is, according to the researcher, demonstrates nesmin ability to subconsciously perceive, store, process information at a speed that is unthinkable for even the most powerful computer. The sphere of the unconscious as an element of biological forces provides a person with a way out of logical thinking, thus producing an unexpected "insight". Insight, creative intuition, insight becomes possible through the process savvybostonian. In this process, there is a complement of those chains and nedostayuchy elements that help to create a holistic image, "bridge" between the individual movements of thought, feelings and emotions that allow you to create a "unity in diversity" and the like. An important role in this process is played by minor details, insignificant nuances. They are able to demonstrate new and original connections between familiar phenomena and objects. However, they are on the periphery of attention or have a hidden character, nevertheless, generating productive associations that define a new holistic vision, which usually becomes the key to discovery. The intuitive, imaginative and holistic process of self-education reflects the ability to provide a solution to the problem in its entirety. However, the ability to develop creative potential, to produce creative thoughts in terms of cultivating diversity. The world of diversity is aimed at eliminating stereotypes of thinking and entering new ways of searching. A positive role in this sense is played by the process of oblivion (it is necessary sometimes to forget in order to be able to open and create).

Thus, humanity has entered a period of radical transformations, which have not yet been met. They certify the formation of a society of transition, one that is constantly in a state of formation, change and development. The socio-cultural context of the era is based on variables, fluid versions of modernity (S. Bauman) presents a number of challenges to man and the social institutions he created, in particular education. The task of education is to find adequate answers to the civilizational challenges of the era. This circumstance requires the need to reflect on the essence of education, understanding what it can offer in the future in the context of further civilizational development of mankind. Understanding the opportunities and potential of education as an indicator and catalyst of social change requires the search for new methodological principles in the rethinking of educational practices.

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TRAINING OF FUTURE SPEECH THERAPISTS TO WORK WITH CHILDREN OF PRESCHOOL AGE WITH SPECIAL NEEDS ON THE BASIS OF HUMANISTIC IDEAS OF TOLERANCE

Abstract.*The publication is devoted to one of the most important pedagogical problems of modern high school in Ukraine – training of future speech therapists. As the humanistic model of education is relevant today, the focus of modern scientific research is focused on such key aspects as: definition of content, directions, principles, stages, components of training of future speech therapists, consideration of humanistic priorities in the professional training of future speech therapists, the formation of humanistic personal competences of future specialists and others. We have analyzed the works in the theory and methodology of professional education of teachers in general and speech therapists, in particular. The specifics of the training of speech therapists for working with children of preschool age with special needs on humanistic ideas of tolerance have been revealed. The study of the state of formation of pedagogical tolerance as characteristics of professional activity of the speech therapist has been conducted. Pedagogical conditions for forming the tolerant attitude of future speech therapists towards children with special needs have been developed and tested.*

Introduction.

Nowadays the task of higher education is the formation of a mature active personality of the future teacher. The improvement of society is carried out through systematic and purposeful work on the development and formation of the personality. This depends on the personal potential of the teacher, a high level of his professional competence, the availability of advanced professional abilities, the solution to existing problems of education and upbringing of younger generations in accordance with the new educational paradigms.

The main priority of the reform of the modern educational sector in Ukraine is the organization of training pedagogical staff and the creation of a developing environment that will be comfortable for both healthy children and for children with psycho-physical and speech disorders [6].

The theory and practice of special education is characterized by a combination of scientific research and effort, intensive attention to in-depth study of the peculiarities of the general, mental and speech development of children with psychophysical defects in order to ensure the individual direction of development of each child, taking into account its psychophysical features, capabilities, abilities, interests, etc. (V. Hryhorenko, V. Bondar, S. Konopliasta, S. Myronova, V. Synov, Ye. Synova, V. Tarasun, L. Fomichova, M. Sheremet). A special place is given to the training of future speech therapists for working with children of the pre-school age with special needs on humanistic ideas of tolerance.

The leading place of tolerance in the system of value-purpose educational priorities was actualized in the scientific works of O. Asmolov, I. Bekh, B. Hershunskyi, O. Hryva, I. Pchelintseva, and V. Shalin. Different aspects of the formation of a tolerant personality of schoolchildren and students in educational institutions have been studied in the dissertation researches of O. Kariakina, L. Kolobova, M. Perepelitsyna, T. Poshtarieva, I. Pchelintseva, and Yu. Todortseva. Problems of the formation of interpersonal and tolerant relationships have been reflected in the scientific works of B. Ananiev, T. Veretenko, A. Lazurskyi, A. Mudryk, V. Miasyshchev, S. Rubinshtein, V. Sviderskyi, V. Soloviov, L. Filianina and others.

The theoretical and methodological foundations of teachers training to provide psychological and pedagogical support for children with peculiarities of psychophysical development have been disclosed in the researches of V. Bondar, V. Zasenko, A. Kolupaieva, O. Martynchuk, N. Nazarova, V. Synov, N. Shmatko and others.

The main state documents: the Constitution of Ukraine, the Laws of Ukraine "On Education", "On Preschool Education", "On General Secondary Education", "On Extracurricular Education", "On Higher Education" guarantee the human right to education and regulate the content of teachers in accordance with the needs of the population of the country in general and of the individual in particular. These documents are also oriented on the prospective development of a network of alternative special preschool and school establishments: determine the stages, conditions and mechanisms for their formation and activities, taking into account socio-economic conditions, the system of reforming the special education and the need for training the new generation. Therefore, the level of training of pedagogical staff must meet the requirements of the society [1].

In the conditions of change of paradigmatic projections, the role of the future teacher as an example of socio-pedagogically advisable ways of interaction with others and the immediate organizer of a humanistic educational environment in the inclusive educational space, in which he interacts with a child with special needs, a children's team, parents of pupils, is increasing. Therefore, the transition from awareness of the necessity of the tasks of humanizing education in the inclusive educational space to the practical development of the values of personality development, we associate with the reorientation of the content of training of future speech therapists on the principles of a humanistic paradigm in which the central problem is pedagogical tolerance.

1. Theoretical aspects of professional training of speech therapist in the conditions of university education

In pedagogical science, there are enough developments concerning the professional training of specialists in pedagogical direction. Let's consider in detail the specifics of training of speech therapist in the conditions of university education.

Every year, the number of children with speech impairment increases, therefore the demand for teachers-speech therapists, which carry out corrective-preventive and corrective-rehabilitation activities, is increasing. It is not easy to assess the work of the responsible teacher-speech therapist. He must possess technology of creative work, have profound knowledge of pedagogy and psychology, be competent in correctional and restorative work, look for professional growth, and therefore engage constantly in self-perfection. Professional formation of a specialist in the field of speech therapy is an integral part of the system of higher pedagogical education in major 016 "Special Education. Speech therapy". However, higher education institutions that train future specialists speech therapists, have many problems that arise under the impact of reformist transformations taking place in the society in general and in the education system in particular.

Consequently, the professional training of the speech therapist has two components: a universal component that does not depend on the direction of training and involves the formation of professional personal qualities of the speech therapist, which are inherent in the staff of the pedagogical branch and a specific component, which is due to the features of the profession of speech therapist and consists in the formation of competencies in the field of special education. The Law of Ukraine "On Education" defines: integral competency, general competencies, and special (professional, subject) competencies. At the same time, the integral competency is based on personal qualities and experience, theoretical knowledge and practical skills - that is, those factors that determine the teacher's ability to perform official duties. Formation of integral competence takes place through the learning of a certain set of competencies, which is a combination of characteristics related to knowledge, the application of this knowledge, as well as skills, skills, personal qualities, abilities, values, etc. This set of competences allows a teacher to carry out professional duties at a high level.

General competences: knowledge, understanding, skills and abilities that a student acquires as part of a particular training program, but they have a universal nature.

Special competencies - a list of recommended special (professional, subject-specific) competencies that correlates with the description of the relevant qualification level of the National Qualifications Framework. According to the analysis of the works of the leading Ukrainian scholars (O. Martynchuk, S.Myronova, N. Pakhomova and Yu. Pinchuk, S. Fedorenko, M. Sheremet), it is possible to identify the key components of pedagogical competence that must be acquired by the future speech therapist during the learning process: intellectual (scientific knowledge), informational, didactic (substantive), methodical, project-productive, communicative, autonomous, psychological, social, moral, creative, mathematical, organizational and managerial, health-saving.

It is worth noting that modern scholars view the professional competence of the teacher as a set of three constituents of the component - subject-technological, psychological and pedagogical, general and cultural. According to the results of scientific researches, the main indicators of pedagogical competence of a teacher are, first and foremost: personal qualities, especially transformational and psychological; awareness of the role of the teacher in educating a citizen, a patriot; continuous improvement of the general and professional culture; search activity of the teacher; possession of methods of pedagogical research; designing own pedagogical experience; the effectiveness of the educational process; active pedagogical activity, aimed at transforming the personality of a student and a teacher. It should be emphasized that adequate level of professional training for work with children with speech impairments in special, inclusive educational institutions and at home should be implemented at the appropriate basic level - academic, educational, organizational basis of the competence-based content.

Scholar M. Sheremet emphasizes that the professional activity of the speech therapist consists in the implementation of preventive, diagnostic and corrective speech therapy for people with speech impairment of primary and secondary character, which is provided by the system of speech therapies as a set of classes for preventing, detecting and eliminating impairments of oral and written speech from the early age. Under the pedagogical education of the future speech therapist or professional speech therapy, we mean the process of professional training of the individual, which involves the use of a combination of methods of social impact on the student's personality, involving him in various types of academic and non-academic activities (work in the laboratory, in the volunteer movement, development of research programs, passing teaching internship, professional and personal communication, etc.), with the aim of forming a system of professionally important qualities, namely: responsibility, self-control, professional self-esteem and specific qualities necessary for working with people with speech disorders, in particular emotional stability, high inclusion in the profession and self-help in comparison with other pedagogical professions, as a result of systematic mastering of the basics of speech therapy and formation of professional readiness of a specialist-speech therapist who has practical skills in teaching, upbringing and correcting speech at children, teenagers and adults [12].

L. Fedorovych defines the scope of the speech therapist. In particular, she emphasizes that "in the field of diagnostic and advisory activity: psychological and pedagogical study of the peculiarities of psychophysical development and educational opportunities for children of the preschool age with a risk of speech impairment and limited opportunities for health; recommending preschool age children with a risk of speech disorders and disabilities, members of their families and educators on educational issues, development on the basis of an integrated approach to the rehabilitation process; providing advisory assistqnce to families for children of the preschool age with a risk of speech impairment and limited opportunities for health in matters of family upbringing.

In the field of research: collecting, analyzing and systematizing information in the field of professional activity in relation to preschool children with speech impairments; selection and substantiation of the educational program, educational and methodological provision of conditions for development, education and upbringing of children of the preschool age with the risk of speech disorder; planning corrective and developing work taking into account the specifics of the educational program and the structure of speech impairment at children of the preschool age.

In the field of cultural and educational activities: the formation of a common culture of people with disabilities in health and speech in the context of inclusive education introduction; organization of cultural and speech space of an educational institution; interaction with institutions and implementation of educational work with children of the preschool age with speech disorders and their families; promulgation of a tolerant attitude to people with disabilities and pre-school-age children with speech disorders among specialists, team-mates and the general public "[11, 260].

Since society needs high-quality specialists in different spheres of life. High requirements for high-quality psychological, medical and pedagogical assistance to children of early age, their education and upbringing encourage to find ways to train speech therapists in high school. To do this, it is necessary to use interdisciplinary connections and involvement of many specialists who study speech problems and their impairments (psychologists, neuropsychologists, neurophysiologists, linguists, educators, doctors of different specialties); providing the theory and practice and communication of scientific and practical institutions for more rapid introduction into practice of the latest achievements of science: the spread of logopedic knowledge among the population for prevention of speech impairments.

According to V. Synov and M. Sheremet, the main objective of the modernization of the system of special education nowadays is to create mechanisms for sustainable development, which is to improve concrete changes of the existing system - the complete the early stages of care. Early speech therapy with pronounced preventive, protective orientation is a condition and means of full development not only of speech, but also the psyche of this category of children, the formation of their social skills and readiness for schooling. Therefore, the need to build early-care units in the system of special education is one of the options for its modernization and reform and intra-system integration, which will enable them to meet the requirements of international conventions [12].

The modern educational paradigm demands to transform the process of studying in educational institutions into one that promotes the formation of skills to learn, to acquire knowledge on its own and to apply it practically. However, according to L. Fedorovych, the question of the content of teaching, the form of presentation of educational material and the form of training organization remains to be resolved. [11].

Ukrainian scholars have identified leading directions for implementing high-quality special education: an add-on for a new baseline, an early-care system; educational and social integration of children with special needs into the system of mass education; improving the content of special education.

That is why the educational process in a higher educational institution requires improvement of the training of future speech therapists capable of performing their professional duties in a qualitative manner, both in the general conditions and in the conditions of special education on the basis of a humanistic position.

2. Studying the state of the formation of pedagogical tolerance as a characteristics of the professional activity of the speech therapist

The current state of development of the society requires of the future speech therapist personality a high level of his (her) general culture, moral qualities and understanding between people, which becomes significant in the overall global process of integration and assimilation of cultures. In these conditions, the establishment of the limits of ideological permissiveness becomes imperative, and the formation of tolerance is the priority task of pedagogy.

Since among the defined qualities of the future teacher, a special attention and paramount importance are paid to tolerance, so we will consider the essence of pedagogical tolerance in more detail in the context of pedagogical research.

The theoretical basis for studying the problem of pedagogical tolerance was: personality-oriented approach to education (H. Bielienka, I. Bekh, O. Kobernyk, T. Ponimanska, O. Sukhomlynska, etc.); provisions of psychology and pedagogical science about psychological regularities of development of the preschool age children and education humanization (Sh. Amonashvili, I. Bekh, M. Buber, V. Lektorskyi, A. Maslou, R. Pavelkiv, K. Rodzhers, V. Sukhomlynskyi and others.). It is worth noticing that having analysed various approaches to definition of the concept "tolerance", we found out that scientists does not have a unique approach to the definition of the concept "pedagogical tolerance".

The tolerance is a part of humanistic outlook, it is a universal value that is characteristic of many religions (humility, tolerance) and philosophical doctrines (the ethics of humility, the concept of tolerance as an active interaction), and in recent years it has significantly changed its meaning and entered into the native pedagogical lexicon. Thus, the formation of pedagogical tolerance is one of the most important tasks of education humanization [2]. The humanist orientation of the teacher personality means the attitude towards the child as the highest value, the recognition of his (her) right to freedom and happiness, the free development and manifestation of his (her) abilities. An individual can realize his (her) own creative possibilities for himself (herself) and his (her) surroundings easily only if he (she) has faith in himself (herself). The latter is strengthened when not only his (her) positive qualities are perceived and evaluated, but the individual as a whole, that is, when she (he) is loved, respected her dignity, humanity is revealed [4, c. 373].

Regarding the disclosure of the pedagogical context of the phenomenon of tolerance, it is important to note that in the works of certain authors (I. Bekh, L. Zaviriukha, V. Shalin), it is considered not only as a characteristics of individual consciousness, but also as a special personality trait that can be greater or lesser extent formed by an appropriate pedagogical interaction. T. Veretenko and Y. Dolhopolova consider that pedagogical tolerance develops when it penetrates all spheres and activities of students. Education is the social institution in which tolerant consciousness and behavior of students can be formed both through the system of educational work and through the content of education, by means of programs, textbooks, various forms of training, which would promote the development of students' practical skills in tolerant interaction.

It should be noted that pedagogical tolerance is the leading idea of humanistic pedagogy, which involves solving contradictions and conflicts in education peacefully, creating social and pedagogical conditions for tolerant interaction, culture of communication, since tolerance is a guarantee of social stability [4, p. 378].

Consequently, we have established that pedagogical tolerance is an important integral characteristic that defines the orientation of subject-subjective interaction with all participants of the teacing and educational process involved in the field of his professional training on the child-centered, equality, democracy and humanism principles.

Experimental research was carried out on the basis of Rivne State Humanitarian University. 76 students of the control group and 78 students of the experimental group participated in it. The analysis of theoretical sources, practice of inclusion in education and preparation of speech therapists for its implementation allowed to form the purpose of experimental work - to study the features and formation level of tolerant attitude towards children with special needs at future speech therapists; to determine and verify experimentally the effectiveness of pedagogical conditions for the formation of a tolerant attitude of future speech therapists towards children with special needs.

For our research, we will distinguish the following main components of the tolerant attitude of future speech therapists towards children with special needs: motivational and valuable, cognitive, behavioral and reflexive.

The motivational and valuable component is manifested in the priority of motives and humanistic values and awareness of the personal significance of own educational work with children with special needs, the adoption of such children with their problems as equal partners, the desire to work with them on the basis of respect and benevolence, empathy and aspiration for mutual understanding and mutual assistance. The cognitive component involves the formation of systematic knowledge about the essence of pedagogical tolerance, tolerant attitude towards children with special needs under the conditions of inclusive education, methods and educational technologies for building relationships with children on the principles of pedagogy of humanism and non-violence, equality and cooperation, and, most importantly, awareness of uniqueness and self-worth of every child who has the right to own thoughts and beliefs, individual peculiarities of his own development.

Behavioral component characterizes the ability of future speech therapists to engage in tolerant interaction with children with special needs during communication (communicative tolerance), build interaction with children on the basis of understanding their feelings and desires and engage in unselfish and voluntary activities and help supporting every child.

We associate the isolation of the reflexive component with the formation of future speech therapists abilities and practical skills to analyze their own emotions, thoughts, actions and actions from the standpoint of humanistic pedagogy, which contributes to the development of a desire for personal perfection and self-improvement of tolerant interaction with children with special needs.

Criteria and relevant factors have been identified for every component (Table 1.), which became the basis of the characteristics of levels of formation of tolerant attitude towards children with special needs at future speech therapists.

Table 1. Criteria and factors of levels of formation of the tolerant attitude towards children special needs at future speech therapists

№ з/п	Components	Criteria	Factors
1.	Motivational and valuable	motivational	– positive attitude towards children with special needs and desire to work with them; – motives for implementing tolerant interaction and self-analysis of its effectiveness; – the aspiration to improve own attitude towards children with special needs
2.	Cognitive	intellectual	– priority of humanistic values and awareness of the personal significance in working with children with special needs; – knowledge about teacher's tolerance in relations with children with special needs and features of inclusive education and possible ways of tolerance manifestation in interaction with children; – understanding valuable orientations of tolerant interaction by future speech therapists;
3.	Behavioral	Actions and behavior	– the orientation of the actions, behavior and activities of future speech therapists to create conditions for a tolerant subject-subjective interaction of all participants of the teaching and educational process of preschool institutions; – formation of abilities and practical skills in organization of such interaction with children with special needs; – development and respect for tolerance of own actions, behavior and activity, as example of tolerant interaction with such children

4.	Reflexive	activity and reflexive	– skills and abilities to carry out tolerant interaction with children on the basis of understanding their feelings and desires; – empathy as ability to sympathy, compassion and co-operation; – assessment of own behavior in various situations of communication and interaction with children with special needs; – aspiration to improvement and self-improvement of skills and abilities of tolerant interaction with children

As noted above, the distinguished components, criteria and factors have become the basis for a qualitative characteristic of level formation of a tolerant attitude towards children with special needs at future speech therapists. Thus, we identified 3 levels: high, average and low. High level is characterized by the presence of deep knowledge of the students about the essence of pedagogical tolerance, they are always ready for positive interaction with children with special needs and there is no bias in relation to children with special needs. Manifestation of tolerance is their daily practice. Students with a high level always show empathy, friendly attitude towards people in general and to children with special needs in particular, are ready to help, take care of children. They constantly strive to deepen knowledge about tolerance, improve their own skills of tolerant communication with children, engage in self-education and carry out self-control on their own behavior in different situations.

Average level is characterized by the presence of knowledge about the essence of the concept of "pedagogical tolerance" at students, they are ready for positive interaction with children with special needs, they are aware of the significance of tolerance in interaction with children, are able to control themselves, but the actual implementation in practice is situational in nature. Students with an average level express a desire for compassion, empathy, to restrain negative emotions, to coordinate positions, to criticize the choice of behavior forms, to show rest and benevolence towards children. If necessary, they engage in self-education, self-control on their own behavior in various situations.

Low level of formation of the tolerant attitude towards children with special needs is characterized by a superficiality of knowledge about the essence of pedagogical tolerance, passivity, reluctance of future speech therapists to interact with children with special needs, lack of tolerant qualities in their education, in particular empathy and benevolence, possible manifestations of intolerant attitude, reluctance to expand and deepen existing knowledge of tolerance. Students of this level are characterized by the desire to transfer responsibility to others, do not take care for children, they have not formed the motivation to show tolerance to children with special needs needs, desire to work with them, and there is also no need to implement alternative forms of tolerant behavior. Low levels are observed in self-control, there is no desire for self-improvement.

To each component the corresponding methods and diagnostic techniques were picked up: technique "Valuable orientations" by M. Rokych; the goodwill test (on D. Campbell's scale) questioning students to clarify knowledge level about pedagogical tolerance, the attitude towards children with special needs; a technique of diagnostics of social empathy (N. Fetiskina, V. Kozlova, H. Manuilova) the express questionnaire "The index of tolerance" (H. Soldatova, O. Kravtsova, O. Khukhlaieva, L. Shaiherova) to determine the ability of tolerance manifestation; observe the behavior and ability of students to organize communication and interaction with children with special needs during student's teaching internship; technique of diagnostics of the general communicative tolerance by V. Boiko; assess their own behavior by students and express survey to identify aspiration to self-improvement.

Having carried out diagnostics of components of the tolerant attitude towards children with special needs on certain factors, we have an opportunity to present formation level of all components (motivational and valuable, cognitive, behavioural, reflexive) in experimental and control groups (fig. 1):
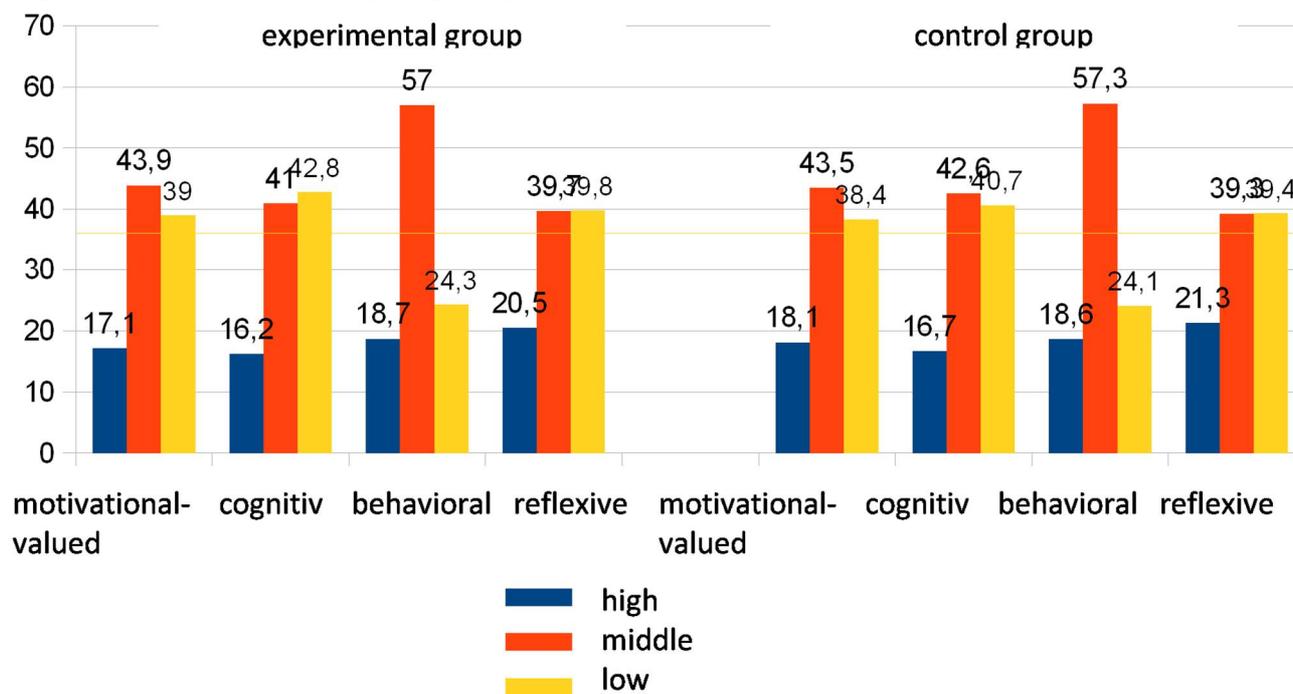
Fig. 1. Results of the formation of indicators of tolerance towards children with special needs at future speech therapists

The results of the preliminary stage of the experiment on determining tolerance levels towards children with special needs at future speech therapists are presented in Table 2.

Table 2. General level of formation of the tolerant attitude towards children with special needs at future logopedists (the stating phase, %)

Levels	Experimental group	Control group
High level	18,13	18,67
Average level	45,4	45,68
Low level	36,47	35,65

Thus, results of the stating experiment demonstrate that it is necessary to develop and approve pedagogical conditions of the tolerant attitude formation of future speech therapists towards children with special needs.

3. Implementation of pedagogical conditions for the formation of a tolerant attitude of future speech therapists to children with special needs

The process of forming a tolerant attitude of the future speech therapists towards children with special needs greatly improves during the implementation of our pedagogical conditions elaborated by us.

The first pedagogical condition involved the creation of a tolerant educational space in a higher education institution. In the course of its implementation, we tried to create an environment based on humanistic principles and moral values and create conditions for the development and education of the tolerant personality of future speech therapists with an adequate self-esteem that develops actively and transforms the surrounding world.

Tolerant educational space is first and foremost a humane and democratic relationship between all participants of the teaching and educational process based on mutual respect, mutual understanding, readiness to perceive people, other views, customs and traditions; it is the purposeful organization of a positive experience of tolerance, that is, the purposeful creation of conditions conducive to interaction with others, no matter what they were in the eyes of the subject; this cooperation is in an atmosphere of respect, warmth, humanity, comfort; this is the formed ability to perceive each member of the team as an individual. Creation of such an educational space is carried out in the course of joint subject-practical activity and the communication between teachers and students. That is why the key task of the modern high school should be full-time and versatile work aimed at educating the individual in a spirit of respect to the surroundings.

The students were interviewed on the relevant topics: "My ideal of the teacher", "Who do I consider as an example of a tolerant teacher?", "The purpose as the main reference point of the pedagogical activity", "Mechanisms of formulation of the purpose of the pedagogical activity on the basis of tolerance", etc .; discussions and disputes were organized, for example, on topics such as: "Can indulgence and tolerance be considered identical concepts?", "Can an intolerant teacher successfully develop a person-oriented interaction?" Mini-lectures were held on the topics: "Organization of pedagogical interaction on the basis of cooperative pedagogy", "Development of a self-education program for the purpose of forming pedagogical tolerance", "The role of pedagogical tolerance in the work of the future speech therapist under the conditions of inclusive education", etc.

We organized a psychological and pedagogical training "Formation of tolerant qualities of the personality" in order to correct the intolerant environment, as the manifestations of intolerance lead to conflict situations, complicate the progress, impede the educational process itself and the personal growth of future speech therapists.

The second pedagogical condition is orientation of the teaching and educational content on the development of tolerance as a leading quality of future speech therapists envisaged the formation of a system of knowledge of students about the specificity of inclusive education, the individual characteristics of children with special needs, professional and pedagogical tolerance as a personally important professional quality of speech therapist, familiarization with the main provisions of leading international and state documents on inclusive education and the principles of tolerance.

The implementation of the second pedagogical condition occurred during the discussions within the group "Features of children with special needs", conversations (individual and in group), master classes, presentations of work experience, information booklets, during studying pedagogical disciplines (for students of all courses and levels), conducting a course for students' choice "Pedagogy of Tolerance in the Context of Inclusive Education". In addition, students were constantly preparing information stands devoted to the education and training of children with diverse educational needs in the inclusive educational environment: "Differences between tolerant and intolerant personality", "Individual and differentiated approach in working with children with special needs", "Problem children and their families "," Educational innovations in the process of inclusive education "," The most actual problems of a successful implementation of inclusive education in ZSO ", etc.

In order to implement the third pedagogical condition is the development of students' empathy understanding of a child with special needs, responsibility for his (her) personal formation was developed by the workshop "Tolerant attitude towards children with special needs is the path to inclusive education" for more thorough and consistent acquaintance of future speech therapists with new developments of domestic and foreign scientists in the field of democratization and humanization of the pedagogical process under the conditions of inclusive education.

The fourth pedagogical condition is the practice in the skills and abilities of professional communication on the basis of a tolerant attitude to children with special needs in the course of professional training of students and it was implemented during internship, tutoring and volunteering.

Having carried out repeated diagnostics of components of the tolerant attitude towards children with special needs on certain indicators, we have an opportunity to present the level of formation of all components (motivational and valuable, cognitive, behavioural, reflexive) in experimental and control groups based on the results of the forming stage of the experiment (fig. 2.). According to the results of the stating phase, the lowest rates were obtained for the cognitive component of the tolerant attitude towards children with special needs, at the control phase there was a significant increase in the experimental group. The rates of the low level for all components in the experimental group are almost at the same level.
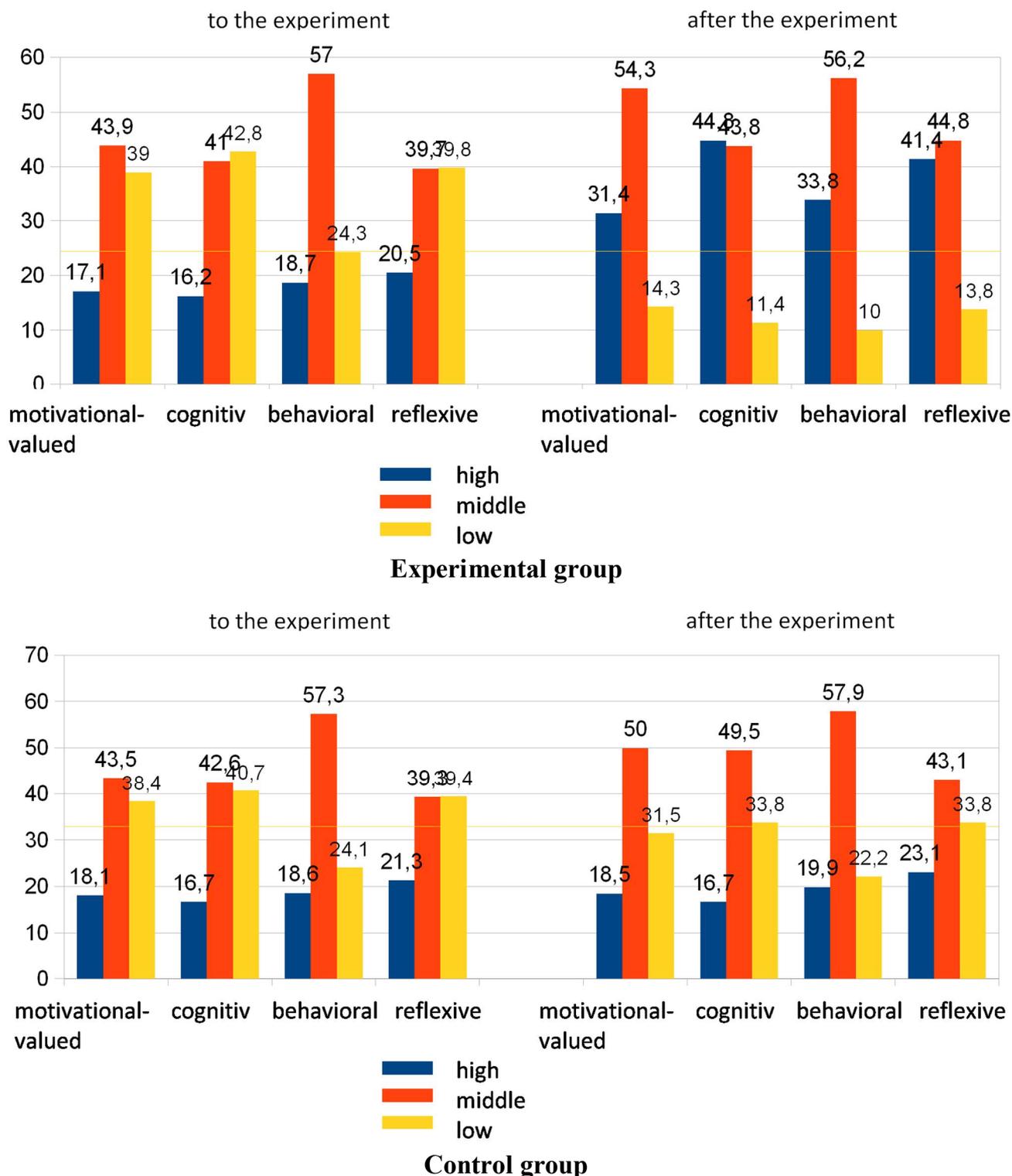
Fig. 2. Dynamics of formation of factors of the tolerant attitude towards children with special needs at future speech therapists

And the highest rates of a high level are for cognitive (44.8%) and reflexive (41.4%) components. In the control group, we can see that there is a fairly high percentage of low level for these components. Thus, after the completion of the forming stage of the experiment, the number of students who showed a tolerant attitude towards children with different educational needs at a high level from 18.13% to 37.85% in the experimental group (dynamics + 19.72%) increased; from 18.67% to 19.55% in the control group (dynamics + 0.88%).

The largest number of future speech therapists showed an average level of tolerance towards children with special needs: 49.77% in the experimental group, 50.12 in the control group (dynamics + 4.37% and 4.44% respectively). The low level of tolerant attitude decreased by 24.09% at future speech therapists of the experimental group (from 36.47% to 12.38%) and by 5.32% those of the control group (from 35.65% to 30.33%). The data testify to the effectiveness of the experimental work.

Conclusions.

An analysis of the research on this problem enabled us to find out the state of studying the problem in pedagogical theory and educational practice.

The dialectical nature of the mutual impact of tolerance and the components of moral consciousness that resist stereotypes and are based on ideological and moral values and principles, which are integrated into an active tolerant position of the individual, were the subject of research by scientists. At the same time, it was found that in Ukraine there is currently no holistic research on the problem of the formation of tolerant attitude towards children with special needs by future speech therapists.

On the basis of the analysis of philosophical, psychological and pedagogical literature, the content of the concept "pedagogical tolerance - the formation of a tolerant attitude towards children with special needs at future speech therapists" has been clarified. As a part of the investigated phenomenon, its structural components (motivational and valuable, cognitive, behavioral, reflexive) have been distinguished and characterized, as well as criteria - motivational, intellectual, action and behavior, activity-reflexive and their factors; formation levels of tolerant attitude of future speech therapists towards children with special needs (high, average, low).

The results of the confirmatory experiment showed that in the absence of a specially developed content for the formation of a tolerant attitude towards children with special needs at future speech therapists in the corresponding forms, methods, metodology and means of its implementation, there is a general lack of development of components.

The pedagogical conditions of the formation of the phenomenon under study (the creation of a tolerant educational space in a higher educational institution, orientation of academic and educational content on the development of tolerance as a leading quality of future speech therapists, the development of students' empathy understanding children with special needs, responsibility for their personal formation, skills in exercising and skills of professional communication on the basis of tolerant attitude towards children with special needs during the process of professional training in higher educational institution) and proved their pedagogical efficiency.

The study does not cover all the issues of the problem, further research intelligence will focus on the study of the problem of training future speech therapists to work in an inclusive educational environment.

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ACTUAL PROBLEMS IN USING THE RESULTS OF JUDICIAL EXPERTISE IN CRIMINAL PROCEEDING

Abstract. Some actual questions as for the solving problems which appear during the pre-trial investigation, when sides and court refer to the specialist for help feeling the necessity in specific knowledge, are considered in the article. Some expert conclusions are decisive in the process of proving and especial on them depend establishing guilt or innocence of a person. But practice gives the cases when not always procedural people who are asking for the appointment of an examination, are able to correctly assess this evidence. The value of an expert opinion requires an investigator, a prosecutor and a judge not only to apply procedural norms related to knowledge of the current legislation, but also the use of forensic knowledge. Forensic knowledge is necessarily used by the parties and is also estimated at the angle of their legality. Forensic expertise and special knowledge is an integral part of all parts of criminology: forensic technology, tactics and techniques. There is a constant development of special knowledge, changes in expert technologies, which should take into account the parties to criminal proceedings in their daily activities. The article proposes an author's vision of solving existing problems of using expert opinions by the prosecutor, the investigator and the court in the process of evidentiary activity, from which not only the destiny of a person depends, but also the general state of justice in Ukraine.

Introduction.

Problem of using special knowledge during criminal proceeding remains is one of the important proceeding questions. It connects with the peculiarity of the expert activity and limited sphere of people who have such knowledge. Open to the discussion stays the problem of targeted usage of experts' conclusions during pre-trial and judicial implementation and also their value by the defense and prosecution sides. Anyway, people who don't have special preparation don't have special knowledge and are not aware of specific issues, make procedural decisions based on the analysis of documents made by knowledgeable persons, for the truth of which the latter are liable before the law.

Educational programs for the training of investigators, prosecutors and judges require the mastery and mastering of forensic knowledge, but sometimes such an acquaintance with criminology is not enough to make a legitimate procedural decision that addresses the issue of guilt or innocence of a person. With the development of scientific and technological progress, the manifestation of criminal activities that require special training by the parties to the investigation agencies, which would allow to identify as soon as possible the traces left on the site of a criminal offense with the person who left them there, are complicated. In order to improve the mechanism and sequence of actions during the pre-trial investigation, the latest methods of using such special knowledge are developed, as well as existing ones are reviewed and improved. However, they are not put into effect immediately after the development.

As to the educational preparation of the prosecution, it should be noted that in the educational training courses for investigators and prosecutors, getting to know the latest techniques in the use of specialist knowledge is delayed for several years, or occurs directly during the pre-trial investigation, which significantly rejects the development of the criminology itself. The problem of timely obtaining the necessary knowledge in professional activities remains unresolved at the moment. This, in its turn, entails the problem of inadequate qualification of investigating prosecutors, which leads to a decrease in the disclosure and increase in the number of criminal proceedings, the guilty party remains unidentified and, as a result, impunity. In order to solve the problem of the use of special knowledge, it is necessary to determine when exactly there is a need for special knowledge, how such knowledge is assessed and what they decide as a result of such assessment.

Maintaining public prosecution in courts is related to the direct use of and the achievements of criminology, and special knowledge. The appointment and conduct of forensic examinations involving the investigator and prosecutor is accompanied by tactical operations, logical connection with other evidence, an active position in the study of evidence. The competent assessment of the evidence obtained during the conduct of the evidence, as well as the use of these findings in the prosecution or acquittal of the person, also plays a role. Considerable attention is also paid to the problems of expert mistakes that may be detected during a pre-trial investigation, as an indicator of the competence of the prosecution party. Expert mistakes should be separated from knowingly false information that can be provided by an expert and for which he is held liable.

1. Peculiarities of using experts' conclusions in forensic activity.

It is possible to affirm that forensic examination is learned by lawyers during all courses of criminalistics. For example, forensic technology is for use by an investigator, a specialist, an expert, but in different procedural forms. An investigator and a specialist use it during investigative actions (review, search, investigative experiment) [1]. In each section of forensic tactics the review of examinations, which solve the issues of a particular branch of forensic technology, is presented.

For example, fingerprinting fingerprints that solve human identifications, as well as helping to determine which hand the traces left, whether a man or a woman could leave the scanned impressions, the left handed or left-handed person left traced, etc. In trassology, in the study of traces of human footwear, for example, in addition to solving the problems of identification, group membership, and one can determine the gender, condition, physical defects, direction of movement and the possibility of simulating motion in a definite direction. Typical situational questions regarding such a definition for the appointment of an expert study are given in each of the sections of forensic technology.

Forensic tactics also includes knowledge of forensic examinations, and more specifically, about the procedure for appointing and conducting forensic examinations during the pre-trial investigation of criminal proceedings. The process of appointment of forensic expertise involves making a decision and referring the relevant actors to knowledgeable persons for the purpose of solving questions and obtaining data, which requires the use of special knowledge.

The examination is carried out at the request of the investigating judge upon request of the party to the criminal proceedings. In art. 242 C Criminal Procedural Code of Ukraine contains an exhaustive list of cases where the purpose of the examination is binding [2]. This is due to the impossibility of making a lawful decision on the materials of criminal proceedings without the use of special knowledge. The forensic tactics, in essence, duplicates the provisions of the Criminal Procedural Code of Ukraine, with regard to the appointment and conduct of forensic examinations. Even an expert opinion, as defined in the provisions of art. 85-89 of the Criminal Procedural Code of Ukraine, as an assessment of one of the evidence in the criminal proceedings. However, no forensic technique does not contain any provisions and does not explain how expert judgment can be assessed by investigators, what are the differences between the appraisal of this evidence by the prosecutor and the specifics of assessing the expert's conclusion in court proceedings.

The Forensic Methodology contains information on the appointment of forensic examination as a type of evidence to be collected during a criminal proceeding on specific types of crime. In addition, attention should be paid to the fact that even in modern publications on the methodology of investigation, which are parts of the textbooks on forensics, attention is not paid to the examination, mention of the appointment of a particular type of examination required in this proceeding, is conditional in the method is often duplicated typical questions contained in the Instruction on the appointment and conduct of forensic examinations and expert studies [3]. Expertise is not divided into such techniques for the primary, the examination of the main and final stages, as other investigative actions, although this is necessary. Under such conditions, a plan of action would be more clear in the pre-trial investigation of a crime, although, of course, every case of investigation has its own specificity, and there is no single case under which all the others could be counted.

This is due to the subjective side of not only the person who committed the crime, but also the subjective part of the person conducting the pre-trial investigation and evaluates the evidence, its intellectual and analytical characteristics. The circle of subjects who use special knowledge, in forensic technology, tactics and methods also differ among themselves.

Forensic technology uses developed scientific and technical means, as well as technical and forensic techniques and technologies, including expert ones, to increase disclosure, investigation, and prosecution and prevention of crime. For the detection of traces of crime apply knowledge of physics, chemistry, mathematics, biology, anthropology, medicine and other sciences.

Forensic technology determines the following forms, which are used during investigative actions by various participants in criminal proceedings: the use of scientific and technical means by employees of operational units; application of scientific and technical means by the investigator; use of special knowledge by experts and specialists; application of scientific and technical means by the participants in the trial.

That is, all means of forensic technology can be used by the following subjects: investigator, operational officer and expert (specialist) [4]. Proceeding from this, the subjects of forensic technology are mainly court experts, as well as on-the-job inspection technicians, detecting traces of a crime, and take part in other procedural actions. The role of the investigator in the use of forensic technology is secondary because his task is to establish the guilty person and prove the guilt, not directly ownership of the methods of using the means of technique in place.

The functions of awareness of scientific and technical means are performed by a specialist (or inspector-technician) in accordance with the effective procedural law. The specialist, in accordance with the provisions of Article 71 of the Criminal Procedural Code of Ukraine is a person who possesses special knowledge and skills of using technical or other means and is involved in providing direct technical assistance (taking photographs, drawing up plans, plans, drawings, taking samples for examination, etc.) [2].

The role of an investigator and a specialist in carrying out such actions should not, as a rule, be combined. Other normative acts regulating the use of machinery during the pre-trial investigation were also put into effect.

Thus, for example, the order of the Ministry of Internal Affairs of Ukraine dated November 3, 2013, No. 1339 "On Approval of the Instruction on the Procedure for Involving Police Officers and the Expert Service of the Ministry of Internal Affairs of Ukraine as Specialists for Participation in the Review of the Event", determines the post of specialist as the position of inspector -criminals, as well as fixes the rules that a specialist should follow when conducting an overview of the scene. The document also includes features of use during the review of such a forensic means as a specialized mobile laboratory (on the facts of death, rape, explosions, road accidents, etc.) [5].

Another document, the Order of the Ministry of Internal Affairs of Ukraine dated March 19, 2016 No. 138 "On Approval of the Instruction on the Participation of Employees and Employees of the Ukrainian Research Institute for Special Equipment and Forensic Expertise of the Security Service of Ukraine as Specialists in Criminal Proceedings" specifies the features of participation of a specialist during the inspection, investigative (search) activities related to the explosion hazard, as well as investigative (search) activities related to the inspection and removal of technical means with signs of special technical means of secret repute Reference information [6].

Adoption of the indicated normative acts testifies that the activity of a specialist becomes complicated and acquires new forms, the realization of which, too, requires the necessary qualification, training and practical experience.

Forensic tactics defines a completely different division of roles in the use of special knowledge. The leading role in tactical actions always belongs to the investigator, who is assigned the functions of conducting an investigation, including the conduct of investigative (search) actions, the procedure and purpose of which he determines independently or with the help of a prosecutor who oversees the observance of laws during the conduct of pre-trial investigation, including, with the indication of the necessary procedural actions within the prescribed time limit (Article 36, Part 2, 4 of the Criminal Procedural Code of Ukraine) [2].

Forensic tactics are associated with the planning and organization of an investigation, as well as the direct involvement of a specialist and a court expert. Concerning the use of expert knowledge, the following tactical directions can be distinguished:

1. Tactics of involvement of a specialist.

It is conditioned by the necessity of applying to special knowledge during the conduct of investigative (search) actions, which involves an analysis of the investigative situation, investigation, assistance to the investigator as a special type of interaction of participants in procedural activities, the specificity of the procedural fixing of such assistance.

2. Tactics of engaging an expert.

It provides for the definition of the purpose of the examination, the formulation of questions to the expert, the drawing up of a petition and appeal to the investigating judge with a motivated petition for an expert examination. In this case, a new subject of tactical activity appears - an investigating judge who determines the expediency of appointment of forensic examination for conducting expert research, and, in the case of a positive decision on the issue of expediency, chooses the institution or person of an expert who may be charged with conducting a forensic examination (execution expert research and drawing up a conclusion on this subject).

3. Tactics of interrogation of a person possessing special knowledge (expert, specialist) in court.

The need for questioning of an expert in a court session is explained by the very specifics of special knowledge, which require clarification, clarification of the participants in the trial, concretization. The present CCP of Ukraine does not contain such a procedural action as the questioning of an expert (or other person familiar). The final analysis and evaluation of the expert's conclusion is made during the trial, and therefore there is a need for an expert or specialist in court to be interrogated. Asking questions during an interrogation of an expert can not only court, but also parties. We consider that there is a need to return to the provisions of the Code of Criminal Procedure the examination of an expert (knowledgeable person), in the presence of which there would be no need to call an expert in court, and all the provisions would be described in detail, without limitation of the length of the court session.

The Criminal Procedural Code of Ukraine should also indicate what specific grounds the expert's challenge to the trial for questioning should be regulated. In fact, the questioning of an expert is equivalent to questioning a witness, which is inadmissible from the procedural side - the combination of a witness and a person in one person.

The main carrier of tactical knowledge is the investigator, ancillary function is performed by the public prosecutor, but one should also mention the defense side, which may also request the appointment of an expert examination and use the information received in favor of their client. That is why the tactical functions of the protector and the investigator should be considered equivalent: the prosecution and defense bodies act in accordance with the tasks of the Criminal Procedural Code of Ukraine in the part of not bringing to criminal responsibility any innocent person.

It should be noted that forensic tactics is most closely approximated to the provisions of criminal legal norms, created to comply with them, and in some cases even duplicates these norms, while in others it reproduces comments to criminal procedural legislation.

In *the forensic procedure*, the appointment and conduct of expertise does not occupy the main place - it is one of the investigative actions, the order of which after the start of criminal proceedings is not always determined. The subject of the use of forensic methods is the investigator and the court; therefore, depending on the scope of use, forensic methods are divided into methods of investigation and methods of judicial review. The methodology of the investigation relates the expediency and purpose of the appointment of forensic examination, as well as the evaluation of the results. The subjects of evaluation in this case are the investigator, the prosecutor and the court. V.Shepitko connects the assessment of the investigator and the judge's assessment of the expert's opinion in the following provisions:

− to acknowledge the expert's opinion as complete and substantiated, as relevant in the case;

− to acknowledge the expert's conclusion incompletely or insufficiently clear and, if necessary, to appoint an additional expert examination or to interrogate an expert in accordance with art. 356 Criminal Procedural Code of Ukraine;

– to recognize the expert's opinion as unreasonable or questionable as to its correctness and, if necessary, to appoint a re-examination or to conduct other procedural steps aimed at verifying the expert's conclusion [7, p. 578].

Such an assessment takes place during the pre-trial investigation, as well as during the trial. The final evaluation is carried out by the court.

The problems of using forensic techniques consist in the fact that they are generalized, they are often developed by scientists during dissertation research with the separation from the practical component, besides, the experience of developed countries is not taken into account. One of the problems is the insignificant number of international treaties relating to forensic expert activities concluded by Ukraine with other countries. The full exchange of practical experience in conducting forensic examinations is carried out only with the republics of Belarus, Azerbaijan, Uzbekistan, Kazakhstan, Moldova and Georgia. Memoranda of cooperation in the legal field with China, Estonia, Latvia, Lithuania and Poland are in force. It should be noted that investigative techniques are developed by the prosecutor's offices on the ground in the form of recommendations, but do not include generalizations on this matter.

For example, the normative legal acts do not specify how much and what expertise should be assigned in the course of an investigation into rape, robbery, murder, and the information about the examination in the training manuals for future specialists is limited only to an approximate list and typical questions to the experts. That is why the question of the methodological provision of investigating and prosecuting authorities with methodological developments remains relevant and requires scientific elaboration.

Taking into account the specificity and complexity of expert activity as one of the main components of the activity of forensics, it is necessary to introduce in preparation of lawyers the obtaining of special knowledge not only at the last stages of educational preparation - the level of "Master", but also before. This is due to the fact that a part of graduates of higher educational institutions receiving legal education comes into practice after the mastering of such disciplines as criminalistics and criminal process - at the end of the third year. Before educational institutions there is a problem of qualitative training of specialists for investigation bodies, and the specialist represents a combination of practical and theoretical training. Practical training is possible only through experience, which is known to come only over the years.

In some countries, experts are trained from among professionals who have crossed the thirty year limit, which indicates their experience not only in the professional field, but also in life in general. In France, for example, the position of an expert sets age limits - from 30 to 70 years [8]. Lack of personnel for today does not allow to take over experience of other countries in terms of age restrictions for experts. The profession itself is not well-known among other professions in the legal plane, which limits access to it and the selection of the best applicants.

2. Problems of using experts' conclusions by prosecutor, investigator and court in the process of proof activity.

One of the problems with using an expert conclusion as one of the four evidence in the criminal process is his assessment by the prosecutor, the investigator and the court. The indicated subjects evaluate special knowledge on the basis of the obtained basic knowledge, as well as practical knowledge during professional activity, which does not exclude errors in the evaluation of expert judgment as evidence. By the general rules, all evidence might be judged by authenticity, sufficiency, admissibility and affiliation. Scientists raise the issue of the need for a continual expansion of the scope of judicial expertise in court proceedings.

Accordingly, there is a need for the need to increase the level of professional training and use of opportunities for specialist knowledge in the activities of the investigator, prosecutor and court.

The main role in assessing the expert's conclusion was given to the prosecutor. Prosecutor's supervision of the implementation of the law when appointing forensic examinations is necessary, according to V. Isayenko on the following grounds:

1) the use of judicial expertise should be as complete as possible;

2) the appointment and conducting of forensic examinations should be carried out strictly in accordance with the requirements of the relevant procedural law, observing the rights of persons whose interests are affected by the conduct of expert examinations;

3) procedural decisions of investigators and prosecutors on the facts of criminal proceedings should be motivated by expert opinions, relevant attributes, admissibility, authenticity and contain references to them [9, p. 16].

In order to ensure the comprehensive and complete pre-trial investigation of criminal proceedings using expert evidence, the investigator and prosecutor must not only possess the basics of forensic tactics and methods of investigation of criminal offenses, but also give an assessment of the conclusion itself in order to prevent the false or false facts of the reasoning of the indictment presented in conclusions of the expert.

Forensic techniques used during investigative actions should not be left out of the attention of the prosecutor's supervisory activities. The analysis of the current legislation shows that in some cases, normative acts determine only the possibility of using technical means during the conduct of individual investigative actions, giving the investigative right to decide on the use of these funds, and in the other about the use of technical means, nothing is indicated, for example, for example, use of photography, video recording and audio and video recording during investigative actions.

The Criminal Procedure Code does not specify who should carry out this recording or photographing. However, the rights and duties of a specialist state that he possesses special and other knowledge and skills of the use of technical or other means and may be involved in the provision of direct technical assistance (Art. 71 § 1-2 of the Criminal Procedural Code of Ukraine) [2].

It should be noted that the same skills may be owned by the prosecutor and the investigator. The Code does not explicitly prohibit and prohibit the combination of an investigator and a specialist, a prosecutor and a specialist in one person, which may cause a dispute in court in this regard, and evidence may be declared illegal.

In criminology, the collections of a suitcase, collectible in a suitcase, are called investigative suitcase, but, based on procedural principles, it would be right to call this suitcase a suitcase technique, a specialist. In checking the receipt of evidence, including in the course of processing the place of the event, in terms of the lawfulness of the prosecutor is required to check the warning of the parties to the procedural action on the use of technical means (information reported in the protocol, and violation of this condition results from the recognition of obtaining evidence in inappropriate way).

When indicating the use of a technical means, the investigator must be recorded: the type of each of the technical means, name and model; terms of use, results obtained. When making the results, the prosecutor also checks the limits of the use of a technical device (on purpose, within the framework of criminal proceedings), as well as to decide on the storage of evidence obtained, samples, protection against destruction, external influence.

The prosecutor is obliged to check the annexes to the investigative actions in order to comply with the information contained in the procedural documents, preventing differences, which may also affect the recognition of the evidence obtained in a valid or inadmissible way. The prosecutor is not obliged to focus on the technical means used by specialists but must relate the results obtained with these means to the tasks of the particular criminal proceedings at the stage of proof.

Proceeding from the nature of the appraisal activity of the prosecutor, one can conclude that he is not an active subject of forensic knowledge, an active participant in forensic activity, since he is not directly authorized to conduct pre-trial investigation, only in exceptional cases, provided by law, but may as authorized to conduct evaluation of the results. Forensic tactics are being implemented by the investigator and prosecutor as part of the prosecution, which is based on the evidence obtained during the investigation. One such evidence is an expert opinion that needs to be assessed, based not only on criminal procedure but also on criminological knowledge. The content of the evaluation of the expert's conclusion covers not only its informative component, but also the logic and other significant factors. Thus, for example, methods for assessing reliability are:

- the study of the person providing the information, at the angle of the ability of this person to give false testimony,

- the study of the nature and conditions of identifying the material medium of information;

- analysis of the content of information, consistency, completeness, contradiction, reasonableness, etc.;

- comparing the information received from the expert with the information received from other sources [10, p. 13-14].

In the opinion of R.Kostenko and S.Nemyria, among the methods of checking the reliability of the expert's conclusion is the appointment of repeated and additional expertise. They also emphasize that the abandonment of some of the issues raised in the court order is an indication of the incompleteness of the study, which logically leads to a violation of the methodology of this type of study, and raises doubts and expertise of the expert [11, p. 47].

In this statement, we have to disagree with the fact that not solving some of the questions put to the expert is an indicator of his incompetence. Investigators who use the petition to an investigating judge often use typical questions contained in the "Instructions on the appointment and conducting of forensic examinations and expert studies and scientific and methodological recommendations on the preparation and appointment of forensic examinations and expert studies" [3].

It is scientific-methodological recommendations that contain typical questions for experts, from whom investigators often do not leave. There are occasions where issues are overlapping to address the same task, so experts skip overlapping issues.

In expert practice, experienced experts give answers to the same question, but otherwise formulated, as follows: The answer to questions 1-3, 4-5, and such an answer is procedurally acceptable and confirms a conscientious attitude to the conclusion of the expert.

The current legislation is to be finalized as part of the call of the expert to the court for interrogation, as well as the appointment of a re-examination and additional examination. In the event that it is established that there is a conflict between the expert's conclusion and other evidence of criminal proceedings, the prosecutor or the court can conclude not only the falsity of the facts set forth therein, but also that the evidence provided by participants in the proceedings may be false and that it is necessary to check thoroughly.

Among the general criteria for assessing the expert opinion by the investigator and the prosecutor, O.Logvinets, N.Katorgina distinguish a number of parameters: the procedural conformity of the conclusion, the competence of the expert, the limits of special knowledge, the appointment and conduct of the examination, the relevance of the conclusion to the questions, the adequacy of the objects provided, the time after the removal of objects, the completeness of the research, the reliability of the methodology, the proof value of the conclusion [12, p. 61-64].

However, in our opinion, not all of them can be attributed to the decisive: they all are divided into logical, legislative and affiliated with an expert. We analyzed the following parameters, selected some of the general evaluation criteria and provided them with a description:

1. Procedural compliance of the conclusion with the requirements of the current legislation (the form of the expert's conclusion should not be divergent with the norm of the law either in the title, or in the content, or in the subjectity of the author, etc.);

2. Clarification of the competence of the expert (this is evidenced by the experience of working as a forensic expert, education, expert qualification, as well as information on passing the compulsory certification. Some information may be obtained directly from a compiled conclusion. Information not specified may be of interest only in case of doubt in the insufficient competence of the expert);

3. Checking whether the expert was outside the scope of specialist knowledge, that is beyond the scope of his competence (no expert has the right to conduct expert research outside his specialty and give a legal assessment of factual data, for example, to qualify the actions of the suspect under the current criminal code - this is the duty of the investigator);

4. Establishing the conformity of the questions with the expert's conclusions (sometimes in the expert's work there are cases of changing the wording of the questions put to the expert examination by the expert. This is due to the competence of the expert to avoid the doubling of the interpretation of the question, its specification, or vice versa, in the case of establishing group membership issues where an individual it's impossible to determine affiliation, etc.);

5. Checking the completeness of the research (whether the questions were answered by the expert, whether the research was conducted in full, whether there were issues that were not resolved, and which are in the competence of the expert, etc.);

6. Determination of the reliability of the expert method (whether the method used in the Register of methods for conducting forensic examinations, does this method of review, updating, modification, or a suitable method for solving the problem be used? In this case, the prosecutor and the investigator can evaluate the methodology as reliable, if they themselves sufficiently possessing special knowledge);

7. Determination of the evidential value of the expert conclusion (to determine whether the information contained in the conclusion is included in the subject of evidence).

Summarizing the above, it may be noted that the general requirements for the process of proof are accompanied by the absence of doubt on the person of an expert: in his honesty and professionalism.

The assessment of an expert conclusion should exclude not only the conclusion of deliberately false testimony, which completely contradicts the materials of the proceedings, but also reveals errors associated with either technical or psychological factors. Establishing the reliability of the resulting conclusion in its value is equal to the assessment of membership and admissibility.

The expert, as the carrier of special knowledge, is guided in his activity not only by special knowledge, but also by law. But this fact does not eliminate his mistakes in his professional activities. It is the prosecutor and the investigator, who possesses special knowledge, are able to detect such errors in a timely manner. For example, expert mistakes can be procedural in nature, which is easily manifested through attention to the structure of the document.

Mistakes of a logical nature are manifested through an analysis of the content, the main part, the conclusion, the logical connection between the research carried out and the results obtained. There are also errors that are related only to the activity of an expert. They find expression in the interpretation of the research results and are part of the subjective perception of things and phenomena. Such mistakes make it impossible to perceive the conclusions drawn and nullify the results of the study.

The role of the prosecutor and the investigator in identifying such mistakes can not be underestimated. Through the discovery of contradictions, the lack of logic, the discrepancy between parts of the study among themselves, one can identify errors of knowledge and activity. By establishing the boundaries of expert research, establishing the fact of the manifestation of expert initiative, the substantiation of the conclusion, one can establish errors procedural nature. Self-identifying expert mistakes will not overwhelm the court when assessing evidence and prove the competence of the prosecution party.

Conclusions.

Therefore, for the correct final assessment of the expert opinion during the criminal proceedings, the parties must have special knowledge. Future investigators, operational units, prosecutors, judges will receive part of such knowledge while studying at a specialized higher education institution of a legal nature.

They are able to get the rest of the way while performing their duties through criminal proceedings. Also, the quality of such knowledge depends on the interest of each of these persons, which is associated with the constant increase of their professional level, qualification and expansion of the sphere of activity, gaining experience.

In turn, the activities of the prosecution and the court are related to solving a large range of issues that require awareness in all spheres of life, including specialist knowledge. Thus, from the prosecutor's office, as an organ exercising a control function, the possession of forensic and specialist knowledge and their application in professional activities are required. The level of professional training is crucial in establishing a guilty person in a criminal proceeding.

Forensic technology, tactics and techniques, thanks to technical progress, improve, develop, and change their manifestations, forms. Therefore, it is required from the bearers of forensic knowledge through the processing of investigative situations, investigating actions, the use of special knowledge to take into account the constant changes that take place in the world, to be part of such changes. From the received special knowledge, their processing, proper assessment depends on the implementation of the tasks of justice. Accordingly, the investigator, the prosecutor and the judge must not only assess the impact of the expert opinion on the issue of guilt or innocence, but also assess the evidence itself as proper, reliable and admissible. For this, the parties and the court must have information about expert methods, the limits of the study, the competence of the expert, etc., on which depends not only the fate of man, but also the state of justice of the country.

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THROUGH THE PRISM OF JOHANN SEBASTIAN BACH'S MUSIC: TWO MEDITATIONS FROM THE 20ᵀᴴ CENTURY

Abstract. In the proposed research two fragments of the two 20ᵗʰ century musicians' creative activity have been analyzed in detail. Both of them, the musicologist Boleslaw Javorsky and Estonian composer Arvo Pärt, each in his own way, were interested in J. S. Bach's heirloom. Therefore, their work is refracted through the prism of Johann Sebastian Bach's music. Consequently, two aspects of B. Javorskii's musicological activity are considered in the article. They reflect great transforming processes of the 20ᵗʰ century European culture. Those processes – new understanding of being, changing of the cultural paradigm – had been foreseen by the scholar. On analysing the two vectors of B. Javorskii's research, an essential connection between them, contrary to their illusive external difference, has been revealed and proved. A detailed analysis of different semantic levels of Arvo Pärt's «Credo» (1968) for symphony orchestra, mixed choir and piano, has been also accomplished in the research, for the purpose of explaining its close connection with the main cultural and music tendencies of the last half of the 20ᵗʰ century. J. S. Bach's 1ˢᵗ Prelude in 'C' major from the first volume of «The Well-Tempered Clavier», literally quoted in the «Credo», has been carefully examined in order to clarify the author's inner motivation of using it in his work. Main attention was focused on A. Pärt's belonging to the great cultural and art processes of the last half of the 20ᵗʰ century. The accomplished study enables to derive the following conclusion: the creative activities of Boleslaw Javorsky and Arvo Pärt reveal their determination by a great cultural process – the evolution of human's conception of the fundamental principles of the Universe and conception of the Divine principle, connected with that.

Introduction.

One of the most important functions of musicological research is to indicate those tendencies in music which define the mainstream of the epoch, reflect its pulse. The necessity of this capacity becomes more and more vital when it comes to the analysis of the problems of contemporary art, represented by respective essential topics of the art discourse that form music mentality. One of these most substantial aspects is the significance of Johann Sebastian Bach's works for a contemporary listener. Bach's music has been an important part of Western European culture for two centuries. Attention to the German genius' works only increases from the moment of Felix Mendelson's discovery and performance of Passion of St. Matthew up to now. Today, at the turn of centuries, its impact on contemporary listener seems to grow very high. The sound monogram B-A-C-H has often been used in the works of composers. The idea of «The Well-Tempered Clavier» has lots of followers, too. We can witness a considerable amount of «24 Preludes» or «24 Preludes and Fugues» cycles in European music.

International Bach festivals and contests have been systematically held on. Among them: *Bachfest Leipzig*, Bach Festival Arnstadt, *English Bach Festival* in Oxford and London, and many others. In 1977 NASA launched «Voyager», a space device with the special golden disk aboard where the sounds of the Earth were recorded. Samples of music were included to the content. J. S. Bach′s music was on the first place. Lots of books have been written about the great German composer. It is hardly possible to add something new to huge contemporary bachiana. Nevertheless Bach's music research remains actual. However, it's important in rather a receptive then in an informative way now.

What is the essence of Bach's works great influence? Mysticism of numbers, signs and rhetorical figures (*figurae musicae*) in Bach's music has been a great temptation for a contemporary researcher. An introductory article for Ja. Druskin's book «About rhetorical devices in Bach's music» [7] is of much importance in this context. Its author (M. Druskin) points out that the content of the book is narrower and, at the same time, broader, then its title. Narrower – because the author touches on the question of rhetorical figures only in passing. Though, when analyzing Bach's works, he pays much attention to other aspects of musicological research, such as structure, culminating zones, melodic elements, and so on. You have been under the impression that, in the process of his explorations, Druskin comes to the conclusion that the mystery of Bach's works doesn't hide itself in the realm of musical rhetoric. If it's so, the explorer's conjectures have been confirmed. Rhetorical figures became a thing of the past; contemporary recipients hardly have any clear notion of them. Nevertheless, Bach's music doesn't seem to lose its greatness, and the spontaneous impression of it doesn't faint.

On analyzing Bach's works, A. Schweitzer uses an apt epithet – *picturesqueness*. It may also have a synonym *figurativeness* in the context of his book. But, in our opinion, this important aspect of Bach's music cannot be called a decisive factor either. It is not the reason why, for about two centuries in a row, they say, this music participates in Eternity. In addition, A. Schweitzer gives a following characteristic to "The Well Tempered Clavier": "No other work gives a possibility to be so deep in the essence of Bach's art. It does not picture emotional experience, fight and pursuing an aim, as in Beethoven's sonatas, but the reality that is above living" [14, 247–248]. The opinion quoted corresponds with contemporary composer-minimalist A. Batagov's words about Bach: "There is plenty of wonderful music in the 18th, 19th and 20th centuries. But in general all this music lives within horizontal coordinate system… there is little 'vertical' music after Bach" [4].

In the research proposed the main attention will be focused on this last quality of Bach's music, connected with the concepts of eternity, infinity, transcendence. This angle of vision gives us the possibility to reject the «external» in Bach's works, gradually approaching to the essence of his music that is actual especially for the 20th – 21st centuries recipient. To explore this mighty influence of the great baroque composer, we are going to review two separate episodes of creative activity of two musicians who belong to different periods of the 20th century and generally have little in common. But each of them, in his own way, had a similar need to intersect borders of Bach world.

The results of this «intrusion» are of an essential importance, for in both instances we can see not only isolated events of personal creative life, but indications of big-scale cultural processes that are characteristic of the both halves of the 20th century respectively. These processes reveal themselves the more clearly when reflected through the prism of Bach's works.

1. Almost a hundred years has been passed since Boleslaw Javorsky (1877–1942), the famous music pedagogue and scholar, lived and worked. His significant scientific achievements have been assimilated by Boris Asafjev, Tetjana Bershadska, Jevgen Nazajkinskiy, Juriy Tjulin, Juriy Kholopov.

While studying B. Javorsky's scholar heritage, music explorers come across lots of difficulties. These difficulties are mainly conditioned by personal peculiarity of this extraordinary man. Being an enthusiastic explorer and innovator, Javorsky prefered to choose narrow unbeaten tracks. He always has been in the state of intensive creative search. His path often didn't coincide with a broad, well-trodden track of book learning tradition. To some extent, the destiny of his heritage resembles Leonardo da Vinci's canvases: the artist had experimented too much with oil-paints, so that finally some of his paintings haven't preserved. So Javorsky's theory of mode rhythm has similar destiny. Today it's impossible to have an integral notion about the theory on the basis of his few published works, fleeting notes, remarks in letters, fragmentary comments of his pupils and colleagues as well as abstracts of his numerous lectures. Being involved into research, the scholar neither had time to complete his works nor to make them stylistically clearer. That's why his notes are rather difficult to read. Terminology, used by Javorsky, is also complicated. The remarkable feature of the scientist's research style is creating new definitions for traditional terms and concepts. When formulating basic theses of his mode rhythm theory, Javorsky used habitual concepts of tonic, dominant and subdominant in the meaning which differs from that generally accepted. At the same time, we can see, through all these «receptive» inconveniences, traits of a great scientist who, at the dawn of the 20th century, predicted many of the phenomena that we observe nowadays. Boleslav Javorskiy's musicological heirloom is of epoch-making importance, not only for theory and history of music, but also for culturology.

In the context of our research we have chosen two aspects of Javorsky's musicological activity. In our opinion, it would be vital to examine them in detail, since they reflect especially clearly important cultural processes of the first half of the 20th century which the scholar has actually prophesied: changes in human's understanding of the principles of existence, changes of cultural paradigm. These two fragments of Javorsky's field of research are so disparate that they are hardly perceived as phenomena of common genesis. However, they are interdependent components of integral scientific theory.

The *first* of them is related to the interpretation of major-minor mode system, which the famous scholar priced entirely negative. So Javorsky said: "The whole history of music,

beginning from the 17th century until now, contains musicians' efforts to pull all the phenomena up to the big triad… The inner hearing has announced, it cannot consider the big triad as a phenomenon, that defines everything" [5]. Sometimes, a sharp irony joins disparaging criticism. In his letters to his nearest friend and pupil S. Protopopov the researcher notes in caustic manner: "The ear of the 19–20th centuries musicians is captivated by the conditioned reflex… the first step of the scale is the same thing for them as the bell ringing was for professor Pavlov's fishes' [8, 455]; "What would be the use of a pilot who could 'see' things only in the p e r p e n d i c u l a r position to the centre of the Earth? How come should he orientate himself, how can he properly understand the indications of his devices? And why on earth a musician can 'hear', only when he is in the 'natural major' position?" [8, 415]. Javorsky develops intensive research activity, so that to counterbalance general mode narrow-mindedness. He explores carefully everything that is not captivated by major-minor mode system, such as: European medieval music, Old Russian znamenny chant, folk modes, etc.

In spite of such an opinion of Javorsky, debatable as all the innovative is, it was wholly corroborated in due course of history: musical language of Western Europe gradually deviated from traditional mode platform. Many experimental alternatives have appeared instead, such as different modern techniques of composition or ancient music and folk of other countries. The fact, that Javorsky's point of view was forming in the circumstances of major-minor system's total domination, is especially significant. Valentina Konen noticed in her opening speech on the 25th anniversary of Javorsky's death: "Today, when half of the century passed since his doctrine of harmony has been created, we see historical perspective, which allows us to estimate the astonishing exactness of his prediction. You see, he started his way of musician-thinker when Tchaikovsky and Rimsky-Korsakov lived. Rahmaninov, the continuer of Russian music classic traditions, was his contemporary. It was not clear then, where the mainstream of 20th century music would turn. The belief in the eternity and indestructibility of classical harmony had complete dominion" [8, 70].

And even more: several decades earlier, before T. Adorno gave a critical resume of mass music (pop-music) as such that is based on the process of copying [1], Javorsky had made a similar prediction, seeing though the root of all evil in the dominative position of "conservative" modal system: "…all music literature, based on the major triad, or, better to say, on its principle, will be a music industry, not a music art. A mechanic principle of triad has been obsolete" [5]. Now we can say for sure that B. Javorsky has expressed the main musical tendencies of the epoch. The sense of them finally comes to the 'change of polarity' in traditional aesthetic platforms: dissonance has become symbol of all positive in contrast to consonance which was a personification of banality. This aesthetic principle found in due course an exhaustive characteristic in T. Adorno's works [1], [2], and also – in bright literary-philosophic form – in T. Mann's novel "Doctor Faustus" [11].

Let's point out the following fact: Javorsky's prevision of further ways of development of European music at the dawn of the 20th century has indisputable connection with transformation processes in the realm of European culture bearer's cosmogony notions.

In the context of the dissonance's 'positive conceptuality' the second vector of Javorsky's research, pedagogical and enlightening activity looks like an interesting counterpoint. The scholar has dedicated all his life to J. S. Bach's music study. It has found its way in the scrupulous analysis of Preludes and Fugues from "The Well-Tempered Clavier", performing works of the German genius, and carrying out of Bach seminars. It's necessary to note: B. Javorsky attached so much importance to the study of Bach's music that he regarded this kind of his activity as a real mission. In her book R. Berchenko quotes S. Protopopov's memoires about the last cycle of lectures, named "Seminar on Bach's creative thought studying". It had been hold in Saratov during 1941-42th in the circumstances of occupation. It was the longest seminar Javorsky had ever carried out in his life. It included all two volumes of "The Well-Tempered Clavier". During his last lecture the scholar, being heavily ill by the time, said: "For the first time I have managed to carry out Bach seminar in full scope. Now I can die in peace" [6, 19].

It seems as if this kind of activity looks exactly the opposite semantically when compared with the researcher's attitude to the major-minor: as it was highlighted before, all Bach's music is real "ode" to this basic "coordinate system" that by the time has become firmly established in musical mentality. In Bach's works, especially in "The Well-Tempered Clavier" (the main object of Javorsky's research attention), major-minor modality looks like a real wonder of musical architectonic, like a straight, strikingly well-proportioned ancient temple.

A. Schweitzer quotes an extract from notes, made by Bach's pupils during his lessons on the basics of accompaniment: "General-base is a perfect fundament of music. It should be performed with both hands in this way: the left hand plays written notes, and the right one adds consonances and dissonances to it, so that this perfect harmony served to glorifying of God and to injoying for our feelings. So, the final and definitive purpose of general-base is service to the glory of the Lord and to strengthening of spirit. There is no genuine music but only devil's twaddle and making a noise, where it is not taken into consideration (saved in the manuscript of A. D. 1738. Schpitta II, p. 915)" [14, 121]. The priority of the ethic basis of theoretical and technical information, that Bach considers more important, then particularly professional details of the lecture, is worth of notice. With the purpose of deliberate comparison we quote the following R. Berchenko's comment, concerning B. Javorsky's pedagogical method: "Theses of Javorsky's reports and lectures, his letters, his pupils' conspects and memories witeness that he has created fully original and daring, integral and, at the same time, detalized scientific conception, that not only considerably enreaches, but makes to revise in many respects our traditional conception of Bach's clavier works. The essence of the conception is: *«'The Well-Tempered Clavier' is an artistic interpretation of images and plots of the Holy Scripture"* [6, 9. The italics is used by the author. – N.L.].

So, in Yavorsky's research activity we observe, on the one hand, his severe critic of the major triad, whose logical continuation an apologetic of music avant-gardism is supposed to be; on the other hand, we can see entire tolerance to it in the context of Bach's music. It should be noted that the explorer often uses the expression "natural modal semantic" in his notes. In our opinion, the definition perfectly harmonizes precisely with the "big" triad whose mechanistic nature the scholar substantiated with its overtone genesis: "Musical thinking has been exterminated by inner ear organisation which corresponds with this scheme (by analogy with the organisation of the field of vision in optic culture). The sound principle of this organisation cannot be dead overtones of a linearly straight body that existed as a phisical phenomenon before existing of mankind," – points out the explorer [8, 390]. This "negative" characteristic of the phenomenon discussed can be possibly explained in the following.

The major mode as a specific sound organisation has its own natural semantic which the recipient perceives without any special training for music. It can be read immediately – on the archetype level. The semantic regarded indeed has a natural physical genesis, so it has been much older than humanity. At the same time, it became understandable for the human mind not on the earliest periods of our society, but far later – in the condition of sufficiently developed intellect, able to analyze. For this very reason this modal semantic has, in a way, some sort of secret right for domination in comparison with many others which, in spite of its older historical age, are only fragments, caught on the earlier stages of the development of conscience. We can see a peculiar confirmation of the opinion said within the following notice of A. Volkonsky: "The origin of all *European and non-European* [the italics is used by me. – N.L.] modes is Pifagor's spiral, made of the chain of perfect fifths, going to infinity" [16, 3].

Let's examine the major mode in detail. It consists of two twin tetrachords (tone – tone – half tone). Their connection creates one of the brightest informative illustration of the dialectic trio: *thesis – antithesis – synthesis*.

The first step of scale is its steadiest sound (It is also that basic tone of the overtone row, from which all other tones come). It has been associated with the Centre, Basis, Fundamental Principle which gives origins to everything else. The tonic gives birth to other scale tones that gravitate towards it. (In this sense it would be proper to compare the major mode system with the planet system. But it's nessesary to note that minor mode and its tonic haven't got the same analogy for want of sufficient gravitation).

The forth step of scale plays an important role in the organisation of the natural major. The subdominanta is perceived as a new tonic, and the third step, accordingly, as a sensible note. So we can see a chromatic phenomenon of tonal deviation in the realm of perfect diatonic. The semantic of the forth step is a "rivalry", a "competition" with the genuine tonic, its denial. The subdominanta brings an antithetic meaning in itself, it is, in a way, an antipode of the Centre, of the Fundamental Principle, symbol of the riot, fighting with God. Tension increases in the process of moving to the forth scale step.

The interaction between the forth and the fifth scale steps can symbolize the sacramental victory of the Harmony over the Chaos. A temporary rebellion is suddenly suppressed, and appearence of the dominanta reveals provisionality and fake of so-called tonic. The move to the upper first scale step symbolizes the final victory: the genuine tonic, the Basis, Centre, Absolute is confirmed. A certain circle is closed, the perfection and indestructiveness of the Universe is proclaimed.

This analysis can hardly be a product of entirely subjective impressions, because reading of the symbolic, laid into the phisical phenomenon of the overtone row, in the different epoches made scholars and thinkers to draw analogies of cosmic grade and build cosmogonic theories on this basis. Thus, Christian cosmogonic system, eastern spiritual symbol «yin-yang» and dialectic law of unity and struggle of opposites. No wonder, that the exploration of acustic properties of music sound produced Pifagor's theory of music of the spheres, M. Mersenne's conception of harmonia mundi («Traite de l'harmonie universelle», 1627) and a similar one of G. Zarlino («Le institutioni harmoniche...», 1558).

The ethic content of the conceptions regarded draws attention: a great importance is attached to Universal *Harmony*. Natural semantic of the overtone row had indisputable priority in baroque epoch, when the impressions of it were still fresh. This modal symbolic was so natural and important for J. S. Bach, that we can read it in the first instance, on archetype level – beyond any other semantic (musical rethorical figures, program, figurativeness, and so on), perhaps, even beyond the intentions of the composer. In our opinion, this is the very thing that makes Bach's works a musical symbol of the baroque.

The major-minor system has lost its dominating position in European culture because of a certain move of ethic balance toward increasing priority of personality during so called classic epoch (the cosmogonic conception of Zarlino has already brightly expressed anthropologic orientation with accentuating of the human's central place in the Universe). Depraved of its spiritual essence, the basic principle of sound texture organisation in European music turned into an empty form. Probably, Javorsky has felt it particularly strongly when comparing it to Bach's works.

From the context of the article we can see that scrupulous research and propaganda of Bach's music heritage, provided by the famous explorer, brings within itself a powerful compensative sense and reflects the other important tendency of the time: neither in the 18th century, nor in the 19th there was not, and – we can surely say it today – there wouldn't be a wider Bach discourse created than it has been done in the 20th century.

When commenting the motives of Javorsky's activity in the realm of Bach music propaganda, R. Berchenko notices: «Beyond all doubts, Javorsky stronger, than the others, felt the ethic light which Bach's works radiate. Perhaps, a desire to share this spiritual energy with his pupils was among the first impulses that led the musician to the idea of Bach seminars. It was important for him to bring up in them not only professional, but also moral qualities, as Bach did during all his life» [4, 24].

And though in this case the question is particularly about Javorsky's activity, the citation, in our opinion, has a side effect: it gives a possibility to see the «subterranean sources» that nourish the phenomenon of the 20th century bachiana.

So, the contradictions in B. Javorsky's musicological positions only look as those. On deeper level they are seen as elements of an integral, all-embracing outlook which, in spite of fragmentariness, non-completeness of its «material» embodiment, has been brilliantly proved by time and witnesses of high value of the scholar's research heritage.

2. Getting over the period of atheism, return to spirituality and seeking for God is characteristic of the pro-European culture of the last half of the 20th century. Rethinking of lookout conceptions by the bearer of the European culture is reflected in the space of music intonation. Today, in the distance of years, the phenomenon of religious pluralism, typical for European cultural palette, finds its embodiment in music in changing of axiological accents in the sphere of modality and tonality: consonance and tonality gradually begin to regain their old dominant positions. Cosmogony theme becomes an essential component of composers' meditation of the last half of the 20th century. For instance, in this context O. Kolganova draws attention to the great amount of works with corresponding program: "The idea of the "Harmony" of the Spheres", proclaimed in days of antiquity, finds its multi-level embodiment in the works of many composers of 1960-80th: D. Ligeti – " Atmospheres" (1961); E. Artemjev – "In the space" (1961); "Star nocturne" (1961); J. Cage – "Atlas eclipticalis" (1962); O. Messian – "From canyons – to stars" (1974); G. Crumb – "Makrokosmos" (1972-73), "Star-child" (1977), "Celestial mechanics" (1984); V. Artemov – "Star wind" (1981) and others» [9, 20]. O. Kolganova discribes a notable feature of intonation palette of *Krzysztof Penderecki's* "Cosmogony" for orchestra, mixed chorus and soloists (1970) (the work is glorifying N. Kopernik's heliocentric system): «The central object of "Cosmogony" is a major triad in ′Es′. It illustrates the word "Sun" from N. Kopernik's fundamental phrase "in medio vero omnium residet Sol" ("the Sun is situated in the middle of all this"). This apparently simple solution is perceived as something extraordinarily harmonious against cluster atmosphere» [9]. The description can serve as an illustrative example of subliminal use of major triad semantic, mentioned before.

In the context of these main European cultural tendency of the last half of the 20th century the study of Arvo Pärt's works becomes an important vector of music research. Asceticism and spirituality of the Estonian composer (born in 1935) encourage critics to classify his music as "the new simplicity" or "spiritual minimalism". The phenomenon of Bach's music is most valuable for the composer, who has repeatedly considered the theme. Without any doubt, certain works of the musician (such as "Collage on B-A-C-H theme" for oboe, string orchestra, harpsichord and piano, 1964; "Small concert on B-A-C-H theme" for trumpet, string orchestra, harpsichord and piano, 1964) make it possible to speak about his own bachiana (sometimes represented rather extravagant) [1].

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[1] Let's mention, for instance, the work for piano, wood-wind quintet, string orchestra and percussion "If Bach bred bees", 1976.

The range of assesments of Pärt's music is extraordinary wide. It varies from the situation of scandal and banning performance (1968) to proclaiming the artist the most popular academic composer of the year (2018)[2]. It should be stated, leaving aside controversial and shallow judgements, that the famous Estonian composer's works reflect key tendencies of the time in all their versatility and multilayering.

Today global recognition of Arvo Pärt's music has been supported by significant number of scientific and popular works, containing detailed analysis of his creative style. The accent in the works, however, is mainly made on the creative personality of the composer. In the proposed study the curse of the research will be somewhat changed, and much more attention will be paid to Pärt beeing involved in the great cultural and art processes of the last half of the 20th century – the epoch of postmodernism.

So, let's focus on one of the works of Arvo Pärt's, entitled «Credo» (1968) and written for symphony orchestra, mixed choir and piano, where the author develops Bach theme in the shape of dialogue of the past and the present.

To achieve the objective, it's necessary to accomplish a detailed analysis of different semantic levels of the work, so as to explain its close connection with the main cultural and music tendencies of the time.

It is necessary to note that "Credo", due to its conceptual depth, without any doubt, may be considered to be a jewel of not only Arvo Pärt's bachiana, but of the contemporary bachiana in general.

The central semantic component of the work, as an object of the composer's reflection, is Prelude № 1, in ′C′ Major, from Volume I of Bach's "Well-Tempered Clavier". "Credo" represents the lengthiest example of involving Bach citation into the music texture. The Prelude is wholly exhibited in Pärt's score. The author of "Credo" neither changes the original text, nor makes any series of its certain sounds. He confines himself to merely respectful citation of Bach's music. According to the main stream of music art of the second half of the 20th century, both the conception and the intonation platform of "Credo" look quite appropriate. That is the point, Boleslav Javorsky had accented in his time: "Bach's heritage, because of its aesthetic and ethic importance, is, in a way, a mirror that, consistently and every time all over again, reflects almost all peculiarities of the following epochs" [6, 22–23]. The saying clearly and most precisely discribes the 20th century thinking, emphasizing necessity and inevitability of the dialogue between Bach and an artist of the last half of the century. The characteristic method of collage, used by A. Pärt, looks like the most appropriate one in comparison of the two spiritual spheres: the 20th century apocalyptic mentality and inner wisdom of Bach's Universe, contemporary chaos and mental and spiritual harmony of baroque thinking.

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[2] Thus, Pärt's "Credo", written on religious text and deliberately performed in 1968 without Estonian politburo's permission provoked a great scandal with subsequent firing of philharmonic officials [10].

Besides other semantic spheres, the dialogue reveals itself on the level of genre. We can trace *cantata* and *oratorium* attributes here. Large performing groups (an orchestra and a chorus) being involved, extensive use of magnificent *tutti* sound, the existence of drama, rather abstract and symbolic, however, – all these traits clearly indicate a certain genre focus. The title of the work, "Credo", is strongly assosiated with the corresponding part of the Catholic mass. It suggests a sufficiently extensive text of the "Credo" prayer. Instead of that the only one line has been used from the whole canon: «Credo in unum Deum Dominum Jesum Christum». In addition, the line was reduced by composer to the following extend: «Credo in Jesum Christum». Beside of these, Christ's sayings from the New Testament were also added to the choir part: "It is told: an eye for an eye, a tooth for a tooth. And I say to you: do not resist evil".

Actually, it's all what is used as lyrics. Such a laconic style as this could be interpreted as an excessive one, but it rather testifies to deliberately succinct cultural codes, concentrated to the maximum extent possible. The thought is corroborated by the following comment of Arvo Pärt: "Then, and even early on, I had a feeling as if some discovery was going to happen; I'd call it a new beginning. In my approach to this work, the lyrics was the most important thing for me. It was about the fragment from the Gospel where Christ's teaching is most clearly pronounced: when he responds to the Old Testament doctrine 'Oculum pro oculo, dentem pro dente' (an eye for an eye, a tooth for a tooth): 'Autem ego vobis dico: non esse resistendum injuriae' (And I say to you: do not resist evil). I literaly divided the phrase into notes and numbers, so as each of the words found its match in the orchestral remedies used" [15, 47]. The text defines the principle of corresponding structure. The work of A. Pärt semantically divides in three parts. The first one is constructed on the citation from the prayer "Credo", the second one – on the text: "It is told: an eye for an eye…", and the third contains the words: "And I say to you…". The first and the third parts are built on the material from Bach's Prelude № 1. All this results in a three-part structure where the third part has been qualitatively changed. In general, the architectonics of the work looks like an embodiment of the dialectic formula: *thesis – antithesis – synthesis*.

Since Bach's Prelude occupies a dominant place in Pärt's work, it would be proper to examine it in detail, to clarify the composer's motivation for using it in this way.

We can trace at least two semantic aspects of the Prelude that manifest themselves in musical practice. The first one is connected with its interpretation as a prayer. Ascetic choral texture, peaceful, and genuinely magical emotional influence of the music have created serious preconditions for its perception as a prayer, as well as for the meaning of the Annunciation, attached to it (St. Luke's Gospel, Chapter 1, verses 26–38). That's exactly what gave rise to Charles François Gounod′s adding a vocal party of "Ave Maria" ("Hail Mary, full of grace…") to Bach's score. The second aspect means emphasis of essential characteristic of a prelude as a genre in the sense of "introduction". The key argument in this situation is the first place of the Prelude in the twenty-four-part macrocycle as an introduction to the whole cycle.

That semantic layer is read likewise by many composers. Amongst the brightest of the precedents are Etude № 1 for piano of Frederic Shopin, Prelude № 1 from "24 Preludes and Fugues" of Dmitry Shostakovich. The remarkable features of the both, namely their number one and the "white", "zero" tonality of ′C′ major represent them as sufficiently transparent reminiscences of Bach's work. The aspects in question create an indivisible semantic intertwining ("Let's *start*, having *prayed*!") and produce in their synthesis a broader meaning of the Plelude as a symbol of the Absolute – the Main Principle.

In the context of the above-mentioned major mode semantics the Prelude can serve as the most illustrative example. The dialectic trinity "*thesis – antithesis – synthesis*", derived from the natural overtone row, is most fully and visibly embodies here, in the realm of the harmonic vertical. A straight tonal dramaturgy is developed in the work. The initial formula T–S–D–T, compressed to the degree of the laconic symbol, is perceived as a sort of a theme. Its sound space gradually develops in several phases that might also be called *circles*. Every next cirle demonstrates more and more further deviation from the sphere of tonic and then – a triumphant returning to it. These tonal moves provoke a direct analogy with the conception of the divine gift of freedom that gives a possibility of both renunciation of the Truth and its acception. The semantics discribed has been read subconsciously as a true hymn, glorifying Divine Perfection and Goodness in all its forms and manifestations.

Beyond any doubt, the conception of Bach's work defines the way of its interpretation by Arvo Pärt. It also explains in great measure the composer's departure from fixed academic identification of the Prelude's conception with the Annunciation: instead of that, the Prelude has been read as the sacred symbol – the Confession of Faith[3].

In Arvo Pärt's «Credo» the same events take place as they do in the Bach's Prelude. They unfold both on the level of conception and on the level of music dramaturgy. The difference lays in infinitely higher degree of deviation from the Centre both in tonal and theological sense. Comparison of baroque and contemporary musical thinking enables the author to enhance the contrast to the limit. In the conceptual sense the method of collage, used by the composer, makes it possible to reconstruct the whole thorny path of growth of the European metaconscious: the unharmed harmony – the chaos – thriumpf of the harmony over the chaos. We observe here a path to the Faith through the hell of atheism, given in its symbolic conciseness.

There is one single moment in the "Credo" where Arvo Pärt makes changes to the original Bach's text. He does it at the very beginning of the work, where the harmony of the first 19 bars of the Prelude is displayed. The chords, given in the original in the shape of *arpeggio*, is gathered here by the composer into the whole sonic monolithes, performed by choir with preserved voicing and register. The first four bars of Bach's work, at first quoted

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[3] S. Savenko states: «In the "Credo" the Prelude becomes a symbol of divine words of the Sermon on the Mount…» [12].

on awe-inspiring *pp*, sound still in traditional Bach – Gounod "Ave Maria" manner. Then comes mighty sounding of choir's and orchestra's *ff tutti* ("Credo in Jesum Christum"). Its laconic manner gives the impression of a true symbol, tapping the subconscious of human brain and undoubtedly suggests the Confession of Faith. This changing of the original Bach's texture has a deep reason. In fact, this would-be retreat from the Uhrtext reveals the essence of Bach's creative vision – his *harmonic* thinking in the Prelude. The further literal quotation of the Prelude by the piano suddenly interrupts in the bar 19. We can see here an important phase of harmonic development – the Golden Ratio of the Bach's work. The most dissonant and stressful chord of the baroque epoch – a double dominant, sounding against a dominant pedal point. It is a turning-point of musical structure where the cadance is expected to appear (similar to corresponding place for soloist's cadance in a traditional Concert). It is this tense moment of culmination that the composer uses for transition to the second part of the "Credo", built on the words: "It is told: an eye for an eye…" (figure 3).

In the second part of "Credo" the sinister meaning of the last words is revealed to the full extent by musical remedies. The rhythm of *toccata*, downward *arpeggio* in the piano party (instead of upward ones in the original), gradual *crescendo* escalate together the state of Bacchanalia. Choir parties turn to howling and *glissando*, musical texture becomes chaotic. This part of "Credo" was written by A. Pärt in dodecaphone manner, involving a method of accumulation of the fifths. The composer gives the following comment to that: "I've structured the dodecaphone basis so that the fifths (and it is the clearest and the most harmless interval) followed each other, and so on, and so on, up to the highest degree of orchestral deployment. This accumulation of the fifths makes the texture more and more thick. It makes the impression of chaos and devastation" [15, 48].

It should be pointed out that in the second part of "Credo", whose semantics is defined by its dramaturgic function of antithesis, certain devices are applied that are sufficiently conventional and typical for middle parts of simphonies. They are: increasing *crescendo* against a pedal point in the low register, and even the effect of motif fragmentation (naturally, as far as it's possible to talk about such things in the circumstances of the serial technique). Using of these traditional remedies serves as a helpful forming factor in this situation. The culmination of the infernal chaos and disorder stops on a sudden, being tamed by a quiet sounding of the piano – an impressing moment in the sense of dramaturgy (figure 43). Literal quotation of Bach's Prelude takes place here again. It sounds an octave higher (as if it descends from the celestial spheres). It's played from the first to the last bar this time. A quiet sounding of the choir is applied to the piano party with the words of Christ: «And I say to you: do not resist evil». It is the beginning of the third part of the work. The following additional association arises, as if the sounds of the Prelude are, like a phoenix, being reborn from the ashes of recent Bacchanalia. They remind the listeners of imperishable eternal truths.

The effect of such a sudden transition to the third part of «Credo» recalls a remark of Alfred Schnittke that he made during his interview with Oleksandr Ivashkin: «*A. Shc*. The influence of Bach's music… I've had to deal with it many times. You can try to talk loudly when Bach's music's playing – you'll not manage. It's difficult to do that, you have to make a certain effort, to talk loudly when the Passion of St. Matthew is being performed. I remember, when I worked as a professor in Moscow conservatory...., one day some record, ordered for listening, began to play during our class. And we began to talk quietly, not knowing yet what it was, because we heard Bach.

– And what if it were some other music? *A. Shc.* I don't think so. Something goes from Bach's music which is a kind of physical impact, too, though it doesn't surpresses by its loudness or sharpness. However, you could say that it's a spiritual influence. But the border between the spiritual and the physical ceases to be perceived, or rather the spiritual continues the physical, it's not something absolutely different» [13, 135–136].

The final bars of «Credo» contain the last recitation of Bach's Prelude. A. Pärt enhances it by choir and orchestral octave duplication. In the last bars a quiet sound ′C′ is heard. It reflects in different octaves of piano and other instruments' registers. It gives the impression of gradual birth of an overtone row. It makes us listen closely to the sounding of the first step of the tonality. It looks as if the composer gives an opportunity to the recepient to discern the overtones that are nascent. The music comes to its end. The Centre, the Main Principle of the Universe is being established.

In generally assessing specificities of A. Pärt's interpretation of Bach's Prelude in the context of collage technique, employed by the composer, special attention should be paid to his high sensitivity to the natural semantics of the major mode. This peculiarity determines the interpretation of Bach's work not merely as a material for collage. The semantic density and multi-level symbolism of the Prelude is essential to Pärt. He treats it as a precious diamond, framing it with his own musical material.

Arvo Pärt's appeal to Johann Sebastian Bach's work, the symbol of Harmony and perfection of the Universe, is itself symbolic. «Credo appeared to be the last work of the composer, written in avant-guarde manner, – S. Savenko points out. – Amongst his colleges Pärt was one of the first to feel an exhaustion of avant-guarde methods, the impasse in further sound experimentation. And he derived the most decisive conclusion from that situation: he practically became silent for eight years» [12]. The dialogue between the past and the present, that took place in 1968, resulted in subsequent radical change of Pärt's music language towards ascetic simplification and return to the tonal ground of music. The vital event mentioned is most significant. Such a step of the Estonian composer epitomizes not only his own choise, but the creative choise of many others in the last half of the 20th century, among them: A. Schnittke, L. Berio, representatives of the American minimal music, of the style movement of the «New simplicity», and others. The phenomenon of «Credo» symbolizes the beginning of the new epoch, opposite in its way of creativity: atonal experiments became a thing of the past, and gave way to the search of lost sound and spiritual harmony.

So, all semantic layers of Arvo Pärt's «Credo» are subordinated to the unified creative vision. The dialogue of the epoches, characteristic of the second half of the 20th century, is performed in the collage comparison of J. S. Bach's Prelude № 1 from the Volume I of the «Well-Tempered Clavier» with the author's musical text. The spiritual heirloom of the past is being re-thinked in the context of contemporary global problems. «Credo» of Arvo Pärt can be called a true document of the epoch, in which actual questions of spiritual life of the Western European society of the second half of the 20th century, but positive general cultural process of the return to transcendental values find its reflection.

Conclusions.

Thus, two basic evolutional vectors in the sphere of the 20th century European musical thinking reflect in the examined fragments of the two musicians' creative biography. Refracted through the prism of Johann Sebastian Bach's music, they reveal their determination by a great cultural process – the evolution of human's conception of the fundamental principles of the Universe and conception of the Divine principle, connected with that.

Because of many historical reasons, European culture has undergone through the hard period of atheistic nihilism. On that way it achieved a certain critical point after which a reverse motion to the sacral values with the tendency of their re-appraising began.

In this respect the 20th century can be relatively devided into two periods, during which corresponding tendencies dominate, reflecting on the level of musical thinking. Thus, the first period (approximately the first half of the century) is characterised by unflinching shaking of the fundament of the major-minor mode system and growing of the esthetic value of a dissonance. The second period (rather the second part of the century) is characteristic for the reverse processes of consonance renaissance. Today we can observe different forms of the tendency's increasing as well. It goes without saying that background music or pop culture, where consonanc becomes a building material for copied banality (which leaders of avant-gardism were always opposed to), don't belong to the stream in question. Among the forms of this tendency are: a wide stream of interest for ancient music, that goes through all the century and finds its way not only in performing of the past centuries's music, but in a popular phenomenon of stylisation and of all kinds of nostalgic allusions; «the new folklore wave»; a special influential stream in European music of the last quarter of the 20th century which is conditionally defined as a «new simplicity» and represented by works of such composers as H. Guretsky, G. Kancheli, A. Part, G. Taverner and others.

And all the main cultural tendencies we can trace throughout the both halves of the 20th century reflect themselves, as if in a mirror, in the magnificent and enigmatic music of Johann Sebastian Bach, who remains our enexpected, but unrelenting judge nowadays.

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INFLUENCE OF STUDENTS' LEARNING STYLES ON SUCCESSFUL WORK ON FOREIGN SCIENTIFIC TEXTS

Abstract. The ever-expanding flow of constantly updated information, the ever-increasing volume of scientific and technical literature, require from scientists to quickly find and process the information they need in native or foreign language. That is why one of the most important elements of the professional training of future specialists is the ability to process foreign scientific texts. This article covers the main psychological and pedagogical approaches to the problem of reading scientific texts in a foreign language; the factors that influence the development of students' reading competence are analyzed; it presents the results of the study of the difficulties which students face while working on foreign language scientific texts, as well as the motives that encourage them to study foreign languages and to work on foreign-language scientific literature. The authors distinguish five learning styles of students' work on foreign scientific texts – Scientific – Field independent, Linguistic – Impulsive, Theoretical – Reflective, Pragmatic – Intuitive, Active – Field dependent, and their expanded psychological characteristics. According to each student's style, the authors give teachers and students recommendations for more effective learning of a foreign language and work on foreign language scientific texts, and they were the basis of the program of psychological trainings. Results of the experiment confirmed that this program of psychological trainings increases the effectiveness of students' work on foreign language scientific texts.

Introduction.

Teaching a foreign language for specific purposes involves the use of various pedagogical approaches, techniques and the use of special textbooks, methodological instructions. Now there are many textbooks designed for students of different specialties, from general technical to specialized, and all levels of training.

Reading of foreign scientific texts is a complicated process for students to comprehend the meaning of a text, it requires mental stress and concentration of attention.

The effectiveness of teaching to work on foreign scientific text is influenced by the peculiarities of reader's comprehension and perception; the volume of his/her knowledge and skills not only in the professional domain but also knowledge of foreign language; interest in learning of foreign languages and the achievement motivation, as well as the personal characteristics of students.

The effectiveness of teaching work with foreign language scientific text is influenced by the peculiarities of understanding and perception of the reader; the volume of his knowledge and skills not only from his specialty but also from a foreign language; interest in learning a foreign language and the motivation to succeed in this, as well as the personal characteristics of students.A.- E. Dalcq, A. Englbert, E. Uyttebrouck [7], J. Otero, J. A. Leon, A. C. Graesser [28], P. Van Den Broek [29], and others researched pacularities of scientific texts reading but the problem of studying the psychological characteristics of scientific texts reading in forign languages remains little studied in psychological domain. However, neither existing manuals nor methods of teaching a foreign language for specific purposes take into account the individual psychological characteristics of students, such as the level of their cognitive abilities, cognitive styles, etc.

So, the objective of our study was to define students' learning styles of work on foreign scientific texts. According to the objective, we had tasks:

1) to examine which difficulties are most widespread among the students of technical specialties during the foreign scientific texts reading;

2) define learning styles of foreign scientific texts work;

3) create a program of psychological trainings in accordance with the learning styles of foreign scientific texts work;

4) check the effectiveness of this program.

As a result of approbation of the program of psychological trainings, the students will: improve their skills of work on foreign scientific text; overcome cognitive and other difficulties during reading; realize the importance of learning of foreign languages and working on foreign scientific texts while professional training; develop the acievement motivation; develop their perseverance, concentration in work on foreign scientific texts, the confidence in their forces and knowledge.

1. Theoretical background and Research Technics

Individual students' characteristics are: motivation, interest, learning style, overall development, degree of confidence in their abilities, self-discipline, cultural characteristics, level of education, potential abilities and learning, language ability, intellectual abilities, learning experience, attitude of the student to the subject, psychological mechanisms of speech activity, efficiency, diligence, etc. [24]. We refer to the individual-psychological characteristics of students that influence the comprehension of foreign scientific texts, the motivation to learn foreign languages and to work on foreign scientific texts, achievement motivation, cognitive styles and degree of students' self-organization.

Howard Gardner's theory [13] found its continuation in the writings of T. Armstrong, L. Campbell, B. Campbell, D. Dickinson, M. Fleetham, C. Shearer Branton and others who studied how the inclusion of multiple intelligence influences the educational process, both in schools and in higher education institutions [1; 6; 12; 25].

According to Dunn&Dunn, learning style is «the way in which each learner begins to concentrate on, process, absorb, and retain new and difficult information» [9]. To wide extent, the learning style is described as factors, behavioral scenarios, and settings that facilitate learning in given situation. David Kolb's model [18], Peter Honey's model, and Alan Mumford's model, Dunn & Dunn's model [9] have been the basis of many studies on the influence of learning styles on improving students' learning [21; 26].

Cognitive styles and their impact on student's educational achievements were researched by R. Riding, S. Rayner [23].

Our research is devoted to the definition of students' learning styles of students' work on foreign scientific texts; we have assumed that learning styles of students' work on foreign scientific texts are individual methods and techniques used by the student while processing such texts. Students' surveys on their work on foreign scientific texts revealed that during reading of foreign scientific texts students faced many difficulties, which are related both to objective and subjective factors that influence the comprehension of such texts.

According to Z. Clychnikova objective factors related to the text and its structure, and which influence the understanding of the text are the dependence of the understanding of the text on its information concentration; compositional and semantic structure of the text; the dependence of the understanding of the text on the language expression in it semantic relations. Among the subjective factors they distinguish: the influence of new unknown words on the understanding of the text; knowledge of grammatical notions; the dependence of understanding the text on the past experience of the reader;the reader's attention; the role of the reader's feelings; interest; readiness for reading; reader's habits; knowledge of context and subtext [17].

First of all, participants in our research indicated that authentic scientific texts are difficult to understand, and the misnderstanding of the texts makes the work more difficult, slows it down; as well as lack of patience and diligence, lack of time, inability to organize their classes and apply their knowledge in practice. The students said that's difficult to work on professional literature because they can not remain attentive and concentrated for a long time; they have, in their opinion, bad memory; don't have scientific authentic literature in open access. Among the obstacles that arise during the work on foreign language texts, 64.5% of the respondents indicated that authentic scientific texts are difficult to understand, and the problem with understanding of its sense makes difficult and slows down the work on foreign scientific texts. 26.2% of the students noted that they lacked patience and diligence, and 41.0% of students don't find, for objective or subjective reasons, time to work on foreign scientific texts.

However, such results don't necessarily indicate that students really lack the time to work on professional literature. We relate to the subjective reasons why students avoid reading: lack of motivation (or poor motivation for reading); incorrect definition of the reading purpose; the inability to distribute leasure time and tasks by the degree of their importance, etc. 23,0% of respondents indicated that they are not able to organize their classes and independent work. In fact, students don't often really lack time, but they are not able to organize and distribute their time to work and rest. 20.2% of the respondents indicated that they could not apply their knowledge in practice, 15.3% can't be attentive and concentrated for a long time, 13.1% of respondents think they have bad memory, that's why they have difficulties in working out foreign scientific language texts. 13.7% of the respondents indicated the lack of sufficient open access to scientific authentic literature among the obstacles they encounter while working on foreign professional texts. However, the majority of respondents (71%) do not consider open access to foreign scientific articles to be an obstacle to their work with professional literature in a foreign language.

During the conversation with students, we found that they often use Internet resources to find scientific foreign articles (Wikipedia's informational resource, etc.), but these sources are not always scientific, and their data isn't always reliable. Difficulties mentionned by the students were grouped according to the reasons of their origin:

1. difficulty related to the cognitive characteristics of students (peculiarities of students 'perception of foreign scientific texts, peculiarities of students' memory and attention);

2. difficulties related to the structure and lexical-grammatical, semantic, stylistic features of foreign scientific texts (ambiguity of words and terms; understanding of long, complicated sentences);

3. difficulties related to the students' motivation and settings (some of them don't feel need in working on foreign scientific texts);

4. difficulties related to the organizational and operational peculiarities of working on foreign scientific texts (lack of time, unprofessional translations of articles by foreign scientists, lack of experience in working on foreign scientific texts, lack of knowledge of grammar and lack of vocabulary, lack of open access to foreign scientific articles, inability to apply their knowledge in practice);

5. difficulties related to the personal characteristics of students (lack of diligence and patience).

In addition to the difficulties faced by students during reading foreign scientific texts, we explored the motivations that induce students to learn foreign languages and, in particular, to read scientific literature in a foreign language. Thus, 78.1% of students learn foreign languages to become more competent specialists, 67.2% – to be full developed personalities. According to 51.9% of students, knowledge of foreign languages will allow them to receive high pays. 51.4% respond ents learn foreign languages for the opportunity to continue their studies or work abroad, 44.8% of students – to communicate with foreign specialists.

A certain proportion of respondents have motives of duty (they learn languages, because the "Foreign language for specific purposes" is included into the curriculum (20.8%), in order not to have problems with exams and not to lose his/her grant (18.0%), to get good marks from the discipline "Foreign language for specific purposes" (12,0%).

So, according to the interview students of technical faculties said that the biggest subjective difficulties (related to the text) students have with: understanding of polysemantic words and terms; poor vocabulary of the language they learn; understanding of long, complex and complicated sentences; formulation of these sentences in accordance with the norms of the native language; lack of knowledge of the grammar of the language they learn; memorization of unknown words and terms; connection of already translated text blocks into a whole text.

Study of educational motives and motives of work on foreign scientific texts showed that the majority of students, both girls and boys, read foreign scientific texts for professional self-improvement (57.4%). 33.9% of students work on scientific texts by the task of a foreign language teacher, only 8.7% – by the task of the teacher of the specialty, 17.5% of students read foreign scientific texts in order to use this information while writing of course papers, before passing exams, etc. Only 11.5% of the respondents read scientific literature in order to enrich their vocabulary.

The study of educational motives showed that 68.3% of the respondents read scientific texts for receiving scientific information for further use in oral and written professional speech, 36.6% – for obtaining the necessary linguistic information (words, specific terms, cliche, grammatical structures, etc.) . 8 students (4.4% of all respondents) reading foreign scientific texts to receive a good mark on a lesson or exam.

The study of the achievement motivation showed that among the participants of the experiment, most of are students predominantly motivated to avoid failure (73.8%), only 26.2% of the students are motivated to succeed. As almost half of the students that take part in our survey (41%) said that they don't have enough time to work on foreign scientific texts, we tested them to determine the level of students' self-organization. By the notion of "self-organization" (personal organization), we mean the ability to organize ourselves, our time, our actions. The study of the level of students' self-organization showed that 69,4% have the average level of self-organization, 30,6% of respondents have a high level of self-organization. Having analyzed the correlation relations between the examined parameters, we arrived at these conclusions:

1. Students who seek to become highly skilled professionals are set to succeed in their field, as evidenced by moderate relationships between the parameters;

2. Students who works on foreign scientific texts only in order to receive a positive mark or to pass a test (external motivation), rather than in order to obtain the necessary new knowledge, have then motivation to avoid failures rathen then the achievement motivation ("Motivation to avoid failure" –"Motivation to pass a foreign language test";

3. Students who succeed to accomplish the task, re-read incomprehensible fragments of text without one's help, and students who are afraid of defeat, failures, are not ready to take responsibility, seek fast results;

4. Students who have a bodily-kinesthetic type of intelligence predominate are more likely to succeed;

Moreover, we found the influence of the level of self-organization on the effectiveness of working on foreign scientific texts. If students, for objective or subjective reasons, do not find time to work with foreign scientific texts or incorrectly distribute their free time, they ask a friend to avoid problems with the homework.

41% of the students who participated in the experiment said that because of lack of time they could not work on scientific texts in full, and a moderate correlation between the parameters "Average level of self-organization" and "Lack of time" (0,223; $p < 0,01$) indicates that it's because of the inability to organize, to distribute their time for learning, leasure or other occupations.

The obtained results gave reasons to consider that during teaching of the foreign language competence in reading of scientific texts of students of technical specialties it is necessary to take into account heterogeneity of study groups, which is explained by gender, cognitive and other students' characteristics (age, duration of learning of a foreign language, previous experience, learning style, multiple intelligence, etc.).

Consequently, while elaborating of the program of psychological trainings that would improve the effectiveness of working on foreign scientific texts, we will take into account the above features of learning to work on foreign scientific texts.

We have to: choose authentic texts that correspond to interests and needs of students, and to the students' language level (from A1 to C2), gradually choose more complicated scientific texts; train students' memory and concentration of their attention, increase their achievement motivation, form skills to rely on their own forces and achieve the set goal,

– develop students' self-development.

2. Program of psychological trainings

Undeveloped internal motivation of students to learn foreign languages and work on foreign scientific texts and the achievement motivation, level of their self-organization, the above listed difficulties, that students face during reading such texts, encouraged us to create a program of psychological trainings that would make foreign languages lessons more efficient and productive.

The program includes the following activities:

1. Mini-lectures are intended to acquaint with the theoretical foundations on which the following psychological trainings and exercises are based; generalize knowledge of participants in general psychology (concept of memory, attention, perception, comprehension, etc.).

As while creating of the program of psychological trainings we took into account cognitive characteristics of students (their types of intelligence and learning styles), we included lectures on theoretical information about Howard Gardner's multiple intelligence and learning styles, the peculiarities of these individual psychological characteristics.

2. Group discussions on the topic of trainings that take place in the form of "brainstorming". Group discussion is a free verbal exchange of knowledge and thoughts among group members, which allow teaching participants to constructively analyze real situations, develop their ability to listen, understand the opponents' positions, and interact with other participants. Group discussion allows comparing the opposite positions, seeing the problem from different sides, clarifying the mutual positions, which reduces the resistance to the perception of new information, reduces emotional tension. Discussions take place in the form of brainstorming with the generation of ideas on the topic of occupation and its fixation. Topics were updated in during the trainings, as well as planned in advance – in this case, students had an opportunity to prepare for the discussion of the topic.

1. Trainings and exercises on the development of motivation, cognitive abilities (memory, attention, imagination, etc.) and personal qualities of students. The purpose of trainings:

– learn better and quickly memorize the necessary information;
– learn to use effectively memory;
– break the boundaries of short-term memory;
– understand the mechanisms of attention and concentration;
– learn strategies that contribute to memory stability;
– learn to keep in memory long complicated sentences for their further reproduction; learn to use positive emotions for educational purposes;
– learn how to save time while making homework.

4. Conversations aimed at the formation, correction and development of students' personal qualities (their self-organization, diligence, ability to work).

In order to individualize student learning with to work on foreign scientific texts, we tested and identified which types of multiple intelligence, learnin and cognitive styles they have. Significant correlation between the motives of working on the text, the types of multiple intelligence, learning and cognitive styles, gave us reasons to define the basic learning styles of work on foreign scientific texts, that combine these four components. Having made a correlation and cluster analysis of the study of the types of students' multiple intelligence, learning and cognitive styles, as well as their motives of learning of foreign languages and working on foreign scientific texts, we have identified five main clusters. Consequently, on the basis of the obtained results, we could distinguish five learning styles of students' work on foreign scientific texts: "Scientific – Field independent","Linguistic – Impulsive","Theoretical – Reflective", "Pragmatic – Intuitive", "Active – Field dependent".

The results of the frequency analysis showed that the highest percentage among the students of technical specialties who participated in the experiment (27%) has the "Scientific – Field independent" style of work on foreign scientific texts, 25% of students – "Theoretical – Reflective", 20 % of respondents– "Linguistic – Impulsive", 17% of students – "Pragmatic – Intuitive", and 11% of students – "Active – Field dependent" style of work on foreign scientific texts. We will analyze the main characteristics of the students of technical specialties according to their learning styles of work on foreign scientific texts.

"Scientific – Field independent", students with this style:

– work on foreign scientific texts for the purpose of obtaining relevant scientific information,

- study internal sources of information (knowledge and experience);
- successfully solve problems of wit;
- carry out a hypothetical-deductive approach to semantic text processing;
- analyze and achieve analysis by synthesis;
- easily work on texts, make less mistakes in writing and / or editing;
- prefer a detailed analysis of the material [2].

"Linguistic – Impulsive", students with this style:

– work on foreign scientific texts for the purpose of enriching their vocabulary with new words and terms, learning foreign languages for self-development;

– quickly hypothesize and make decisions, and in a situation of alternative choice can instantly decide;

- have a low concentration of attention, and less self-control;
- quickly give answer, but more often than others make mistakes;

– during reading, it is hard for them to separate essential information from the insignificant [20].

«Theoretical – Reflective", students with this style:

– learn foreign languages and work on foreign scientific texts through the motives of professional self-improvement, in order to study or work abroad;

- tend to build a logical sequence of events;
- like to analyze and synthesize problems;
- like patterns and rules; thoughtful and cautious;
- prefer to observe and not act;

– before making any decision, they prefer to consider all aspects of the problem and collect as much information as possible;

– have steady attention, slowly make decisions, weigh for a long time all pros and cons;

- are capable to read slowly and thoughtfully;

– during the reading, it is easy for them to separate essential information from the insignificant.

"Active – Field dependent", students with this style:

– learn foreign languages and work on foreign scientific texts for the purpose of obtaining a good mark, passing a test etc.;

– act independently, prefer to do it first, then think, like to take risks, they have the dispersed attention, do not like activities that require long-lasting tension;

– when perceiving information, they pay more attention to the background and less - to the details, are guided by external factors while processing new data.

"Pragmatic – Intuitive", students with this style:

– learn foreign languages and work on foreign scientific texts through the motive of duty (as the discipline "Foreign language for specific purposes" is in the curriculum;

– seek to test new ideas in practice;

– work fast and confidently on ideas that they are fond of them,

– like to experiment and to learn, they get down by themselves to business, get pleasure;

– realizing their projects and independently taking on new experiments that are considered as a challenge, react more instinctively than logically analyzing, are capable to implement their projects, to take a risk.

The tests for comprehension of foreign scientific texts and observing the participants at the beginning of the experiment showed that:

1) the best results were shown by students with "Scientific – Field independent" style of work on foreign scientific texts, due to the speed of text processing and the percentage of correctly execucompleted tasks after them;

1. students with "Theoretical – Reflective" style showed good results at the expense of a higher percentage of correct answers to control questions, but the speed with which they were working on texts was less than the speed of students with "Scientific – Field independent";

2. students with "Pragmatic – Intuitive" style of work coped with the task faster than others, but the percentage of correct answers to control test was the lowest;

3. students with "Linguistic – Impulsive" style the best of all coped with the tasks for comprehension of the lexical-thematic basis of the text, and students with "Scientific – Field independent" – with predicting of the content of the text;

4. the best results of control foreign scientific text comprehension showed the students with "Scientific – Field independent" and «Theoretic – Reflective" styles of work on foreign scientific texts, and the worst ones – with "Pragmatic – Intuitive"style.

Therefore, in order to improve the efficiency of teaching students of technical specialties to work on foreign scientific texts, we provide adaptation of their learning styles of work on foreign scientific texts through the development of sustainable internal motivation for the learning of foreign languages and reading of scientific literature in a foreign language and the achievement motivation, development of memory and concentration of students' attention, formation of their self-organization.

For each student's style, we have developed practical guidelines for more effective work on foreign scientific texts. Then we consider the behavioral features of students who have a particular learning style of work on foreign scientific style, and give recommendations for a more effective learning of a foreign language and work on foreign languag scientific texts.

Students with "Scientific – Field independent" style of work on foreign scientific texts are given the following recommendations: to work on foreign scientific texts for the purpose of writing scientific articles and abstracts in a foreign language, preparing of reports at international conferences; to process texts based on previous experience; make exercises for probabilistic prediction of the text content.

Students with "Linguistic – Impulsive" style of work on foreign scientific texts are given the following recommendations: to select articles, "rich" on special terms and new words; to make heuristic cards ("memory cards") to better remember the keywords and terms; develop concentration of attention; for faster and more concentrated reading, use pencil, etc., to follow the words in the text; do not hurry with the decision and regulate the time spent on the preparation of the task.

Students with "Theoretical – Reflective" style of work on foreign scientific texts are given the following recommendations: to participate in project work with detailed reading of scientific texts in a foreign language; give more time for reflection and decision making.

Students with "Active – Field dependent style" of work on foreign scientific texts are given the following recommendations: to develop internal motivation for the learning of foreign languages and work on foreign scientific texts; to provide more visual material, large pieces of text should be given in structured form with a large number of schemes, tables, lists, etc.; do exercises on perception and comprehension of the sentence as a whole semantic structure. Students with the "Pragmatic – Intuitive" style of work on foreign scientific texts are given the following recommendations: to develop internal motivation for the study of foreign languages and work on foreign scientific texts; give more time to make a decision.

3. Results of the implementation of the program of psychological trainings.

In the experimental group, has grown the percentage of students who learn a foreign language in order to: become a competent, competitive specialist and full developed person; communicate with foreign specialists; make more money. The percentage of students who said, that they were learning a foreign language, in order to continue studying or working abroad; for the good marks from a foreign language, because this discipline is in the curriculum has fallen.

As for the students of the control group, during the year we did not observe an increase in the level of internal motivation to learn foreign languages, but on the contrary, closer to the semester control, the importance of utilitarian motives and motives of duty increased.

In the experimental group, the number of students with achievement motivation increased by 22.3%, the number of students motivated to avoid failures – respectively, decreased. This redistribution in subgroups is due to the awareness of the students, motivated to avoid failures, of their ability to focus their efforts on achieving their goals.

Before the experiment, the number of students with high level of self-organization in the experimental group was 40.7%, and then, as a result of the introduction of the program of psychological trainings, this number increased to 63.0%, meanwhile the number of students with an average level of self-organization decreased. The effectiveness of work on foreign scientific texts is determined by the formula: the reading speed is multiplied by the percentage of correct answers to the text, divided by 1000. During our experiment, the participants prepared a written resume in a foreign language, the maximum score for this task – 10 points. The total result we divided on 100.

The value of the Index of Effective Reading (IER) is in the range of 2.5 – 10. We accepted that with the value of IER = 2.5 – 4.9 the efficiency of work on a foreign scientific text is low, with the value of IER = 5.0 – 7.49 is sufficient, and at the value of IER = 7.5–10.0 – high. Table 1 shows the dynamics of the average value of IER in the experimental and control groups.

Table 1. Dynamics of the IER in experimental and control groups,%

The meaning of IER (points)	EG		CG		Dynamics	
	I test	II test	I test	II test	EG	CG
High	59,3	66,7*	53,6	53,6	+7,4	0
Sufficient	3,7	25,9*	7,1	10,7	+22,2	+3,57
Low	37,0	7,4*	39,3	35,7	-29,6	-3,58

* – the differences are significant at the level of $p < 0,05$

Consequently, the redistribution of the average value of IER in the experimental group was due to an increase in the speed of work on the text (reduction of regression) and due to an increase in the percentage of text assimilation. In the control group, only one student had a change in the IER value from the low to an sufficient level and, according to the sign test, this difference was not statistically significant ($p < 0.1$).

Conclusions.

As a result of the study, the following conclusions were made.

1. Analysis of the results of the implementation of the Program of psychological trainings for improving the work on foreign scientific texts proves its effectiveness. This is confirmed by the fact that in the experimental group, in contrast to the control, between the results of the first and second tests were recorded statistically significant differences in parameters: the level of achievement motivation, the IER of work on foreign scientific texts, the level of students'self-organization.

2. The effectiveness of the Program of psychological trainings was manifested in positive changes in the experimental group: increasing the number of students motivated to achieve success, with a high level of self-organization, with a high and sufficient value of the IER. In the experimental group, after a set of psychological trainings, we noticed an increase in the number of students with cognitive and educational motives and motives of personal and professional self-improvement and reduction of the number of students with utilitarian and motives of duty.

3. At the end of the experiment, students of the experimental group, without the help of the translation Internet resources, comprehended the sense of the scientific texts in a foreign language of medium and high levels of difficulty. They formed and developed adequate reading habits and strategies and self-organization, which positively impacted on the general students'success during lessons of Foreign language for specific purposes.

We consider the problem of work on foreign scientific texts extremely important and relevant, since both students and scientists have to work on professional literature every day for writing articles and abstracts. Prospects for further researches are the study of psychological peculiarities of writing competence in a scientific foreign language; the influence of the personality of the teacher of a foreign language for specific purposes on the effectiveness of teaching students to work on foreign scientific texts.

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RESPONSIBILITY AS A FACTOR OF FUTURE EDUCATORS PRE-SCHOOL ESTABLISHMENTS PROFESSIONAL SELF-IMPROVEMENT

Abstract. The authors cover the problem of the of future educators of pre-school establishments professional training, their personal professional self-improvement in the educational space of the university. It is analyzed, the content of the categories «professional formation», «professional self-improvement», «responsibility» is specified. To reveal the phenomenon of professional self-improvement of the future specialist, a considerable body of domestic and foreign scientific literature has been used. Among the most significant factors, the authors singled out the following: the motivation of the student-future educator and his needs for achievement; content of the person's value-content sphere and its quality (abilities, character, mental processes, states that accumulate professional-important qualities); integral characteristics of personality (responsibility, individual style, creativity as creative potential). The researchers found that among the factors listed above, the greatest influence on the professional self-improvement of future educators in the conditions of the educational space of the university is responsible. The authors emphasize the importance of preparing the category of specialists in question and argue that it will only be effective if students take an active part in this process. And this is necessary, first of all, because professional self-improvement is always a deliberate, purposeful process of raising the level of its own professional-pedagogical competence and the development of professionally significant qualities of the individual. The researchers found the parameters (factors) of responsible attitude to educational activity, revealing such components: motivational-emotional, cognitive, behavioral components, peculiarities of orientation and self-control of personality. It was having analyzed the above results, it is noted that for the majority of first and second-year students (67.6%) characterized by a situational manifestation of responsibility for all indicators, that is including all components of the responsibility display. Generally analyzed components of responsibility in their totality reflect the essence of the concept itself. Naturally, their formation in the real educational environment of the higher education institution has its contradictions, complexity, means, forms, connections. All this requires further experimental confirmation.

Introduction.

At the present stage of development and global transformation of higher professional education in many countries of the world, including Ukraine, the question of creating such conditions in the higher educational institution that would contribute to the maximum development of the personal and professional qualities of a future specialist becomes more and more relevant. Particular attention should be paid to the process of training future educators of pre-school establishments, their personal and professional self-improvement. In this context, it shouldn't lose sight of such an integrative quality of personality as responsibility, since the professional development of a competent expert depends on responsibility. Being a tutor is not only a professional in your sphere, it also means being responsible, because he leads his pupils on the path to their formation and development. That is why the society presents quite high requirements to the personality of the educator; from it is waiting for selflessness and self-sacrifice.

A modern educator is a person possessing, first and foremost, planetary thinking, a professional who should not be limited only to the transfer of knowledge, skills and abilities. It's needs to have a high culture, moral principles and strive for constant professional self-improvement. Our modern society is waiting for the educator to be ready for change, be mobile, active, capable of non-standard thinking and actions, creativity, responsibility and independence in decision-making. In order to meet all the requirements, the educator must strive for constant self-improvement on the path of professional development.

The period of study in a higher educational institution is the preparation for labor activity, which should become for man not only the main source of existence, but also the possibility of personal self-realization. Unfortunately, today most students come to university only for the necessary theoretical knowledge, practical skills and skills, while practically not paying attention to those professionally important personal qualities that will enable them to successfully adapt to future professional activities, to form social and personal maturity, strive for high professionalism and personal self-perfection. That is why we have directed theoretical and practical search for the solution of an important task facing the modern educational system – to study the problem of professional self-improvement of the future educator personality and to determine the role in this process of responsibility as integral quality of the individual.

1.The general scientific understanding of future educators of preschool institutions professional self-improvement.

The professional formation is an important stage in the development of the personality, which is characterized by the gradual formation of professionally important qualities and personal development of the subject of professional activity. Y. Slobodchikov [18] considers the process of becoming a component of the development process. In his opinion, the category of «development» simultaneously contains at least three processes: formation, formation, transformation.

Formation is a transition from one definite state to another - a higher level; unity of already realized and potentially possible. According to A. Derkach, under the professional formation of a teacher (including a tutor), should be understood as a long process of adaptation to the requirements advanced by his profession, as well as integration into a team and subsequent creative self-realization in pedagogical activity [7, p.377].

According to E. Zeer [9], professional formation, being a «shaping» personality, adequate to the requirements of professional activity, allows the use of a set of time-wise methods of social interaction of the individual, including it in a variety of professionally significant activities. The professional development is a long, perennial, virtually endless process that involves the possibility of unlimited human development. This process is associated with a variety of goals, it also has different content at different age stages.

The professional formation of the educator depends on certain person's characteristics who determine the final success of the formation of a person as a professional, his professional readiness and collectively predetermined by his level. In the professional formation of the individual, scientists distinguish the following steps: the stage of adaptation, the stage of professionalization and the stage of professional craftsmanship. A. Derkach [7] calls the following stages of professional development of a specialist: the stage of opticizing, the stage of vocational education, the stage of professional adaptation, the stage of completion of primary professionalization, the stage of secondary professionalization and the stage of mastery.

Thus, the process of professional development as a psychological category reflects the process of self-development of a person throughout his life, within which the formation of specific types of subject activity of the individual takes place on the basis of the development and structuring set of professionally oriented characteristics that ensure the implementation of the knowledge functions, communication and regulation in specific activities and in the stages of the professional way.

Now let's move on to the analysis of the phenomenon of «professional self-improvement». The analysis of scientific literature allows us to point out that the problem of person's self-improvement is methodologically connected with the understanding of personality as the creator of his life path (S. Rubinstein, B. Ananiev, A. Brushlinsky). The problem of person's professional self-improvement was investigated by such well-known scholars as G. Andreeva, I. Bech, L. Bozhovich, L. Vygotsky, G. Kostyuk, A. Leontiev, A. Mudrik, I. Svishchev, V. Sukhomlinsky, K. Ushinsky and others.

It should be noted that the desire for self-improvement is laid down in every person and, according to representatives of various psychological directions and schools, is its most important, central quality, essential attribute of the life of a healthy, mature person. So, in the words of the modern scientist S. Columbai, the main task of life is the actual self-improvement of their consciousness. The philosopher emphasizes that if a person correctly improves himself, then she develops, evolves, performs the task for which he was born [11].

The theoretical analysis of scientific approaches to the understanding of the term «self-perfection» has shown that this concept is used very widely and is of a multifaceted nature. Let's dwell on the most common definition of this concept. Self-perfection is the creative attitude of the individual towards himself, the creation of him himself in the process of active influence on the external and inner world with a view to their transformation [23].

In modern psychological science, the idea of self-improvement as a specific feature and fundamental ability of a person has strengthened. L. Vygotsky [4] emphasized that the concept of self-movement is embodied in the theories of «creative evolution», which is directed by an autonomous inner, vital impulse of the individual, which purposefully develops itself, the will to self-assertion and self-improvement. Y. Slobodchik is understand self-improvement as «a conscious change, or the same conscious desire to preserve in its unchanging self-identity» [15, p.7]. The scientist emphasizes that no external circumstances of life can force a person to be independent and original. You can not make a person be a person, you can only grow it up to himself, in the measure of these truly human abilities, to become on the way to their acquisition [19, p.29]. These capabilities, according to the scientist, may be not just in the personality development, but in self-development, in the development of their own self, in the development of themselves. V. Slobodchikov notes that man is a conscious being, capable of realizing himself (reflexive) and active (capable of conscious transformation) [19, p.30-31].

In scientific literature, along with self-improvement, the following concepts are often used: growth, autonomy, self-knowledge, self-development, self-realization, self-creation. The significance of all these concepts is still not clearly defined. It should be noted that the concepts of self-actualization and self-actualization are most often used as equivalent concepts under which most scholars understand the continuous realization of human potential abilities and talents [17]. As part of the topic of our research, «professional self-improvement of the future educator of preschool education» will be considered as a complex process in which conscious activity of students is aimed at realizing itself as a person in the chosen future professional activity. An approach to professional self-improvement as an activity (where the personality is an instance and a subject, and development is carried out with the participation of consciousness and will) allows us to interpret professional self-development and self-improvement of the future educator as a creative evolution.

It is also necessary turn attention to the fact that a person not only adapts to external social conditions, but also actively influences them and thereby acts as the subject of social development. The most productive independent activity is possible only at a certain level of knowledge, skills, spirituality and maturity of the individual – moral-political, emotional-volitional and intellectual. Relying on the experience of predecessors and contemporaries, the person seeks to maximally develop these necessary qualities. By manifesting and knowing their abilities, people begin to form themselves in their own interests and in the interests of society itself [6, p.16].

It should be noted that one of the main conditions for the harmonious and comprehensive development of the individual, his personal and professional self-improvement is self-creation. M. Boryshevsky understood the self-formation process of forming its own value-normative content. According to the scientist, if these meanings are not oriented to social values, then there is the possibility of choosing a destructive model for the deployment of an individual strategy of self-affirmation of a person, that is, ignoring it to society [3, p.30]. M. Boryshevsky emphasized the great role of spiritual development in self-development of personality: «when it comes to self-development, self-development of personality, the spiritual progress of man is the most convincing illustration of the real discovery of the subjectivity of an individual in building up his own way of life and creating algorithms of self-realization» [2, p.55].

Modern scientists (N. Hajiyeva, N. Nikitina, N. Kyslynskaya.) note that the person is only what it does with itself. It exists only to the extent that it exercises itself. No other factors – the environment, heredity – can serve as justification for its ability to self-determination in life, its human insolvency. Thus, a person is given into the possession of his being, and in this it is free to choose his life path. No general social morality will tell a man what to do; there are many situations where it is impossible to determine what is morally, immoral, good and bad. A person makes his own choice, makes a decision, that is, by definition J. P. Sartre, person creates itself, it creates itself, choosing morality [5, p.13].

The experience of modern higher educational institutions allows us to speak about the fact that it is possible to effectively deal with the training of future specialists only if the students themselves take an active part in this process, because professional self-improvement and self-development of the future teacher is a conscious, purposeful process of raising the level own professional-pedagogical competence and development of professionally significant qualities in accordance with external social requirements, to the conditions of professional activity and its own development program [12, p.58]. It is worth emphasizing that the basis of this process lies the psychological mechanism of continuous overcoming of internal differences between the existing level of professionalism («I am real professional») and imaginary («I am the ideal professional»). Professional-pedagogical self-improvement of the future teacher occurs in three interdependent forms – self-education, self-education and self-development in general. The main purpose of self-education and self-development of the personality of the future specialist is to improve the knowledge, skills and abilities already available to him, which he will need in future pedagogical activities, in order to achieve the desired level of vocational and pedagogical competence. Self-improvement of a person as an individual and even more so as a professional does not start from the moment of the birth of the individual, and since the beginning of his personality. The purpose of development of a person as a self and is an internal reason for its self-development, self-improvement as a person.

Active life position changes in the direction of realization and increase of creative potential, directs the person on the path of self-development and self-improvement of himself as a future teacher. In this context, position of L. Suchenko is interesting, because it who proposes to consider the concept of self-improvement and self-development in organic unity, understanding self-development as a pedagogical phenomenon underlying the self-improvement of the teacher, his professionalism and pedagogical skills [20, p.15].

In order to optimize and create the most favorable conditions for professional future teachers' self-improvement, educational activity in a higher educational institution should include a system of internal motivations for self-actualization, self-improvement, knowledge, development of professional and spiritual needs of the individual, which is the determinant basis for the development of «positive motivation»: creativity (motivation for self-actualization) and creative activity, intelligence (motivation for achievements and rational, intellectual activity), learning (motives for knowledge and reactive or purposeful activities).

It is known that in professional development of the student's personality there is a professional self-actualization, which means the search for a professional image – the external characteristic of the image, which always reflects the individuality as a symbol of the individual; it is an individual style of professional activity; is a definition of professional perspectives for themselves, ways to achieve them, and a desire for harmonious disclosure of their own creative potential. Thus, the process of professional self-improvement – a way of self-knowledge, self-assessment of their own abilities, abilities and practical actions, aimed at their development. The professional development of the personality of a future specialist is a prerequisite for his self-realization and self-improvement. In turn, self-realization of the future educator – not a one-time act, but a process that stimulates the development of personality throughout its life path. Self-realizing and self-improving, the personality of the future teacher develops. This is confirmed by the fact that in the process of self-realization the person sets himself concrete goals, the achievement of which are the main indicators of gradual development [16, p.26].

Most scientists understand the active work of a person, under the professional self-improvement of consciousness, aimed at the constant development and realization of oneself as a person in a certain professional activity, deepening of own knowledge, improvement of professional skills and motivation for success. One of the main indicators of professional self-improvement of future teachers is their focus on achieving higher results during vocational training in higher education institutions, awareness of the significance of future professional activities. An analysis of foreign and domestic reseacher's works allows us to determine the following characteristics of personality (or qualities) that define a person as an active subject of self-improvement: freedom as the ability to choose the ways of one's own development; responsibility as an opportunity to make decisions; intentionality as the focus of development on something definite (goals, values, content, etc.); subjectivity («subjectivity» as a special internal experience); combination with the world, or being in the

world; the picture of the world and the personal philosophy of life as a system of personal constructs; reflectivity (ability to comprehend and understand); fundamental incompleteness of development; spirituality; indeterminism and so on.

Thus, professional self-improvement is a deliberate process, which is a continuation of professional education, when the future educator from the object of educational influence («I am a student, let me teach») becomes a subject of organization of his own life («I am a future specialist, carries out preparation for future professional activity»): independently chooses the purpose of self-development, constantly analyzes own professional achievements, deals with self-education, aspires to self-development. The professional self-improvement of the educator is, first and foremost, a conscious, purposeful process of raising the level of its own professional competence and the development of professionally significant qualities in accordance with social requirements, conditions of its future professional activity and its own development program.

2. Responsibility as a factor of professional self-improvement of future educators

Researching the problem of the future pre-school children educator's professional self-improvement, we turn attention to the need to identify the factors that affect the effectiveness of this process. As a result of the theoretical analysis of the scientific literature (A. Derkach, I. Zimnyaya, A. Isaev, M. Larionov, A. Markova, E. Popova) among the most significant factors we can single out the following:

− integral personality characteristics (responsibility, individual style, creativity as creative potential);

− student-future educator's motivation and his need for achievements (the focus of self-improvement on the main types of future professional activities − methodical, pedagogical, personal);

− the content of the value-sense sphere of the future educator and the qualities of the personality (abilities, character and his features, mental processes and conditions that accumulate in professionally important qualities).

All of these factors, in our opinion, the level of personal responsibility has the greatest influence on the professional future teachers of preschool education self-improvement in the educational space of the university.

Analysis of the scientific literature shows that a sufficient number of scientists studied the problem of responsibility, among which it is worth highlighting the research works of K. Abulkhanova-Slavskaya, I. Beh, M. Drygus, L. Kolberg, G. Kostyuk, K. Muzdybaev, J. Piaget, J. Rotter, M. Savchin, L. Tatomyr, V. Frankl. One of the first questions about the self-determination of free will, ethical values and personal responsibility was raised by W. James, who saw the source of responsibility in the moral and religious feelings of a person. The scientist discribed the leading role in these feelings to the will of the person [8, p.356]. V. Frankl was the main authority before whom each person was responsible, considered conscience [21, p.126].

E. Fromm understood as responsibility only a voluntary act: "to be responsible is to be free and ready to answer" [22, p.27]. The problem of responsibility is most widely represented in the research works of K. Muzdybaev, who defined responsibility as the result of the integration of all person's mental functions: subjective perception of the surrounding world, assessment of one's own life resources, emotional attitude to commitment, will [14, p.21]. The scientist emphasizes that responsibility is manifested in the sphere of feelings and is a trait of character. The scientist emphasizes that responsibility is manifested in the sphere of feelings and is a feature of character, and the central tendency of the evolution of responsibility is manifested in the emergence of an additional internal control mechanism. To become an active subject of activity, a person must be responsible for his actions first of all in front of him. So, becoming an active subject of activity, a person is responsible for his actions, first of all, for himself as a subject of vital activity, an active creator of himself and his life, proceeding from higher universal human ideals, values and interests.

V. Slobodchikov and E. Isaev defines responsibility as the quality of a person in the subject, personal, individual, and universal sphere, and associates it with a person's ability to answer for actions towards others, society, and himself. They argue that it is responsibility in social behavior that is the most essential characteristic of a person as a personality [18, p.351].

K. Abulkhanova-Slavskaya considers responsibility as a form of internal acceptance of the necessity and voluntariness of its realization. That is, responsibility is considered in the context in which the subject considers himself responsible and himself determines the measure of his responsibility. K. Abulkhanova-Slavskaya try to understand human activity as the main criterion of responsibility, which is seen in actions in the form of initiative, understanding, self-discipline, integrity, and the ability to relate personal and social interests. The scientist notes that responsibility is closely connected with the following fundamental personal qualities: independence, confidence and self-control.

A necessary and most important condition for the development of personal responsibility is self-control and self-regulation. M. Boryshevsky gives the following definitions of self-control: «this is one of the psychological properties of a person, which is manifested in his ability to monitor his own actions, actions, to relate them to certain requirements, norms and rules. Such a definition of the essence of self-control indicates its direct connection with self-consciousness – the highest level of personality consciousness» [1, p.39]. As for self-regulation, then S. Maksimenko indicates that the ability of a person to self-regulation is the most important indicator of personality. By definition, the scientist, the process of self-regulation of behavior involves not only volitional effort, but also the restructuring of semantic entities, the main condition for which is their meaningfulness [13, p.47]. S. Maksimenko identifies the following stages of the formation of self-regulation in the personality integration system: basal emotional self-regulation, volitional and semantic / value self-regulation.

In the context of our research, it is important to determine the role of responsibility in the development and self-improvement of the individual. It should be noted here that A. Maslow sees the mechanism of self-actualizing potential of an individual precisely in responsibility. I. Bech and M. Savchin considered responsibility as a component of social maturity of the individual and as a factor in personal self-improvement. T. Kirilenko sees the result of change personality self-improvement based on emotional self-knowledge and self-esteem, and this in turn is a necessary source of moral responsibility of the individual.

It should be noted that self-improvement, including professional, includes three interrelated components – self-knowledge, self-control and self-regulation / self-development. Each of them is an indispensable tool for reflecion, without which neither knowledge nor human progress along the path of spiritual, personal, and professional self-improvement is impossible [5, p.29].

The effective training of future specialists is possible only if students themselves take an active part in this process. This is necessary first of all because professional self-improvement and self-development of a future teacher is always a conscious, purposeful process of raising the level of one's own professional and pedagogical competence and developing professionally significant qualities in accordance with external social requirements, conditions of professional activity and one's own self-development program [12, p.58]. Professional and pedagogical self-improvement of the future educator takes place in three interdependent forms – self-education, self-education and self-development in general. The main goal of self-education and self-development of the personality of a future specialist is to improve the knowledge and skills that he already has that are necessary for him in future educational activities in order to achieve the desired level of professional and pedagogical competence.

As we noted earlier, the development of the responsibility of a future specialist is a necessary condition for his self-realization and professional self-improvement. In turn, the self-realization of the future teacher is not a one-step act, but a process that stimulates the development of a person throughout his life. Self-realization, the personality of the future educator develops, and the confirmation of this comes down to the fact that in the process of self-realization the personality sets concrete goals, the achievement of which serves as an indicator of progressive development [16, p.26].

It should also be noted that in the professional development of the personality of the student, professional self-actualization takes place, by which is meant the search for a professional image. By professional image we mean the external characteristic of the image, which always reflects individuality as a symbol of personality (individual style of professional activity, defining professional perspectives for themselves and ways to achieve them, striving for harmonious disclosure of one's own creative potential). Thus, the process of professional self-improvement is the way of self-knowledge, self-assessment of one's own abilities and practical actions aimed at their development.

For further promotion, as a factor in the professional self-monitoring we've chosen for our professional development in the 2017–2018. The experimental research was conducted, 134 students of 1–2 grades of the Study-Scientific Institute of the social-pedagogical and artistic education of Bohdan Khmelnitsky Melitopol State Pedagogical University. For the purpose of identification of interventions, they were confronted with the «The questionnaires of the most important, functional, analogous analysis of intermediates» by V. Priiadenui. The analysis of the results of the questionnaire makes it possible to identify eight parameters (factors) of responsible attitude to educational activities, revealing such components as motivational-emotional, cognitive, behavioral components, peculiarities of personality orientation and self-control.

After processing the results, we received the following results for the parameters of the specified components:

– dynamic (behavioral) – ergicity (14,9% of students have unconditional responsibility, that is irresponsibility of the subject, 58,2% – neutral level, situational manifestation of responsibility, 26,9% – pronounced characteristic of responsibility), arrogance (15,7% - unclear responsibility, 67,2% – neutral, 17,1% – express liability);

– emotional – stenchiness (13,4% is unexpressed, 47,8% is situational, 38,8% is expressed), asthenicity (12,7% is not expressed, 66,4% is situational, 20,9% is expressed);

– motivational – sociometric (14,2% is unexplained, 63,4% is situational, 21,9% expresses responsibility), egocentricity (26,9% is not expressed, 55,2% is situational, 17,9% expresses responsibility);

– cognitive – meaningfulness (11,9% is unexpressed, 64,9% is situational, 23,2% is expressed), awareness (35,1% is not expressed, 59,7% is situational, 5,2% is expressed); regulatory – internal (8,9% – unexplained, 50,7% – situational, 40,4 % – express liability), externality (18,7% is not expressed, 77,6% is situational, 3,7% is expressed);

– personality performance – objectivity (9,7% is unexpressed, 61,2% is situational, 29,1% is expressed), subjectivity (12,9% is not expressed, 52,2% is situational, 34,9% – expressed);

– personality orientation – the desire for instrumental-style (personal energy, determination, aspiration for leadership): 15,7% – unperceived level, 51,5% – situational, 32,8% – express responsibility;

– desire for meaningfulness (compulsiveness, conscientiousness, altruistic): 14,9% – unexpressed, 67,2% – situational, 17,9% – express responsibility;

– the nature of the obstacles – personal (anxiety of the subject, insecurity, bad mood): 21,6% – unpermitted level, 55,9% – situational, 22,5% – expressed;

– operational (lack of necessary knowledge, abilities, skills): 25,4 % – unexpressed, 67,9% – situational, 6,7% – express responsibility.

Consequently, after analyzing the results presented above, we can note that for most students, future educators are characterized by a situational manifestation of responsibility for all indicators, ie including all components of the manifestation of responsibility.

To investigate the level of formation of certain types of responsibility, which characterize it as a professionally significant quality of the future educator, we used the «method for determining responsibility» (M. Ostacheva). This technique allows you to determine the level of manifestation of disciplinary responsibility, responsibility for yourself and for the rest. Consequently, the results of the study showed that 26,9% of the respondents had a high level of disciplinary responsibility, an average level of 67,2% and a low level of 5,9%. These data suggest that for modern students the control of teachers, parents and others is important for the development and manifestation of their responsibility.

With regard to responsibility to themselves, 29,1% of students have a high level, 65,7% are average and 5,2% are low. Here one can speak of avoiding students taking full responsibility for their actions and actions, and seeking opportunities to find justifications for their own irresponsibility. The percentages for expressing responsibility for the other were distributed as follows: only 8,9% of one-year students have a high level, the average is 79,2% and the lowest is 11,9%. The results indicated that most students have an average level of manifestation of all types of responsibilities, therefore, the development and implementation of development-corrective measures for the development of a higher level of responsibility of future-educated students is crucial.

To determine the volitional component of responsibility, we used the 16-factor questionnaire by R. Kettel (factor Q3). After processing the results, we received the following it: 1-3 walls – 44,1% of students (they are not guided by volitional control, do not pay attention to social requirements, are not attentive to others, difficulty in adapting), 4 wall – 20,8% (internally undisciplined, conflicting individuals, have low integration), 5-6 walls – 17,2% (average level, the personality is characterized as controlled, socially accurate, has a high level of integration), 8 wall – 17,9% (tend to strongly control their own emotions and behavior, socially attentive, self-respecting, and sometimes prone to stubbornness). To determine the level of personal maturity of the students of future teachers, we used the «Test-questionnaire for personal maturity» (a questionnaire by Yu. Hilbuh). According to the results of this method, we have identified three levels of student maturity: high level is characteristic only for 9,7% of respondents (which causes us anxiety), 44,7% of prospective specialists are satisfactory, unsatisfactory the level is characteristic for 45,6% of the subjects. So, we see that almost half of future-educated students have an unsatisfactory level of personal maturity.

To determine the level of professional-pedagogical orientation, which manifests itself in the pursuit of mastery of the future profession and the desire to work in the chosen profession, we used the «Questionnaire for determining the level of professional orientation (LPO) of students» (T. Dubovitskaya).

The obtained results showed that 26,9% of students have a high level of professional orientation, 61,2% have an average level, 11,9% are low. It should be emphasized that the obtained results indicate that students do not have a clear professional orientation at the first or second year. Within the scope of our research, it is interesting to determine the connect between the level of formation of the responsibility of the individual and his professional self-improvement. After a qualitative analysis of all these techniques, we determined that 79,7% of future educators had a direct link between the level of responsibility and their professional and personal development, namely:

– 23,1% of students with an average level of responsibility development showed satisfactory level personal maturity and average level of professional orientation;

– for 20,1% of respondents with average responsibility, characteristic of unsatisfactory level of personal maturity and average level of professional orientation are characteristic;

– for 17,2% of those surveyed who have a high level of responsibility, the satisfactory level of personal maturity and high level of professional orientation are characteristic;

– 6,7% of future educators with a high level of responsibility are characterized by a high level of personal maturity and professional orientation;

– 5,9% of students with a low level of responsibility are experiencing an unsatisfactory level of personal maturity and an average level of professional orientation;

– for the 6,7% of respondents with low level of responsibility, unsatisfactory level of personal maturity and low level of professional orientation are also characteristic.

The results of the research show the following tendency: the majority of future tutors studying first or second year (61,2%) have an average level of manifestation of all types of responsibilities and they are characterized by an average high level of professional orientation, which requires a modern higher education institution effective forms and methods of work to create psychological and pedagogical conditions for the formation of the future specialists' ability to assume responsibility for their actions, to be self-determined, self-sufficient person, who seeks personal and professional improvement.

Conclusions.

1. Most contemporary scientists consider responsibility as the integral quality of the person, which determines the behavior, activity of the person on the basis of awareness and acceptance of the necessary dependence of this activity on social goals and values. The development of responsibility is impossible without an adequately formed self-esteem, the need for self-development, productive interpersonal communication in accordance with their own spiritual needs and values. The development of the responsibility of the future educator, which we consider in the context of the overall development of the individual, is a leading factor determining the further development of the personality of a competent specialist.

2. Professional self-improvement of the personality of the future teacher of pre-school education includes three interrelated components: self-knowledge, self-control and self-regulation, self-development. The obligatory instrument each of them is the reflection – that is, the human activity, which is aimed at understanding their own actions, their internal states, feelings, experiences.

3. The educator is a qualified specialist who is engaged in a special type of sociocultural pedagogical activity, provides training and upbringing of the younger generation capable of constant professional self-development and self-education throughout the life and provides the creation of optimal conditions for the all-round harmonious development of children. The basic factors of self-improvement of the future educator include: responsibility, motivation of pedagogical activity, content of the value-sense sphere of the person. The self-improvement of the future educator is a holistic nonlinear system with a pronounced motivation to professional self-realization, pedagogical orientation, a solid value-sense sphere, pedagogical abilities, intuitive-improvisational thinking on a creative basis, which is characterized by constant internal search, self-determination of personal limitations, intuitive illumination and optimal level responsibility.

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PSYCHOLOGICAL AND SOCIAL FACTORS OF THE DEVELOPMENT OF ETHNIC SELF-CONSCIOUSNESS OF PERSONALITY IN YOUTHFUL AGE

*   **Abstract**. An important aspect of studying the problem of ethnic self-consciousness is the discovery of the factors of its development.Of particular importance is the definition of factors of development of ethnic self-consciousness in adolescence, since it is precisely in adolescence that the personal aspects of the formation of self-consciousness are actualized.In the presented work a systematic theoretical and experimental study was carried outpsychological(ethnic identity and ethnic tolerance)andsocial(ethnic culture - language, traditions, religion, education)factors of the development of ethnic self-consciousness of the personality of youthful age.*

Introduction.

In an unstable, little-foreseeable present, not only in Ukraine, but also in the world as a whole, a significant part of the youth is contemplating the problems associated with ethnic and national values. Therefore, the development of a conscious ethnicity of a young person appears as an actual task dictated by the logic of the development of modern psychology and social practical necessity. In the framework of pedagogical and age psychology, this task is realized by studying the nature of ethnic self-consciousness, factors and peculiarities of its development at different age stages and, above all, in adolescence, which integrates all aspects of the development of different types of self-consciousness.

The problem of factors and features of the development of ethnic self-consciousness in philosophical and social sciences was considered long before the very term in psychology. Introduced in the XVIII century the French enlighteners of the concept of "the spirit of the people" concerned the justification of factors that influence the formation of ethnic and national characteristics of both individuals and peoples in general. S. Montesquieu noted that various factors affect people: religion, laws and principles of government, influence of past events, traditions; however, the most significant impact is the geographic environment (climate, soils and terrain), which is the primary basis for the spiritual features and socio-political relations of each nation [1, p. 87-88].

The same opinion is supported by such contemporary researchers as N.V. Kaledin, I.G. Moskalenko, K.V. Chistyakov, S. M. Shirokogorov, etc. [2; 3].

The same opinion is supported by such contemporary researchers as N.V. Kaledin, I.G. Moskalenko, K.V. Chistyakov, S. M. Shirokogorov, etc.

1. Theoretical substantiation of the factors of the development of ethnic self-consciousness of the individual

According to G. Hegel, the self-consciousness of the people is the most important quality in the characterization of the national community, the essential factor of which is the ethno-social orientation of self-consciousness, which implies an emotional and appraised attitude towards representatives of its and other ethnic groups [4].Particular attention, in relation to the problem of our study, are attracted by the work of one of the founders of social psychology G. Lebon, who formulated the following provisions:the basis of civilization is the soul of the race, which is formed by hereditary accumulation, and manifests itself through the common sense, interests and beliefs; any changes in state structures and religions do not affect it, but it itself (the soul) has an influence on them; the power of civilization is not in the technical and cultural heritage, but in the nature and ideals; except hereditary feelings on the history of the people are influenced by dogma ideas, which "descend" in the subconscious gain enormous strength, etc. [5].The idea of factors influencing the development of the ethnic self-consciousness of the people and the individual personality of the American scholarly school, in part, was based on the psychoanalytic theory of Z. Freud, which tried to substantiate the properties of the national character, on the basis of the so-called "basic (modal) personality", which was associated with the traditional methods for the given culture by the upbringing of children [6]. In particular, M. Mead investigated the relationship between different age groups in traditional and civilized communities [7, p. 322-361].

Unconscious components of the mental composition of an ethnic group and an individual can also be attributed to archetypes as the basis of the collective unconscious [8]. Archetypes are manifested in the form of characters in the forms of heroes, myths, folklore, rites, traditions and contain the generalized experience of the ancestors. Possession of the language of signs and symbols is the result of a special cognitive activity, which is combined with the formation in cultural traditions of ethnic groups of natural sciences and social sciences representations of different degrees of awareness [9; 10; 11]. Accordingly, all these symbols and the conditions of their assimilation can be considered socio-cultural factors of the development of ethnic self-consciousness of the individual.

Representatives of the sociocultural approach, M. Cole, E. Cross, G. Spencer, consider ethnic self-consciousness as a sociocultural, semiotically mediated activity [12]. In the context of this approach, the development of identity is seen as a product of the influence of the social environment - parents, schools, and the media, when different means of culture are provided by the formation of different forms of identity (ethnic, personal, professional). Researchers such as R. M. Farr and S. Muscovy consider identity from the standpoint of the theory of social representations, where the system of ideas, attitudes, values, and practices that are shared by members of a particular social group is taken as a starting point [13]. Barrett M., according to the results of empirical studies, expresses the opinion that two factors contribute to the development of ethnic identity: "internal" cognitive structures and social environment [14, p. 145-172].

A special place in foreign studies of 70-90 years of the twentieth century occupies the problem of interaction as a mechanism for the development of ethnic self-consciousness, and the mutual influence of psychology and culture. As part of our study, we consider culture as one of the factors of the development of ethnic self-consciousness.

R. Benedict noted that biological characteristics, quantitative composition of the community, ecology can not be the determining factors of its behavior, if this behavior is no longer due to the social organization, the productive forces and the course of historical development. Accordingly, the culture of the people reflects its psychic peculiarities. "Enchanted in culture", the past continues to affect members of the community, enlivening the past generations of past psychological experience. The close meaning of the historical development of ethnic communities in a similar geographical condition creates similar preconditions for the formation of their mental qualities [15].

Significant contribution to understanding the factors of the formation of ethnic self-consciousness was made by Soviet, Russian and Ukrainian scholars.

V. M. Bekhterev pointed out that each nation has its own temperament and peculiar features of the character, as well as specific peculiarities of mental activity, which are fixed and transmitted biologically. Other ethnopsychological characteristics have a socio-cultural nature and depend on social development and the traditional way of life which has developed in the process of cultural genesis [16]. According to the views of the scholarly life of any ethnic group is filled with symbolism, which can be represented by a wide range of subjects and phenomena - speech and gestures, flag and coat of arms, feats of heroes and historical figures, outstanding historical events. We believe that these symbols serve as means of reconciling the interests and activities of people, uniting them into a single community and can simultaneously be considered as factors of the development of ethnic self-consciousness of the individual.On this basis, we can consider the characteristics of scientists as biological and social factors of the development of ethnic self-consciousness of the ethnic community and its representatives.

O. A. Potebnya, in the framework of studies on psycholinguistics, expressed a number of provisions regarding such a factor in the development of ethnic characteristics and ethnic identity of a person as a language. He believed that language is not only a specific feature of the ethnos, but also contributes to its formation: the thought is formed through language, therefore the difference in the language of different peoples leads to certain differences in their thinking; loss of speech leads to a loss of national character and denationalization; bilingualism in early childhood leads to marginalization; problems in building interethnic interaction are often caused by ignoring the specifics of the thinking of different peoples and the specific features and mechanisms of interethnic communication; factor in consolidation and strengthening ethnopsychological peculiarity of the people is culture and education [17, p. 206-222; 18, p. 26].

Consequently, O. A. Potebnya considered the language not only as an ethno-differentiating, but also as an ethnoforming sign of any people. Each of the languages of the world is a deeply distinctive system of methods of thinking, which determines its uniqueness. The main property of language as the basis of identity is the unique ability of consolidating communities into a single society [19, p. 377]. Thus, language is the most important element of culture, which influences the development of the ethnic self-consciousness of the individual. Language serves as a means of expression and formation of ethnic self-consciousness, satisfying the cultural needs of the people, is one of the most important ethno-consolidating signs of identity [20, c.128-140]. Language as an instrument of formation and expression of thought is the basis of the spirituality of the people, a solid and reliable basis of self-consciousness of the individual, an impetus to the creative expression of man not only in national culture, but also in world civilization [21, p. 75-78].

D. M. Ovsyaniko-Kulikovsky as a follower of O. A. Potebni substantiated the mechanisms and means of forming the psychological peculiarities of nations. According to his concept, the main factors in the formation of the national psyche are unconscious elements of intelligence and will. Language is the pivot of folk thought and psyche and a form of preservation of the psychic energy of peoples [22].

One of the most complete and well-argued modern theories that consider the influence of language on the formation of ethnic identity and, accordingly, of ethnic self-consciousness is the theory of J. Fishman. According to her, the language is closely linked with identity in three ways. First, the language is associated with a certain culture, it expresses the interests, values and cultural outlook. Secondly, the language represents certain national groups with their own languages.Thirdly, a significant part of any culture is verbal: "Models of child socialization and cultural styles of interpersonal relationships, ethical principles underlying everyday life, relate to a certain language, and even material culture and aesthetic perception are usually discussed and evaluated with the help of figures of language that predominantly exist only in this culture, but not universal" [23, p. 13-21]. According to the scientist, "Historically, the native language, in the process of individual and group self-determination and self-realization, plays the role of a natural identification and motivational need in a certain ethno-cultural space" [23, p. 7].

E. Andros, in this regard, notes: "There is a special type of community that is created only in language, primarily in poetic and song forms.Take, for example, a national anthem performed during national holidays. Whatever his words were banal, no matter how melodious it was, this singing awakens a sense of community. It is at such moments that completely unknown people pronounce the same lines under the same melody" [24, p.181].

Often, bilingualism causes displacement from the spheres of communication of the language that is in a weaker position, which leads to a "conflict" not only with languages but also with ethnicity [25, 115-137]. According to M. Kozlovets, "Functional utilitarianism always dominates romantic idealism ..., and the urbanized environment of, say, the

Russified East and South of Ukraine creates more favorable conditions for Russian-speaking citizens and uncomfortable for those who keep the Ukrainian language" [26, p.458]. This statement, formulated by MA Kozlovets in 2009, was actively manifested in 2014 and was actually found in the military actions of a neighboring state that allegedly "defended" Russian-speaking citizens of Ukraine.Accordingly, the development of the Ukrainian language and the free possession of it by young people will contribute to the development of ethnic and national self-consciousness of the Ukrainian people and the establishment of Ukrainian statehood.

L. S. Vygotsky process of self-consciousness considered in the context of the cultural-historical concept.A scientist at the center of analysis of the identification of the peculiarity of the psyche of various nationalities and ethnic groups suggested the study of the peculiarities of the national environment of their habitation and activity, which determine the dynamics of what determines the ethnic peculiarity of mental processes of the individual and groups of people [27, p.147-178]. Accordingly, we can consider such features as factors of the formation of ethnic self-consciousness.

V. G. Krysko also believes that among the factors that significantly influence the formation of ethnic and national consciousness and self-consciousness of any people, the culture and its individual elements occupy the most important place [28]. In particular, ethnic culture as a certain organization of spiritual, social and material life and worldview of the ethnic group. It is based on customs, traditions, norms and values - intuitive and rational, mythological and technological models of survival, inherent in this particular ethnic group [24; 28; 29]. Also, the family is an important sociocultural factor in the formation of ethnic self-consciousness. Each culture is characterized by several alternative or complementary images of childhood that affect the formation and development of ethnic self-consciousness of the individual. The settings and style of family education are closely linked to the presence in the ethnic culture of certain motivational guidelines (need for achievement, orientation towards others), having certain ethno-social and ethnopsychological sources and consequences [9, p. 607-622].

Language is actually about ethnic values, as a kind of values of social, formed by culture of a certain ethnic group and is the product of his consciousness and self-consciousness. The universalization and transformation of ethnic culture is carried out under the influence of another very important factor – the globalization of geo-consciousness. According to Yu. I. Rymarenko, for people with such consciousness characterized by duality, internal contradictions, disorder with itself. The reason is quite clear inability combination of features of different and sometimes opposing ethnic customs, orientations, cultures. Attempts to eliminate such contradiction lead to the rejection of their own national culture and the assimilation of someone else who seems to be more prestigious. Consequently, there are whole generations with unstable self-consciousness, which subsequently transforms into a new (that is, someone else's) consciousness [30, p. 62].

Hence, culture is the most universal factor in the formation and development of ethnic self-consciousness. That is why we in our study will consider the culture and its components as the main social factors of the development of ethnic self-consciousness of the ethnic group. G. V. Starovoitova to the most important empirical manifestations of ethnic self-consciousness attributed: ethnic self-identification; representations of members of a specific ethnic community about the integrative and differential features of this community, "national character" and common features of appearance; to minor - language; characteristic ethnic cultural forms (traditions, customs, national holidays); orientation in interethnic relations [31, p. 45-46]. However, from the point of view of psychology, the language and traditional and cultural features of the ethnic group are more important. Therefore, they can be considered not only as manifestations, but also as factors of the development of ethnic self-consciousness.

The role of the system-forming role in the structure of ethnic self-consciousness, according to many researchers, is played by ethnic identity. Accordingly, it can be considered an effective psychological factor in the development of ethnic self-consciousness, in particular in adolescence. According to T.G. Stefanenko, the basis of ethnic identity is ethnicity - the attribution of an individual of a certain ethnicity through a series of tokens: the ethnicity of parents, place of birth, language, culture, etc. Ethnic identity develops in the cognitive-emotional process of self-determination of the individual- awareness, evaluation and experience of belonging to a particular ethnic group. She stressed that ethnic identity should also be considered from the perspective of "... the experience of the relationship between Me and the ethnic environment – its identity with one ethnic community and separation from others" [32, p. 240]. The phenomenon of "ethnic identity" is most clearly represented by its structure, which contains the following components: cognitive - ethnic awareness (the presence of a person of objective knowledge and subjective social representations about his and other ethnic groups, as well as differences between them)and ethnic self-identification (the use of an individual entonim (self-titles), which is due to his perception of belonging to a particular ethnic group); affective - the assessment and significance of belonging to a particular ethnic group in combination with ethnic feelings to themselves and to other members of the group [31; 32].

L. M. Drobizheva and G. V. Soldatov to the structure of ethnic identity, in addition to cognitive and affective, include the behavioral component-manifestations of their own belonging to a particular ethnic group, that is, the actions and relationships of the individual with other people [33, p. 3-16]. The above scientific positions are important for understanding the essence of the concept of "ethnic identity" as a psychological factor in the development of ethnic self-consciousness of the personality of adolescence. An important ethnic characteristic of the personality is her mentality. A. M. Berezin argues that it is the result of the activity of consciousness, psychophysiological reality and the method of ethnocultural life of man [34].

About this Y. Ya. Medinskaya drew attention to the deep determinants of ethnic mentality (in particular Ukrainian), the development of ethnic self-consciousness. Under the ethnic mentality, the scientist understands the multidimensional informational mental structure that can be caused at the genetic level and is realized on the basis and through the movement of information flows (mental contents) of different significance and degree of order, intensity and degree of awareness and depth of their cause-effect relationships, which in aggregate forms such an over-complicated and little apparent integrity as ethnic identity [35, p.77]. O. A. Donchenko explores mentality and society in order to ascertain such macro regulators of their dynamics as societal psyche, social character, folk spirit, etc. [36, p. 3].

A.V. Furman, the phenomenon of mentality is considered as a "spiritual substance", which has a historical origin in the complementarity of individual, group and social invariants as derivatives of the components of the culture of the people, of its religion, life-styles, philosophical ideas, education, and life" [37, p. 43]. The state, church and education scientist considers the main social mega-factors of the consolidation of society.

So I. P. Mozgovy notes that the Ukrainian type of culture is characterized by traditionally European features. The high educational level of the Ukrainian people during the Middle Ages showed the deep attraction of our people to knowledge, even in the most difficult periods of its history. The philosophy of the heart is a purely Ukrainian phenomenon, which is based on the specifics of the spiritual composition of Ukrainians, which is a distinctive phenomenon, which has acquired a corresponding coloration under the influence of European spirituality [38, p. 109-111].

M. A. Kozlovets believes that in religious terms Ukrainians have always been characterized by profound piety, connected not only with cult practice, but also with moral principles, the entire way of economic life. The Ukrainian Orthodox Church, adopted from Byzantium and modified in Ukraine, was far from its deep essence from the ideological principles of the nationalization of the Russian Church. And today the struggle for the Kiev Patriarchate is a struggle for Ukrainian statehood [26, p. 522]. Confirmation of this is everyday, is to receive the Ukrainian Orthodox Church "Tomos" on autocephaly.

Therefore, so important is the influence of religious culture on the development of human self-consciousness. K. K. Nedzelsky noted that culture ... is a special form of life of an ethnos whose specificity is determined by the confessional orientation.Since the ethnic self-consciousness of the people is denominationally colored, therefore the culture of each people is unique. Reflecting this uniqueness, people identify themselves with their culture, first of all, with the national Church [39, p. 12-13]. S. O. Stavytskaya emphasizes that the traditional Orthodox Church somewhat scares the youth with their extreme orthodoxy, and secular organizations that would teach Christian theology, we have practically no. Undoubtedly, there is a need to create such institutions in Ukraine, otherwise this niche will fill the totalitarian destructive sects of different directions, destroying the consciousness and self-consciousness of the personality of boys and girls, and, in fact, depriving them of the future [40, p. 475-492].

The analysis made allows us to conclude that one more important factor influencing the development of ethnic self-awareness of boys and girls is such an element of the traditional culture of the people as religion.

Let's consider another important element of the culture of the people – its historical memory. Through culture, historical memory appears as the basis for the development of historical thinking, within which there is a self-consciousness of the nation itself, awareness of the fact that it has its own history, contributes to the development of world civilization. Thus, we have reason to speak about the direct relationship between historical memory and the reality of the present with ethnic identity and the development of ethnic self-consciousness of the individual.V. Masennenko believes that the significance of historical knowledge for national identity increases also in view of the phenomenon of the "Bromley paradox", the essence of which is that, in the conditions of the destruction of traditional society and the disappearance of traditional-domestic culture and the loss of specific ethnographic features, it is still happening the growth of ethno-national consciousness [42, p. 153-168]. The latter, according to M. Kozlovets, is formed through the awareness of the national community of the identity of its own historical destiny. Accordingly, historical memory in the field of functioning of social consciousness performs a powerful compensatory function, appears as a form of psychological protection and identification of society [26, p. 481-482]. V. I. Kozlov also believes that ethnic self-consciousness arises in the process of long-term joint life of people under the influence of such factors as the social environment, the idea of a common origin and the overall historical destiny [43, p. 39-55].

Then let's dwell on the analysis of such an important for interethnic interaction properties of ethnic self-consciousness of personality as tolerance. The unstable, unpredictable present, complicated by military actions and terrorist threats, actualizes the problem of ethnic tolerance of youth, which will determine the further social, economic, legal and political development of the world. Therefore, we believe that ethnic tolerance, along with ethnic identity, is a determining psychological factor in the development of ethnic self-consciousness of the personality of adolescence.

Different aspects of tolerance are investigated in the scientific world: L. Korol [44] and A. M. Lozova [45] study the manifestations of ethnocultural tolerance in cross cultural studies; M. S. Mirimanova and A. S. Obukhov [46] conduct research on the education of tolerance through socio-cultural interaction; G. A. Nazarenko [47], O.V. Chernov [48, p. 82-100] and E.O. Angelina [49, p.16-18] study the ethnic tolerance of senior pupils;I. S. Tishik and O. V. Tkachuk [50; 51] analyze forms, methods and means of forming interethnic tolerance; O. V. Kihtyuk [52] explores ethnic tolerance as a component of the actual ethnopsychological status of the individual; L. O. Kiyashko [53] studies the problem of overcoming ethnic stereotypes in terms of the formation of a tolerant interaction between youth of different nationalities; N. M. Lebedeva, O. V. Lunev, T. G. Stefanenko consider ethnic tolerance as the presence of a positive image of another ethnoculture, while retaining a positive perception of its own [54, p.268].

The analysis of scientific literature made it possible to state that tolerance in the plane of the psychological paradigm means respect, acceptance, positive attitude and understanding of the diversity of individual forms of expression.

At the same time, in the 21st century humanity continues to manifest various forms of intolerance, violence, including ethnic and religious basis. Therefore, an important aspect of ethnic tolerance is religious tolerance. Religious tolerance can be defined as tolerance for people of another faith, respect for other beliefs, impartiality in relation to other religious paradigms, cults and traditions. Moderate representatives of different religions condemn manifestations of religious fundamentalism and extremism in the modern polyreligious, multi-confessional world. Consequently, in contrast to the conflicts of the past, it becomes clear that intolerance must be replaced by tolerance and mutual understanding, including between different religious denominations [45; 46; 55; 40; 56; 57; 58].

Promoting this understanding also includes religious education, which should be carried out in secular educational institutions, in particular in a high school that prepares the future economic, political, cultural elite of a nation. Educational activity is an important factor in the socialization of a young person, where he acquires comprehensive knowledge and establishes appropriate attitudes towards the processes of his social and personal life, in particular those related to the problems (including religious) of the development of the ethnic community to which it relates itself [40, p. 396]. Therefore, the Council of Europe and supports the teaching of the basics of religious knowledge in municipal schools, which is considered as a variant of the fight against religious fanaticism. Also, knowledge of the basic religious dogmas and the postulates of world religions will make it possible not to offend the religious feelings of believers to which confession they did not belong [59]. Accordingly, we believe that higher education institutions, especially pedagogical ones, should prepare the personnel who will carry the school and give students tolerance as a personality trait that will positively influence the prevention of any conflicts, in particular, based on ethnic or religious basis.

Thus, in this section an analysis of theoretical approaches to the study of the problem of factors of the development of ethnic self-consciousness as an individual and ethnos in general. The main psychological factors of the development of ethnic self-consciousness in adolescence are ethnic identity and ethnic tolerance(E. A. Angelina, A. M. Berezin, L. Korol, N. M. Lebedeva, A. V. Luneva, T. G. Stefanenko, A. V. Chernova), and social factors are components of ethnic culture (V. G. Krysko, Yu. I. Rymarenko): language (E. Andros, J. Fishman), traditions, religion, education (EA Afonin, MA Kozlovets, A. M. Lyovochkina, I. P. Mozgovy, K. K. Nedzelsky, S. O. Stavytska), ethnic mentality (Yu. Ya. Medinskaya, A.V. Furman, etc.).

Theoretically, having analyzed the influence of the main psychological and social factors on the development of ethnic self-consciousness in adolescence, we will turn to a generalized analysis of the empirical part of our research.

2. Features of the relationship between the indicators of psychological and social factors of the development of ethnic self-consciousness of the personality of youthful age

Research methods. In the process of empirical research on the factors of the development of ethnic identity of the personality of adolescence, we used a set of methods: *theoretical* – systemic-structural analysis, comparison and generalization of ethnographic, ethnological, ethnocultural, ethno-sociological and ethnopsychological and psychological literature; the interpretation of conceptual models and empirical facts, the tangential problem of research; simulation and analysis of empirical data for the development of a working model of research and study of the structure of the investigated phenomenon; *empirical* – questionnaires, conversations; diagnostic scales, projective methods, free self-reports with content analytical processing; methods of modeling psycho-pedagogical and social situations; recording and forming experiment; methods of mathematical statistics.

At various stages of the research, a number of psychodiagnostic techniques were used to determine: the components of the ethnic self-consciousness (modified by the "Ethnopsychological questionnaire" (N.Kryukova), "Measurement of ethnic identity" (J.Finny));Levels of ethnic self-consciousness of the subjects ("Diagnosis of ethnic self-consciousness", "Types of ethnic identity" (G.U. Soldatova, S.V. Ryzhova), "Study of clarity of" I-concept "(R. Campbell))and factors influencing its development in adolescence (questionnaires – "OSKI", "Questionnaire of ethnic identity" (O. L. Romanova), "Assessment of positiveness and uncertainty of ethnic identity"(AN Tatarko, N. M. Lebedeva), "Ethnic Affiliation" (G. U. Soldatova, S. S. Ryzhova), "Index of Tolerance" (G.U. Soldatova, O.A.Kravtsova, O E. Khokhlaev, L. A. Shajerova), "Scale of emotional response" (A. Megrabian, N. Epshtein)).

To prove the reliability of the findings, the processing of experimentally obtained data was performed on the basis of the computer software package of the statistical software SPSS 17.0. using correlation and factor analysis.

Experimental research base. Research and experimental work was carried out on the basis of the following educational institutions: the National Pedagogical University named after M.P. Dragomanov; Ternopil National Pedagogical University named after Volodymyr Hnatyuk; Nizhyn Pedagogical University named after M. V. Gogol – Chernihiv region; Novobuzhsky pedagogical college of Mykolaiv region. Total at various stages, including flight inspection techniques investigated were involved in 400. The final sample at the qualifying stage of the study was 322 respondents aged 18 to 22 (students 1-5 courses). The research was carried out in 3 stages (search, research, generalization) during 2013-2017.

Below is a summary of the results of the study.

In order to determine the content and quantitative indicators of the components of the development of ethnic self-consciousness in adolescence, to group the large number of empirical data received, as well as to identify the hierarchy of interaction of the content elements of these components, we conducted a factor analysis.

Data processing was performed on the basis of the statistical package SPSS 17.0. Since the factor analysis is based on the calculation of the correlation coefficients between variables (r-Pearson), the data array was represented as a two-dimensional matrix, the columns of which included the analyzed variables, and in the lines the values of these variables. The number of variables analyzed is 40 (the total sum of all variables from the methods used in the study of the ethnic self-consciousness of the personality of the youth). Each factor combines variables that are significantly (strongly) correlated with each other.

The process of factor analysis covered several stages: data selection (variables analyzed); the choice of the number of factors by combining the Kaiser criteria and the "stony embankment" to cut off the insignificant factors. The main method of factorization was chosen method of "Main components" (Extraction Method: Principal Component Analysis). The factors were rotated using "Varimax - rotation" (Rotation Method: Varimax), analysis of the quality of the factor structure and the creation of factor estimates. Since factor analysis allows us to determine the eigenvalues of factors (56% dispersion, which is explained by these factors), then the content of the selected factors revealed the hierarchical significance of the main components of the structural components of ethnic self-consciousness and factors that influence its development in youthful age. Consequently, on the basis of the described procedures of factor analysis, we identified 3 factors in the content of which revealed the hierarchical significance of the basic structural components of the ethnic self-consciousness and factors that influence its development in youthful age.

Table1. Semantic and Quantitative Indicators of Component Factors of Ethnic Self-Consciousness in YouthfulAge

Factors	Component factors for the development of ethnic self-consciousness	Value
Emotional and affective expressiveness of their own ethnicity	Affective component of ethnic identity.	0,818
	Feeling belonging to your ethnic group.	0,760
	Significance of nationality.	0,700
	Level of emotional response.	0,675
	Emotional and value attitude of the person to himself as a representative of a specific nation.	0,655
Informative-cognitive awareness of one's own ethnicity	Cognitive component of ethnic identity.	0,774
	Uncertainty about national self-identity.	0,752
	Awareness of ethno-national identity.	0,617
Behavioral-activity ientation of its own ethnicity	Using a specific language.	0,735
	The language of communication.	0,648

The main elements that make up the "I" factor are those that are related to the emotional attitude towards one's ethnic group and the modality of its own affiliation with it. So, in our opinion, "I" factor reflects the content of the affective component of self-consciousness, therefore we called it "emotional and affective expressiveness of their own ethnicity". This factor is the most significant among all factors and accounts for 24% of the total dispersion.

The most important indicators of this factor are the affective component of ethnic identity (0.818), the sense of belonging to their ethnic group (0.760), the significance of ethnicity (nationality) (0.7), the level of emotional response (0.675), and emotional and value-attitude as a representative specific ethnic group (nation) (0.655). The second factor, "Informative-cognitive awareness of own ethnicity", covers 19% of the dispersion and reflects the content of the cognitive component of ethnic self-consciousness. The most significant indicators here are the cognitive component of ethnic identity (0.774), the uncertainty of ethnonational self-identity (0.752), and awareness of ethno-national identity (0.617).

The third factor, "Behavioral-activity orientation of one's own ethnicity", reflects the content of the condominating component of ethnic self-consciousness and amounts to 13% of the total dispersion. The most significant indicator of this factor is the use of a specific language (0,735) and the language of communication (0,648).

The level of development of ethnic self-consciousness of the studied, we determined through the allocation of percentages for each of these factors. This procedure was performed using the SPSS 17.0 statistical software package. It was found that respondents whose indicators ranged from -3 to -0.584 on the factor "emotional-affective expressiveness of their own ethnicity" have a low level of its development, from -0.583 to 0.727 – the average and from 0.78 to -3 – the high level of development of the components of this factor. Indicators on the factor "Informative-cognitive awareness of own ethnicity" in the range from -3 to -0.638 indicate a low level of development of its components in the studied, from - 0.637 to 0.623 – about the average, and from 0.624 to 3 – about the high level. The indicators from - 3 to - 0,678 indicate a low level of development of the components of the factor "Behavioral-activity orientation of its own ethnicity", from - 0.679 to 0.625 – on the average, and from 0.626 to 3, the high level of development of the components of this factor.

A generalized analysis of the results of the research showed that, by all determinants, the vast majority of subjects have average indicators of the development of their constituents. Thus, according to the factor "Emotional-affective expressiveness of their own ethnicity", 24.53% of the studied population have a low level of development, the average is 60.25% and the highest is 15.22% of the subjects; 17,39% of the subjects are low, 77,02% average and 5,59% high, according to the factor "Informative-cognitive awareness of their own ethnicity"; the factor "Behavioral and activity orientation of their own ethnicity" is low level 18,01% of the studied, 69,57% –average, and 12,42% – high level of development.

To identify the features of the influence of certain theoretical and empirical factors on the development of ethnic self-consciousness in adolescence, we conducted a correlation analysis (r-Spearman). The results of empirical research revealed by the theoretical factors of the development of ethnic self-consciousness at adolescence showed that the psychological factors have the greatest influence on the affective component of ethnic self-consciousness, on cognitive – both psychological and social, and the constitutional component of ethnic self-consciousness at adolescence is largely due to the effect of social factors.

In particular, the assessment of oneself as a representative of its own ethnic community is most significantly influenced by the attitude toward itself (r = 0.282 at p≤0,000), the level of tolerance (r = 0.147 at p≤0.034 and r = 0.154 at p≤0,026), the clarity of the I-concept (r = 0.168 at p≤0.015). The development of representations of oneself as a representative of a certain ethnic community has a significant influence on the type (r = 0.213 at p≤0.002) and awareness of ethno-national identity (r = 0.211 at p ≤0.002).

Knowledge of oneself and self-assessment (r = 0,143 at p ≤ 0, 038) promote the development of ethnic self-awareness among boys and boys. Students who speak several languages are better aware of their ethnicity (r = 0.141 at p ≤0.041). The idea of what criteria people are united into ethnos (r = 0.154 at p ≤ 0.066 and r = 0.164 at p ≤0.017) contribute to awareness and their own ethnic belonging. The uncertainty of ethno-national identity hinders the development of affective (r = -0,200 at p ≤0,004) and cognitive (r = -0,311 with p ≤0,000) components of self-consciousness, and the desire to unite with representatives of their ethnos contributes to their development (r = 0.137 at p ≤0,048 and r = 0,151 at p ≤0,029).

The development of constituent components of ethnic self-consciousness contributes to the use of the native language (r = -0,136 at p ≤0,049), observance of ethno-national customs (r = 0,155 at p≤0,025), wearing ethnic-national costume (r = 0,168 at p ≤ 0.015).

Reading literature on the history and culture of their own ethnos positively affects the aspirations of the subjects to manifest their own ethnic belonging in behavior (r = 0.163 at p ≤0,018). Cooperation with representatives of different ethnic groups also affects the manifestation of ethnic identity in behavior (r = 0,177 at p ≤ 0,1). The conducted empirical study makes it possible to state that the following effects have the greatest influence on the development of ethnic self-consciousness:

1) psychological factors:

a) ethnic identity (feelings of belonging to their ethnic group, the importance of nationality; the relationship of the majority with the minority; use of one or another language; cognitive component of ethnic identity; ethnic-national identity; sociocultural identity; regional identity; affective component of ethnic identity; ethnonigilizm, ethnic indifference, positive ethnic identity – norm; ethnogoyism, ethno-isolationism, ethnophanateism; positive emotional and value relation to itself as a representative of a particular ethnic group (nation) - positive ethnic identity; uncertainty of ethnic-national identity; ethnic merger; ethnic isolation; ethnic indifference).

b) ethnic tolerance (the level of "negativism" in relation to their own and other ethnic groups; the threshold of emotional response to cars and the non-ethnic environment; the severity of aggressive and hostile reactions in relation to their own and other ethnic groups; ethnic tolerance; social tolerance; tolerance as a personality trait; general-group tolerance level;

2) social factors:

a) language (use of native language);

b) traditions (observance of ethno-national customs, wear ethnic-national costume);

c) culture (reading literature on the history and culture of their own ethnic group).

Thus, as the theoretical and empirical analysis of the obtained indicators shows, the level of development of ethnic self-consciousness of the studied youth years requires corrective-developmental and educational-educational influence on the psychological and social factors determined by us in order to develop the structural components of their ethnic identity.

Conclusions.

Consequently, as the theoretical analysis shows, the ethnic self-consciousness of a person is formed in close connection with culture, education, education and is passed from generation to generation on the way of historical existence of the people. She acquires the integrity of the level of self-conception at the youth age due to the acquisition of ethnic identity and the development of ethnic tolerance. Based on the empirical results of the study, we identified 3 factors in the content of which revealed the hierarchical significance of the main components of the structural components of ethnic self-consciousness and factors that influence its development in youthfulage.

The most significant factor that reflects the content of the affective component of self-consciousness is "emotional and affective expressiveness of their own ethnicity". The most important indicators of this factor are affective manifestations of ethnic identity, a sense of belonging to their ethnic group, the significance of ethnicity (nationality), the level of emotional response and emotional and value attitude towards themselves as a representative of a particular ethnic group (nation). Further, the significance is the factor "Informative-cognitive awareness of their own ethnicity", reflecting the content of the cognitive component of ethnic self-consciousness. The most significant indicators here are the cognitive manifestations of ethnic identity, the uncertainty of ethnonational self-identity and awareness of ethno-national identity. The following factor, "Behavioral-activity orientation of its own ethnicity", reflects the content of the condominating component of ethnic self-consciousness. The most significant indicator of this factor is the use of a particular language and language of everyday communication. The theoretical and empirical analysis carried out makes it possible to state that the components of psychological factors such as ethnic identity and ethnic tolerance have the greatest influence on the development of ethnic self-consciousness, and social factors such as language, traditions, culture.

The results of the empirical research revealed in the theoretical way by the factors of the development of ethnic self-consciousness at adolescence have shown that the affective component of ethnic self-consciousness has the greatest influence on psychological factors, on cognitive - both psychological and social, and the constitutive component of ethnic self-consciousness in the youth The age is largely due to the effect of social factors.

Thus, according to the theoretical and empirical analysis of the obtained indicators, the level of development of ethnic self-consciousness of boys and girls requires corrective-developmental and educational-educational influence on certain psychological and social factors in order to develop the structural components of their ethnic self-consciousness.

The corresponding correction-development program will be presented by us in the following publications.

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METAFOR AS A MEANS OF LANGUAGE CONCEPTUALIZATION IN THE POLITICAL DISCOURSE OF THE EGYPT

Abstract*. The submitted scientific research investigates problems of language and conceptual pictures of the world. Their differentiation and specificity are defined. An overview of theoretical works on cognitive metaphor as one of the important means of linguistic conceptualization of the world is also presented. The article represents the results of the analysis of the peculiarities of the use of conceptual metaphor in Arabic political discourse. The speeches of Egyptian President Abdelfatak Sisi were taken into consideration. The results of the research are presented in the conclusions.*

Introduction.

All cultural and civilization achievements of humankind have great influence on the language; the received knowledge of oneself and the surrounding reality are outlined in it. The language reflects the level of development of society, the degree of its self-identification and the actual public consciousness. Language, therefore, is inextricably linked with the notion of culture, because in the language the central notions of culture are reflected, therefore there is a phenomenon of the verbalization of cultural phenomena in the sphere of languages. A person can express himself, his inner world with the help of various linguistic means. Therefore, the language appears as a way of expressing one's own experience. In addition,   we get information about the experience of previous generations thanks to the language. Since man is a social being, so language is an instrument for keeping communication and sharing information with other members of society. Therefore, a human being can not exist without language.

In this context, we should speak about the social nature of the language, but language can be regarded as a phenomenon reflecting all existing outside of the man and his consciousness at the same time. In his work "The Role of the Human Factor in the Language" B.Serebrennikov stated   that "... the language reflects not only the laws of society,   but also the laws of nature. The relationship between objects and phenomena of the material world that exist independently of consciousness man and regardless of the social needs of man are reflected in the structure of language. " [1, p. 3].

Therefore, it becomes clear that the basis of many linguistic studies is in anthropocentric model of the vision of the world. In his thesis, French linguist E. Benvenist aptly noted, "It is impossible to imagine a person without language ...

In the world, there is only the person with his language and the person, who speaks to another person. Thus the language belongs to the very definition of the person ... It is thanks to the language that the man exists as a subject" [2, p. 293]. The first scientist, who began to study the language through the prism of human's phenomenon, was the scientist B. von Humboldt: "... the language of the people is their spirit, and the spirit of the people is their language ..." [3, p. 37]. Therefore, language as a complex and multidimensional system, itself, became the object of linguistic notion through the individual, who acts accordingly as subject of knowledge in this system of relations, functioning on the model "subject-object", so in all in society. Therefore, the fundamental Humboldt's idea about thinking and language remains relevant and dominant in the modern studies of world linguists up to this day.

It should be noted that some fundamental philosophical problems, including issues of being, were considered by philosophical scholars, taking into account the language. Therefore, the question of the meaning of life was explained by the phenomenon of language. On this occasion, one of the founders of the linguistic direction in the philosophy M. Gadegger wrote, that". While thinking, human being comes to speech . The language is the habitation of being" [4]. Therefore, when studying the language, firstly, it is necessary to rely on its influence on the process of the establishment and functioning of the human principle in all its multifaceted and mysterious nature, because the person realizes his intellectual potential through language. Therefore, it is not surprising that the human dimension of being affects both linguistic and conceptual pictures of the world.

Language conceptualization of the world, its specificity, and functioning.

The language has been considered, namely, as a tool for obtaining knowledge and communication between people for quite a long time in a narrow sense. However, in the language process is not only a reflection but also an interpretation of reality, so we can say that language, in a way, forms the reality of a person, because each person perceives the world through the conscious social stereotypes. In addition, the ability to subjectivity in the perception and understanding of the realities of environment is the basis for the existence of language as the main means for creating and maintaining communication between people. Therefore, the linguistic picture of the world is like a reflection of the essence of the individual in verbal or written forms, which are inextricably linked with cognitive processes in human consciousness.

Therefore, considering the linguistic picture of the world, scientists give the language of leading importance. One of the main tasks of the language is the implementation of a communicative act between people. Therefore, it is necessary to dwell more on the functions of language as a necessary component for creating the world's language picture. The key functions of the language are:

- Communicative function that supports the process of communication between people;

- The thinking creative function, which contributes to the creation of thought in the minds of the communicator, so that he can implement it with the help of language;

- Cognitive function, which acts as an important means for the knowledge of the person of the world;

- Expressive function, during which a person deliberately imagines the object and object of communication;

- Impressive function, which consists of a significant influence of the language on the recipient during the communicative act;

- Emotional function, which is based on the emotions and the attitude of the addressee to the object of communication.

Language becomes the central object of scientific research of humanitarian knowledge at the intersection of the 19th and 20th centuries. It acts as an intermediary between the human personality and the culture of the people; thanks to language research, it is possible to trace the mental evolution and change of cultural orientations in the history of representatives of a particular ethnic group.

The question of "the linguistic and conceptual picture of the world" is central in modern linguistic studies. There are many interpretations and definitions of this concept, based on anthropocentric model of world vision, as we have already mentioned. The study of linguistic and conceptual pictures of the world is a very relevant trend in modern science, which can not be considered through the prism of pure linguistics; it needs to be considered from a wider spectrum, in particular, through analysis of materials in psychology, anthropology, cultural studies, sociology, intercultural communication, etp. That is, the outlined concept appears as an object of both linguistic and extra-linguistic disciplines.

The development of the issue of the world's linguistic picture and its interpretation were undertaken by such foreign researchers as V. Humboldt, L. Vaisherber, E. Sepir, B. Uorf, O. Kubriakova, A. Vezhbytska, Y. Sternin, Z. Popova, B. Serebrennikov, V. Postovalova, Yu. Apresian, A. Ufimtseva, N.Arutiunova, Yu. Karaulov, H. Brutian, V. Karasyk, V. Teliia, R. Khairullina and others. Also such Ukrainian scientists studied the world's linguistic picture and its interpretation: O.Potebnia, F. Batsevych, I. Holubovska, V. Ivashchenko, S. Yermolenko, V.Zhaivoronok and others.

The notion of "linguistic picture of the world" is a fundamental category, anthropocentric in its essence, which outlines the existence of man, his consciousness, and the relationship of the individual with the surrounding reality. This concept forms a certain set of ideas and fundamentals of world outlook in the mind of the bearer, inherited in a certain ethnic group, which in appearance is expressed through a variety of linguistic rotations and means in the semantic color of the linguistic units. Thus, mastering his native language with the help of sensory organs and later mental activity, the person is aware of the semantics of linguistic units from his childhood, and this, in turn, plays an important role in the formation of his outlook, culture.

This assertion is the number one priority of the hypothesis of linguistic relativity or the Sepiper-Wurff hypothesis that was formed in the 1930s by researchers Edward Sapir and Benjamin Worf that people, speaking different languages, perceive the world in different ways, and think differently. This means that the specificity of language determines the way of knowing reality, that is, the mentality and culture of man as a representative of a certain ethnic group. Nowadays the truth about this hypothesis is controversy, and it has almost no supporters in its literal interpretation. Nevertheless, despite this, it seems obvious to us that the point of view does not form, but still significantly affects human thinking.

The term "picture of the world», itself, appeared at the beginning of the 20th century and it appeared in the G. Hertz's work in Physics in relation to the physical picture of the world. The scientist understood the concept of "picture of the world" as an internal model or a symbol of a physical object [5]. Subsequently, this term was used by physicist M. Plank, which he regarded as "the image of the world", which reflects the laws of nature in Physics [6]. Einstein, who believed that the picture of the world is one of the fundamental aspects of human existence [7], gave the important notion of the language picture of the world. The concept of a "picture of the world" is closely linked to the concept of "stereotype", because in the process of its spiritual formation, the individual acquires stereotypical representations of the society, which representative he is. Moreover, later own experience of the individual is imposed on these representations and then an individual picture the world is formed. In our opinion, under the influence of social stereotypes, as well as the specifics of upbringing in the individual, awareness of his own "I" is formed, where he inherits the personal component in the picture of the world.

Thus, the picture of the world is a complex and hierarchical system of various components that reflects the entire spiritual development and culture of humankind and its every representative. The concept of "picture of the world" is one of the most important scientific categories. The image of the world is created in the process of development of the vital activity of society: through the formation of a personality as a separate representative of a society, its spiritual and intellectual development, which is formed through contact with other representatives of society, etp. The image of the world is reflected in language, art, behavioral stereotypes of people, etp. According to the researcher V.Zhaivoronok, the linguistic picture of the world is the result of the perception of a man of the world, his understanding through various thought processes and the movement of imagination [8, p. 9].

It seems interesting to us that Postovalova's view that the picture of the world is a subjective image of objective reality, which can be verbalized with the help of symbols and symbols [1, p. 21]. The researcher also identifies several forms of the existence of a picture of the world: biased or semi-objective forms, that is, its immaterial being in the human mind, and the objective form that materializes in human behavior, its mimics, gestures, art, etiquette, clothes, etp. According to V. Postovalova, various images of the world paintings find their material design primarily in the language, in texts, which appear to embody the image of the model of the world, born of human consciousness.

However, the very picture of the world is created because of comprehension of an already existing image or creation of new images through reflection [1, pp. 21-24].

Nevertheless, the obvious fact is that the concept of "picture of the world" is formed under the influence of cognitive theory. Another G. Gadamer in his work [9, p. 21] wrote that any model of the world is formed because of human comprehension of the world; therefore, based on this provision, we understand that the picture of the world is created because of the interaction of mental operations, organs of sense and consciousness of the individual. In general, in the scientific societies the researchers are drawn to distinguish two main ways of perceiving the individual realities of reality: 1) emotional comprehension of the world, that is, emotional and sensory knowledge on the basis of everyday experience and basic human activity; 2) rational comprehension, that is, rational scientific knowledge and reflection of the realities of the world. That is, the concept of "picture of the world" is based on the concept of man about the world around him, his experience.

As we have already mentioned, the language is an intermediary between the world and the man. We learn the world through the very language factor. In the language the people's consciousness and mentality, the customs and morals of each person as a representative of a certain ethnic group are reflected. B. Zharyokonok emphasizes that "the language serves as a means of intellectual division of the world and has three plan of expression: a plan of substantive reality, a plan of thought and a plan for expressing this thought in linguistic means [8, p. 15]. A similar phenomenon of mastering realities of the surrounding reality is through the native language. Therefore, as we see, modern scholars view the concept of language inseparably with man, that is, giving the linguistic factor a pronounced anthropological color.

A similar approach in the study of the phenomena of linguistic and conceptual pictures of the world correlates with the ideas of other scholars, in particular Yu Karaulov, I. Postovalova, T. Nikitina, L. Lisichenko, etc., since this approach outlines the role of the linguistic component in the formation of a certain picture of the world in human consciousness. In particular, O. Kubryakova notes that people comprehend all things around themselves first through the senses, whereas rational comprehension comes to the individual much later [10, p. 91]. A significant number of researchers tend to believe that the conceptual model of the world - a phenomenon wider and more complex in its structure compared with the language model.

In a joint work, "Cognitive Linguistics" Z. Popov and J. Sternin accept the picture of the world as the knowledge of the world laid down in the human consciousness [11, p. 36].

B. von Humboldt, mentioned above, began to study the historically outlined phenomenon. In his writings, it is understood as a scientist as a "form of speech", specific to each ethnic group, and it also represents a single complex structure, which consists of various components: "spiritual identity and structure of speech so closely interconnected that the existence of the first necessarily determines the existence of the second "[12, P.68].

His student in Linguistics L. Weissgerber became B. von Humboldt's follower. He initiated the concept of "the language picture of the world" in science. The scientist believed that the actual language laid the foundation for the specificity of human knowledge of reality. Moreover, since all the languages are different in their structure, they build not similar to each other language pictures of the world in the minds of people. L. Weissgerber laid the following fundamental principles in linguistics: 1) speech acts as an intermediary between man and the surrounding world; 2) perception act of is carried out by a person through the prism of his native language. The scientist noticed that cognitive activity of a person closely interacts with the language. Thus, speech acts as an objective thing for an individual, but it forms his subjective outlook. Speeches appear as subjects of the linguistic picture of the world, because it is an indispensable result of mental acts and human consciousness. In addition, the scholar outlined the main characteristics of the language picture of the world [14]:

1. The linguistic picture of the world outlines the cultural specifics of the individual linguistic community;

2. The linguistic picture of the world was formed because of the historical development of peoples, at the same time posing as a guarantee for their further development;

3. The linguistic picture of the world is a complex and multi-level structure, which includes phonetic features and a specific lexical-grammatical structure;

4. The language model of the world can change during the time and evolve;

5. The linguistic picture of the world is available in the minds of each speaker.

According to Karaulov, the language picture of the world is "... the way of the existence of a lexicon in the mind of the speaker" [15, p. 274]. Thus, considering the phenomenon of the linguistic picture of the world, this scientist primarily relied on the lexical aspect of the language.

In his work "Modern Linguistics: The Terminological Encyclopedia" O. Selivanov analyzes the linguistic picture of the world in a variety of ways, adding value and cognitive components, offering the following definition to the word "world picture." It comprises "the representation of objects, phenomena, facts, situations reality, value orientations, life strategies and scenarios of behavior in linguistic signs, categories, speech phenomena, which is the semiotic result of the conceptual representation of reality in the ethno-consciousness" [16, p. 365]. Polish researcher E. Bartminsky believes that the basis of the outlined concept lies in the individual world outlook of a particular speaker [17, p. 88], considering the "language picture of the world" in the "subjective" and "objective" aspects. The subjective component defines a native speaker with a peculiarity of the understanding of the world itself, while the objective component is the result of an understanding by the person of the surrounding reality, which acquires the linguistic design [17, p. 87]. While Ukrainian explorer I. Golubovska focuses on the aspect of expressing the language, model of the world, that is, its verbalization at the semiotic level [18, p. 36].

Russian explorer V. Telia emphasizes the importance of the grammatical component, in particular, syntactic, in the process of realizing the language picture of the world [19, p.178]. The researcher G. Vezhbitska quite accurately notes that the ethnic peculiarities of the mentality of a certain nation are represented not only on the lexical but also on the grammatical levels of the structure of a particular language [20]. L. Lisychenko also drew attention not only to the linguistic units from which the language model of the world is composed, but also to the grammatical aspect [21, p. 14].

In his work the scientist V. Zhyavoronok "Ukrainian ethnolinguistics: essays" emphasizes the stylistic aspect of the outlined linguistic phenomenon, stating the following definition: "... the structure of interrelated linguistic units, which, through the complex system of phonetic phenomena, lexical-semantic and grammatical meanings, as well stylistic characteristics reflects a relatively objective state of the environment ... "[8, p. 15]. In our opinion, the linguistic picture of the world is a phenomenon of the objectification of the internal structure of the human "I" (thoughts, emotional states, impressions) with the help of multilayer language constructs. Its wealth depends on the level of internal culture, as well as the experience of the carrier.

Now the phenomenon of the linguistic picture of the world began to be considered through the prism of its grave influence on social relations. Some researchers associate interest in the issues of the linguistic picture of the world with the growing role of ideology and mass consciousness management. Therefore, they propose to distinguish several key levels of the world's linguistic picture, namely: 1) general level, that is, the state language (G. Brutian, B. Postovalova, B Kasevich); 2) individual level, the speech of an individual or idiotlet itself . The basis of these two levels is the opposition of the collective consciousness and thinking and the concept of the individual. Separately, interethnic (T. Tsyvian) and the visual model of the world (O. Selivanova) are distinguished. The latter outlines the model of the vision of the world of individual representatives of society, united on a certain basis [22, p. 83]. In general, we can observe that in scientific circles it is customary to distinguish the implementation of the language picture of the world on several levels: norms and usages. Only a broad and multidimensional study of the linguistic picture of the world at these levels will help to analyze the process of formation and development of the linguistic picture of the world of a particular ethnic group.

Therefore, if the language picture of the world is a variegated system, then we need to consider the most significant components and functions of this complex system. According to the opinion of researchers in the field of cognitive linguistics Z. Popova and J. Sternin, the language picture consists of [11, p. 64] the following: 1) means of nominating a language, that is, different tokens, phrases, speech clichés, paremees; 2) means of selecting an individual most commonly used (frequency) linguistic units for the implementation of an act of communication; 3) means for providing figurative tokens, the system of using the portable value of linguistic units; 4) phonemic and semantic means.

The main functions of the picture of the world, in particular linguistic, are: 1) orientation function; 2) an interpretative function. If the first helps a person to find the necessary direction in life, then the second helps a person to analyze and understand his own vision of the world.

If we speak about the classification of world pictures, then there are a large number of them. In general, the classification of world pictures takes into account the subject-object relation [1, S. 32-33]. The subject of the picture of the world can be: 1) a separate individual. Respectively, we can talk about the individual picture of the world. 2) a group of people. A certain social stratum, which will form a group picture of the world; 3) certain people who will form an ethnic picture of the world; 4) humanity, which will become the basis for the formation of the universal picture of the world. It is obvious that inside of these categories, there may be an internal division into smaller subcategories. They will create their own pictures of the world. Accordingly, it follows logically that there are as many pictures of the world as there are subjects of cognition. If we talk about the classification of the world picture of the object of knowledge, then the object will be a certain branch of human knowledge, for example: mythology, religion, science, etc., each of which will have its own material of knowledge, the specific vision of the surrounding reality, the means of knowledge. As a result, the corresponding picture of the world is formed: mythological, religious, scientific, etp. Similarly, in his article "Metaphorical nominations of the linguistic picture of the world" G. Vardelashvili emphasizes the distinction between different world paintings [23]: "... Human contacts with the world are diverse ... in various fields of spiritual human activity there are, accordingly, different world paintings: scientific, philosophical, religious, artistic, etc., they share the world according to their own specifics, therefore they cover it only in certain specific aspects ... ".

When comparing the linguistic and conceptual picture of the world, first, it is necessary to consider and define the concept of "word" and "concept" as the fundamental components of the language and conceptual pictures of the world, which are inextricably linked, although in some and other ways. Word is one of the key elements of linguistic activity of man; the basis of the process of word formation is the phenomenon of nomination of objects of the surrounding world. In his work "Aesthetics and Poetics" O. Potebnia remarked, "The word objectifies the idea. It actualizes it. Any understanding of it is a new understanding of it. ...The word is the most pronounced indicator of the act of cognition for consciousness". And at the same time it is a valid act of thought and an accurate indication of the degree of its development "[24, pp. 442, 446]. The word denotes or substitutes a certain fragment of the conceptual space of the world. The word, according to Zhaivoronok, does not simply substitute the phenomena of the surrounding world, but also accumulates social, historical, cultural, and emotional information that is important for society.

The concept is the meaning of the notion, the cultural meaning of the word inspired by reality. Consequently, the concept is characterized not only by linguistic, but also with cultural information, which is based on the layering of cultural meanings in the vocabulary of the meaning of the word [8, p. 10-11]. Some researchers say that it is possible to describe in detail and understand the definition of the concept of "concept" only by operating on several disciplines, in particular, in logic, mathematics, and philosophy, which laid the basis for the development of the outlined concept and subsequently its penetration into other disciplines, in particular linguistics. In the domain of philosophical thought, in the philosophical dictionary, edited by I. Frolov, the author identifies the concept with one of the key ideas of the name, through which the correct understanding of which man learns the essence of this name [25, p. 593]. The researcher Y. Stepanov believes that the term "concept" is the meaning of the concept. In addition, this scientist emphasizes that this term belonged to the paradigm of mathematical logic, which later became interdisciplinary and developed in humanities, in particular in cultural studies [26, p. 40].

Thus, we can admit that the concept has appeared in linguistic science recently. Therefore, it has not yet acquired a consistent terminology in it. Thus, in particular, the authors of the scientific jargon "Short dictionary of cognitive terms" understand the concept of "concept" as one of the important components of human memory and psyche [27, p. 90]. According to the opinion of these researchers, all mental processes occurring in the consciousness of the individual, find their imprint in the language and conceptual models of the world. According to researchers Z. Popova and J. Sternin, the concept is a basic clearly structured component of human intelligence, which is formed because of human knowledge of the world. This component not only contains exhaustive information about the object of knowledge, but also outlines the subjective attitude of the individual to it [11, p. 34]. That is, the authors consider the concept as the basis of cognition. According to A. Vezhbitskaya, the concept is the perception of man about the world, which is formed under the influence of the cultural factor [27]. The researcher S. Vorkachov in his monograph "Happiness as a Linguistic and Cultural Concept" [28, p. 10] represented an interesting and thorough explanation for the term "concept":" The concept is a term that combines lexicographic and encyclopedic information, the" closest "and" most remote "meaning of the word, knowledge of the world and of the subject who knows it." That is, this researcher considers the concept as the all-encompassing meaning of the word. Y. Stepanov focuses on the complex structure of the concept as an indispensable element of culture in the human mental space, for which a significant semantic load and complex structure are characteristic [26, p.40-41].

If to remark systematization of different concepts in certain categories, they can be: 1) simple, which are expressed in one word; 2) complex, which are expressed by phrases or whole phrases. According to the researcher O. Kubryakova, concepts in different languages are reflected in different ways and depend on both linguistic and extra-linguistic factors [15, p. 93].

The conceptual picture of the world is characterized by invariance. It is common to all representatives of one or another people, whereas the linguistic picture of the world is realized strictly according to the lexical-semantic or grammatical laws of a particular language. Therefore, the conceptual picture of the world is pointed out to be more complex and more multi-functional than language. Since the formation of a conceptual picture of the world has taken the place with the direct participation of the process of thinking. Besides, not all human experience and not all information from the external world that comes to the individual acquire verbal design. After all, the linguistic design of a certain notion and its fixation in lexicographic sources is a rather long and tedious path of formation, selection of vocabulary and its implementation in the broadcast of the carrier of a certain language. The fundamental concept for the conceptual model of the vision of the world is the structured information embodied in the concepts in a certain way. At the same time the language's competence and knowledge, as well as the ability to operate units of certain languages, are the main language of the world. The conceptual model is more interesting and versatile, since it is built in accordance with the rules and laws of the physical world. The linguistic picture of the world is based largely on linguistic laws, since the linguistic and conceptual pictures of the world are formed by various means: the conceptual picture of the world - by means of concepts, while the language is formed with the participation of language signs. Thus, in the conceptual picture there are various non-verbal means of expressing the meaning, and in the language there are semiotic means of expressing phenomena and concepts of reality. This is the fundamental difference between the two above-mentioned pictures of the world. In addition, the conceptual picture of the world is constantly evolving, for it is characterized by sharp changes and rapid development, for linguistic same - on the contrary, slow changes and development. Thus, due to these models, the speaker realizes the integrity of the world around him.

Theoretical foundations for the study of cognitive metaphor.

The process of metaphor realities of human existence appeared even a long time ago. Since then people tried to comprehend, analyze all the processes and phenomena of reality that surrounded them. It is believed that with the spread of metaphorical comprehension of man's existence a long and painful process of becoming a phenomenon of culture and civilization began. Researchers such as N. Arutiunova, M. Dzhonson, P. Riker, O. S. Kubriakova, D. Davidson, M. Johnson, P. Ricker, J. Lacoff, E. McCormack and many other scientists engaged in problems of conceptual metaphorization.

During the whole evolution, linguists in a scientific discourse viewed and evaluated the metaphor's phenomenon and its functions in different ways. For example, Aristotle investigated for the most part the formal side of the metaphor. He wrote in "Poetics": "The metaphor is the transfer of an unusual name either from the genus to the species or from the mind to the genus, either from the mind to the species, or by analogy" [29]. Scientists in the era of antiquity and the Renaissance considered the metaphor rather as an ornament, which is mainly used to more clearly express the meaning of the speech spoken by speakers during their speeches to the audience [30, p. 105].

Researchers of later ages, including European scholars A. Richards and K. Blair, considered metaphor as a phenomenon based on a hidden comparison of similarity in abridged form. A confirmation of this idea is Blair's definition: "Metaphor is a figure based on the similarity of one object to another. Therefore, it is largely related to similarity or comparison. It is nothing, but a comparison, expressed in abbreviated form" [31]. American scholar Eric Steingart, who in his work "Logic of Metaphor" [32] focused on the logical aspects of the formation and interpretation of a metaphor, partly agreed with them. He also emphasizes the important role of the metaphor in the process of describing the various theories, because the scientist agrees with the idea that by means of a metaphor, we try to understand the phenomena of reality unfamiliar to us. Steingert describes the metaphor as one of the most effective teaching techniques [32, S. 6], when the teacher begins to operate and explain some new and obscure phenomenon of reality by means of already known fact to students. In general, the study of metaphor has become quite common in the scientific circles of the past centuries, according to T. Dreindzha [33], "the inability of its literal understanding of the recipients, that is, the need for its entire rethinking". The next milestone in the development of metaphor theory is the study of metaphor in the context of cognitive studies. As it is well known, American scholars George Lacoff and Mark Johnson were the first, who studied cognitive metaphor. In their work, "The Metaphors We Live" [34] they defined a significant role of a metaphor that permeates all spheres of our everyday lives. It actually builds the understanding of human experience. In their view, metaphors are not part of a speech act, but rather a process of human mental activity. Moreover, the way of our thinking is explicitly reflected in our speech. Lacoff emphasizes that "the metaphor is part of our everyday thinking, and therefore, the systems under which our thoughts and considerations are built are metaphorically in themselves"[35]. Another French scientist and cognitivist Paul Ryker agrees with Lacoff's view. To confirm this opinion, you can quote from his work "Living Metaphor": "Metaphor is absent in the dictionary, while remaining ubiquitous in human speech" [36]. In their joint work, Lacoff and Johnson also point out [34] that the cognitive metaphor is a phenomenon of human thought. And when a person tries to explain the terms of one already understood by her known factor in order to explain another incomprehensible or obscure concept, the process metaphor occurs at the level of the human psychics and it is mostly built by analogy. A cognitive metaphor generates a certain logically constructed chain of thoughts or mental acts in a human mind, reflecting cognitive concepts in human consciousness.

Thus, mental processes are embedded in a well-formed language scheme of human experience. This scheme reflects the various components of our experience: space, time, motion, and so on. Therefore, scientists use a new term such as cognitive or conceptual metaphor in their writings. In addition, Lacoff and Johnson introduce other terminology in their theory, namely, the concept of conceptual domains (source and target) and the mapping process. The source domain contains a certain metaphorical expression, while we are trying to explain the target domain.

Process of mapping as a well-established correspondence system, combines these two components with each other. Then scientists are trying to explain a number of the most common metaphors that occur in everyday speech, the most important of which are: "Time is money," "The dispute is a war," "Life is a journey," "Love as war," using the newly termed systems. In addition, the researchers proposed their own classification of the cognitive metaphor [34], according to which the cognitive metaphor is divided into three main types:

1) *structural metaphor*, where one concept is metaphorically structured in terms of another concept;

2) *orientation metaphor*, which organizes one system of concepts in relation to another system. It is related to the orientation in space. Thus, this kind of metaphor gives the concept of spatial orientation;

3) *ontological* metaphor, based on the understanding of different concepts (events, emotions, thoughts and actions) as a discrete entity or substance, this understanding of the concept is based on centuries-old human experience.

The specificity of the functioning of the conceptual metaphor in political speeches
Now let's consider the use of the conceptual metaphor on the example of the political speeches of Egyptian President A. Sisi [36, 37, 38, 39] (the review of the conceptual metaphor will be carried out in accordance with the classification of the cognitive metaphor of Lacoff and Johnson).

ECONOMICS IS LIVING ORGANISM

1) إن الاقتصادات المتقدمة والنامية تهتم على حد سواء بدعم الابتكار ورواد الأعمال والشباب، لما لهم من مساهمة إيجابية في النمو الاقتصادي

(translation: "*developed and developed countries are equally interested in supporting innovations, entrepreneurs and young people, as they have a positive effect on economic growth ...*"). Here the metaphor is used for "economic growth," where the economy is interpreted as a living organism that has the property to grow and grow. In addition, one of the types of metonymy (synecdoche) was used in the speech: "countries are interested in supporting economic growth," which in fact means the population of these countries. As we see, the generic meaning of the "population of the countries" was replaced by the species of "the country."

TERRORISM, RACISM ARE ENEMY

2) علينا جميعًا التضأمن والتعاون الصادق من أجل دحر الإرهاب ومحاربة نزعات التطرف والعنصرية والتمييز والطائفية

(translation: "*We all should be solidary and collaborating to defeat terrorism, fight extremism, racism, discrimination, sectarianism.*") In the passage from A. Sissi's speech, we see that the greatest problems that humanity faces is the personification of the living hostile being, which inevitably needs to be defeated in order to achieve peace in the whole world. In addition, one can distinguish the structural metaphor of "WAR", which entails such phenomena as: struggle, conflict, victory, etc.

THE OTHER PEOPLE ARE BROTHERS

LAND IS VALUE

3) إضافة إلى المتطوعين السوريين، والذين عبر عدد منهم القناة، جنباً إلى جنب، مع أشقائهم من الجيش
المصري، ليوفقهم الله في تحقيق النصر، واسترداد الأرض الغالية

(translation: *"In addition to Syrian volunteers, some of them crossed the canal, along with their brothers from the Egyptian army, to help them achieve victory and buy up precious land ..."*) In this passage, several ontological metaphors were used: the first metaphor is the "brothers" token denoting another people who actually have a common language and sometimes a historical past, and the other is the token of the "earth", which is the highest value that is to be redeemed.

VICTORY IS LIFE ISSUE

4) فقد جاء هذا النصر عقب هزيمة مريرة، تعرضت لها البلاد عام 1967

(translation: "*this victory came after the acute defeat experienced by the country in 1967"*), in this sentence, the victory is associated with the living creature that moves. "Victory came"means an ontological metaphor with the adoption of personification.

TIME IS MONEY

5) أن حجم التحدي كبير، وأن علينا بذل جهود مضاعفة، من أجل تعويض ما ضاع من وقت خلال السنوات
الماضية

(translation: *the problem is great, and we must redouble our efforts to compensate for lost time in recent years).* In this passage, several ontological metaphors were used: the first metaphor is the "brothers" token denoting another people who actually have a common language and sometimes a historical past, and the other is the token of the "earth", which is the highest value that is to be redeemed.

WAR IS A TEACHER

LOVE AND STRENGTH ARE KEYS

5) لقد علمتنا حرب أكتوبر أيضاً، أن العلاقة الخاصة التي تجمع بين الشعب المصري وقواته المسلحة هي
مفتاح النصر

(translation: *the October War also taught us that the special relationship between the Egyptian people and their armed forces is the key to victory).* In this phrase, the metaphor is used - the "key to victory", which embodies power and courage. In addition, the war is for people as a mentor and teacher who teach to win. Therefore, the author used a structural metaphor, where to win means to find the key to the castle (find strength and courage) and open the door, that is, to get the desired victory.

BLACK COLOR IS EVIL

6) قد علمتنا حرب أكتوبر أيضاً، أن العلاقة الخاصة التي تجمع بين الشعب المصري وقواته المسلحة هي مفتاح
النصر

(translation: *their honorary sons, who sacrifice their lives, protect the borders of the Motherland, fight black terror, and not brothers from the heroic Egyptian police).*

Terror is the personification of evil, one of the types of atrocities, and immediately there is an association with black color, so there used to be cognitive metaphor based on associations: evil is black, kindness is white.

EXTREMISM IS SEA

REGION IS BEACH

(7 وأبنائها الشرفاء الذين يضحون بحياتهم، ويحمون حدود الوطن، ويجابهون الإرهاب الأسود، جنباً إلى جنب،
مش أشقائهم من الشرطة المصرية الباسلة

(translation: *on that memorable day the Egyptians stopped a wave of extremism and division that covered the region).* In this passage, the author also used the conceptual metaphor, where extremism and dissatisfaction are associated with the sea, which sometimes covers the region with its waves. Here is the personification of the shore.

CHALLENGES ARE FUEL

SOLUTION IS ENGINE

(9 فكم من أزمات وتحديات واجهها المصريون عبر الزمن، فكانت دوماً وقوداً لعزيمة هذا الشعب وإصراره
على البقاء والصمود

(translation: *some crises and challenges faced by the Egyptians have always been fuel for the resolve of this people to stand).* Here the challenges are fuel to mobilize forces and to show decisive action, as if the engine for a car. Therefore, we see a pronounced conceptual metaphor, where the meaning of one phenomenon is expressed in a different way.

BUSINESS IS BUILDING

(10 فقد أنتجت لنا السنوات العاصفة التي مرت بها مصر والمنطقة منذ عام 2011، ثلاثة تحديات رئيسية، ،
وهي تحديات: غياب الأمن والاستقرار السياسي، وانتشار الإرهاب والعنف المسلح، وانهيار الاقتصاد

(translation: *the turbulent years that Egypt and the Middle East have experienced since 2011 have caused such major problems: the lack of security and political stability, the spread of terrorism and armed violence, the collapse of the economy).* As we see in this sentence, the phrase словосполучення داصتقالا رايهناواً, "economic collapse" is used, that is, the economy is metaphorically re-thought as a building that may collapse under the influence of certain external factors.

WAR - A VICTIM

STRUGGLE - BLOOD PROTECTION

CITIZENS – SONES

(11 صمدت مصر وحدها، وقدمت التضحيات الغالية من دماء أبناءها الأبطال، واستطاعت ومازالت تواصل
تحقيق النجاحات الكبيرة، وحماية شعبها بل والمنطقة والعالم كله

(translation: *Egypt stood alone, made precious sacrifices, shedding the blood of its heroic sons, was able to withstand and continues to achieve great success and defend its people, region and the whole world).* In this passage from the text a structural metaphor is used, where the phenomena of "war", "struggle", "victory" are metaphorically re-thought as bloodshed and victims of sons, that is, citizens of the state.

Conclusions.

The language and conceptual picture of the world at each stage of its historical progress accumulates all the experience of speakers who speak a particular language. They outline the act of cognition by the human being and his subjective interpretation, therefore these terms are inextricably linked with cognitive linguistics, entering into the circle of studies of linguists.

Language and conceptual pictures of the world are important preconditions for a person when performing one of his most important tasks,such as an effective communicative act with other representatives of society. Therefore, in our opinion, the outlined phenomena is the final product of the linguistic activity of the individual, which consists of linguistic and mental fragments, which, interacting with each other, form a linguistic and conceptual picture of the world of the speaker. With the change of social and cultural realities, the outlined pictures of the world can change and evolve the same way. Therefore, it is quite clear that the study of questions concerning the language and conceptual pictures of the world helps to understand the mentality and system of values inherented in one or another nation.

And since, as we have mentioned above, the linguistic and conceptual pictures of the world can change under the influence of changes in social realities; then the study of their specificity allows scholars, from a wider angle, to explore the peculiarities of the development of a society of both the past and the present. It follows from this that questions of the language and conceptual pictures of the world are included in the field of research not only in cognitive linguistics, but also in such sciences as: psychology, ethnography and linguistic culture, that is, those sciences that are tangential to such concepts as: "man", " consciousness "," thinking "," language "," culture "and" communication ".

The basis of human existence is its desire to know the phenomena that occur first within it itself, and then all that is already around it.

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CULTURAL SPACE OF NATIONAL MINORITIES OF UKRAINE AND ITS INSTITUTIONAL AND LEGAL PROVISIONS

Abstract. The purpose of the research is to define the factors of main tendencies of international cultural communication in terms of political and social and cultural processes in Ukraine at the turn of XX–XXI centuries. Methodological approaches are based on interdisciplinary toolkit of the research, complicated ethno-social phenomenon of their dynamics and corresponding terminological apparatus. Thank to the complex analysis of bilateral relationships between Ukraine and other countries in cultural sphere we can notice the ways and methods to resolve an ethno-cultural life issues in Ukraine. Scientific novelty of the research is the systematic characterization of the two planes in which the ethno-cultural policy of Ukraine was carried out: within the country and at the level of intergovernmental contacts, as well as the clarification of the positive and negative aspects of these processes. In modern circumstances inter-ethical cultural relations, algorithm for national minorities in order to implement their rights, recorded numerous international agreements, which include Ukraine, is one of national security factors. Hasty ill-calculated steps in this delicate sphere can activate critical amount of conflict potential of unsolved issues and in terms of destructive outer interfering can lead to crisis with loads of political losses for Ukraine. Modern geopolitical challenges create a necessity of increased attention to these issues, considering their urgency for international relationship. As the system analysis shows, Ukrainian State politics was directed to general principles of democracy, ethnic pluralism and equality. At the same time different political powers, which ruled in that period, had different opinions regarding politics forming in ethno-cultural sphere relationships, what lead to its discrete character, mistakes and looses which damaged the consolidation of Ukrainian political nation.

Introduction.

Ukraine belongs to political states with a complicated history of interethnic relations. The determinants of antagonisms of this kind were: socio-economic competition, internal policy of the leadership of the states, which included Ukrainians (assimilation measures, hindering the development of national cultures and languages, forced mass migration, state terror on ethnic grounds and genocide, etc.), and also external destructive effects. In the Soviet era there was a total russification of the spheres of society's life.

This should be considered one of the most difficult parts of what had to be inherited by a sovereign Ukrainian state. At the turn of the twentieth and twenty first centuries, some political forces within the country and abroad tried to take advantage of the contradictions that existed in this area in order to destabilize and prevent the consolidation of Ukrainian society. There is reason to believe that at that time solving existing problems and neutralizing attempts to artificially inspire difficulties was one of the main tasks of national / state security. Globalization trends have not escaped the ethno-national sphere. On the one hand, opportunities for international cultural contacts, various forms of communication between ethno-national minorities and historic homelands are expanding. On the other hand - there are challenges that can provoke deepening of the dissonance between the rapprochement and diffusion of national cultures and their development as self-contained phenomena framed by conservative traditions and specific forms of expression.

The events of the last decade in Ukraine, the "hybrid" war and the open aggression of the Russian Federation against Ukraine, transform the ethno-cultural space into a zone of resistance to an attempt to underscore interethnic accord and an equal polylogue of cultures within the state and between Ukraine and its international partners.

From the very first days of its existence, the young Ukrainian state had to solve a number of difficult tasks related to providing parity opportunities for the cultural development of all ethnic and national minorities in the context of the formation of a political nation. At the same time, conditions for a democratic cultural exchange were created, which was supposed not only to signal about Ukraine's readiness to enter the family of European peoples, but also systematically implement the international legal practice of regulation of the ethno-cultural landscape. It turned out to be a complicated and lengthy matter due to the lack of a well-defined political course of the state leadership, especially in the difficult political periods in Ukraine. The political elites that changed each other in power lacked awareness of the importance of resolving urgent issues in this sensitive area or political will, perseverance and systematic implementation of relevant programs.

The complex analysis of the revival of efficient cultural space of ethno-national minorities, political and legal instruments for its provision enables us to find out the achievements and miscalculations that took place during the period of Ukraine's independence, identify the main "pain" points and conflict-specific segments, and work out effective means of solving these problems. This will make it possible to harmonize interethnic and international cultural relations, will help to improve the image of Ukraine in the world.

1. Institutional and legal aspects of ensuring the cultural rights of ethnic minorities

Due to the numerous migration processes that have been going on for many centuries, the political composition of the population has been formed in Ukraine. At the same time, the title ethnic massif was formed and preserved, around which a political nation and a sovereign state are formed.

According to the 2001 census, about 130 ethnic groups and peoples lived in our country. 37.5 million (77.8%) of them are Ukrainians, 11 million (22.2%) are representatives of other nationalities. The most numerous national minority in Ukraine was Russian - 8.3 million people (17.3% of the population). Another 8 national minorities have more than 100 thousand people: Moldovans - 342,5 thousand (0,8%), Byelorussians - 275,8 thousand (0,6%), Crimean Tatars - 248,2 thousand (0,5 %), Bulgarians - 204.6 thousand (0.4%), Hungarians - 156.6 thousand (0.35), Romanians - 151 thousand (0.3%), Poles - 144.1 thousand (0.35), Jews - 103.6 thousand (0.2%) [1].

Thus, in general ethnic minorities make 20% of Ukrainian citizens.

In contrast to the Baltic states, where the integrative model is based on an ethno-political strategy, a pluralistic ethno-national policy was chosen in Ukraine. The expediency of such a course is evidenced by the lack of ethnic conflicts in the sovereign Ukrainian state. Factors that leveled latent antagonisms should be considered the formation of a civil, democratic society with a high level of ethnic-confessional tolerance, as well as state steps aimed at harmonizing the domestic and international legal field in which ethno-national states operate. Guided by the provisions of international legal acts, the Ukrainian state took measures to implement the cultural rights of ethno-national communities of rights, the protection of identity, traditions, languages etc.

The basis for the concept of the formation of a political nation was the optimal - political, not ethnic - parameter: "a citizen of Ukraine". It programmed the equality of all members of society, regardless of ethnic origin, consistent with the best democratic world standards. At the same time, the methodology and philosophy of ethno-national policy were based on the historic contribution of all large and small ethnic groups to the political, socio-cultural and economic progress of the country, which became a common home for them. In the Verkhovna Rada of Ukraine, adopted on November 1, 1991, the "Declaration of the Rights of Nationalities" established the provisions on the rights of ethnic groups and ethnic groups as collective entities, guaranteed the right to form national administrative units. However, due to the lack of a clear definition of "national administrative unit", filled with practical content and a proper legal basis, it was difficult to realize this right. Instead, the document stressed that ethno-national minorities have the right to use their mother tongue in the months of compact residence on an equal footing with the state in the educational, cultural, professional, informational, scientific and other spheres of life. The right to autonomy in the form of cultural self-determination was guaranteed: communication and teaching in the native language or the study of the native language in public educational institutions or national-cultural associations, the development of national-cultural traditions, the use of national symbols, the celebration of national holidays, the confession of their own religion, satisfaction of cultural and leisure and information needs, creation of national cultural and educational institutions, etc [2].

It must be admitted that the legalization of the rights of ethnic minorities was carried out slowly. The announced changes mainly concerned the modernization of the regulatory framework, which concerned the protection of the rights of ethnic minorities and its alignment with international legal acts. To this end, the development of international law and, above all, the emergence of the "Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities", was adopted by the General Assembly of the United Nations on December 18, 1992. This document states that "States use appropriate measures so that, where possible, persons belonging to minorities have the opportunity to study their mother tongue or their mother tongue" [3]. There was little lobbying of the interests of individual ethnic communities (in particular, the issue of granting the status of indigenous people to the Crimean Tatars was discussed).

On 25th of June, 1992, the supreme legislative body of Ukraine adopted the Law "On National Minorities", during which preparation took into account the peculiarities of the situation in our country and the international practice of regulation of this sphere. The law guaranteed equal political, social and cultural rights and freedoms, support for the development of national self-awareness and self-expression for all citizens of the republic, regardless of their national origin. In Art. 6 stressed the guarantees of the right of all national minorities to national-cultural autonomy: the use and training in their native language or the study of their native language in public educational institutions or through national cultural societies, the development of national cultural traditions, the use of national symbols, the celebration of national holidays, the practice of their religion, satisfaction of needs in literature, art, mass media, creation of national cultural and educational institutions, etc. Article 15 citizens belonging to national minorities and national associations have the right to establish and maintain ties with foreign tribesmen, receive assistance from them to meet linguistic, cultural and spiritual needs, and to participate in the activities of international non-governmental organizations [4].

The next stage of the legislative provision of cultural rights of ethno-national minorities was initiated by the Constitution of Ukraine in 1996. Art.11 of the Basic Law proclaimed: "The state promotes the consolidation and development of the Ukrainian nation, its historical consciousness, traditions and culture, as well as the development of the ethnic, cultural, linguistic and religious identity of all indigenous peoples and national minorities of Ukraine." [5]. The introduction of the definitions of the "Ukrainian people" ("citizens of all nationalities"), "the Ukrainian nation" ("the whole Ukrainian nation"), "indigenous peoples", "national minorities" into the law-making thesaurus is of fundamental importance. The fixing of the provisions related to ethno-national issues created a favorable ground for the implementation of international norms that contain the "European Convention for the Protection of Human Rights and Fundamental Freedoms (ratified on July 17, 1997), the Framework Convention for the Protection of National Minorities" (December 9, 1996) .), "European Charter for Regional Languages or Languages of Regional Minorities from 1992 (ratified on January 1, 2006).

The principles of free development of the cultural, educational and spiritual sphere of all ethnic minorities were legally enshrined in the following documents: the State Program for the revival and Development of the Education of National Minorities in Ukraine for 1994-2000, the Concept for the Development of the Cultures of National Minorities of Ukraine, and the State Program "Ukrainian Diaspora on period up to 2000 ". The implementation of these programs was restrained not only by the lack of funds, but also by the passive, and even the destructive position of individual ministries and departments, the lack of productive communication between them, outdated management, lack of initiative and understanding of the importance of this case for state-building.

Implementation of political and legal decisions required special structures. In the absence of a comprehensive program for the development of ethno-national communities in a single legislative act, on April 22, 1992, the President of Ukraine adopted the Decree "On the Fund for the Development of Cultures of National Minorities of Ukraine" under the Committee on Nationalities of the Cabinet of Ministers of Ukraine [6]. The purpose of the fund activity was to organize the implementation and financing of programs focused on promoting the ethno-cultural dimension of minorities. The Foundation implemented the program "Region", "Cultural Center", "Personnel", "Monument", "Sponsor". However, in 1996, this body ceased to exist. On 25th of May, 1994, at the Verkhovna Rada of Ukraine, a permanent Commission was formed, transformed on May 5, 1997 in accordance with the Basic Law of the Verkhovna Rada of Ukraine Committee on Human Rights, National Minorities, and Interethnic Relations. Since April 26, 1993, the Ministry of Nationalities, Migrations and Cults, which was liquidated by the Presidential Decree on December 15, 1999, was functioning as an executive body. Instead, the Ministry of Justice of Ukraine established a Department for Nationalities and Migration. In September 2001, he was reformed into the State Committee of Ukraine for Matters of Nationalities and Migration.

In 1994, the government decided to put the functions of managing ethno-cultural processes in two centers: the Ministry of Culture (Department of Cultures of National Minorities and Ukrainian Culture Abroad) and the Druzhba Cultural and Educational Center, dealing with the revival and development of the cultures of all ethnic communities in Ukraine. The Ministry for Nationalities, Migration and Cults coordinated activities aimed at satisfying the spiritual and educational needs of ethnic minorities, providing methodological and practical assistance to national non-state associations. According to the chairman of the Council of National Societies of Ukraine I. Levitas, the Ministry of Culture has focused on Ukrainian culture, and the Ministry for Nationalities - on cultural processes in ethnic minorities [7].

Representatives of civic institutions of ethnic minorities were involved in the decision-making process at the highest level. Thus, in May 1996, the Council of Representatives of National Minority Unions under the Ministry for Nationalities and Migration was formed[8].

By the Decree of the President of Ukraine of July 22, 2000, a Council of Representatives of National Minorities was created, which became a consultative and advisory body under the President of Ukraine. The council was supposed to promote the role of civil unions in the process of approval by the state authorities of decisions on the development of ethnic, cultural, linguistic and religious identity of ethnic communities, deepening and strengthening of democratic foundations of Ukrainian society, and ensuring interethnic accord in Ukraine [9].

Other advisory and advisory bodies were formed for the same purpose: the Council of All-Ukrainian public organizations under the State Committee of Ukraine for Nationalities and Religions, the Public Council of Educational Programs of All-Ukrainian Public Organizations under the Ministry of Education and Science of Ukraine, the Council on the Culture of National Minorities of Ukraine under the Ministry of Culture and tourism of Ukraine [10]. The monitoring of the situation related to the observance of the rights of ethnic minorities is carried out by the Verkhovna Rada Human Rights Ombudsperson. Since 2011, he has been making annual reports on the state of observance and protection of human rights and freedoms in Ukraine. In January 2012, parliamentary hearings on the subject "Ethno-national Policy of Ukraine: Achievements and Prospects" took place.

The dynamics of changes in this area can be seen in the analytical notes of the National Institute for Strategic Studies. One of them reveals the nature of problems that require an urgent solution. In 2010, the State Committee for Nationalities and Religions was abolished. Issues related to the life of ethnonational minorities fell within the competence of the Department of National Minorities of the Ministry of Culture of Ukraine and the Ukrainian Diaspora, and partly the Linguistic Policy Department of the Department for Religions and Nationalities. The Verkhovna Rada Commissioner in his Annual Report for 2011 stressed that as a result of the elimination of the said authority, "the role of public administration in the field of ethno-national policy was actually nullified", which significantly delayed the preparation, consideration and adoption of such strategically important bills as "On the Concept the State Ethnonational Policy of Ukraine "," On Amendments to the Law of Ukraine "," On Ratification of the European Charter for Regional or Minority Languages and others [11].

On 31th of May, 1995, the Cabinet of Ministers of Ukraine approved the Concept for the Development of Cultures of National Minorities of Ukraine. The document was based on the principles of free ethno-cultural development, maximum full satisfaction of the spiritual, cultural and educational needs of all ethno-national communities of Ukraine, their organic integration in the state, public-political and cultural life. The state has undertaken to provide them with freedom of creativity, cultural and artistic progress, realization of rights to access cultural property, guarantee of social protection of cultural workers and training for this sphere. The Concept envisaged the main directions of cultural self-organization, artistic creativity and functioning of the media of national minorities, economic principles of the development of their culture, the support of which was declared by the state [12].

It was important that the implementation of the provisions of the Concept was based on the world trends and recommendations of international organizations, in particular, on the protection of the diversity of individual choices and group cultural practices contained in the Report of the World Commission on Culture and Development at UNESCO entitled "Our Creative Diversity" (1996 p.) [13].

In 1999, the Cabinet of Ministers of Ukraine approved "Comprehensive Measures for the Development of the Cultures of National Minorities of Ukraine for the Period until 2001". This document outlined the intentions of the state aimed at supporting cultural and educational and informational publishing activities, meeting the spiritual needs of ethno-national communities, training personnel, etc. However, without proper financial and financial support, these shares did not receive substantial content, and the uncertainty of the legal status of this and other documents prevented their execution in completely[14].

2. Activities of national-cultural associations

When the model is characterized by ethnic and cultural policy of the Ukrainian state in the first period of its development, it should be noted that it was based on "primordial" ethnic and cultural mobilization strategy that had clear signs etnitsyzmu. In the treatment of E. Wilson, this model is "a satellite" and comes from the concept of "simultaneous national revival" as the Ukrainian nation and other ethnic communities. In this particular case, we discussed the priority, privileged status of the "indigenous" population compared with ethnic minorities [15]. There was a controversial situation in which the society had a multiethnic character, and the state was monoethnic. This antagonism programmed a conflict-like situation for the future, which was used by some political forces that, through external inspiration, shook the situation in Ukraine, artificially exaggerating the differences between different regions and adjusting their inhabitants against each other.

Under such conditions, as well as the lack of adequate financial and material resources in the state, the ethnocultural movement began to play the main role in the revival of ethno-national cultures. It was repressed by the newly formed national-cultural societies, under whose auspices were the activation of the amateur artistic movement, the creation of professional theaters and artistic groups of ethno-national minorities, the introduction of publications in various languages. Thus ethno-cultural centers contributed to the awakening of feelings of national dignity, ethnic identity and turned into an effective mechanism of cultural-national autonomy and a new type of cultural and recreational organization that focused its efforts on the cultural consolidation of a certain ethnic group, the revival, development and popularization of creative achievements of various ethno-ethnic groups [16].

The gradual overcoming of the euphoria after Ukraine gained independence, a more measured view of the realities of a transitional period, the awareness of the state as a political phenomenon with complex configuration and systematic internal and external ethno-cultural ties have caused a significant transformation of the political course in the ethno-cultural segment.

The center of state cultural and artistic policy has moved: supporting the formation of the cultural identity of citizens, the preservation and development of cultural diversity. Cultural identity was considered as a means of achieving national unity, the main spiritual and cultural value, when ethnic communities form the idea of a common historical space in space and time, common historical memory, traditions, religious places of worship, rituals, etc [17]. Despite all the difficulties, the spiritual and cultural revival acquired the features of an irreversible process. Crisis phenomena of the 90s complicated the revival of a full-fledged cultural life of ethno-national minorities. Therefore, the provision on financial support for cultural and educational measures of national associations was enshrined in the laws of Ukraine "On National Minorities" and "On Local Self-Government in Ukraine". Thus, in 2002, from the state and local budgets, 1.5 million hryvnias were allocated for this purpose, which was a small sum throughout the country [18].

In the development and activities of ethno-national minorities and the cultural sphere there is a positive, steady dynamics. If in 1993 in Ukraine operated 186 national cultural societies, in 1995 - 260, 1999 - 460. As of 2000 26 of them have national status [8]. In early 2016, there were 778 national-cultural societies, of which 28 had all-Ukrainian status [19].

In 2003, the State Committee for Nationalities and Migration initiated the creation of a Program for the Socio-Spiritual Renaissance of the Roma of Ukraine for the period until 2006. The State Committee of Nationalities and Religion since 2003 has begun financial support for two budget programs: "Measures to Reproduce the Culture of National Minorities" and "Measures to implement the European Charter for Regional or Minority Languages". In 2007 SCNR prepared with the assistance of the representatives of the Ukrainian national minority organizations "Complex measures of state policy in the field of international relations and the development of cultures of national minorities of Ukraine till 2020 [20]. " Similar regional programs were approved in 16 regions of the country. In the early 2000s, the Program for the Adaptation and Integration into the Ukrainian Society of Deported Crimean Tatars, as well as persons of other nationalities, the revival of their culture and education, the Program for Promotion of Social Formation and Adaptation of the Crimean Tatar Youth for 2000-2005 was launched.

Thanks to the cooperation of state bodies and public institutions, the cultural space is filled with a variety of artistic and educational activities. Only in 2011 the joint efforts of the Ministry held an exhibition of fine art ethnic Ukraine 'Vivat, Ukraine! "(The 20th anniversary of independence of Ukraine), Ukrainian Conference minorities" We are Ukrainian. " Under the auspices of the Congress of National Communities of Ukraine a cultural and artistic action "Children's Camp" Sources of Tolerance ", the Jewish Forum of Ukraine - the theater festival" Traveling Stars "(in honor of Sholom Aleichem), the Association of Germans of Ukraine - All-Ukrainian children's forum" Commonwealth "took place. National cultural societies held the 2nd International Poetry Festival "Meridian Czernowitz", the All-Ukrainian Festival of Greek Culture "Mega Yorti", the All-Ukrainian Festival of Korean Culture "Koreya", and the cultural and artistic action "Georgian folk art in Ukraine".

The Ministry promotes the activization of various forms of cultural and artistic activity in the regions. According to its organizational, methodological and financial support, there were such national cultural events as "Seven Cultures" (Khmelnytsky Region), "Friendship" (Mykolaiv region), International Ethno-Diaspora Festival (Transcarpathia), New Year's Eve holiday. And the star is clear "... (Chernivtsi region), the All-Ukrainian festival" We are Ukrainian "(Zaporozhye region) and many others.

In the summer of 2017, the first issue of the National Dialogue, which became the organ of the Council of National Communities of Ukraine, was published. This is one of the few periodicals (as well as the "Forum of Nations"), which covers the livelihoods of all national-cultural institutions of Ukraine. The newspaper is a platform for discussion of the urgent problems of cultural life of ethno-national communities, productive cooperation of civic organizations. The Council of National Communities of Ukraine, headed by A. Avanesyan, takes an active part, working closely with the Council of Ukrainian National Organizations (head - First Deputy Minister of Culture of Ukraine S. Fomenko), as well as state structures.

For example, on September 6, 2018, at the Ministry of Culture of Ukraine, a regular meeting was held with the participation of the RNSU, REOU, the chairman of the Commission on Interethnic Relations and Cultural Diversity of the Public Council under the Ministry of Culture of Ukraine E.Valeyev, the chairman of the International Union "International Union" D.Karyakin, Chairman of the Joint Congress of Azerbaijanis of Ukraine, President of the Assembly of Nationalities of Ukraine R. Tagiyev. During the meeting, the sides discussed ways of preventing ethnic conflicts and resolving existing problems in international relations, implementing the provisions of the Law of Ukraine "On Education" by local executive authorities, the issues of cultural polylogue, and others [21].

Public associations of ethno-national communities are involved in the development of solutions in the language and educational spheres. On September 27, 2018, the Ministry of Education and Science of Ukraine held the first meeting of representatives of public associations of indigenous peoples, national minorities of Ukraine, which are members of the Council under the Ministry of Education and Science of Ukraine. This Council is a consultative and advisory body designed to provide favorable organizational and legal conditions for the right of indigenous peoples and ethnic minorities to be guaranteed by the Constitution of Ukraine, the right to education in their native language, the study of native and state languages, participation in the administration of state affairs, ensuring openness in the activities of the ministry, taking into account public opinion in the process of preparing and organizing the implementation of its decisions, maintaining a continuous dialogue with society.

Under the auspices and with the active support of public organizations of ethno-national communities, a number of regional and all-Ukrainian cultural and educational projects are being implemented. The true event in the cultural life of our state became the annual All-Ukrainian festival of national cultures under the patronage of the Ministry of Culture of Ukraine.

September 8-9, 2018 in Primorsk, the regular All-Ukrainian festival of national communities "We - Ukrainian - We are Ukrainian" was held. On September 29 in Melitopol, the participants of the Youth Festival "Faith. Hope. Love". In the middle of September, XXII festival "Korea-2018" was held, and at the end of the month - IV Oblast Festival of National Communities "Kyiv Region - Constellation of Concord" (to the Day of Peace) and the Third Forum of National and Cultural Societies "Together in Independent Ukraine" (Lviv) .

The Ukrainian state seeks to create favorable conditions for cultural contacts of ethno-national communities with their historical homelands. Since 1991, there are agreements on cooperation between Ukraine and Poland, Hungary, Slovakia, Croatia. By 2011, our country has entered into international agreements with 51 states on cooperation in the cultural sphere. The Ukrainian Center for International Cultural Exchanges operates under the Ministry of Culture of Ukraine.

In the framework of bilateral agreements, mixed commissions functioned. The report "International Activities of the State Committee for Nationalities and Religions in the Sphere of Protection of the Rights of National Minorities" stated that the activities of the bilateral mixed commissions "contribute to the fulfillment by Ukraine of obligations in the sphere of protection of the rights of national minorities, strengthening of the positive image of the state in the international arena, helps to conduct a protectionist policy for compatriots living outside Ukraine to meet their national-cultural and linguistic needs. "The activities of the commission were evaluated positively: they saw a constructive instrument of cooperation and strategic partnership of Ukraine with other states [22].

Having chosen the model of a political nation formed on the basis of territorial patriotism and ethno-cultural pluralism, the state faced the need for the genesis of a new national identity on the basis of the balance of interests of all ethnic groups and the integration of society around the ethno-cultural values of the ethnic majority. However, this path was burdened with inertia of linguistic-cultural, ethno-confessional, socio-psychological consequences of the deformation of the ethno-national sphere in recent times.

Despite all the difficulties, the Ukrainian state has undertaken a number of commitments in the area of protecting the rights of ethnic minorities, in particular, in 2003 ratified the European Charter for Regional Languages. And although it was not possible to fulfill the agreements in full (and this hurt the image of the state), certain steps towards implementing the Agenda of the Association "Ukraine - EU" in the sphere of culture "People-to-people contacts" were still made. In the context of the Council of Europe Action Plan for Ukraine for 2008-2012, the Ministry of Culture implemented a regional program. "Kyiv Initiative for Democratic Development through the Culture of Azerbaijan, Georgia, Moldova and Ukraine" focused on the development of democracy, intercultural dialogue and cultural diversity [23, 24].

The new format of the international cultural polylogue was the support from the state of the activities of the public national institutions that were members of the International Organization of Folk Art (IOV), the International Music Council (ICS), the International Organization of Folklore Festivals (CIOFF), operating under the auspices of UNESCO.

The border area of Ukraine and its neighbors became the most active area of cultural exchange. Association "Carpathian Euroregion" united administrative units of Ukraine, Romania, Slovakia, Hungary. Under her patronage, international festivals "Zvezlon", "Rodoslav", "Kolomyika", "Young Salted Lakes", exhibitions of artists are held, as well as other forms of cooperation stimulating the solving of common problems.

In 1997, the 2nd International Festival of Roma Culture took place in Izmail, where creative teams from the Republic of Moldova, the Kyiv, Odesa, and Transcarpathian regions participated. The presence in Ukraine of multicultural regions with syncretic ethno-cultural configurations has determined the choice of such a tool that demonstrated its effectiveness in this diverse ethnic, cultural, and mental landscape. In an environment of multiculturalism, it lost its antagonistic filling of antinomy "its - the stranger", which transformed into a non-conflict opposition "its - another" and found a manifestation in cultural contacts. In addition to Transcarpathia, this region is Bukovina. The most striking manifestation of such cultural interaction was the international folk festival "Bukovina Meetings", which was consistently held in Bukovina regions of Romania, Hungary, Slovakia and Ukraine [23, 25].

Within the framework of cross-border cooperation, Interethnic forums were conducted in the Lower Danube Euroregion. The transformation of the Ukrainian society of friendship and cultural development with foreign countries into the Ukraine-Greece, Ukraine-Israel, Ukraine-Bulgaria, Ukraine-Poland and others, has allowed diversifying and deepening cultural contacts on a bilateral basis. The number of international festivals that took place in Ukraine grew to one in 1991 to eight in 1999. In Poland and Ukraine there were Days of Culture, in which creative collectives toured, works of artists were exhibited. 2004 was declared the Year of Poland in Ukraine.

At the festival of Greek culture in 2003, 130 representatives of the Greek creative intelligentsia from Hellas, Cyprus, the USA, Germany came to Ukraine.

From year to year, the number of cultural and educational events organized by national-cultural societies in Ukraine grew. The Hungarian institutions initiated the Days of Cities, Villages and Villages, Festivals of Folk Art. Days of Crimean Tatar culture took place in 1993 and the Days of Jewish culture next year. The Democratic Union of Hungarians of Ukraine, together with the National University of Kyiv-Mohyla Academy, implemented a program of activities within the framework of the Hungarian Days in Ukraine-2008 [26]. National Societies of the Greeks of Ukraine organized the celebration of Independence Days of Greece (March 25) and Days of Ochi (October 28), songs and other festivals [27]. In 1996, the Days of Culture of the Germans of the Black Sea Coast in Nikolaev took place, which gathered many great performers, masters of folk crafts, artists [28].

By 2014, the Ukrainian-Russian cultural ties were marked by intensity. These contacts were made in the form of tours of famous theatrical, musical groups, exhibitions, festivals, Days of Culture and others. However, as a result of the anti-Ukrainian policy of the Kremlin, these ties began to collapse, and after the events on the Maidan, virtually nullified.

Thus, with the rise of a sovereign Ukrainian state, the problem of harmonious development of the culture of national groups and their contacts with historical homelands was actualized. This determined the configuration of the state policy, which was carried out in two dimensions: a) the creation of the conditions in for the democratic development of all ethno-cultural communities in Ukraine; b) activization of foreign cultural ties. For this purpose, the internal legal framework and the international legal and contractual basis for fruitful cooperation were formed and constantly filled up. The destructive factors on this path were the selfishness of certain political groups in Ukraine and the external threats that came from anti-Ukrainian foreign forces. Yet, the leadership of the state has demonstrated a steady desire to adhere to its international commitments and in every way contribute to the full development of ethno-cultural communities that live in Ukraine.

Along with the positive trends in the political and legal protection of the rights of ethno-national communities of Ukraine, there are a number of problems that require urgent resolution.

To date, Ukrainian legislators have not adopted the Concept of State Ethnic Policy. " Today the situation is as follows.

3. Some problems of the policy of the Ukrainian state in the ethno-cultural sphere.

On October 2, 2018, the expert council of the Ministry of Culture of Ukraine on Ethnopolitics and the Council of Ethnic and National Organizations held a joint meeting to discuss the draft Law of Ukraine "On the Concept of the State Ethnic and Ethnic Policy of Ukraine". The preparation of this document relied on a permanent advisory body under the Ministry of Culture of Ukraine - the Expert Council on Ethnic Policy. The draft law was prepared for the implementation of sub-item 2 of item 112 of the Plan of measures for the implementation of the national strategy on human rights for the period up to 2020, approved by the Cabinet of Ministers dated November 23, 2015, No. 1393-p.

According to the director of the Department for Religious Affairs and Nationalities of the Ministry of Culture of Ukraine A. Yurash, the development of the Concept aims to determine the content and orientation of the state ethnonational policy, to introduce in the legislation a unified conceptual apparatus, common principles, goals, directions and mechanisms of state policy in the ethnopolitical sphere. The main provisions of the Concept are supposed to be the basis for improving the existing and the formation of new legislation in the field of interethnic relations.

Participants discussed the document, and representatives of NGOs from national communities criticized some of its wording and made appropriate proposals, approving it in general [29].

Since the Concept has to become a legislative act that defines the content and direction of the state ethnopolitics, it is worthwhile focusing on its characterization. The document consists of 8 sections. The first of them - "General Provisions" states that "due to the peculiarities of the historical development of Ukraine, in particular its desubjectivization in world history, the marginalization of the Ukrainian language and the languages of other ethnic communities, ethnocultural assimilation of Ukrainians and representatives of other peoples in Ukraine, an ethnopolitical situation was formed, in which none of the ethnic communities were able to fully realize their rights related to ethnic origin. Under such conditions, Ukraine needs protection not only national minorities, but also the ethnic majority - Ukrainians, whose identity in a number of regions has been largely lost. "

The reason for this is "the need for a consistent state policy in the field of interethnic relations, meeting the needs and observance of the rights of representatives of all ethnic communities of Ukraine, as well as the need for differentiation of mechanisms and methods for the implementation of state ethno-national policies by the authorities."

From the methodological point of view it is extremely important to define the basic concepts (section 2), which must unify the thesaurus of normative legal acts and ensure their consistent interpretation. Here are definitions of terms such as "state ethnonational policy of Ukraine" (state ethno-politics of Ukraine) "," nationality "(ethnic belonging)," Ethnic group "," Ukrainian nation "(" Ukrainian ethnic nation ")," Ukrainian people " ("Ukrainian political nation"), "national minority", "national-cultural autonomy", "minority minority", "indigenous people of Ukraine", "special measures of support".

The purpose and tasks of the state ethno-national policy of Ukraine are presented in Chapter 4. Its purpose is defined "creation of conditions for the consolidation and development of the Ukrainian nation, its historical consciousness, traditions and culture, as well as for the development of the ethnic, cultural, linguistic and religious identity of indigenous peoples and national minorities, the integration of all ethnic communities into the Ukrainian political nation (Ukrainian people) on the basis of the recognition of human rights and freedoms, the foundation for the effective updating of legislation in the field of interethnic relations ".

The main tasks include "promoting the development of equal relations between representatives of the Ukrainian ethnic nation, indigenous peoples and national minorities, and other ethnic communities living in Ukraine; forming an atmosphere of interethnic tolerance and harmony in Ukrainian society; ensuring equal opportunities in the economic, social, political and cultural spheres of society for all its citizens, regardless of race, gender, ethnic and social status, property status, place of residence, political, religious beliefs, linguistic and other grounds. "

The directions of realization of the state ethno-national policy of Ukraine (section 5) are described in four areas: political and legal, cultural and humanitarian information, foreign policy.

The authors of the "Concept" managed to clearly formulate priorities, in particular: the development and improvement of the legislative framework aimed at regulating ethno-national relations on the basis of the implementation of international law, taking into account the progressive domestic and foreign experience in the ethnopolitical sphere; diversification of state policy in accordance with the conditions of separate regions; development of scientifically grounded approaches to solving problems of ethno-national relations, first of all, those concerning problem integration and consolidation of Ukrainian society and others.

In the cultural and humanitarian sphere these are: involvement of ethnic communities in the development and implementation of state programs, action plans, etc., aimed at developing their cultural identity; implementation of the state language policy based on the norms of national and international law, ensuring the comprehensive development and functioning of the Ukrainian language as a state in all spheres of social life throughout the territory of Ukraine; formation of a common historical memory of the Ukrainian political nation; dissemination of values of interethnic accord and preventive actions in order to prevent xenophobia, incitement to national, racial and religious hatred; realization of the right of national minorities to national-cultural autonomy.

The "Concept" provides mechanisms for implementing the tasks of ethno-national policy (section 6). It is fundamentally important here to fix the provision on the authorized central body of state power and local executive bodies, which should be based on the expert-analytical environment, advisory civil councils and other civil society institutions.

In this part of the document, the definition of "special measures of support" of indigenous and national minorities, including synchronization of the legal field (international and domestic), implementation of the relevant state programs, strategies or action plans, regular monitoring of ethno-national programs in Ukraine in order to identify problematic issues and rapid response, the involvement of foreign partners and international organizations in solving complex issues in the field of ethnic policy caused by armed aggression of the Russian Federation, pr You Ukraine and occupation of its territory.

The document indicates how to finance practical activities in the ethnopolitical sphere and the expected results.

Simultaneously with all the positive features of the document (in its accessible and, possibly, not the final form) has some formal-stylistic and structural disadvantages. In particular, it seems more logical when the purpose and tasks convey the presentation of principles, because the latter serve as a means of achieving the goal and instrumentalization of ethno-politics.

More specifically, the mechanism for implementing the course of the state in this area, in particular, in parts related to the algorithm of interaction between authorities and public institutions, as well as interstate contacts (in order to achieve parity in updating and solving existing problems, development of arbitration mechanisms, etc.), was to be written out. It is worthwhile in a specific way, at least, to indicate legal sanctions (administrative, criminal) for incitement of interethnic hostility by politicians, officials, non-state institutions and individual citizens. Welcoming the preparation and the appearance of such a document, one can only express surprise that for this it took almost three decades since the emergence of a sovereign Ukrainian state.

Conclusions.

An analysis of the current ethnopolitical situation in Ukraine provides grounds for identifying a number of problems requiring sound decisions of the authorities and all interested parties:

- Achieve a balance between universal and differentiated approaches to solving problems that exist in the field of ethno-politics, different regions of Ukraine, taking into account specifics.

- Due to the creation of the Local Orthodox Church in Ukraine, certain political forces deliberately position the UOC (MP) as a marker of Russian self-identification. At the same time intentionally (or ignorance) ignores the fact that for many believers and clerics of this confession, belonging to it is determined not by ethnic, but by esoteric religious motivations. The rigid consolidation of such a binary scheme in political and social practice forms the preconditions for internal discomfort, a sense of inferiority and discrimination against citizens with another identical model: "Ukrainian - a believer of the UOC (MP)." Any legitimization of such approaches by definition will program antagonisms and create artificial obstacles on the way to the consolidation of the Ukrainian political nation. The leadership of the state must understand not only the threats and challenges that are sewed through religious instruments of influence, but also the complexity and different interpretation of the "canonical" problems of each of the confessions operating in Ukraine, seeking their convergence, and in the future, unite into a single church organism, and not resort to pressure in any form.

- The need to intensify foreign policy measures of the state insofar as it concerns the protection of the cultural rights of the Ukrainian community living in one or another state, as well as citizens temporarily staying abroad (first of all, labor migrants).

- There is an urgent need to find adequate tools for spreading the state language in all spheres of public life, completely excluding coercion in any form as a means of achieving the goal. The politician and the general public must understand the school caused by the democratic resolution of the linguistic issue, both its ignoring and artificial inspirations, which caused conflict-based situations on this ground and anti-Ukrainian sentiment in some regions.

- The elaboration of a strategy and concrete solutions in the ethno-political sphere should be based on the recognition that the zone of potential antagonisms has a lesser degree of interethnic relations and, more often, contacts between the state (other states) - ethnic minorities / communities.

- In the latter case, there are two lines: internal and external. At the same time, under the current circumstances (aggression of Russia and the occupation of several large regions of Ukraine, the presence of complex issues in relations with several western neighbors of Ukraine), the foreign policy vector needs special attention, not only diplomatic measures, but also other instruments for their solution.

- There is an urgent need for a deep examination and, if necessary, practical application of the experience of bilateral contacts of the states that have signed agreements for the regulation of issues related to the life of national minorities (for example, the Federal Republic of Germany and Poland, Lithuania and Poland, Ukraine and Poland).

- Similarly, it is necessary to systematically study the place and role of public associations of national minorities in the socio-political and socio-cultural processes of other countries in order to use the best examples of their cooperation with the authorities in the state construction in Ukraine.

- In a rapidly changing world, legal and regulatory support for ethnic policy should be timely and timely regulated by the challenges of time and updated accordingly. Unfortunately, the governing bodies have not yet reached the current level of management in this area, and bureaucratic inertia prevents timely response to emerging issues. This is particularly evident in both the legislative process and the level of improvement of the mechanisms for implementing the state strategy.

- Not least, the reason for the disadvantages is the lack of financial and material support for practical steps in this segment, which places Ukraine in a disadvantage compared to other democratic states and prevents the implementation of promising plans.

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ANALYSIS OF SOCIALLY MARKED VOCABULARY IN MEDIA DISCOURSE AND IN BUSINESS DISCOURSE

Abstract. Socially marked vocabulary is viewed as a means of identifying certain classes or social groups. Socially marked vocabulary is used in media discourse to simplify the process of transferring information and save time, as it is widely known to representatives of certain professions. The fact that the media are targeted to certain social groups in society causes the choice of specific linguistic means, namely, socially marked vocabulary for use in media discourse. The author points out groups of people being the object of socially marked vocabulary usage in media discourse. Specific features of social dialects are reflected in business discourse. Professional jargon is often used as socially marked vocabulary in business discourse. It is represented by such types as academic business discourse, public business discourse, document business discourse, the discourse of business media, and the discourse of professional business communication.

Introduction.

It is known that a language exists as a single system but there also exist different variations of this language. Although it is generally believed that one system, the British or American version of the English language, is commonly used, their use depends on the geographical region, the social group speaking the language, or even on the topic under discussion.

The most significant differences of a language are observed at the level of its vocabulary, at the phonological level, at the level of grammar (both at the level of morphology and syntax) and at the level of practical use of language. Such differences can be qualitative (in this case, two different dialects use two different characteristics for the same subject or phenomenon) and quantitative (in this case, in a dialect, a certain characteristic is used more often than in the other). This is mainly reflected in the phonological and grammatical characteristics that have a certain social or stylistic content.

Social differences may be regional, social or stylistic, which requires different research methods in each case. Differences between social groups can be observed in age groups, namely, in the language of adolescents and young people, in the language of representatives of certain professions as well as in professional jargon.

Social variants of the language use are displayed in social dialects. Social dialects are in the field of study of sociolinguistics, that is, the study of social use of language.

According to researcher J. Chambers, "sociolinguistics is a study of the social use of language; the most productive studies in the field of sociolinguistics over the last four decades come from the definition of the social use of language samples. At the same time, they can be checked by scientific methods, such as hypothesis formulation, logical conclusions and statistical examination" [2, p.3].

Scientists J. K. Chambers, D. De Camp, J. L. Dillard, B. Evans, J. A. Fishman, J. J. Gumpers, R. A. Hall, J. Jackson, Holmes, W. Labow, A. Pennikuk, J. R. Rickford, P. Trajil and other scholars contributed to the study of the problems of the emergence and use of social dialects. Social dialectology is one of the sections of sociolinguistics. The object of its study are social dialects (jargon, argots, professional languages). Social dialectology studies social dialects.

The term 'sociolect' appeared in linguistics the second half of the 20th century. The first part 'socio' indicates the relation to society, and the second part is taken from the word 'dialect'; sociolect is one word created by blending the words 'social' and 'dialect'.

Sociolect is a collection of linguistic peculiarities inherent in any social group – professional, social, age, etc. – within a specific subsystem of the national language. Examples of sociolects may include peculiarities of military speech (jargon of military men), schoolchildren (school jargon), criminal jargon, student slang, professional "language" of computer technicians, jargon of business, etc.

According to the definition suggested by P. Trugill, a sociolect is 'a variety or lect which is thought of as being related to its speakers' social background rather geographical background' [19, c. 122]. The term *sociolect* is used to refer to various language structures not similar to each other, their common feature being to serve the communicative needs of socially marked groups of people.

Sociolects exist in the form of words, phrases, syntactic constructions. They are not integral communication systems. They are just peculiarities of speech. The basis of the sociolects – as lexical as grammatical – is usually slightly different from the language of this nation.

The researches on social dialects conducted in many countries have revealed a consistent relationship between one's belonging to social class and linguistic patterns. People belonging to different social strata express their thoughts in different ways. The most significant differences are expressed in the vocabulary.

The vocabulary is considered socially marked "on the basis of referring lexical units to the vocabulary of certain social groups of people" [9, p. 8]. For example, in the 50s of the XXth century the British who belonged to the upper class used expressions like *sitting room* instead of *lounge* and *lavatory* instead of *toilet*, typical for representatives of other layers of society. Sociolinguistics attempts to determine the interdependence between social and linguistic structures and reflect any changes taking place in them.

1. Peculiarities of socially marked vocabulary in media discourse

The study of the use of English socially marked lexical units in the areas of media discourse and business discourse in the Ukrainian-speaking society was carried out using the inductive-deductive method aimed at selecting socially marked lexical units from the context of these types of discourse. Structural-semantic, descriptive and contextual methods of linguistic research, and the method of lexicographic analysis of dictionary definitions were applied for the analysis of the selected lexical units.

The inductive-deductive method has allowed to find out certain differential features of socially marked units of the lexicon of media and business discourse. The application of the general scientific method of analysis allowed to highlight individual specific features of the components of business discourse.

Relevant to this study is the use of sampling methods in typological research. In particular, the method of multiple choice was used. It was important to represent the maximum number of linguistic varieties of this phenomenon in the research.

An effective method of typological research is the use of semantic maps based on the concepts that arose in the context of the study of semantic fields [20, pp. 131-132]. A semantic map model represents all varieties of a particular form (often referred to as a *marker*). Different meanings of some formal elements are thought to belong to the same universal semantic space in all languages, therefore semantic maps are regarded as a powerful means of analyzing interlingual variations [21, p.77]. Semantic maps are analyzed within the lexical-semantic field. Lexico-semantic fields combine words that have a common meaning. The use of the method for analyzing the semantic field in comparative linguistics was also considered by Ukrainian scientists [11].

Widespread use of the World Wide Web contributed to the development of communication in all spheres of public life, in particular – in the media discourse. According to the approaches existing in modern linguistics, media discourse is a specific activity combining speech and thinking characteristic exclusively for the information media, which is realized in the media space and is produced by mass media [10, p. 16]. Peculiar features of media discourse were covered in the works of scientists V. Kostomarov, M. Zheltukhina, O. Susska, A. Bell, M. Montgomery, N. Fairclough, R. Fowler and others.

Since media discourse is the leading type of discourse that penetrates all types of institutional and everyday communication, its characteristic features are group correlation (the addresser shares the views of his group); publicity (orientation to the mass mailer);

contradictory orientation (creating a contradiction with the following discussion); staging and mass orientation (impact on several groups at the same time) [22, p. 27-40]. Thus, media discourse is aimed at certain groups of people in society and has its own rules and means of transferring information to these groups of people.

Among the existing typologies of media discourse, one must refer to the types of discourse of certain subcultures and ethnic communities. Linguist A. M. Prikhodko [16, p. 26] considers such types of discourse as discourses of professional groups (pedagogical, diplomatic, political, economic, etc.); corporate and subculture strata (banking, religious, criminal, etc.); discourses of household communication (family, children, youth); discourses of virtual communication (fairy-tale, computer, forum, chat discourse); Socio-specific spheres (advertising, festive, pre-election, etc.), arguing that "the list of such discourses is open both in the civilization plan and in terms of a certain linguistic and subculture ...."

Consequently, the survey of the lexical-semantic field of media discourse requires considering each of these spheres separately, which complicates the task of the research. However, it seems possible to determine the general peculiarities of the use of sociolect vocabulary in certain spheres of media discourse, in particular in professional economic, corporate discourse, which are reflected simultaneously in identical spheres of business discourse. Characteristic features of the socially marked vocabulary used in the media discourse and the ways of its translation into the Ukrainian language deserve further consideration. Its targeting certain social groups in society presupposes selection of specific linguistic means, namely, linguistic units.

There are a number of techniques used by authors to create media text, which is a message presented in any media genre (newspaper articles, TV shows, video clips, movies, etc.). "The Past Simple usually presents the main storyline, or stands out in the foreground of the text. In contrast, other tense forms present events in the background" [13, p. 221]. Another way used by the authors is modality. Such words and expressions, as *may, might, could, will, must, undoubtedly, it seems to me, it is possible that* convey a certain degree of confidence or credibility, thereby causing a certain attitude to the presented issues.

In addition, "the choice of a certain linguistic unit, grammatical form or structure not only indicates language status, language preferences and habits of individuals, but also signals of certain classes and social groups language skills referring to whole society of a certain historical period" [18, c. 220]. Introduction of socially-marked vocabulary to media discourse is a vivid example of such a choice of lexical material.

The vocabulary is considered socially marked "on the basis of referencing lexical units to the vocabulary of certain social groups of people" [9, p. 8]. The use of slang in the media discourse became possible due to the changing social and psychological conditions in which units of slang change values and become generalized, become part of the standard language or continue to function as slang in certain groups of society.

Some units of slang gradually lose 'piquant' meaning. For example, words such as *funk*, *shag*, *spunk*, which were once considered too racist, are now quite openly used in cinema and TV shows. Some slang words have existed for centuries, like *booze*, which means 'alcoholic drink', which has been in use from the 17th century. The most effective and longest-used slang units often function on a more complex sociolinguistic level of communication, which generally reveals additional information regarding the purpose of the statement, the user of the slang unit and the social background of this term usage. Some slang words still exist in the inferior state, until they enter into common use in social life. One and the same slang unit may have opposed meanings in case it is used by different social groups. Slang also acts as a means of identifying a particular class or social group.

Authors use slang words in order to understate the formal or serious speech or writing style to achieve the effect of sociability with an audience who may understand these words and expressions. Sometimes slang words are used instead of generally accepted terms to avoid the inconvenience that can be caused by a generally accepted term [4, p. 53].

The importance of some slang units is determined by the fact that words with exactly identical meanings do not exist in the standard language, e.g. *geek, nerd, soap opera*, etc. So, it's natural that they appear in the media discourse, for example, in the titles of the articles and rubrics 'The war nerd', 'Best nerdy articles', 'Rainn Wilson on growing up geeky', 'Geek squad's guide to Google cardboard', 'How soap operas changed the world', 'Soap opera 'love is not true love, pope says', etc.

Analysis of slang as socially-marked vocabulary in the media discourse, enables us to note that authors use slang units in order to understate the formal or serious speech or writing style aimed at achieving the effect of a sociability with an audience for which these words and expressions are understandable. Sometimes slang units are used instead of generally accepted terms to avoid the inconvenience that can be caused by a generally accepted term [4, c. 53]. In media discourse, slang is presented in the lexicon of the language sooner than in its phonological or syntactic components. Units of slang fit into established syntax samples. They are formed in the same productive ways as other language units, such as affixation, word formation, contraction, and functional shift.

However, considering the use of slang in such varieties of media discourse as talk shows or motion pictures, one should also take into account body language and intonation, which are important indicators of a particular phrase or word as slang units, although they cannot be translated. Jargon vocabulary "in the telecommunication, political and business environment is used to simplify the process of conveying information and to save time, as the professionalisms of different environments are well known to representatives of certain professions and do not require additional explanation" [23, p. 60].

Slang and jargon are widely used to enhance the sense of identity and belonging to a particular social group among members of this group. Some groups whose activities relate to networking are particularly active in creating slang.

For example, *Leet* (Leetspeak or '1337') was, at the beginning of its creation, popular with only certain netheads, such as computer hackers or on-line video gamers. Leet (also known as 'eleet') is an alternative alphabet of English. This alphabet exists in the form of a symbolic letter. However, during the 1990's and the beginning of the 21st century, Leet took a more recognized place on the Internet and is now spreading beyond Internet communication and in spoken language.

Particular attention should be paid to translating socially marked vocabulary. Translation of such vocabulary involves the socio-cultural competence of a translator, since it requires knowledge of the culture of the English-speaking countries, the idea of the peculiarities of speech and non-verbal behavior of native speakers, the availability of background knowledge in various fields, in particular – knowledge of terminology.

Thus, media discourse is aimed at certain groups of people in society and has its own rules and means of transferring information to these groups of people. The use of socially marked vocabulary, in particular slang in the media discourse, became possible due to changes in socio-psychological conditions when slang words change their meaning and become common use, become part of the standard language, or continue to function as slang in certain sectors of society. As this study confirmed, the most common group of socially marked vocabulary in media discourse are professionalisms, jargon and slang words.

2. Socially marked vocabulary in business discourse

Oral business discourse coincides with the style used in journalism and informal broadcasting. As I. Rolak notes, "clichés, terms, terminological expressions are widely used in oral business communication, sometimes official expressions, even slang words are used" [17, p. 109]. Initially, expressive words, idiomatic expressions and metaphors were not inherent in business discourse, since there are clear rules defined by the business code that is reflected in the speech of individuals whose professional activities are related to business. Today, the process of business communication has become more dynamic due to intercultural relations in all spheres of human life. Professional jargon has become part of business discourse as a means of intercultural communication in a multicultural society.

English professional jargon is a social dialect that differs from Standard English due to its specific vocabulary and phraseological units as well as a higher level of expressiveness. Professional jargon is considered to be used mainly in informal communication: in the conversations of specialists when they discuss professional topics while the specialized language is used by them in formal communication, both in oral communication and in writing.

Business discourse is a way in which companies conduct business in oral and written form. Communication often serves as a driving force for business. The methods of business discourse include meetings or debates (discussions), written correspondence and management theory. Each of these methods takes its place in business, and they have much in common. All participants play their role in the process of discourse, although top

managers are most likely to be involved in it. As long as business discourse is presented in organizational, corporate and managerial communication, in business it includes professional jargon that is used in these areas of communication.

Professionals working in the same field use professional jargon when discussing professional topics. Specific features of professional jargon are displayed on phonetic, grammatical and lexical levels. Professional jargon is a layer of specialized vocabulary, presented in microsystems typical of a particular professional activity with professionally limited vocabulary, which is used by various socio-professional groups in the field of professional communication.

Y. Daniushina defines special fields of business communication, which include: professional communication of the business sectors (namely, banking, trade, accounting, production, administration, etc.); PR language, advertising and marketing, special language techniques used in sales and marketing (including methods of psycho-verbal manipulation and neuro-linguistic programming); documentation such as business correspondence or contracts; Academic and academic language of business, economics and management, used in textbooks or scientific materials, publications, lectures, trainings, consultations and seminars on business topics; lexicography of business communication (systematization of terminology and compiling thesauruses); the language of media business; cross-cultural business communication (including business English classes, languages for working in transnational corporations and assessment of one's level of a foreign language) [3, p. 178-179].

The role of extra linguistic factors in the formation and development of the branch vocabulary of business discourse was established by means of sociolinguistic analysis. At the initial stage, the branch vocabulary of business discourse was identified as a certain lexical group, which is part of the general vocabulary and serves a specific professional field. The branch vocabulary is a kind of general-purpose vocabulary that provides lexical material for a certain field of knowledge. It consists of general vocabulary, the terms inherent in this particular field, and stylistically marked units – professional terms, jargon slang words.

At the first stage of the research, a lexicographic analysis was conducted: relevant lexical units were selected by means of analyzing lexicographic and encyclopedic sources. The selected lexemes are nominative units relating to the professional field of business.

The following stage included the analysis of the English-language lexicon for business discourse in terms of its system organization. As a result of the analysis of different approaches to the study of the vocabulary the field approach was found out the most relevant in the study of the structural organization of the vocabulary.

Methods of analysis of field organization, synthesis and scientific modeling allowed to create the hierarchical field model of the lexicon with its nucleus, its close and distant periphery.

The semantic analysis of the components of the lexicon allowed us to determine the nuclear group of the dictionary represented by the terminology units. Stylistically labeled vocabulary (professional terms, jargon, and slang words) form the periphery of the vocabulary.

The following stage, a research on the lexicon was conducted taking into account socio-cultural factors of its formation and development. The sociolingual method was used to study phenomena from the point of view of socio-cultural development of society, the allocation of the main factors of influence and their interdependence. The main socio-cultural factor of the development of the business dictionary is the development of this system in time, taking into account technical and intellectual achievements, situational characteristics of language phenomena and their interconnection.

To highlight the principles of system organization and the evolution of the branch vocabulary, a synergetic analysis method was used. The method allowed to highlight the role of various ways of word formation in enriching the vocabulary with new units and establish mechanisms for its creation.

Structural-semantic analysis allowed to determine the main ways of forming units of business lexicon, namely: word-formation, phraseological and other-language borrowing.

The socio-cultural approach in the study of the business lexicon made it possible to determine the peculiarities of the socio-cultural environment in which the formation of the branch vocabulary of business discourse took place and determine its influence on the further development of the lexical subsystem. The study also examines the issues of social variability of the language, such as the existence of such lexical levels as commonly used vocabulary, professional terms, jargon and slang. The analysis of the stylistically marked vocabulary, represented by jargon and slang words, makes it possible to identify the sociocultural features of the lexicon, which can be extrapolated to the national specificity of the Ukrainian-speaking society. The application of synergetic methodology has revealed the potential of the English-language vocabulary of sociolects as a component of the system of business discourse. All these research methods have provided an opportunity to conduct a comprehensive study of the English language of business discourse as a socio-cultural and linguistic synergetic phenomenon.

Business English – the language of business discourse – is the vocabulary with a positive connotation that is used in the business environment. In particular, business terms are widely used, as well the commonly used vocabulary, which often changes its general meaning and acquires a special meaning according to the sphere of application in business discourse. The vocabulary of business English is presented by simple words, compound words, abbreviations and phrasal words. In the semantic aspect, the characteristic features of business English are: the use of commonly used words, which are of particular importance in the terminology of business discourse; frequent use of words that have more than one meaning; the use of noun phrases.

Many scholars regard the vocabulary of business English as a characteristic feature of specialized discourse. It can be defined as a broad, comprehensive, energetic, sometimes technical group of English words, used to achieve the efficiency and success of business operations. Scientists M. E. Guffey and C. Seefer believe that accurate communication is a key condition for business discourse, and insist that there is a clear link between vocabulary and performance of official duties, that is, there are differences between skilled workers, managers and performers depending on the wider use of specialized vocabulary and more precise knowledge of the meaning of the vocabulary used [7, p. 441]. Consequently, scholars also regard the vocabulary of business English as its most characteristic feature.

Business English is a linguistic variety used for professional communication in the business environment, presented by a number of economic situations and the mental manifestation of these situations in the form of specific knowledge.

Researcher M. Nelson, in an effort to identify the boundaries of the business English vocabulary, created a special business English stock of words based on factual material from the press, television, mail materials, negotiation records, business meetings and telephone conversations. With the help of the British National Corps (BNC), which is more general, he analyzed the differences between business English and the commonly used English language.

His review is based on the criterion of 'keywords', which are divided into positive keyword "that occur much more often than in the reference corps" [65], and negative keywords that are fewer in number in its business English than in BNC.

Applying the typical procedures of computer processing of vocabulary, M. Nelson defines a small number of typical semantic categories of business English such as 'business people', 'companies', 'money', 'business events', 'modes of communication', etc. The semantic division of the vocabulary into business English and general use English can be made on the basis of binary opposition, due to which the author defines the key lexical units of business English as explicitly positive, dynamic, action oriented and irrelevant to people: most adjectives relate more to material objects – products and companies than to people [14]. Admitting positive connotation of the business English vocabulary – the presentation of good or useful qualities for someone or something, M. Nelson at the same time points to the fact that business English is different from the vocabulary used for solving personal, family and social affairs, as well as those words that are usually associated with negative states and express emotions and feelings.

M. Nelson selected one thousand words that are used more often in the BNC than in the stock of words he examines, but in order to facilitate lexical analysis, he limits this list to 50 words, dividing them into five semantic categories. At the end of his work, he noted that his research "revealed that there is a well-defined list of vocabulary statistically related to business English" [14], but the keywords of business English are often used in general English.

Thus, he argues that the lexical composition of business English, despite its specificity, does not exist separately from the commonly used language, but merely fueled by it, which, in turn, is enriched by business English. This statement is echoed with the idea of D. Picket that specialized terminology should be based on a certain layer of vocabulary [15]. In his opinion, the commonly used English language enters the business English and is part of the phrases. Thus, business English is composed not only of technical and special vocabulary, but also of commonly used words that gain new meaning in a particular context, especially in combination with other words. Undoubtedly, within the specialized language frequency analysis can help determine the gradation of vocabulary and its choice in language learning. It should be noted that features of the specialized English language (in the field of medicine, technical or business English, etc.) are reflected in the lexical composition. According to researchers, terminology usually has a low percentage of the text – 5% -10%.

Business English is used in many spheres by representatives of different professions. This means that one and the same word can be related to one or more areas such as accounting, finance, banking, marketing, etc. Words and terms are used with the same meaning in the field or profession, as *balance sheet* (accounting) – a document that reflects the financial and property status of the company at a certain time, often the last day of the financial year of the company; *building society* – an investment and construction company / mortgage bank (finance) – an organization providing financial services to clients, in particular cash loans in the form of mortgages for the purchase of a house or apartment and pays out interest to depositors; *deposit* (banking) – the amount of money paid to a bank account or stored in a bank account, especially when interest is charged on it; *golden hello – golden greetings* – a great advance provided to an employee when hiring a new workplace (work with staff), *loss leader – lossy product*, which as a 'lure' is sold to attract customers (marketing)

Words and terms refer to more than one subject and relate to more than one occupation, such as *amortize – depreciate* (accounting and finance), *above-the-line – over the line* – current operations in the balance of payments (accounting and marketing). The term *turnover* is used in the meaning of such subjects / professions as accounting, work with staff, advertising, and finally – finance.

In addition, the meaning of a specialized term is usually superimposed on the meaning of a simple word such as, for example, *bear* (finances) – a person who plays a downturn, selling shares, cash at a later date to buy them at a lower price in the hope that prices will fall, not to rise; the expression *sleeping beauty* (finance) is a company with attractive indicators, such as financial indicators, that other companies would like to buy, but which has not yet received offers for purchase; phrases *pay-as-you-earn* – the system of paying taxes by making allocations from current profits; prepositional phrases, such as *above par* – above the nominal, with a bonus (finance); A phrasal verb such as *bring smth forward* (accounting) – move the total amount forward from the end of one page to the beginning of another, and so on.

Business English is considered by some scholars as a professional jargon that is divided into a number of subgroups, such as corporate jargon (used in large corporations, administrative management systems and similar places of work, it involves the use of long, complex or incomprehensible words, abbreviations, euphemisms, and acronyms) and in the language of marketing (used in marketing press releases, promotional texts and prepared statements made by executives and policy-makers, characterized by the use of professional jargon terms, neologisms, as well as the terms that entered the language of marketing from specialized technical fields [6, p.7]. Professional jargon is a layer of specialized vocabulary, presented in microsystems typical of a particular field with professionally limited vocabulary, which is used by various socio-professional groups in the field of professional communication. As L. Andersson and P. Trajill point out, for a third person jargon is a "technical language that is used within a particular group" [1, p. 17].

Such words and expressions as *arbitration*, *benchmarking, break clause, capital charges, daily allowance, ethics, expenses, intellectual property, license, personnel, treaty, value, upgrade, warranty* relate to commonly used words and expressions and are explained by the New Zealand Ministry of Business, Innovation and Employment [8].

Such words and expressions as *cluster, consortium, corruption, discrimination, infrastructure, monopoly, risk, tender*, which are included in the same list, are widely used by Ukrainians – users of English, who are involved in various areas of business.

Regarding the language of marketing, examples of jargon professional terms are *alignment, clear goal, diversity, exit strategy, organic growth, spin-up, bandwidth, client-centric, core competency, enterprise, leverage, knowledge process outsourcing, social currency, synergy*. Such jargon professional terms as *globalization, paradigm, innovation, logistics, strategy* are also widely used by Ukrainian users of English.

Some professional jargon words used by professionals in various fields can change the form and meaning and serve as components of new coined words, forming neologisms. Examples of such neologisms can be *philanthropreneur* and *cyberslacking* [5].

Metaphors are often used in professional jargon. Metaphor has become an important means of creating professional jargon. By means of metaphors specialized terms can be explained, adding expressive meaning to speech. Examples of the use of metaphors in professional jargon: *To sift every pool of subprime mortgages took him six months*, ... [12, p. 17]. *Subprime mortgages almost always bore floating interest rates* ... [12, p. 45].

Consequently, business discourse is represented by such forms as academic business discourse, public business discourse, business discourse of documents, media business discourse, and discourse on professional business communication. A characteristic feature of these types of business discourse is the use of professional jargon by social groups whose representatives are involved in various business areas. Professional jargon is also represented by a number of categories, such as formal jargon, corporate jargon, and marketing language.

Conclusions.

Thus, media discourse is aimed at certain groups of people in society and has its own rules and means of transferring information to these groups of people. The use of socially marked vocabulary, in particular slang words in the media discourse, became possible due to changes in socio-psychological conditions when slang words change their meaning and become common use, become part of the standard language, or continue to function as slang words in certain sectors of society. Slang words are used in media discourse to simplify the process of transferring information and save time, as they are widely known to representatives of certain professions. Targeting the media to certain social groups in society involves selection of specific linguistic means, namely, socially-marked vocabulary for use in media discourse.

Business discourse is a social and communicative system that ensures the efficient functioning of numerous business sectors. Business discourse is characterized by such features as a combination of business communication with extra-linguistic context, high-penetration capability and efficiency. It can acquire forms of expressive, interactive and descriptive speech acts. The language of business discourse is characterized by the use of professional terms, professional jargon, metaphors and neologisms according to the branches of business, which is the subject of further research. Professional jargon is used in the form of socially marked vocabulary in business discourse. Business English is a professional jargon that is divided into subgroups: formal jargon, corporate jargon (used in corporations, administrative management systems, etc.) and marketing language (used in marketing press releases, promotional texts and prepared statements made by managers and policy makers).

Business discourse is a hallmark of a multicultural society. It is represented by such types as academic business discourse, public business discourse, business discourse of documents, media business discourse, and discourse of professional business communication. A characteristic feature of these types of business discourse is the use of professional jargon by social groups represented by people involved in various spheres of business. Professional jargon is also represented by a number of categories, such as formal jargon, corporate jargon, and language of marketing. Professional jargon is characterized by use of professional terminology while corporate jargon does not contain it. In the language of marketing, professional jargon words, neologisms, and acronyms of specialized technical terms are widely used.

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PHENOMENON OF THEATRICALITY IN THE MUSICAL CULTURE OF ROMANTICISM: THE ASPECT OF CONCORDIA DISCORS

***Abstract**. The undoubted relevance of the problem is due to the significance of the phenomenon of theatricality in the history of musical culture, as well as the essential need of modern art history in further theoretical development of the categorical apparatus of musical science, in a systemic interdisciplinary study of the leading aesthetic-cultural categories that include theatricality and specificity of its artistic realization in musical art. The scientific novelty of the thesis under review is determined primarily by the concept of theatricality proposed in the paper as a musical universal and as a phenomenon of musical culture; it is the introduction of a broad humanitarian and cultural approach to the declared category as one of the content dominants. The concept of concordia discors as the basis of multi-level synthesis in the musical culture of Romanticism is proposed. The author's notion of theatricality phenomenon in the aspect of concordia discors is derived.*

Introduction.

Shakespeare's well-known formula for a long time and firmly entered our life: "the whole world is a theater and the people are actors in it"; it has become a capacious metaphor of the convention of social and everyday behavior of a person, a symbol of psychological performance, when skillfully selected, almost acting appearances change in accordance with generally accepted rules of the play called "society". It is not by chance that the "demon of theatricality" found a truly hypnotic effect on the sociocultural and artistic climate of different eras - from the Middle Ages to the Postmodern.

The consonance of theatrical and musical poetry is due to the desire to discover the inner multidimensionality of the human personality, to show the inexhaustibility of its spiritual and creative possibilities. The composers 'conscious aspiration for the relief visualization of their own world perception, on the one hand, underlines the importance of the "author-listener" communication act, on the other hand, remains in history as a special type of life-creating, strong-willed, constructive attitude, radically transforming the "eternal truths" of life. At the intersection of the real and theatrical worlds, different points of view enter into convergence, each of which is endowed with its own model of external representation. Semantic Ambivalence on controversial issues, the insufficient development of an interdisciplinary approach, without which it is impossible to realize the systemic, integrative property of creative consciousness, identifies to a range of acute issues, such as extrapolation of actionality, entertainment, theatricality into different types and genres of non-scenic arts. Today, it is musicological receptions that first need to be conceptualized and identify paradigmatic foundations.

Having placed the concept of "theatricality" at the epicenter of a scientific concept, we sought to enrich the existing ideas about "theater" as much as possible, introducing the game, ritual, spectacle and even life itself into the semantic limits of the immanent stage space. Behind this is the most complex mechanism of aesthetic sublimation of man's fate and soul, the essence of which was brilliantly formulated at one time by Friedrich Nietzsche and Erich Fromm. The goal is to explore the theatricality of the musical culture of Romanticism as a universal identifying component in the aspect of multi-level synthesis of the arts. The phenomenon of theatricality of the Romanticism epoch is considered as a subject of research due to such methods:

-comparative historical, allowing to highlight the general cultural and social processes in the musical art of Romanticism, as well as the culturological essence and significance of the phenomenon of theatricality during this period;

- an integrated approach that allows to consider the subject of research from the point of view of its interdisciplinary understanding;

- deductive-inductive method, which provides an opportunity to explore the problem of theatricality in the aspect of its universality and, at the same time, in the aspect of its concrete empirical being, as an object of musicological analysis;

- method of analysis and synthesis.

The scientific novelty of the research is as follows:

- the phenomenon of the theatricality of Romanticism's musical culture has become the subject of a special musical and cultural study from the point of view of its interdisciplinary understanding;

- proposed the concept of concordia discors (agreement dissenting or a combination of different), as the basis of multi-level synthesis in musical culture, which allows to remove the contradictions between the musical and non-musical components of "theatricality". The most important factors of theatricality in the music of romantic composers have been identified: entertainment, play, mythopoeia.

I. The phenomenon of "theatricality" in the context of philosophical-aesthetic, historical, cultural, and musicological approaches

There is a wide range of definitions of the theatricality phenomenon; among them, it is hardly possible to find the only possible one. Against the background of "theatricalization of the era as a whole" (Y. Lotman) [1], Vsevolod Meyerhold positions theatricality as "a strictly orchestrated dynamic universal creating and transforming the world under the sign of beauty" [2:85]; Merab Mamardashvili considers theatricality the optimal opportunity to release the spiritual energy of a person [3], and Michel Welbeck "is not just a language, but a special way of perceiving the world around us, who constantly plays with explosive absurdity endowed with creative power" [4: 2]; Roland Barth interprets theatricality from the point of view of semiotics - as "a certain modus vivendi of a literary text, suggesting its stage setting" and at the same time "a kind of mimodrama that a creative person can fill with the energy of aesthetic pleasure" [5:38].

From the philosophical and aesthetic position, P. Uspensky approaches the concept of theatricality in his work "The New Model of the Universe". He argues that man is theatrical because the nature itself around us always strives for decorativeness, for theatricality, a tendency to be or to seem something different from what it really is at a given time and place. "Nature really always tries to decorate itself, not to be itself, to be different, elusive" [6:13]. S. Tsimbal considers theatricality as a form of artistic being [7].

At the same time, under the theatricality, specific artistic qualities related to theatrical genres are most often considered. First, the concept of "theatricality" is used to emphasize the expressiveness achieved by theatrical means. Secondly, to determine the special color and expressiveness of the stage form of the performance or actor's performance. Third, to determine the unique manner of theatrical thinking (for example, the theatricality of Shakespeare, Moliere, Ostrovsky). Fourthly, sometimes theatricality of the director and actor to expose the stage conventionality is called theatricality. [8:22].

Yu. Borev primarily sees, under theatricality, a specific property of the stage, a specific system of behavior, a special way of artistic thinking, and the main feature of theatricality is play [9: 536]. Some researchers consider theatricality more broadly and, above all, in terms of the special artistic organization of the work. Theatricality of the worldview, according to O. Legg, is manifested not in the subject of specific works or even in a specific figurative structure, but in the fact that "the behavior of the characters is structured according to the model of a certain spectacle [6:18]".

Considering the relationship between theater and life, I. Andreeva, continuing N. Evreinov's concept of the theatricality of life, concludes that the "theatrical" becomes a part of everyday life, a kind of "natural theater", which may not be fully realized in this as neither "actors" nor "spectators". The theatricalization of life is manifested in specific theatrical terminology, the functioning of the theatrical thesaurus in everyday speech [10].

In the twentieth century (romantic and neo-romantic tendencies), the above understanding of "theatricality" is supplemented with an understanding of the "multiplication" of the human "I" into various components, both social and psychological. At the same time, theatricality becomes a way to explore and comprehend the complexity of the human personality (endless social possibilities, the human understanding of his inner multidimensionality, etc.).

Theatricality in the twentieth century is understood as "an aesthetic or psychological category associated with understanding the social and internal life of a person, as a kind of playing space where a person can simultaneously feel himself in different roles and simultaneously simulate life situations according to the laws of a concerted action designed for the viewer" [6:10].

Romantic era brings a new concept of prioritization of arts. Music becomes "the most appropriate form of realization in the art of the romantic ideal" [10: 242], concentrating new ideas of freedom and independence, naturalness and immediacy in the expression of feeling.

At the same time, the romantics are trying to make "musical" everything "non-musical", expand figurative boundaries at the expense of other non-musical principles, where "theatricality" becomes a certain conditional quality, free from "direct and indispensable connection with theatrical genres, stage spectacular art forms, aesthetics of representation and directorial creativity in their artistic manifestations. Concluded in the composer's thinking, theatricality of this kind determines the stylistic features of music" [11:63]. Considering the main signs of theatricality in music, cultural scientists focus on the following signs of theatricality: the effectiveness of external and internal (psychological), the mummery reincarnation, and hence the lively theatrical image, type, character; mutual expressiveness, entertainment, national color, imagery.

T. Kurysheva offers only three main and most important aspects of theatricality in music: entertainment; effectiveness, i.e. movement in time, conjugation with the temporal deployment of events, a process, which, apart from theatrical art, is peculiar only to music and literary-poetic art; a game element, the binary nature of which generates a theatrical way of reflecting the surrounding reality.

II. Representation of theatricality: entertainment, game context, mythopoeia

In recent decades, the concept of "theatricality" has become increasingly converging with the concept of "entertainment", "games" [1: 184].

If we talk about entertainment, then its origins will find their roots in ancient times, various ritual events, folk showers, ancient tragedy, and folk-carnival area culture. Signs of theatrical entertainment and gaming factors in the works of romantic composers are: personification of sound, sharp presentation of sound ideas [11], pitch contour, rhythmic, harmonious, timbre, sonorous themes [12].

To create theatrical entertainment to music attracted non-musical components, such as the word, stage action, dance, etc. They go beyond the musical structure and create a chain of associations in the construction of a particular image. In this case, theatricality performs the functions of a meta-level complex, in which non-musical components are synthesized with music. Doubling of reality is connected with the context of the game, as well as entertainment, that is, a conditional situation is created in which two planes are singled out - the real and the imaginary. Theatricality in the music of Romanticism is a direct play action, both real and subjective world, in which the artist creates a sacred representation, for the sake of which his own temporarily active world comes to the fore.

This is a kind of duel between two worlds, a game where everyday reality turns into a theater, and creativity becomes a reality. The gaming moment of surprise and contrast in music is based primarily on dramatic techniques that disrupt the logic in the sequence. This is a kind of spectacular-game presentation of two plans: internal author and external, real and fictional, and, as a result, free play with them.

The game beginning has a long history. Even Plato believed that "we must live by playing". For him, this universal game includes art itself.

The world of the Middle Ages is opposed to the game as something frivolous. But the game can be quite serious, and, as such, it penetrates all the rituals and ceremonies. However, the Middle Ages knows another game of folk culture of laughter - the carnival, in which, by definition, M. Bakhtin, "life itself plays, and the game for a while becomes life itself" [13:11]. The philosophical and theoretical understanding of the game, which began in the 18th century, is usually associated with the names of I. Kant and F. Schiller. The term "game", introduced into aesthetics by Kant, is used in the broadest sense not as a way of entertainment, but as a principle of activity. The attractiveness of the game for I. Kant was that he saw in it the embodiment of free activity. Kant for the first time raised the question of the relationship between game and art, considering the work of art as the result of the "free play of aesthetic forces".

The game as a way to penetrate the secrets of the spirit was perceived by E.-T.-A. Hoffman. In addition to the Schiller's idea of the game - the motivations of the spirit, Hoffmann points to the mystery of the game action, its unboundedness in space and time.

The concepts of theatricality and artistic play are almost synonymous. According to J. Huizinga, the game in culture is "a form of activity, a meaningful form that carries meaning, and as a social function [14:13]".

Through imagination both in the game and in art, a person transcends immediate reality with a feeling that resembles a feeling of liberation and satisfaction from active mastery of the world. But in the game and in art, the formation of this reality occurs in different ways, for different purposes. In the game, the process of creating a new reality prevails over the result. In art, the result is no less important than the process.

The music uses the temporal principle of the game of time and time. On the one hand, the work lives in its ontological time, on the other hand, this time is modeled by the composer, the third is the psychological time of perception of the listener. The game of time in all three angles depends on the era in which a work is ontologically. For this reason, many works of composers of the XVIII-XIX centuries were not appreciated by their contemporaries.

The representation of theatricality in the musical space is revealed through the use of mythological structures. Romantic philosophy of the beginning of the XIX century, which attached particular importance to myth as a prototype of artistic creativity, saw in mythology the primary material for any art, in the context of theatricality of music, it is important for us to understand romantics of music as one of the ways to comprehend the transcendental and transcendental. Romanticizing reality, the artist comprehends its transcendental meaning and in this sense music can be called a myth.

"Music is similar to a myth: like a myth, it overcomes the antinomy of historical, transitory time and constancy of structure" [15:28]. Both theater, myth, and music unfold in a time sequence, they all exist and are perceived outside of physical time.

The "theatrical" phenomenon in music bears the features of a mythologism, as it includes a combination of several levels of being (personal, social and cosmic), the possibility of combining several cultural spaces (the mythological combination of the real and the fictional), as well as the mythological understanding of time, which is characterized by the combination of several temporary aspects: past, present and sometimes future. This is a game in time and with time.

In "A Talk about Poetry" (1821), Hegel wrote: "... It is necessary to develop a new mythology, but only one that will be in the service of ideas, becoming the mythology of reason. Mythology should become philosophical in order to endow the people with rationality, while philosophy should become mythological in order to develop sensuality in philosophers" [16: 303]. Myth, on the one hand, implies certain content and form; on the other hand, obeying the spirit of creation, it creates numerous variants of these forms in history and art under the influence of the "arche". "Every great poet is called to transform into something the whole part of the world opened to him and create his own mythology from his material [17: 147]", that is, the myth-making of life continues in art and any creative act can become an individual creative mythology.

Emphasized the free, sometimes ironic game with images of traditional mythology, combining elements of various mythologies, and in particular the experiences of their own literary myth-like fantasy (characters from E.-T.A. Hoffmann stories, N.Gogol and V.Odoevsky's fantastic stories) heroes in space (doubles) and in time (heroes live forever, die and are resurrected or embodied in new creatures) - a characteristic feature of the Romanticism's mythopoeia.

Symbolic fiction expressed, above all, the rift and paradoxical inconsistency of the individual. A deforming prism, highlighting any ambiguity, inconsistency, disharmony in the person, was the basis of the artistic constructs of romantics. The myth gives a person the opportunity to feel the divine presence in himself, turning him into a demiurge, who in turn can create a myth. This explains the great interest of romantics to the myth, which is becoming the organic form of the embodiment of the idea of identifying a romantic artist and the Deity - the demiurge (Creator), creating a "new reality", a new myth. Romantic mythology of life is also based on identity: "life opens to romance as a commemoration of the divine presence, as an image of the infinite imprinted in creation" [18:22].

Romanticists are interested in the mysterious sphere of the soul; they aspire to the sublime, ideal, often fantasy in art. According to Hoffmann, no longer bound by "service" (religious purpose), music rises above the finiteness of the finite, approaching the infinite.

In this statement, the Hoffmann`s aesthetic ideas fully coincide with the aesthetic criteria of Schlegel, Novalis and other romantic philosophers, for whom the talent of the artist consisted in the ability to see, feel the new awakening forces of life, catch ephemeral, subtle, strange, unexplored, that is in the borderline zone between being and non-being.

The purpose of art is the creation of a new, author's mythology, and the path to the creation of a work of art lies through the knowledge of the "innermost depths of the spirit."

The artist's ingenious "I" comes to the fore as a criterion for determining the value of life. "Every great poet is called to transform into a whole the part of the world that has opened to him and create his own mythology from his material" [17: 147]. The composer gets the opportunity to feel the divine presence in himself, turning into a demiurge, who in turn can create a myth. The work and the artist creating it receive a new meaning, concentrating in itself all the meaning previously related to God's creation. Not only the works are mythologized, but also the very life of artists, theatricality of life and creativity takes place. In this sense, the life and work of R. Schumann are indicative.

His works - auto-creation remind a mirror, in which only from a part one recognizes oneself from the outside, the opportunity to see oneself - another. This theatrical contemplation of the "second participant", of the "fictitious other" (according to M. Bakhtin) is carried out through a costume, mask, cue, quotation, cultural, social and historical game. By portraying himself as the other, the artist still portrays himself.

The real "I" is invariably opposed to the mythologized. "In the" gap "between the real and the Myself I am mythologized, the essence of the creative individuality of the author, the essence of the Artist and his culture as a whole is revealed" [19: 118].

Musical culture cannot exist without musical performance, which accumulates the specifics of theatrical art from the point of view of individual refraction of the theatrical phenomenon. The creative individuality of the performer determines the presentation entertainment and game factor of the theatrical resource, turning into an inexhaustible fount of eccentrics and original techniques of the "one-man theater". We are talking about the expressive plasticity of stage behavior in conjunction with the "intonation gestures", which was inherent in many great musicians of the XX centuries:

F. Liszt, A. Rubinstein, etc. (N. Paganini, for example, showed his talent in the extreme expression of self-expression, passionate agitation of musical speech, vivid entertainment and sensationalism). A musician-performer models the sound space, acting on the perception of the listener, playing with time and time, brings to the level where sound, visual and aesthetic impressions are synthesized. "Music acquires itself, its sound matter and semantic realization" [20:44].

III. Synthesis of arts in the aspect of concordia discors

Speaking of theatricality in musical culture, we cannot ignore the question of the synthesis of the arts, which is the basis for understanding the problem of theatricality in the music of Romanticism. When they talk about the synthesis of art, then the combination of works of various types of art into a single whole will fall under its description, and the emergence of a certain new quality as a result of the "polyphonic combination of its constituent parts, and the more complex the inner life of the work, the greater the range of phenomena it absorbs "[21: 4].

In contemporary art history there are contradictory views on the nature of the existence of romantic synthesis. On the one hand, synthesis is considered to be a conflict of elements, as a result of which a new quality arises (V. Favorsky, D. Sarabyanov, A. Mazaev), on the other hand, it is said that synthesis in art removes the contradiction between the interacting arts, as a result of which a new phenomenon is born (N. Anarin, N. Sevastyanova, M. Kuklinskaya), a "new artistic whole" [22].

In the second half of the twentieth century, the term "transmusical", introduced by the German musicologist W. Viora, appeared in musicology. Viora's "transmusical" describes a set of ideas about music, which occupies an intermediate area between poetics and music itself. Noting that the word "music" from ancient times was often applied to what had only a vague resemblance to music and was used as a metaphor, Viora calls the "transmusical" range of representations associated with such an expanded meaning of the word "music" [23]. Our thesis proposes the term "trans-theater", which, by analogy with the term "transmusical", expresses the intermediate nature of the phenomenon of theatricality in music located between theater and music, and even more broadly - theater, music, word, painting and plastic. Thus, theatricality in music is a "trans-" phenomenon, a meta-level complex, including both objective (style, genre, form, composition) and subjective or conditional components (emotional coloring, psychologism, etc.).

Synthetic character was inherent in art initially - from the early stage of human culture with its primitive syncretism. Only when art began to acquire an ever more secular character (starting from the Renaissance), it was for secular art that the process of differentiation, the transformation of various arts into independent spheres of the spiritual life of man, became clearly observed. The most pressing sound problem of synthesis of arts acquired at the turn of the XVIII and XIX centuries, when the process of differentiation became fully apparent and the question arose that the complete artistic picture of the world could not be given by the means of some kind of art.

German romantics believed that in the era when they were creating, man lost his organicness, integrity: life and art separated from each other. Therefore, it was necessary, from their point of view, to restore the synthesis of art and life, art and man. This led to a conscious desire to merge various types of art, where painting, music, poetry, architecture "as phenomena of a single artistic thinking [24:23]". "Philosophy speaks the language of poetry, and poetry the language of philosophy, history is interpreted as poetry, in poetry they look for history. Even the kinds of poetry exchanged their tasks: the lyrical mood becomes the subject of the image, and the dramatic plot fits into the lyrical form"[25:49].

F. Schlegel formulates the ideal of the new romantic art as "the synthesis of essentially ancient with essentially modern", defining the idea of universal, all-embracing synthesis, as one of the most important features of the romantic worldview. The phenomenon of synthesis takes romantics and in connection with the doctrine of "all-culture" developed by them, in which such phenomena as science, philosophy, art, mythology, language, folklore and many other things are interconnected.

The synthesis of the arts becomes a "trans" phenomenon, that meaning-active zone in music, where, because of the intersection of opposite semantic flows, various artistic phenomena at all levels are combined. This process is determined by general cultural conventions on the one hand, and on the other hand, it always "works" in the voltage field of several opposite vectors, the interaction of which immeasurably strengthens the final artistic result. With such an understanding of synthesis, the uniting arts do not simply mutually interchange, but interchange each other, that is, a kind of "middle art" appears. Such "median art" becomes the musicality of all the arts and theatricality in the music itself.

Theatricality creates an experimental field of active multi-vector sense-formation, takes on the functions of concordia discors. As A. Makhov writes, synthesis, especially in music, was often perceived from the point of view of concordia discors - the consent of the dissenting or the combination of the different. To express this notion, medieval authors borrowed from the ancient Roman poets the formula concordia discors, which became the general formula of music and literature, and then music and painting, music and theater, etc. Initially, music mastered the ideas of concordia discors, as the art of polyphony (in the Middle Ages), then as "conflict", "dialogue", "dispute", etc.

We consider concordia discors as polyphony, suggesting a kind of polyphony, or, according to M. Bakhtin, a "dialogue of personal voices", individual semantic positions. Then theatricality in music, like concordia discors, will also be a polyphony of various kinds of art. In turn, every kind of art, every style, and genre becomes a voice in the polyphonic dialogue. A. Makhov writes: "... in the Bakhtin`s concept of "voice" is a metaphor of self-expressing (but not embodied or materialized) consciousness. Bakhtin needs a musical image precisely because the expression in music is not accompanied by incarnation or reification, everything is expressed in music, but there is nothing external" [26:14]. Thus, we regard theatricality in music as a synthesis of the arts, the Bakhtin dialogue as "harmony of unmounted voices", concordia discors in space and in time.

In the context of concordia discors, synthesis is considered as a synchronistic dialogue of all styles (epoch-historical, national, individual, etc.), various interspecific and inter-genre interactions. It is noteworthy that the main characteristic of Romanticism was the "semantic role" of the genre [27: 115], with the heterogeneity of this status in a synchronic section. Special attention of art historians of the twentieth century is directed to the historical mobility of genres in the romantic opera, and giving the last meaning to the "meta-genre", as a reflection of grandiose concepts, "eternal" problems of human existence [28] [29]. The term "poly-genre" is widely used as a synthesis of "higher order", ancient and modern musical and extra-musical genres. From the author's point of view, the significance of the romantic concept of the ideal world of the XIX century, which is based on the idea of not just the synthesis of the arts, but the synthesis of life described by F. Schlegel as a synthesis of the world of "poetic" and "real" is great. "What kind of philosophy falls to the poet? - He asks a question on the pages of the Athenaean Fragments.

"This is a creative philosophy that proceeds from the idea of freedom and faith in it and shows that the human spirit dictates its laws to everything that exists and that the world is a work of its art" [30:56]. It is impossible not to recall the Wagner concept of Gesamtkunstwerk (in German, the cumulative work of art), which is based on the primary integrity of all the arts, lost since the days of ancient Greece. The real concrete incarnation of Gesamtkunstwerk was seen by Wagner in a kind of "musical drama" performed on the theatrical stage. A. Scriabin was engaged in the development of a musical work based on the unity of all artistic and social synthesis. Building on the idea of R. Wagner's Gesamtkunstwerk, he set himself the task of combining music, poetry and dance into one whole. In this synthesis, from the position of A. Scriabin, appears not as a parallel or mechanical combination of certain types of art, but in the form of a special harmony based on the confluence of poetic, musical and expressive, plastic and color moments, which has an aesthetic and mystic-religious character. This harmonic whole (liturgical whole, mystery) is called to bring about the transformation of humanity in a single universal ecstasy.

Conclusions.

Determinism of the proposed concept of theatricality as a musical universal and as a phenomenon of the musical culture of the romantic era is to introduce a wide humanitarian and cultural approach to the declared category as one of the content dominants, to highlight the semantic specificity of theatrical manifestations in the musical context of the romantic era and features of its artistic realization in the composer creativity from the standpoint of synthesis. Synthesis in musical culture is considered as an organic unity, interaction and interrelation of various artistic phenomena that form a "new artistic phenomenon" [22], which we regard as concordia discors - the agreement of the dissenting or the combination of the different. This approach allows us to remove the contradictions between the musical and non-musical components of the theatrical phenomenon. In the context of concordia discors, a multi-level synthesis system is assumed. The synthesis zone is characterized by increased semantic activity.

On the one hand, this process is conditioned by general cultural conventions; on the other hand, it always "works" in the voltage field of several opposite vectors, the interaction of which immeasurably strengthens the final artistic result. Synthesis, as a conditional and real manifestation of theatricality in music, can be traced on several levels: different cultures, dialogue styles, different specific and genre interactions, combining different times and spaces, internal and external, real and fictional. One of the factors of theatricality is mythopoeia. Myth making as a synthesis, as a borderline "trans-" phenomenon, allows the artist to balance between the visible and the invisible, the secret and the obvious, the myth and reality. This is a special kind of "two peace" (M. Bakhtin), where double peace is one of the ways to create the "second aesthetic reality" (F. Schiller). Thus, the theatricality in the musical culture of Romanticism is a philosophical and aesthetic way of thinking, a meta-level complex, a "trans-" phenomenon, concordia discors, manifested in art through the modeling of spectacular game forms in space and time by means of musical dramaturgy, composition, and individual external representation.

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ELEMENTS OF MUSEUM PEDAGOGY IN THE TEACHING AND EDUCATION OF CHILDREN OF PRESCHOOL AGE AND PRIMARY SCHOOL AGE

***Abstract.** The emphasis is placed on the importance of using the elements of museum pedagogy in the process of upbringing and teaching children of preschool and primary school age, based on the great educational potential of the phenomenon of the museum, which is endowed with rich reserves of intellectual and emotional personal development and wide opportunities for implementing modern approaches and principles of organization of preschool and primary school education (humanistic, competency, integrative, activity, axiological, culturological). The experience of museum and pedagogy activity in modern preschool and primary education is analyzed and the system of work on the principles of museum pedagogy in the process of education and training of preschoolers and junior pupils is described.*

Introduction.

One of the key factors in the success of the implementation of educational reform in Ukraine is the well-organized educational environment that can ensure the realization of the needs of the child in the process of obtaining educational services and the formation of a generation capable of lifelong learning. In such an educational environment, there is a balance between the types of activity initiated by the teacher and the activities initiated by the children themselves; it "provides opportunities for children to make their own choices, opportunities for the development of new and improved existing practical skills, gaining new knowledge, developing their positive attitude towards others." [2, 51-52].

In connection with this, in the modern Ukrainian educational space, there is a constant search for such forms, methods and means that teach children and primary school age who embody the best achievements of civilization. The greatest threats to pedagogical efficiency are used in the educational process of the potential of various cultural and educational centers, museums. The museum forms a sense of involvement and respect for the past, causing emotional and appraisal judgments and value attitudes.

This is a unique means of upbringing and learning: valuable exhibits make it possible to directly touch the educational content, and emotional impressions after seeing – contribute to the implementation of educational and educational tasks.

The modern museum is a unique space, intended to listen to intercultural communication, information and purposeful exchange. Today it is not only a place for preservation, accounting and study of cultural monuments, but also a cultural and educational center with the implementation of progressive ideas of education, education and training, that is, the center for bringing such a promising pedagogical field of knowledge into action as museum pedagogy.

Museums and educational institutions have long been engaged in studying issues of museum communication, interaction with various categories of museum audiences, ways of cooperation between museums and educational institutions abroad (O. Vanslova, G. Gilmutdinova, I. Kossova, A. Lichtwark, B. Stolyarov, S. Trojans, M Yukhnevich and other scholars), and most recently in Ukraine (L. Vitenko, K. Havlovskaya, N. Havrysh, L. Hayda, A. Karamanov, A. Lyashenko, Y. Pavlenko, V. Snagoshenko and other authors).

However, the question of a comprehensive study of the use of elements of museum pedagogy in the process of teaching and upbringing children of preschool and primary school age in our country are still at the initial stage of development. The aspect of systematic, purposeful use of pedagogical potential of museums in the process of education and training of children of preschool and junior school age remains a malignant aspect. This led to the relevance of this scientific research.

1.1. Museum pedagogy in the context of historical development and in modern preschool and primary education

The analysis of scientific museum science and museum and pedagogical literature has shown that in recent decades the museum from a specific institution for the collection, storage, study and exhibition of cultural monuments has become a modern cultural and educational center, where, along with specific professional functions, successfully solved broad educational goals: educational, developmental and educational, and, consequently, there is a rapid development of a relatively new field of knowledge - museum pedagogy.

The formation of museum pedagogy has been several stages of its development. It is believed that the very concept of "museum pedagogy" arose in the early twentieth century in Germany and initially meant work with students in the museum. In 1913, at the conference "Museum as an Educational and Educational Establishment" (Mannheim), the German scientist A. Lichtwark formulated the idea of the educational value of the museum and proposed a new approach to the visitor as a participant in the dialogue. The scientist first introduced the method of "museum dialogues" into practice and proved that the role of a guide or "intermediary" between the museum and the visitor, helps in communicating with the rarity and develops the ability to see and enjoy the exposition. Subsequently, the "mediators" were called museum educators [7].

The following are the main prerequisites for the development of the national museum pedagogy:

– active cooperation in pre-revolutionary period with schools, gymnasiums, schools of state museums, which offered excursions, focusing on a certain age of visitors;

– foundation and activities of the first children's museums in the 20's of the twentieth century, which is associated with the names of Mikolai Bartram, Alexander Zelenko, Yakov Meksina, Fyodor Shmit and other museum workers;

– the rapid spread of school museums at the end of the XIX century, as a result of such socio-historical events: confirmation of visibility as the principle of didactics (justified by K. Ushinsky, M. Korfom), development of excursion and popularization of excursions (including museum) as a teaching method.

In the national science of the Soviet period, one of the first definitions of the concept of "museum pedagogy" appeared in the State Historical Museum (Moscow). "Museum pedagogy is a related discipline that explores the museums of communication, the nature of the use of museum facilities in the process of transmission and perception of information in terms of pedagogy. The subject of museum pedagogy is the problems associated with the content, methods and forms of pedagogical influence of the museum" [1, 328].

In the modern museum-pedagogical literature, we find various definitions of the concept of "museum pedagogy", in particular: "Museum pedagogy is the branch of scientific and practical activity of a modern museum, which transmits the cultural experience of an interdisciplinary nature through the pedagogical process in the context of the museum environment" (B. Stolyarov [11, 46]); "Museum pedagogy is a scientific discipline at the junction of museology, pedagogy and psychology, which considers the museum as an educational system" (M. Yukhnevich, [15, 13-14]), and others like that.

Most researchers emphasize the interdisciplinary nature of museum pedagogy. They are associated with museology, art history, history, ethnography, history, culturology, philosophy, literature, ethics, psychology, language, aesthetics, as well as a wide range of natural sciences.

Researchers to the most significant issues solved museum pedagogy, include the activation of various processes of personality formation - the development of its creative abilities, the emotional and cognitive sphere, the development of active life position. As the Ukrainian researcher O. Karamanov rightly notes, we can now observe that "museum pedagogy dynamically, though with considerable lag, is spreading and developing in Ukraine: the work with a diverse museum audience is being intensified, new interdisciplinary projects are being developed, interesting museum and pedagogical programs are created, before cooperation with museums involved as general secondary schools, kindergartens, and higher educational institutions" [6, 36].

Drawing on the analysis of museum-pedagogical literature and sites of independent and school museums, we draw attention to some contradictory points:

– museum pedagogy in Ukraine is understood as a component of artistic education and ignores its wide interdisciplinary context;

– museum and pedagogical activities are often viewed as the prerogative of museums that develop and implement their own programs for working with visitors, while educational institutions, in turn, assign the role of "consumer" to educational services in the museum space;

– modern scientific publications on museum pedagogy in Ukraine are descriptive in nature and are based in the majority on outdated Soviet sources of the 1970s and 1980s;

– in practice, insufficient attention is paid to the development of the child's thinking, the intensification of curiosity and cognitive interest in working conditions on the basis of museum collections.

At the same time, the last decade can be called the apex of the development of museum pedagogy in Ukraine. Significantly intensified cooperation between the museum and school (many museums develop concepts, museum programs, new pedagogical technologies aimed at cognitive activity and creativity of young visitors, museums also create children's centers and studios, issue special guides, information leaflets, souvenirs, etc.), and , which is very important, this work is not one-sided - in kindergartens, secondary schools and other educational institutions the accumulation of experience of museum-pedagogical activity is becoming more and more active.

For example, from the official site of the Poltava City Council we learn that on the occasion of the 50th anniversary of the flight into space, Y. Gagarin, a school was organized in the schools of the city to hold a united thematic lesson, during which the students learned about the achievements of astronautics, famous astronauts and inventors whose names connected with the Poltava region. Conducted thematic lessons, seminars, school practical conferences to consider the biography of G. Beregovoi, the decisive stages of development of national astronautics. Conducted school contests of children's drawings about the life, scientific and creative path of the astronaut, competitions reciters of popular poetic writings on the development of the universe, the implementation of songs on the cosmic themes, the meeting of school poetry studios. Also, students of educational institutions planned to visit the Poltav'a Museum of Aviation and Astronautics [12].

Below is a list of the main areas of museum and pedagogical activity in modern preschool and elementary education, compiled on the basis of analysis of publications from the experience of teachers of preschool educational institutions and primary schools and websites of kindergartens and schools: scheduled thematic museum tours; use of museum materials as a content component of methodological provision of educational and educational processes (classes in the museum environment and beyond with the involvement of the museum component: museum lessons, museum educational events, holidays, excursions, etc.); optional and group work; school of guides for the museum of educational institutions; conducting scientific and practical seminars, round tables and conferences on topical issues of the use of museum pedagogy in preschool and primary education; presentation of the section of the educational institution's site on museum pedagogy.

In our opinion, it is important to understand that museum pedagogy is the sphere of activity of not only museum workers but also teachers, because their deep pedagogical competence, professional preparation will allow to improve and diversify museum and pedagogical programs, to promote the development of perfect author's museum lessons, lessons and excursions, which, of course, will positively affect the development of children.

For a more substantive study of the pedagogical experience of museum and pedagogical activity in preschool institutions and elementary school, questionnaires, interviews and sample interviews were conducted among practicing teachers.

We will analyze the trends that were revealed during the survey.

To the teachers, we asked the question: "What meaning do you put into the concept of "museum pedagogy?" The following answers were received: the pedagogical section on the educational function of museums; the branch that reveals the features of guided tours to the museum; conducting educational events in museums; educational work in the museum (a lesson with the use of museum materials); recommendations for creating a museum in school. So, surveyed teachers of preschool institutions and primary school teachers only partly understand the essence of the concept of "museum pedagogy."

In addition, a survey shows that in general teachers are positive about the use of the potential of museums in the educational process. At the same time, more than half of respondents indicated that their work with children uses the potential of only two or three museums and no more than twice a school year, mainly for educational purposes and for the leisure activities of students. According to the results of the survey, it was found that the most common method of using museums in working with children is an excursion, which, in our opinion, is not enough. Thus, studying the experience of museum and pedagogical activities in modern preschool and primary education gives grounds to assert that the elements of museum pedagogy are used in the process of education and upbringing of children of preschool and junior school age, however, not all its reserves are still used. The main reason for this is the lack of appropriate scientific and methodological support and the mediocre level of museum and pedagogical competence of teachers.

1.2. System of work on the principles of museum pedagogy in the process of education and training of children of preschool and junior school age

The thorough analysis of scientific-theoretical and methodological literature on museum pedagogy, as well as the practical experience of museum-pedagogical activity in the educational process of modern preschool and primary education, allows us to characterize the system of work on the principles of museum pedagogy.

The structure of the system of work on the principles of museum pedagogy in the process of education and training of junior schoolchildren is determined by the structure of the holistic learning process and is the only complex of goals, tasks, content, implementation tools (forms, methods and techniques), and the result of educational and cognitive activities of preschool children and elementary students schools

The purpose and tasks of the work on the principles of museum pedagogy in the process of education and training of preschoolers and junior pupils are determined in accordance with the requirements of the State standards of preschool and primary education, the tasks of the educational process in general educational institutions and taking into account the requirements of a personally oriented paradigm of national education and a competent approach to evaluating its results. This takes into account the museum's potential and the specific capabilities of museum pedagogy.

I. Samsakova emphasizes: "An important condition for effective use of museum-pedagogical technologies in the school's practice is the choice of appropriate didactic methods and techniques, since the museum space requires a special method of conducting classes" [10, 120]. Pedagogical methods are mostly consistent with the methods used in museum exposition. Following the classifications of didactic methods based on the source of knowledge and the nature of the mental and cognitive activity of children, one can draw parallels regarding their use in the museum.

Thus, the story and conversation as verbal methods can be used during the study of the history of the exhibit, the characteristics of the historical era; methods of illustration and demonstration - for direct display of the exposure; problem-searching - to reveal a certain idea of the exhibition and the peculiarities of its embodiment, to reveal its own impressions of the seen, etc. Domestic teachers, develop their own approaches to this topical issue. Effective own museum-pedagogical methods (according to N. Havrysh, A. Lyashenko, O. Orlova) include: role-playing "life" of historical and cultural events, informational, productive, reproductive, research, reconstruction, comparative analogies, associative, comparative analysis, anticipatory encouragement [4; 8].

According to I. Samsakov, effective methods of working with children in the museum environment are: "immersion" in the historical epoch and modeling, which allows a group of visitors to conduct a museum study through the imaginary construction of situations, events, phenomena, historical processes, "draw to work" their memory and imagination [10]. O. Karamanov, Ukrainian researcher in museum pedagogy, distinguishes seven museum-pedagogical techniques [6, 10]:

– reception of the show - the main reception and the main component of the museum lesson, which directs attention to the features and features of objects;

– Receiving commentary is used if the exhibit is shown in the process of development or movement;

– reception of movement: using it the museum object is recognized and the knowledge is fixed, and attention is focused on separate details;

– reception of reconstruction consists in reproduction of an event or an era through a figurative narrative, in which the museum teacher seems to make the listener an effective person of a certain event, a situation;

– reception of the localization of events characterizes a particularly strong emotional influence, which consists in "tied" a certain historic event to a certain place;

– reception of comparison is to compare the different signs of the same exhibit or different objects with each other;

– receiving a quotation can sharpen the interest of listeners in some fact, events, phenomena, gives more authority by saying a teacher.

All methods and techniques of work in the museum have practical significance and efficiency, but the problem is their testing, further refinement, and details in the course of constant practical application in the educational process.

It should be noted that the so-called preschool and school museums, ie, the functioning of museums and other forms of museum communication (museum rooms, offices, corners, exhibitions, stands, workshops, workshops, etc.), is a special place in the context of the experience of museum and pedagogical activity in modern preschool and primary education, museums, art galleries, etc.) in the institution of education, which is not only a means of visualizing the educational process, but also a medium of active pedagogy.

The activities of the museum centers in the institution of education are regulated by the updated "Regulations on the Museums in Preschool, Comprehensive, Out-of-School and Vocational Educational Institutions in the Management of the Ministry of Education and Science of Ukraine" (dated 22.10.2014). It regulates that "museums are created for the study, conservation, use and popularization of museum objects and museum collections for scientific and educational purposes. The museum is an important means of educational work, the formation of a fully educated personality, the upbringing of patriots of the Ukrainian people" [14]. Currently, the profile palette of museums in the educational institutions of Ukraine is quite extensive, it presents museums of history of educational institutions, towns, villages, archaeological, ethnographic, natural sciences, literary, artistic, technical and economic museums, and others like that.

In our opinion, important for the reflection of the philosophy of modern preschool and elementary education are mini-museums, which differ not only in a peculiar elegance in design, but also act as a field for cognitive quest, surprises, discoveries and creativity.

In the scientific-pedagogical literature, mini-museums are regarded as a socio-cultural space for the education, upbringing and development of the child (T. Aleshina, L. Hayda, R. Makarova, T. Rusa, T. Solomanova, A. Filatova); the information and communication system (O. Nazarenko, S. Pshenichna) and the innovative form of work in an educational institution and the effective technology of immersion of a person in a specially organized subject-space environment (Yu. Pavlenko, N. Ryzhova, Yu. Chernitsova, T. Yurchenko).

In our opinion, mini-museums become extremely relevant in working with children of preschool and junior school age, as they will certainly fit into the educational environment of kindergarten and elementary school in the style of NUS, enrich the "centers through which the organization of educational space is carried out" [3], in particular: a branch of educational and cognitive activity, variable thematic centers, a cell for the game, etc.

Specifically, part of the concept of "mini" reflects, first of all, not the age of children, and the size of the exposition of the mini-museum, which is assigned a specific place (corner, location, zone) in a group of preschool education or classroom, which is executed in accordance with museum-pedagogical principles, reflects the content of a certain topic (section) and contains, in addition to "museum exhibits", auxiliary didactic materials and children created by the work. This makes it not a detached decoration of the premises, but a real property of the participants in the educational process, because, as I. Donskaya rightly notes, "educational space is a little more than an arrangement; its main principle is that what we see in the classroom should reflect the events that take place, as well as highlight the particularities of the pupils and teachers who study and teach there" [3].

Mini-museums are organized in kindergarten and in elementary school to preserve, popularize the study and use of various subjects and subject collections for scientific and educational purposes. Their main purpose is to show a subject from different sides, to display its connection with other objects and to reveal the meaning of this subject in the life of a person (child). By the content of the collections, the mini-museums are devoted, as a rule, to homogeneous speeches (the museum of one subject), for example: a museum of buttons, beads, stones, bread, Easter eggs, etc. Also, mini-museums may represent a complex concept and display a content line, section, topic of a particular educational industry, or even integrate several industries, for example: "National Amulets", "Museum of the Tale", "Ecological Museum", "Pets", etc.

An important feature of mini-museums is the participation of children in their creation. Kids along with the teacher discuss the theme of the museum, bring a variety of "interesting" objects from the house and thus create a "unique" collection, classify objects on certain grounds, think about their location in the exhibition, and so on. Some exhibits are made by the children themselves or with the help of parents. That is, the child is co-authored with a mini-museum, not a passive observer, as is the case in a regular museum. Since the mini-museum is in the classroom, pupils can immerse themselves in a special subject world, view museum exhibits and receive positive impressions. Children have the opportunity to take products, to examine them, to explore, and to rearrange them, creating their own unique exposition. As O. Paliychuk rightly points out, in work with children of preschool and junior school age in the museum environment, the task should be "to help the child to see the "museum" around him, to reveal to him the historical and cultural context of museum objects and ordinary things that surround it in everyday life, learn to independently analyze, compare, draw conclusions." [9, 58].

In the process of creating and using mini-museums in the process of upbringing and teaching children of preschool and junior school age, important educational tasks can be implemented, in particular:

– to form an educated and developed personality, to enrich the students' moral experience, to cultivate pride for their achievements, their families, institutions of education, countrymen and the Ukrainian people in general;

– enrich the educational and development environment of the educational institution;

– to create a positive emotional basis for the interest of children in the subject world and the independent search for new information on subjects and phenomena;

– to motivate the civic and social activity of preschoolers and junior pupils;

– to deepen, broaden, specify the knowledge of children on a certain topic, science, the field of knowledge and enrich their horizons;

– to develop the vital competence of children, to instill skills to cooperate with others, to work in a team, to encourage self-realization, develop abilities, creative thinking;

– create preconditions for self-education, self-improvement, self-determination of children;

– to develop a museum culture, to form an idea about the museum and the museum's way of realizing the reality, to involve preschoolers and younger students in socially useful and memorable-protective activities, to form socially useful ideals, etc.

Therefore, a mini-museum in a preschool institution and in elementary school is a special developing space that is part of the educational space of the educational institution, an integral part of the system of educational work, as well as an expression of the individuality of their creators (preschoolers, junior pupils, teachers, parents). They must be focused on the program of work at the educational institution and the requests of children.

Features and important conditions for the creation of mini-museums in preschool and primary education are: interactivity of the project of the mini-museum, initiative and individual and collective creativity of participants in the educational process.

The generalization of the obtained results in studying the practical experience of museum and pedagogical activity in preschool educational institutions and elementary schools allowed to theoretically substantiate the system of work on the use of elements of museum pedagogy in work with children of preschool and junior school age, represented as an integral structure, the only complex of content directions in accordance with goals and tasks in preschool and primary education and tools that allows it to be implemented as an educational technology aimed at achieving I results of preschool and primary education level specified in state standards.

In order to achieve this goal, traditional forms and methods of teaching and upbringing are used directly in the environment of independent and school museums and beyond. These include: thematic museum tours, museum classes, lessons, educational events, conferences, seminars, workshops, optional and museum-based museum work, fragmentary use of museum objects as a means of presenting, etc., as well as specific museum forms and methods for which are characterized by special interactivity, for example: "immersion" in the historical epoch, reconstruction, modeling, museum situational games, museum projects, site maintenance of museum pedagogy, organization of a mini-museum, etc.

It should be noted that nowadays, in practice, an effective organizational form of education and training in elementary school and the way of immersion of a child's personality into a specially organized subject-space environment have become museum lessons, which, at the same time, are not sufficiently described in the scientific-pedagogical literature.

The main feature of museum lessons is that they are held in a museum (not necessarily in its premises) using its resources (means) - the museum environment, museum objects, auxiliary materials. The purpose of such lessons is, first of all, the assimilation of the content of educational subjects in accordance with the program and the formation of the spiritual, social, moral values of the child.

The museum lessons for educational purposes are classified into illustrative and creative (research); on the content - on subject, review and complex. Unconventional forms of museum lessons are becoming more widespread: integrated lessons and lessons based on interdisciplinary connections; lessons in the form of competitions (competitions, tournaments, quizzes); lessons based on research and inventiveness (lesson-report, lesson-consilium, lesson-presentation, lesson-trip, lesson-investigation); theatrical lessons (lesson-fairy tale); lessons of communicative orientation (oral journals, press conferences), etc.

The choice of methods and techniques is determined by the goals and objectives of the museum lesson, the types of selected museum exhibits, taking into account the abilities, skills and abilities of students. The following methods and techniques of instruction are the most typical for museum lessons: 1) demonstration method or oral explanation of the topic (explanation), accompanied by the display of exhibits (museum items), multimedia slides, photographs, drawings, diagrams, etc.; 2) a heuristic method (reception of a dialogue), in which the teacher should create "centers of surprise", which give rise to questions and the need to independently give them an answer; 3) role model (game), in which the child develops the need to influence the environment, she gets the opportunity to choose an action based on their own interests, internal creative potential; 4) theatricalization method - an unusual, bright event in the form of a theatrical performance, in particular in the museum environment and with the use of museum facilities; 5) problematic method (task acceptance), which is aimed at the development of independent cognitive activity of students and solves a chain of tasks: think - compare - draw conclusions; 6) a practical method, the main method of which is to receive manipulation of a material object, for example, during the story the teacher shows how to use one or another instrument of labor or device, and children reproduce this process.

In order to consolidate the knowledge gained during the museum lesson, as well as to reveal the impressions of visiting the museum, the exhibits seen, the information received, it is necessary to use a survey, a quiz, a conversation, and to set up appropriate homework.

Summing up the above, we can conclude that the use of elements of museum pedagogy in working with children of preschool and junior school age allows:

– increase the interest of pupils in the subject of knowledge and education in general;

– to ensure the unity of emotional and cognitive in cognitive activity, to make this process interesting, exciting;

– significantly intensify the activities of preschoolers and junior pupils in the process of mastering the new;

– to diversify forms and methods of educational work;

– Strengthen interdisciplinary connections and integrate educational content;

– use non-standard occupations;

– to increase the efficiency of cognitive activity (to expand the outlook of children, to educate people capable of actively learning and understanding the world's world; to raise the general level of children's culture and influence their conscious formation of the cultural heritage of their state and of all humanity, etc.).

The theoretical analysis of author's museum and pedagogical developments and self-analysis of own work with preschool and junior schoolchildren in the museum environment and on the basis of museum collections allowed to formulate methodical recommendations on the use of elements of museum pedagogy in the process of education and training of children:

– to systematically, consistently and purposefully introduce elements of museum pedagogy into the content and process of education and training of children of preschool and junior school age;

– when collecting museum and pedagogical material for work with preschoolers and junior pupils to observe general pedagogical principles (scientific, accessibility, multifunctionality, emotional saturation and personal significance for students, etc.) and take into account the cognitive features of children of preschool and junior school age, the specifics of classes, educational objects and rely on cognitive activity of children;

– integrate content of educational content based on museum collections of local museums (independent, school and mini-museums);

– apply a variety of specific forms and methods of museum pedagogy ("immersion" in the historical epoch, reconstruction, modeling, museum situational games) in working with children of preschool and junior school age;

– cooperate with museum educators in the process of museum and pedagogical activities, at the same time, not to transfer their functions to them, that is, to co-organize education and upbringing of preschoolers and junior students by museum facilities;

– to form a museum of museum and regional information for children of preschool and junior school age based on museums of the city and region;

– to conduct active museum-pedagogical activities, together with children to create their own collections, school museums, mini-museums, exhibitions, museum websites, etc.

Conclusions

Consequently, the modern museum is a unique means of teaching and upbringing children of preschool and junior school age. Valuable exhibits make it possible to directly touch the educational material; emotional impressions, after seeing, contribute to the educational and educational tasks of the teacher and the institution of education in general. The concept of "museum pedagogy" is now considered as an interdisciplinary scientific and practical branch, which carries out the transfer of cultural experience through the pedagogical process in the context of the museum environment. It originated in the early twentieth century in Western Europe, has undergone a complex development path (from the separate cooperation of independent museums with educational institutions, the distribution of children's and school museums, the popularization of museum excursions as a method of teaching, to the diverse application of elements of museum pedagogy in the education and upbringing of children of different age groups groups, including preschool and junior school age).

The positive trend of the present is the active development of museum pedagogy in Ukraine. Museum-pedagogical activity is not only a sphere of activity of museum workers, but also educators of preschool educational institutions and school teachers who, thanks to their own deep pedagogical competence and professional training, will be able to realize the museum potential in work with children as effectively as possible.

The use of elements of museum pedagogy in the process of education and training of children of preschool and junior school age actively contributes to the process of personal growth of the child, the formation of a new way of thinking, the departure from the authoritarian principles of education and training, and increasing the motivation to cognitive activity, which corresponds to modern trends of personally oriented education.

The system of work on the principles of museum pedagogy in the process of education and training of children of preschool and junior school age is represented as an integral structure, the only complex of goals, tasks, content, tools of implementation (forms, methods and techniques) and the result of educational and cognitive activities of children of preschool and junior school age in the museums and beyond, using unique museum resources with inexhaustible cognitive and emotional reserves. At the same time, the requirements of the State Standards for Preschool and Primary Education, the task of the process of education and training in the educational institutions, the personally oriented paradigm of preschool and primary education should be taken into account.

Therefore, the use of elements of museum pedagogy in the educational process of elementary school is rightly considered as one of the ways to improve this process and a factor in improving its effectiveness. The study does not exhaust all aspects of the problem. Subsequent studies are possible: the possibilities of museum pedagogy in the national patriotic upbringing of children of preschool and junior school age, the implementation of the local history component of preschool and primary education by museum facilities, the use of the museum as a factor in the emotional development of the child, etc.

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ETHNIC-RELIGIOUS IDENTITY IN THE CONTEXT OF THE UKRAINIAN-RUSSIAN WAR

Abstract. *The author makes an attempt to define the nature of the armed conflict between Ukraine and Russia on the basis of the conception of "the clash of civilizations". On the one hand, the Ukranian-Russian conflict is a post-colonial conflict – between the former colony and metropole. On the other hand, it is a civilizational conflict, since the reason for the confrontation is the culture. This conflict is antagonistic and will end with either absolute victory or absolute defeat. Both conflicts presuppose the vicious struggle for the ethnic-religious identity of the Ukrainian people, the loss of which will cause denationalization. The fact that the Orthodox Church of Ukraine received autocephaly is considered the first step towards the victory. Tomos, given by the Ecumenical Patriarchate, made it possible to unify the Ukrainian churches and to refute the stereotypical division of Ukraine into Western and Eastern parts, since the borderline of the civilizational confrontation lies along the state border between Ukraine and Russia.*

Introduction.

In the legal discourse, conflict is regarded as the collision of the opposite interests, positions, views, aims, and the means of their achievement. It emerges, first of all, on the basis of the considerable contradictions, and then as a consequence of the specific "steps", taken on the initiative of one of the sides in order to infringe on the interests of the other side and to cause the latter's negative reaction. So, there appears an incident which serves as a catalyst for the conflict and emerges when all the required conditions are provided [1, 59–60].

Thus, regarding the war between Ukraine and Russia in legal terms as the conflict of interests, we need to clarify at least the following issues: 1) the essence of the conflict; 2) the length of the period during which the grounds for the military confrontation were created; 3) the role of the religious and the ethnical factors in the conflict.

In terms of cognitive linguistics the concept of "war" is a complex mental construct in the Ukrainian language. In lexicography "war" is 'an organized armed confrontation between states, social layers, etc' [2, 186]. Morphologically the word "viyna" (Ukr. for "war") consists of the noun "viy", etymologically connected with the words "viya", "povika" (Ukr. for "eyelid") [3, 396; 408], and the particle "na" used in the meaning of the imperative "bery", "viz'my" (Ukr. for "take") [2, 700].

In the Ukrainian mythopoetic culture Viy is a mythological creature, the strongest and the most vicious representative of the evil forces. He has long eyelids, descending to the ground and lives in the underground world. He is the one, appointed by Satan to govern the devils [4, 93]. Viy is the main character of Mykola Gogol's story "Viy". Though, the Russians refer to this story as to a mere horror tale, created in the morbid imagination of the genius of "Little-Russian descent", whom they paradoxically consider "the father of realism" of their "grand literature" [5, 369]; the Ukrainians consider Gogol's Viy to be the personification of the super powerful concentration of evil. Neither walls of a Christian temple, nor prayers could defend one form this evil, since this force is capable to take possession even of the sacral space of the Church. Gogol felt the total power of the evil forces while living in the foreign land, "tortured by the spiritual desolation" when "the poison of Petersburg, the city of fogs and ghosts, the city of perfidious "imitation of Europe", had already made its way through him" [5, 374–375].

The above-mentioned notional-lexical and figurative dimensions of the concept of "war" shape the domain of the contemporary Ukrainian reality: the thousands of unique human lives massacred by the "conflict of interests"; the thousands of people, whose eyelids were closed by the war, the ones we hadn't known as well as the ones we had known personally and remember the colour of their eyes.

Thus far, the various political and sociocultural communities as well as the scientists, the clergy, the journalists in Ukraine and abroad have generated different points of view aimed at interpreting the events of the last five years. Though, led by objectivity, impartiality in their own ways, they haven't yet managed to come to the common decision to call the war by its true name.

1. Was Samuel Huntington wrong?

Samuel Huntington was wrong, according to Antoine Arjakovsky, a famous French historian, philosopher, and theologian. He suggests his own, impartial as he sees it, point of view on the Ukrainian-Russian relations described in his books "Russia – Ukraine: from War to Peace?" (2014) and «Hostility Between Ukraine and Russia: the Strategy of Pulling out of the Dive. European Perspective" (2016).

The above-mentioned works present the "theological-political key" [6, 17–37]. to the resolution of the conflict between Russia and Ukraine. Ukrainian intellectuals treat the so-called key ironically, not to mention other reactions, since "the historical retrospection" is done by the author not from the inside perspective, but from the outside. With regard to the situation, a philologist, poet, playwright, art critic Ihor Bondar-Tereshchenko mentions that "as we all agree, it is important not to see the plank in your brother's eye, but to see the speck in your enemy's heart" [7]. Ukrainian intellectuals know the history and the culture, being the part of it; whereas the so-called retrospections about the Ukrainian history from the point of view of the "elder brother" from France surprisingly resemble the notorious retrospections of another "elder brother" – Russia referring to the conflict as

to the one that has emerged from the imagined national myths. Both Antoine Arjakovsky's works have been published in English, French, Russian, and Ukrainian, therefore the distorted point of view on the history of the Ukrainian-Russian relations, hardly aimed at improving these relations, has been spread to other countries (first of all, those states-guarantors that "helped" Ukraine get excluded from the "Nuclear Club"), claiming to be the point of view of an expert. Moreover, the degree of credibility of this point of view is meant to be rather high, given the author's direct connection to Ukraine and Russia as well as his status as a historian, philosopher, and theologian.

Antoine Arjakovsky attempts to refute the civilizational approach to the highlighting of the Ukrainian-Russian relations prospects, suggested by a famous american politologist Samuel Huntington in his book "The Clash of Civilizations" (1996). Antoine Arjakovsky reprimands his opponent for his failing to envisage Ukraine as the nation state [6, 13], whereas the American scholar argues for the rebirth of the traditional Ukrainian language as the means of linguistic consolidation of the state, points out that Ukraine was independent at some periods of its history, and considers rather unstable relations between Russia and other post-Soviet states, namely, Georgia and Ukraine, to be the result of both states having a strong feeling of their national identity and the memory of their lost independence [8, 87; 252; 255].

However, Antoine Arjakovsky supports the idea of his American opponent that Ukraine is the country with two different cultures. The statement about Ukraine being the country of two cultures has emerged in the context of the clash of civilizations theory, when Samuel Huntington stated that, after the end of the Cold War between the capitalistic West and the communist East, the future conflicts are likely to appear between the main world civilizations, since in the contemporary world a civilization represents "the largest cultural human community and the broadest level of a cultural identity" [8, 51]. Therefore, future conflicts are likely to emerge on the grounds of cultural differences, rather than ideological ones, as well as to have religious roots. Among the states which are expected to define the civilizational identification the politologist mentions the USA and Europe, since they accumulate the values of the Western civilization and their religious identity pertains to the Western Christianity. Among these states he also mentions Russia representing the Orthodox civilization.

In the words of Samuel Huntington, the border between the civilizations, which separates the West from the Orthodox East, has run through the centre of Ukraine for several centuries, splitting it historically, culturally, and spiritually into Western and Eastern Ukraine. The inhabitants of Western Ukraine follow the Ukrainian Uniate Church, which preserves the Orthodox rituals but subordinates to the authority of the Pope, and historically speak Ukrainian. The inhabitants of Eastern Ukraine are mostly Orthodox and speak Russian. Due to this confessional and ethnic (linguistic) diversity the American scholar states that Ukraine is a split country with two cultures [8, 255].

Antoine Arjakovsky suggests his version of Ukraine as a bi-cultural state as the "theological-political key" to resuming the lost communication between the two nations and to resolving the Ukrainian-Russian armed conflict. The French scholar has chosen a rather complex methodology (which can be defined as a hybrid one) combining cultural-historical analysis with mythological-theological-political interpretation. It is aimed at highlighting the Asian essence of Ukraine pretending to be a European country, and the European essence of Russia depicted by the Ukrainian extremely mythologized historiosophy as an Asian country, via the "dichotomy in the Ukrainian memory" [6, 34].

Antoine Arjakovsky attempts to trace the Asian identity of the Ukrainians from the historical perspective. Thus he has found out the documented facts of "prevailing violence" in the legislative discourse of the times of Yaroslav the Wise (the XIth century): "If a man is beaten bloody or bears marks of the beating, he is not obliged to find witnesses; if there is no trace whatsoever of the beating, he shall bring forth witnesses; if he cannot find a witness, the matter shall end there; if he himself cannot exact vengeance, he shall accept 3 grivnas compensation from the aggressor in addition to the costs of a doctor" [6, 24].

The fact that the contemporary French historian should refer to the Ukrainian criminal law of the XIth century as to the act of "prevailing violence" (whereas, for instance, the violence of the French Enlightenment (the XVIIIth century) is not considered extreme) is rather surprising, since it is problematic to imagine that among the French intellectuals there could be the ones who have never read Michel Foucault's book "Discipline and Punish: the Birth of the Prison" (1975) which opens with the fact registered in the French legislative discourse of the middle of the XVIIIth century: «On 2 March 1757 Damiens the regicide was condemned 'to make the *amende honorable* before the main door of the Church of Paris, where he was to be 'taken and conveyed in a cart, wearing nothing but a shirt, holding a torch of burning wax weighing two pounds'; then, 'in the said cart, to the Place de Grève, where, on a scaffold that will be erected there, the flesh will be torn from his breasts, arms, thighs and calves with red-hot pincers, his right hand, holding the knife with which he committed the said parricide, burnt with sulphur, and, on those places where the flesh will be torn away, poured molten lead, boiling oil, burning resin, wax and sulphur melted together and then his body drawn and quartered by four horses and his limbs and body consumed by fire, reduced to ashes and his ashes thrown to the winds'" [9, 6].

Having done a rather complex analysis and having focused on the events following 1686, when the Left-bank Ukraine found itself under the dominion of Russia, Antoine Arjakovsky asks a rhetorical question: "If Ukraine really had been a European country confronting an Asian Russia, how would it have been able to remain on the sidelines of such a development? And how was Russia, considered Asiatic by the Ukrainians, able to assert itself as a great European power during the XVII–XVIIIth centuries?" [6, 35].

This question has no answer, indeed, since before and even more than one hundred and fifty years after the reforms made by Peter the Great, Russia remained the country with serfdom where the predominant part of the population were illiterate and lived as slaves; meanwhile, the first educational institution – the Slavic Greek Latin Academy – was established in 1687 on the initiative of the outstanding Ukrainian enlightener Symeon Polotsky, a graduate from Kyiv-Mohyla Academy.

Antoine Arjakovsky claims that the conflict between Ukraine and Russia has emerged due to the countries' incorrect perception of one another, distorted in Ukrainian and Russian world views. Their contemporary national mythologies, according to the scholar, have obtained their shapes under the impact of two monumental works: "History of the Russian State" by the "official historian to Tsar Nicholas I" Nikolay Karamzin (1766–1826) and "History of Ukraine-Rus'" by Mykhailo Hrushevsky (1866–1934), who "was very briefly the first president of the Ukrainian People's Republic in 1918" [6, 23]. Both historians considered the period of Kyivan Rus' the "golden age" of the national consciousness, though, having strong spiritual-cultural roots, both laid claims to its cultural-historical heritage. On the one hand, Nikolay Karamzin insisted on the genetic link between Moskoviya and Kyivan Rus'; on the other hand, Mykhailo Hrushevsky believed Lithuania to be its only successor that consolidated a considerable part of the Ukrainian lands in the XIII–XIVth centuries [6, 23–27].

Both fundamental mythologized works, in Antoine Arjakovsky's opinion, "have moulded the consciousness of Ukrainian and Russian schoolchildren and citizens for decades" [6, 23]. The only problem is that the works of Mykhailo Hrushevsky, considered a "bourgeois nationalist", were forbidden during the Soviet times, therefore, his conception of the Ukrainian history did not appear in the curriculum of independent Ukraine immediately. Thus, speaking of the "decades" of influence would be an exaggeration.

Furthermore, it seems incorrect to conduct a comparative analysis of two historiographical works, written in 100 years difference, the author of one of which was an amateur Nikolay Karamzin, while the author of the other one – a professional historian Mykhailo Hrushevsky, a person with higher education who dedicated the major part of his life to the scientific and educational activity, who was one of the most active founders of Shevchenko Scientific Society – the institution which had the functions of the National Academy of Sciences.

Long labyrinth-like reflections on the similar cultural-historical issues as well as the random references to the conceptions of "serious historians, whether Russian or Ukrainian" [6, 28] (no names provided, though), who claimed Kyivan Rus' to be the cultural heritage of both Ukraine and Russia, allowed Antoine Arjakovsky to demythologize Nikolay Karamzin's point of view and to make a fool of Mykhailo Hrushevsky.

The French scholar tries to persuade the readers that the ties with Kyivan Rus' turn Ukraine into the "nation state of a specific type, personalist and bi-cultural" [6, 15], each of the cultures having its historical memory. To prevent from the conflict between the two memories, they should recognize one another as legitimate and sovereign inheritors of Kyivan Rus' [6, 33]. This pseudoscientific conclusion allows Russia to appropriate the Ukrainian history and culture again and to generate new theories on the borrowed cultural historical grounds, like the one about the "Russian world". Moreover, the French historian refers to his conclusions as to the means of resolution of the Ukrainian-Russian conflict.

In the above-mentioned comparative study one can easily trace the devaluation of the Ukrainian historiography (by Mykhailo Hrushevsky and other "nationalist historians" [6, 33]), Ukrainian literature (Taras Shevchenko, Mykola Gogol [6, 34]), and even the Ukrainian national anthem [6, 32–33]. Such devaluation is inspired by the methods of cultural colonialism. These methods, according to the post-colonial studies, include: preserving the hierarchy of cultural values which allows the methropole to gain the maximum significance, whereas the colony issues (language, art, literature, civilization) obtain the least significance; appropriating every cultural item, highly estimated in the world (institutions, talents, museums, historical myths about the ancient times) [10, 533].

The hybrid method of resolution of the Ukrainian-Russian conflict, suggested by Antoine Arjakovsky, is in fact the return to the myth about the "cradle of civilization". The conception has been referred to as a pseudoscientific one and has been criticized by the scholars of different specialties, notably, by the famous linguist Kostyantyn Tyshchenko in the article "To Raise Viy's Eyelids" (2012), in which he dwells upon the role of the contemporary linguistics in the refutation of the theory of "the cradle of three nations" [11, 64].

Obviously, following the pattern of "the Russian Empire as a cradle of three nations", Antoine Arjakovsky suggests creating the model-clone "Ukrainian state-nation as a cradle of two nations". Such hybridization is unlikely to produce a healthy organism, except perhaps the "nest" for the Trojan horse. Meanwhile, the text, written by the French historian, philosopher, and theologian of Russian descend, suggests the specific perspective "as if from the inside and as if from the outside" on the participants of the conflict as well as the third party. From this perspective, the Ukrainian-Russian conflict is seen as the post-colonial one – between the colony and the metropole. The conflict is not new for Ukraine. The defeat in it would mean not only losing the independence, but undergoing all the types of genocide ranging from the linguistic genocide to the famine, as it was proved by the Ukrainian history of the previous century.

The conflict of this type should be considered from the viewpoint of the post-colonialism which is the general humanitarian methodology focusing on natiocentrism and its aspects, such as: the demand for the cultural identity, the priority of the national

cultural development, consolidation of its self-sufficiency and getting rid of the imperial discourse bearing the Danaan gift of the Russian culture.

Thus, the idea, suggested by an Australian theorist of post-colonialism Simon During, that cultural nationalism (or nationalism in culture) protects from the cultural, economic, and military invasion of the imperialism [12, 565–566], proves to be highly relevant to Ukraine. In addition, a Ukrainian theorist of post-colonialism Petro Ivanyshyn points out that "in fact, imperialism produces heteronomous (alien to the national spirit) secondary semiotic systems – political myths aimed at distorting reality by means of the range of denationalizing methods, different in form, yet similar in their chauvinist character" [13].

Antoine Arjakovsky's text implies another idea, comprehensible through the textual connections. It connotes another Trojan horse, openly given to the trustful citizens of Troy as the sign of the Achaeans' kindness, and hiding the Achaeans inside. The annotation to Antoine Arjakovsky's text opens with the words: "Samuel Huntington was wrong. The new wars are not between civilizations but between those who believe in the clash of civilizations and those who think that universal values really exist" [6, 2]. What is an annotation? It's not simply a brief description of the following text, but also "a note" (from Lat. *annotatio*). Thus, it's obvious that the French historian's main opponent is Samuel Huntington whereas the main discursive opposition is that between the "conception of universal values" and "the conception of the clash of civilizations". The essence of the metropolitary cultural colonialism strategy is chauvinist-universalist and denationalizing. According to the statement of an Australian theorist of the post-colonialism Mark Pavlyshyn, the strategy is first and foremost marked by the control over the idea of the cultural value, which wins prestige and the aura of universalism for a metropole. Moreover, the universal (human) issues as contrasted to the local (particular, namely, ethnographic) issues represent the main binary opposition aimed at devaluating the culture of a colonized nation [14, 239. 10, 533].

Therefore, Antoine Arjakovsky's text is infected with the virus of the Trojan horse (in its chauvinist-universalist content) and is in fact directed against decolonization of Ukraine. The whole rather complex product of hybrid art is constructed according to the notorious principle: while accepting "the gift from the grand Russian culture", receive the armed enemy within. So, I fully agree with Ihor Bondar-Tereshchenko's viewpoint on another text by Antoine Arjakovsky, focused on the same topic: "The research which received the Grégoire Orlyk prize has few hedges" [7].

Let me dwell upon those points of Samuel Huntington's "conception of the clash of civilizations" which Antoine Arjakovsky considers the most unacceptable. He claims: "Not only have Huntington's predictions failed to materialize but the very foundations of his vision of the world are questionable" [6, 13].

Though, instead of suggesting the well-grounded and powerful counterarguments, the French scholar goes into the epithets with negative connotations: "a typically modern view of the world", "a relativist, positivist and pessimistic philosophy", "a form of political mythology by another name" [6, 17], etc. Moreover, he accuses the American politologist of considering hatred to be inherent in the human nature as well as of "no longer believing in universal values" [6, 14]. Obviously, Antoine Arjakovsky makes every effort to persuade the reader that the armed conflict between Ukraine and Russia cannot be regarded as the civilizational one, first of all due to the fact that the very Samuel Huntington's conception is wrong, out-of-date, and even immoral, since its author is "a typical representative of the pessimistic political philosophy that can be traced back to Hobbes" [6, 43].

In the expanded version of Antoine Arjakovsky's direct quote from Samuel Huntington's work, in which he speaks about hatred as an inherent human quality, the American politologist comes to the conclusion that hatred appears due to the fear and distrust for the foreign, different, incomprehensible people. In the contemporary world "they" are mostly the representatives of other civilizations [8, 79].

Among the typical reasons for the conflicts between states and groups, belonging to different civilizations, Samuel Huntington mentions control over the inhabitants, territory, resources, as well as striving for some relative power. The latter involves the possibility to impose one's values, culture, institutions, etc. on the other group rather than the other group would manage to do it to you. Samuel Huntington considers the conflict between the cultural groups the most difficult to resolve. Whereas the ideological conflicts could be resolved, or at least discussed; the material conflicts could be compromised; cultural issues fail to be solved this way. They involve the choice: either everything or nothing [8, 79].

Obviously, according to Samuel Hungtington's theory, culture proves to be the most important factor in the confrontation among other disputed issues in a civilizational conflict. Conflicts which emerge from cultural controversies are antagonistic. The sides of these conflicts are impossible to conciliate. They end with an absolute victory of one of the sides and the capitulation of the other one.

By contrast, Antoine Arjakovsky convinces his readers that the Ukranian-Russian conflict has emerged because Kyivan Rus' is the common heritage of Russia just as much as it is for Ukraine (the fact, proved by the unknown, but "serious historians, whether Russian or Ukrainian") [6, 28]. Therefore it can be resolved very easily, not by means of a compromise, but on the basis of parity. He claims that Kyivan Rus' was "not a nation state in the modern sense but rather a union of mainly eastern Slavic tribes, related but distinct", the so-called "nest" of nations. That is why neither Russian nor Ukrainian identity can be founded upon the feeling of exclusive heritage of Kyivan Rus'. This cultural-historic period is not significant for the genesis of the national consciousness of either nation. Therefore it has to be perceived as "symbolic before it is political" [6, 29]. For this reason both states should "recognize one another as legitimate and sovereign heirs of Kyivan Rus'" in order to resolve the conflict.

Obviously, the Ukrainian "nest" had adopted the abandoned cuckoo chick which then grew up and pushed the legitimate and sovereign birds out of the nest.

Does it mean that the armed conflict has emerged out of nothing? Why does Antoine Arjakovsky, who refers to himself as to a historian, philosopher, and theologian, devaluate the highly developed medieval state Kyivan Rus' in such an obvious way? Why was the famous Russian scholar (historian, ethnographer, and linguist) prince Nikolai Trubetzkoy not included into the list of "serious historians" in Antoine Arjakovsky's work?

Nikolai Trubetzkoy did not recognize the viewpoint that the Russian roots go back to Kyivan Rus'. He stated that, in fact, the contemporary Russia could not have developed from Kyivan Rus', since it was historically impossible. According to the scholar, the only thing that Kyivan Rus' and the contemporary Russia have in common is the name "Rus'"; although the geographic and the industrial-political connotations of this name are absolutely different. From the historical, geographical, and anthropological perspectives, Russia is a Eurasian state rather than a European one; it is "a part of a big Mongolian Empire founded by Genghis Khan" [15, 211–213].

Pointing out the key facts to refute every argument, provided by Antoine Arjakovsky' in his discussion with Samuel Huntington, does not present any difficulty. The civilizational identity of Ukraine was shaped via adopting Christianity in times of Kyivan Rus', while the Kyivan Rus' mentality has crystallized as the existential one. In the light of the Christian world view, the feeling of existence "on the edge" reinforced the feeling of a special connection to the transcendental world. The founder and the first president of the Ukrainian Christian Movement, ethnopsychologist Volodymyr Yaniv points out that religiousness, generated by the existential situation of the Ukrainian nation since the ancient times, is one of the most significant features of the Ukrainian mentality. He writes: "Undoubtedly, there are many sources of our religiousness, otherwise it would not have become dominant in our mentality. First of all, they can be traced in our geopolitical situation. "On the edge of two worlds" is a favourite statement in the Ukrainian press and poetry. Though, being on the edge physically results in finding oneself on the edge in the situations so well known for us from the history, which is the history of the country that have faced the struggle, accidents, sufferings, death, total destruction, and extinction" [16, 245–246]. Thus, since the times of Kyivan Rus' the ethnic-religious identity of the Ukrainian nation has been determined by the existential character of the religiousness. The civilizational borderline ran through Kyivan Rus' because its Christian mentality managed to stop the Golden Horde and to establish the border against its civilizational influence.

Samuel Huntington was not wrong. New wars do appear between the civilizations; and these are the wars for cultural identity. In the course of such wars the identities disappear and start being dominated by the most significant one in the conflict. Samuel Huntington points out that the dominating identity is usually determined by religion [8, 434].

2. Samuel Huntington was Wrong

Samuel Huntington was wrong about the issue of the demarcation line along the Ukrainian borders, and, moreover, about the unity of the Orthodox world personified by the Russian Federation. This is proved by the fact that on January, 6th 2019 the Orthodox Church of Ukraine received Tomos which grants its autocephaly. Samuel Huntington is wrong about the civilizational split of Ukraine into Western and Eastern – Uniate, nationalistic, Ukrainian-speaking and Orthodox, Russian-speaking [8, 208]. This artificial split has been imposed on Ukraine by its metropole since the last quarter of the XVIIIth century.

The national consciousness started to shape in the ancient times, therefore, since Kyivan Rus' with its Christian world view there have been no grounds for splitting those, who identify themselves culturally, ethno-nationally, and religiously as the Ukrainians, into "we" and "they". Due to the historical circumstances Ukraine was divided by the borders of the countries that belong to different civilizations, but the Ukrainians preserved their mental unity. Since the times of Kyivan Rus' religion has been the key factor of consolidating Ukraine as one nation. A religious studies scholar Lyudmyla Fylypovych points out the role of Christianity in consolidating the nation during the periods of decay and political crises. Every time the life of the Ukrainian people faced the threat, one of the Christian churches – either the Orthodox or the Greek-Catholic – served as the only bearer of the national idea and the guide to the spiritual integration of the people. Therefore, the periods of crisis ended with the national rebirth [17, 107]. The religious figures who ascended to the ranks of statesmen: Petro Mohyla, Meletiy Smotrytskyi, Andrei Sheptytskyi, Yosyp Slipyi, regardless of their confession, are treated as national heroes in Ukraine.

Both Ukrainian Orthodoxy and Ukrainian Greek-Catholicism refer to themselves as to the Churches of Volodymyr's Christianization of Rus', emphasizing that the Ukrainian spiritual tradition is long-term and is genetically connected with the spiritual culture of Kyivan Rus'. This fact explains why the metropole makes every effort to distort the significance of this cultural-historical period in historiography.

Kyiv metropolitanate developed in times of Kyivan Rus' and was under the jurisdiction of the Patriarch of Constantinople until 1686. From the Christianization of Rus' till the XVth century the metropolitanate united all the Christian institutions under its jurisdiction and controlled the spiritual life of the Kyiv state. Kyiv metropolitanate determined the spiritual and cultural life of the state, and influenced the shaping of the Ukrainian identity. In 1686 the Patriarch of Constantinople granted the jurisdiction to ordinate Kyiv metropolitan bishops to Moscow metropolitanate which was created five centuries later than Kyiv metropolitanate was, in 1458. Professor Lyudmyla Fylypovych explains that Ukrainian eparchies were not transferred under the governing of Moscow, neither were the lands; that fact meant only the right to receive the order in Moscow without going to Constantinople, since Moscow was the mediator between the Ecumenical Patriarchate of Constantinople and Ukraine.

Constantinople was weakened by the governing of the Turks; therefore Moscow took advantage of the situation [18]. The metropole initiated the theological-political reinterpretation of the cultural and historical heritage of Kyivan Rus' which led to the creation of the ideological mythologeme "Moscow is the Third Rome" as a part of the messiah conception in the Russian culture. The XVIIth century, especially its second part, and the beginning of the XVIIIth century is the period of Ivan Mazepa's service as the Hetman. He was a famous Europe-oriented patron, contributing to the development of the national institutions, education, art, theatre, architecture. It was the Baroque era, marked by the prosperity of every sphere in culture. It should be mentioned that the Ukrainian culture of the Baroque period was solely ecclesiastical. With regard to this fact, an outstanding Ukrainian philologist Yuriy Sherekh mentions: "The culture was developed by the church and the church meant the culture" [19, 39]. Ukrainian Baroque, namely church architecture of Cossack Baroque is the unique cultural and historical phenomenon that proves the obvious difference between the Ukrainian perception of Christianity, reflected in various forms of material and non-material culture, and the Russian attitude to it.

The above-mentioned difference is even more obvious in the direct communication between the representatives of the Russian and the Ukrainian Orthodoxy. This period is marked by the cultural expansion of the Ukrainians to Moscow. Mykola Kostomarov mentioned: "The shift of the Ukrainian scholarship to Moscow was the most important event in the history of the Russian culture of the XVIIth century" [20, 191]. From the viewpoint of Moscow, the Ukrainians were the same as the Lithuanians, Polish or other foreigners; therefore in 1652 they were evicted to German Quarter together with other aliens. The Ukrainians "felt they were alien to that foreign world, alien till they died" [19, 36]. The inner feelings of the Ukrainians, forced to live in the oppressive atmosphere of the XVIIth century Moscow, is convincingly described from the psychological point of view in the play "Boyarynya" by Lesya Ukrainka, who thoroughly analyzed the background historical material for her brilliant dramas.

There is enough literary and historical material to prove that in the XVII–XVIIIth centuries there appeared the civilizational gap between the Ukrainian and the Russian Orthodoxy. To prove this statement let me quote Yuriy Sherekh again: "The Ukrainian intelligentsia did not go Moscow with a light heart. They knew very well what Moscow was. "The Catechism" by Lavrentiy Zyzaniy was edited without the cover page for fear of being accused of heresy. "Didactic gospel" by Kyrulo Stavrovetsky was convicted of heresy and got burnt. Everyone bore in mind the events that took place in the first decades of the XVIIth century, when the Ukrainian priests and monks were not regarded as baptized and therefore they were forced to undergo baptizing according to their ritual. In addition, in 1632 after the arrival of the group of the Ukrainian monks there appeared the order: "To forbid them to enter the church, to let them sing in the parvis only, not to give them any sacred objects, not to bless them with the Cross, not to let them touch the icons" [19, 35].

Having realized the consequences of Ivan Mazepa's cultural and political activity, oriented towards Europe and directed at the development of the Ukrainian ethnic-religious national identity, and having no possibility to physically liquidate the Hetman, the Russian Orthodox Church declared anathema against him in order to liquidate him spiritually. In the first half of the XVIIIth century the Russian ecclesiastic and secular, namely scientific, circles started an aggressive denial of the ethnic-cultural and ethnic-religious identity of the Ukrainian people, who were referred to as "Little-Russians", while the Ukrainian language was considered the Sothern dialect of Russian.

The metrolope fully realized that the Ukrainian cultural identity could be repressed by radical means only, such as total destruction of the Ukrainian language and Ukrainian religiousness, since they were the factors for the national self-consciousness. In a way, the trigger to this idea was the appeal to censor the Ukrainian translation of the Gospel by Pylyp Morachevskyi. Looking through it, the chef of the gendarmerie claimed that the translation was directed at the radical annulment of all the previous measures taken by the government to russify the Ukrainian lands, and that it threatened the power of the Tsar.

Thus, the Valuev Circular appeared on June, 20th 1863 – the decree of the Minister of Internal Affairs of the Russian Empire Pyotr Valuev which established the official linguistic genocide of the Ukrainian language. The Valuev Circular forbade publishing "religious, educational and primary school books in the Little-Russian language" [21, 187–188]. This document represents the distinct strategy for total destruction of the Ukrainian culture, since the prohibition on learning and praying in native language made it impossible for the people to shape their national consciousness; it cut the spiritual connection between a person and the nation on the deep archetypal level of the national culture and religious consciousness.

The XIXth and the XXth centuries were marked by the russification, repressions, famine, and even clandestine life of the national churches and their congregations. Having occupied Western Ukraine, the metropole "cancelled" the Union of Brest at Lviv council in 1946 in an attempt to liquidate the Greek-Catholic church.

The rebirth of the Ukrainian church started with the rebirth of the Ukrainian state. The church had to overcome not only the consequences of the spiritual degradation of the nation, but to fight for its independence from Moscow Patriarchate.

Moscow Patriarchate even pronounced an anathema against the most active participants of the dissolution of Kyiv Patriarchate, namely: Filaret, the head of the Ukrainian Orthodox Church of Kyiv Patriarchate, and Makariy, the head of the Ukrainian Autocephalous Orthodox Church. It should be mentioned here, that Filaret was born in Eastern Ukraine (Donetsk oblast'), whereas Makariy was born in Western Ukraine (Lviv oblast').

The Ukrainian Orthodox Church of Moscow Patriarchate, referring to itself as to the Ukrainian one, persists in demonstrating its separation from the unifying intentions of the national Christian churches.

The arrival of Pope John Paul II in Kyiv 2001 was welcomed by hundreds of thousands of orthodox Kyiv citizens. They were waiting for his blessing for hours. The visit of the Pope demonstrated to the whole world the fact that in Ukraine the Catholics, the Orthodox, and the Protestants identify themselves first and foremost as the Christians, only then as the followers of different confessions. It should be noted that only the Ukrainian Orthodox Church of Moscow Patriarchate protested against the visit of the Pope.

With regard to this, another important fact should be mentioned: officially, in the Russian Federation this church is referred to as "The Russian Orthodox Church in Ukraine". The seemingly accidental shift of words in the definition changes the essence of the phenomenon radically! The Ukrainian Orthodox Church of Moscow Patriarchate has the name "Ukrainian" which is supposed to determine its spiritual national-cultural identity rather than physical presence on the territory; nevertheless from the conceptual, strategic, and tactical perspectives it depends on Moscow Patriarchate of the Russian Orthodox Church that acts on the basis of the orthodox fundamentalism.

Professor Lyudmyla Fylypovych points out that "based on the Islamic fundamentalism, the Russian Ortodoxy turned out to be more fundamental than the Islamic one" [22, 15]. Having restored the ideologeme "Ortodoxy, Tsarism, Nationality" (which dates back to the middle of the XVIIIth century), this Church reestablished the symbiosis with the state, similar to that in the Russian Empire, and introduced the "cleric-oligarchic regime" which represents "a new type of totalitarianism – the Russian Orthodox" [22, 15]. Thus, the very segment of the Ukrainian Orthodoxy which causes the civilizational split into Western and Eastern Ukraine, is essentially not Ukrainian. It is an insidious spiritual-informational virus which may appear fatal for the young Ukrainian state; since instead of obtaining spiritual health, which religion is supposed to develop, the Ukrainians are subject to the Russian Orthodox totalitarianism that prospers in concord with the local oligarchy for their mutual benefit.

What changes should be expected since 2019, when the Orthodox Church of Ukraine received Tomos granting its autocephaly? Tomos is an official document restoring the historical justice and returning the territory of Kyiv metropolitanate under the jurisdiction of the Patriarch of Constantinople. It declares the independence of the Orthodox Church of Ukraine and recognizes its equality to other fourteen Orthodox Churches.

Firstly, Tomos destroys the ideological basis for the political-messiah myths, such as: "Moscow is the Third Rome", "the cradle of the nations", "the Russian world", etc., generated by Russia for the last few centuries in order to lay claim on the cultural and historical heritage, accumulated by the Ukrainian people, and to justify the metropolitary policy of denationalization directed against its identity. Oleksandr Potebnya, an outstanding Ukrainian linguist and philosopher, refers to denationalization as to the moral illness and the weakness of thought energy. In his opinion, it causes "disgusting desolation": the crisis of the spiritual tradition, the rupture of the inner ties between the generations, disorganization

of the society, immoral and unworthy behavior, economic and mental subordination. In addition, the scholar points out that the consequences of denationalization affect both sides – the nation that undergoes denationalization and the nation that conducts denationalization [23, 73].

With regard to this point, the archiereus of the Orthodox Church of Ukraine Yevstratiy (Ivan Zorya) mentions that the consolidation of the unified autocephalous church in Ukraine brings the realization of the Russian neo-imperial project to a dead end, in the same way as the consolidation of the independent Ukrainian state makes the rebirth of the Russian empire impossible [24]. In addition, the Head of the section of Philosophy and History of Religion of the Department of Religious Studies of the Institute of Philosophy of Ukrainian National Academy of Sciences, Professor Lyudmyla Fylypovych believes that the receiving of Tomos caused millions of Ukrainians to reconsider their identity [25].

Secondly, yet at the second stage of negotiations on the possibility to give Tomos to Ukraine, the Russian Orthodox Church declared its position of the utter disagreement with the decision of the Ecumenical Patriarch of Constantinople. Professor Lyudmyla Fylypovych believes that the fact of receiving Tomos by the Orthodox Church of Ukraine is certain to aggravate the relations between the Ecumenical Patriarchate and Russia, as well as to prove a great impact on the whole Christian world. In the scholar's opinion, the Ecumenical Orthodoxy may lose the illusory unity it used to have before; and this process may affect the whole Christian world – including Roman Catholic Church and even the Protestants [26].

Obviously, Tomos caused the split not only between the Ukrainian and Russian orthodox traditions, but also between the Ecumenical Patriarchate and Moscow Patriarchate. The split continues to deepen due to the aggressive reaction of the leaders of the Russian church and state to the fact that the Ukrainian Orthodoxy is going to gain independence from the jurisdiction of Moscow.

Thus, Samuel Huntington is wrong about the demarcation line which is to mark the civilizational split. This line does not lie through the centre of Ukraine; it lies along the state border separating the Christian and independent Ukraine from the Orthodox and totalitarian Russia. The latter, though, has trespassed this border in an aggressive way, against the international law and the Christian commandments.

In 1945 on the anniversary of Pereyaslav – 60 years before the outbreak of the Ukrainian-Russian war – the outstanding Ukrainian linguist, philologist, and literary historian George Shevelov wrote: "Are the soldiers at both sides of the frontline not tied to each other? They are tied by life and death. The history of the cultural ties between Ukraine and Russia is the history of a big war which has not ended yet. Like every other war, it produces attacks and retreats, turncoats and captives" [19, 42].

Conclusions.

The study represents an attempt to define the nature of the armed conflict between Ukraine and Russia, which started in 2014 with the annexation of Crimea and is now referred to as the hybrid war. With regard to this issue, I found it relevant to consider the popular conception of "the clash of civilizations" developed by the American sociologist and politologist Samuel Huntington, on the one hand, and to study the work of his opponent, the French historian, philosopher, and theologian, Antoine Arjakowsky, on the other hand. The latter scholar promises to refute the theoretical ideas of his opponent on the basis of the "new epistemology" and to suggest the theological-political way of resolving the Ukrainian-Russian conflict, chosen in his work as an example. However, instead of the promised "key", Antoine Arjakowsky suggests the pseudoscientific historical retrospection, infected with the informational viruses of historiosophic, culturological, and spiritual character, aimed at disorienting the reader and making him believe that there is no conflict at all. This hybrid theological-political text would not have won any attention if it were not a type of clerical-oligarchic hybrid discourse, and therefore, one of the new means of conducting hybrid wars. Besides it points out the main issues in Samuel Huntington's theory which should be considered in order to find the answer to the raised question.

On the one hand, the Ukranian-Russian conflict is a post-colonial conflict – between the former colony and metropole. On the other hand, it is a civilizational conflict, since the reason for the confrontation is the culture. Therefore, this conflict is antagonistic, i.e., irreconcilable. Religion proves to be the leading factor of the conflicts of this type; hence it cannot be resolved via agreement or compromise. The long-term civilizational conflict has existed since the time when a new aggressive neighbour appeared at the border of the Ukrainian lands. The conflict of imperialistic ambitions emerged in times of Ivan Mazepa and developed into his confrontation with Petro I, since both were Europe-oriented.

Both conflicts presuppose the vicious struggle for the ethnic-religious identity of the Ukrainian people, thus raising the issue of the Ukrainian language as the basis for the shaping of the ethnic-national world view and the cultural-historical heritage of Kyivan Rus'. This was the period in the Ukrainian history when the basis for the Christian mentality was formed. Now the Christian mentality unifies all the contemporary Ukrainian churches under one tradition, and at the same time defines the Christian values common for Ukraine and Europe. Ukraine should defend its language and historiosophy which are the bases for its ethnic-national and ethnic-religious identity. The loss of this identity causes denationalization, and therefore, degradation, cultural, political, and economic decay. The fact that the Orthodox Church of Ukraine received autocephaly marks the first step towards the victory, since Tomos, given by the Ecumenical Patriarchate, made it possible to unify the Ukrainian churches and to refute the stereotypical division of Ukraine into Western and Eastern parts. Tomos helped to show to the Western world where the true borderline between the civilizations lies, as well as to draw their attention to the fact that the Russian army has been fighting not at the border with Ukraine but at the border with the European world.

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EXPERIMENTAL RESEARCH ON THE FOREIGN LANGUAGE EDUCATION FOR THE ELDERLY

Abstract. The issues raised in the paper are results of the experimental study of the adult distance learning management are suggested. The urgency of the research is based on the tendency towards the aging of population, development of the third age universities network, active implementation of the lifelong learning philosophy, the analysis of recent publications and studies. It is determined that despite the growing popularity of the lifelong learning philosophy, there is a lack of systematic research on the use of ICT for the elderly. The conceptual framework is analyzed. The methodology of the research and features of the target audience selection are described; the specifics of data collection and analysis at different stages of the research are defined. The purpose of the research is determined – to distinguish pedagogical conditions for an effective distance learning introduction into foreign language education of the elderly. The research has been conducted on the basis of the Center for Innovative Education. The emphasis is made on the formation of the target group of participants in the study and their foreign language learning motivation. The stages of data collection and analysis are specified, namely: before the beginning of training, at the stage of the curriculum development, after the start of the first module of the distance learning course, after the completion of the first module of the course, at the end of the course and two months after the course is completed. Detailed results of data analysis for each stage of the research are delivered. The analysis of these data is carried out. The features of the distance course for the elderly and the methodical recommendations on its development are defined. The study has also allowed to confirm the results of the personal and cognitive potential of the elderly and revealed that the ability to learn under certain conditions even increases instead of decreasing. The prospects for further research, adjacent to neurophysiologists' and neurobiologists' studies, are suggested.

Introduction.

Research on personal, cognitive and cultural potential of the elderly people suggests that under certain conditions their learning skills often rise instead of decreasing. It is well known that the creation of certain conditions and taking into account the psychological characteristics of an elderly person is important for improving the teaching methods for this age group. One of such conditions is overcoming the age-related stereotypes. Thus, for instance, the "critical period" hypothesis, found in 1960, argued that human brain loses its ability to build new links. With this very hypothesis it was popular to explain the difficulty of learning foreign languages for seniors in comparison with children and young people.

Some provisions of this hypothesis even now can be found on the Internet, despite the fact that in 1978, neurologists have proved that under certain conditions adults are even better in studying foreign languages. The next condition is taking into account the age characteristics of the elderly people. The state of human health is of particular importance during the education process; loss of hearing and visual acuity reduction can significantly affect the adult education. However, good lighting, silence, combination of audio and video presentations are likely to solve this issue immediately. Positive internal motivation plays one of the key parts in the process of successful foreign language teaching for elderly learners. Usually they study foreign language with a specific and clearly defined purpose: communication abroad, work, etc.

1. Experimental study of foreign language training of senior learners

The analysis of methodological and pedagogical literature showed that the issue of ICT in foreign language education is not sufficiently investigated [2; 4; 6-14].

Nowadays, in the age of the Fourth industrial revolution, when globalization processes are being replaced by the processes of glocalization (according to the principle "Think globally – act locally") [1], the rapid development and active penetration of Internet technologies, Smart Objects, Smart Devices and Smart sensors, we can observe the contradiction between rapid development of ICT and lack of scientific and methodological support of modern ICT in foreign language education for the "third age" learners. We can speak of the gap between willingness and need for lifelong self-education of seniors and the lack of proper methodological support. The abovementioned facts and contradictions define the theoretical and methodological problem of scientific and methodological support of the use of modern ICT in foreign language education for the "third age" students.

Analysis of recent research and publications. Questions concerning the specifics of social work with elderly people have been the subject of investigation of many scholars, among them: E.I. Holostova, who studies lifelong activities of the seniors, describes the advanced age as a social problem [2, p. 56-73]; V.M. Shakhrai, who studies the old age theory and the principles of social work with the elderly; I. D. Zvereva [3, p.341], who investigates the levels of social work with seniors and the foundations of this activity; L.A. Yakubova, who generalizes the peculiarities of organization of social assistance to the elderly [4], and others. General issues of the adult education are analyzed in the studies of L.I. Lukyanova, N. I. Klokar, O.I. Ogienko, P.I. Sikorsky, S.O. Sysoeva [5].

Problems of the third-age universities and their activities are investigated by J. Cowdel, R. Swindell, M. Farmosa, V.G. Chaikivska, L.I. Stadnyuk, N.V. Lifareva and others [6]. The process of foreign language education organization is the subject of research of A. Raasch, D. Eggers, K. Pehl, V.A. Gamanuk, A.V. Maksimenko, N.V. Mahynya and others [7]. In the national scientific space, the theoretical issues of education informatization and information technology application are analyzed by V.Yu. Bykov, M.I. Zhaldak, N.M. Morse, S.G. Lytvynova, O.V. Spivakovsky and others.

Modern methods of foreign language competence formation with the use of ICT are investigated by such scholars as N.M. Bilan, O.V. Vaschilo, N.M. Prevozyuk [8].

The purpose of the article is to outline the pedagogical conditions for successful use of modern ICT in foreign language education for the "third age" learners, obtained during the experimental studies from 2010 till 2016.

The urgency of adult education is a generally recognized fact. The economic progress of the vast majority of countries became possible due to this educational direction [9]. In a report of UN Fund for Population Activities (UNFPA) [9], experts point out that the humanity is getting older very fast: already by 2022, the number of people over 60 will exceed one billion, and by 2050, there will be more seniors than children under the age of 15. Whereas the average life expectancy in developed countries is 78 years, and in developing countries - 68 years. Experts predict that in 2045 the average life expectancy will increase up to 83 and 74 years respectively [9, p. 112]. The number of people aged over one hundred years by 2050 may rise up to 3.2 million

Experts of the UN Fund for Population Activities point out that elderly population becomes a big challenge for many countries of the world, but the authors of the report [9] note that despite the tendency towards aging among the Earth population there is no reason to consider the situation as a critical, since seniors make a huge contribution into social life. "World leaders have to recognize this fact and develop policies that will ensure the effective functioning of the economy under such demographic changes," is stated in the report [9].

Population grows old all over the world and in Ukraine as well. Here, according to statistical surveys of the State Statistics Service of Ukraine, the population keeps decreasing and growing old. The dynamics of recent periods (2010 - 2016) indicates an increasing number of the elderly people - 15.5% of the total population [10].

At the same time, it should be mentioned that according to the European Union standards [11], it is necessary to create such conditions for the elderly that would not only provide public support but would also stimulate their activity.

One of such methods to activate the seniors are the Third Age Universities introduced in Europe and successfully operating since 1973 (Toulouse, France). Created at the higher education institutions or non-governmental organizations, they carry out the principle of human lifelong learning. The main objective of the Third Age Universities is to improve the physical, mental and social health of the elderly population [6].

In Ukraine, in 2009, with the support of the United Nations Fund for Population Activities, a draft Concept of development and provisions for Third-Age Universities were developed. Since 2011, the social-pedagogical service "University of the Third Age" operates in Ukraine, its activity is regulated by the Order of the Ministry of Social Policy of Ukraine No. 326, August 25, 2011 "On the Introduction of the Socio-Pedagogical Service "University of the Third Age".

In 2017, under the initiative of the Ministry of Social Policy and with the support of the United Nations Fund for Population Activities, a draft Strategy of the National Action Plan for Positive Ageing [12] has been developed, in which one of the focus areas is introduction of an innovative model of providing social and pedagogical services "Universities of the Third Age". In the report of the International Telecommunication Union "Measuring the Information Society 2015", which contains the rating of 167 countries according to the ICT development index, Ukraine has ranked the 79th place. According to experts, one of the reasons for such low indicators is an unequal access to ICT among various categories of the population, including the elderly [13].

In accordance with the European Union – Ukraine Association Agreement, in the process of developing the information society, the attention should be focused on one of the seven priority directions, namely: strengthening of digital education, skills and inclusion that is relevant to the elderly people [10].

In this context, on the basis of the above-mentioned, arises a separate social request for the needs of the seniors, who constitute a numerous category of the population and become one of the most vulnerable categories in terms of adaptation to the information environment. Such situation has led to an increased awareness of the needs of the elderly and the necessity to develop new practical approaches towards social work with this category of population, and modern information and communication technologies can be efficiently used to improve the living standards of these people.

Thus, the need to involve seniors into the educational process in order to master modern ICT is primarily due to a number of the abovementioned socio-demographic preconditions. Same ideas can be found in the papers of S.A. Fedorenko [14], I.B. Savelchuk [15], T.V. Skoryk [16] and others. In this paper, we will consider the results of implementation of the scenarios of modern ICT usage in foreign language education of the elderly, conducted on the basis of Universities of the Third Age within the framework of the project of the "New Life" Youth Public Organization – "IDEA - an open world of information technologies". The results of the study were obtained by us through the implementation of the "IDEA - an open world of information technologies" project.

The "Information Dissemination and Equal Access (IDEA)" project has been implemented in Ukraine since 2008 [17]. Its goal is to develop information literacy, improve the quality of education, provide advanced social and cultural development, and, in such a way, the lives of people faced with a difficult socio-economic situation.

The target audience of the Project are, first of all, people who need special social support: graduates who are getting ready for an independent life, students, unemployed and partially employed young people, disabled, underprivileged, retired persons.

Within the scope of this article we present the results of using modern ICT in foreign language education for the elderly people. The selection of specific target audience was made by a partner organization – Youth Public Organization "New Life".

The project was implemented in cooperation with other nonprofit organizations, information centers, social services, state authorities, socially responsible business. During the implementation of foreign language education for seniors, we followed such principles of adult education as:

- the principle of self-study priority, which is ensured by observing value and motivational guidelines. This principle provides an opportunity to get acquainted with the study material in a free mode, which allows you to comprehend and master both the processes and the methodology;

- cooperation with the participants of the training group and the teacher during the training;

- the use of positive life experience, realized through active teaching methods;

- actualization of learning results, namely, their immediate use in your everyday life (watching foreign movies, news, TV programs, etc.);

- self-development and self-education are realized due to the motivation for preserving cognitive activity;

- the principle of an individual approach is ensured through the use of various forms and methods of teaching, a wide choice of ICT tools;

- the principle of voluntary participation is realized through free choice of educational goals, forms and methods of teaching.

We agree with I.G. Shamshina [15] and take into account the following age peculiarities of the elderly which may complicate their studies:

- a painful perception of the transformation in the process of learning the basic living values that have developed;

- the difficulty of abandoning the skills and abilities that were received earlier and are already out of date;

- barriers of biases against innovations and changes;

- the difficulties of changing the existing status (especially if the person is an ex-leader) into the status and role of the person who is being taught.

For teaching English to the seniors, a participatory approach was chosen. It implies the interaction between students and teacher in order to develop and find a joint solution of any specific problem. We consider the participative approach as a theoretical and methodological basis, built on the understanding of the learner as a free creative person capable, according to his age-specific features (physiological, psychological, etc.), of making an independent choice of the type of interpersonal communication through activities together with the teacher [18, p.129].

Participative approach originates from the critical pedagogy by P. Freire [19], who, in his research, has shown that uneducated people can quickly learn to write and read if the words they are taught, are of importance to them, and literacy is usually accompanied by improvements in everyday life.

In the context of new "Lifelong education" paradigm, which involves the development of a person throughout all his life as an employee, citizen, individuality, continuous education, accompanying a person within different periods of his life and contributing to the development of social and professional mobility, definition of his place in society, his human and civic duty, the importance of an informal adult education is significantly growing. Despite the fact that lifelong education contains all types of learning: formal, non-formal and informal, we have been focused on the non-formal and informal learning. We were guided by theoretical and practical studies [20] that demonstrated that the most successful and effective form of non-formal adult education is the University of the Third Age, especially its British model. The British model was developed on the basis of the so-called autonomous self-help groups, which means that the lecturers themselves are the participants of the program.

The "IDEA – an open world of information technologies" project is being implemented by the Youth public organization "New Life" from 2008 till the present time. 12 419 people were trained at 63 courses and workshops in terms of "Microsoft Unlimited Potential" program. As of 01.10.2017, 12419 people were trained at the courses and workshops of the IDEA project, including 823 people who were trained at 63 courses within "Microsoft Unlimited Potential" program and 1943 people were trained at 26 courses in terms of the program "Kids safety on the Internet».

English language courses for the elderly were conducted separately within the University of the Third Age. Altogether, 750 individuals were enrolled in the education, 310 of them started their education, 213 attended all the classes. All participants completed an introductory survey; one of its sections was aimed to identify the motivation to learn English at an advanced age. As we can see the overwhelming majority of elderly people have chosen English language courses for communication with other people (65%), 25% - for personal development and 10% - to maintain their proactive attitude.

According to the analysis of the introductory and outgoing survey for the English language learners, we outlined the following learning outcomes:

- students noted the results of personal development, namely: increase of self-awareness, improvement of social and communicative skills - 75% of students;

- students mentioned the following benefits of communication in small groups: comparing life experiences, broadening of outlook, active involvement of the people with special needs, ability to relieve a psychological tension, communicative skills improvement, ability to teach each other - 45% of students;

- students noted the following benefits of studying: better understanding of different processes that occur in public life; understanding of the culture of different ethnic groups; better understanding of English; the ability to use modern ICT in everyday life - all students (100%).

It should also be mentioned that, as it turned out from the survey results, the main result of English learning courses for the elderly is the ability to use modern ICT in everyday life (85% of the students noted this as the main result).

The curriculum of English language courses is developed, as we have already mentioned, on the basis of the participative approach and consists of the several modules. Each module includes the following elements: mastering certain vocabulary in accordance with the tasks of the module and English communication in the group and with the teacher.

Module 1. Basics of working with a computer. Students get to know about the basic hardware components of a computer. The module includes an overview of ICT tools for working with texts and spreadsheets, making presentations and work on the Internet. Duration of the module is 24 hours.

Module 2. Digital lifestyle. During the module, which lasts 10 hours, students learn to use mobile phones, digital cameras, tablets in their everyday lives. After completing the module, students are able to do and view photos and videos on their own devices (smartphone or tablet), record and listen to audio records, use the Internet of things if the appropriate devices are available.

Module 3. Security and Confidentiality. The duration of the module is 6 hours, during which students get to know about the risks on the Internet and the guidelines of protecting personal and confidential data in everyday life.

Module 4. Personal productivity applications. Duration of the module is 12 hours. Students study software products, the use of which in everyday life allows older people to live on a different, higher level of life. It can be software products that allow distance communication between the elderly, exchange of data (photos, videos, useful information, etc.), using Internet of things, etc.

According to the results of teaching foreign language to the seniors with the use of modern ICT, we can distinguish the following positive aspects of the implementation of ICT in the system of Third Age Universities:

- increase of general motivation to attend classes at the University of the Third Age;
- improvement of learning experience and transition from passive to active learning;
- improvement of the quality of life through the everyday use of ICT;
- available access to ICT for the elderly: public libraries, social service centers, territorial centers for social services, and community centers - all these are places with free Internet access.

Notwithstanding the fact that researchers have already been investigating the use of ICT in the adult educational process for several years, today it is possible to distinguish certain methods of teaching foreign language. We can define the following techniques:

- usage of online platforms for studying foreign language;
- usage of e-mail, social networks, forums and blogs by the elderly people in order to further develop their intercultural and socio-cultural competence;
- usage of Wiki technologies to develop writing skills and increase self-esteem for the elderly through the awareness of their own intellectual contribution into the social and cultural life of society (M.N. Yevstygneev, Yu.Y. Markov, P.V. Sysoev);
- usage of podcasts to develop listening and speaking skills.

The above mentioned groups of open Internet resources can be successfully used in foreign language training of the elderly people. These ICT tools can be used to enhance the quality of English language teaching during group activities, as well as an instrument that can be used by the learner on his own. LearnEnglish (http://learnenglish.britishcouncil.org/en) – is a collection of free British Council materials for learning English at various levels. It is quite convenient to use both for self-study and as a supplement to group work. Registered users can communicate with participants from different countries, ask questions and download educational materials.

The Distance Learning School ESHKO (https://eshko.ua) also offers elementary foreign language courses. ESHKO provides a democratic European way of learning in an interactive format. The services for students include printed and online versions of the textbooks. As a disadvantage students point out the lack of free training plans.

After completing the English language courses, students may be asked to create their own page on the Wiki. We offer the following recommendations to ensure that the use of Wiki Technologies allows to develop literacy skills and increase self-esteem for the elderly students:

- content should be unique and interesting. As a rule, the life experience of course students makes it easy to choose the topic of a unique article. Usually, these are tips from user's personal or professional experience;

- it is preferably to create a page in a small group of 3-5 people;

- course teacher should be a member of a group. He will check the text for stylistic and spelling mistakes.

Not only the cloud services of Office 365 and Wiki technologies can be used to organize the joint activities of the elderly students while learning a foreign language.

Padlet (https://padlet.com) is a website that allows you to communicate with other users through text messages, photos, links, and more. Each place for communication is called the "wall". It can also be used as a private bulletin board. According to our results, this tool can successfully be used in the process of reflection at the beginning or at end of the class. Viber (https://www.viber.com) - a software application that can be used both from a personal computer and from smartphones. The software application integrates with the address book on the smartphone and identifies the user by his mobile phone. Its main purpose is communication.Positive results were obtained from using Viber when teaching foreign language to the seniors. The following benefits, which are noted by the students of the Third Age University, allow to actively use them by the elderly: a simple interface; understandable navigation; possibility of free telephone communication via this application (if Internet access is available); sharing photos, videos and audio messages.

Ordinary communication and messaging can easily be turned into everyday foreign language learning if the parties agree to communicate in foreign language (via text and voice messages).

We believe that the implementation of the andragogical approach is an essential condition for the development of adult foreign language education. While elaborating the methodology of adult foreign language teaching, one must rely on andragogy as a science about the peculiarities of adult education according to age, educational and life needs, evident and hidden skills and abilities, individual characteristics and experience, mentality and physiology. In the process of adult foreign language teaching we consider it necessary to take into account the following andragogical approaches: the priority of self-education, the principle of teamwork, the principle of relying on the experience of colleagues, individualization and systematic training, the principle of awareness and actualization of education. Correct application of the andragogical approach in the process of adult foreign language teaching allows:

- to create the necessary conditions for self-realization of an individual;

- contributes to solving the issue of internal personal motivation to learning a foreign language;

- to create an informal atmosphere during the study, due to mutual respect, cooperation and responsibility for the learning outcomes;

- to make the elderly people active participants and equal subjects of the educational process.

Foreign language as one of the disciplines studied in the University of the Third Age, of course, has its own specificity, which is determined not only by the age peculiarities of students.

The results of our study confirm the expediency of distinguishing the following main directions of informatization of foreign language education for the elderly:

- Definition of the methodology for selecting ICT tools to be used in adult education, methods and forms of teaching foreign language.

- Definition of the content of adult foreign language teaching. Internet resources for foreign language learning create a wide choice for educational content selection.

We suggest the following perspectives for further research:

- Development of innovative methods of ICT use in adult foreign language teaching. Despite the large number of available online resources for learning foreign languages, their quantity does not always correspond with their quality. In our opinion, the development of a methodology for correct ICT tools selection, as well as elaboration of scenarios for its application according to the goal, personalization and individualization specifically for the elderly people - all these are perspective areas of scientific research;

- Development of innovative teaching materials for adult foreign language training. Rapid development of ICT allows to use them to create quality and efficient products, which will increase not only the motivation of students for self development but also the result of their training.

- Unresolved remains the issue of the system of training and professional development of the teaching staff involved in adult foreign language teaching. Difficulties with the implementation of ICT into the educational process of the Third Age Universities are in most cases determined by the incompetence of the teachers themselves;

- However, the issue of ensuring information security of the students is still pending. Course attendees should be familiar with the basics of information security, the risks on the Internet and ways of preventing them.

The research was conducted due to the implementation of the "New Life" Youth Public Organization – "IDEA - an open world of information technologies" project. This project was implemented with the support of Microsoft by the representative office of PH International in Ukraine.

2. Features of the adult distance learning management

The conceptual framework of the third age University is still being formed and refined. The beginning of theoretical substantiation of the essence of the concept of «the third age University» can be considered the 1970s, when public associations and people's universities started to develop in Europe and thus created the preconditions for shaping policies for the elderly. For a long time in the scientific literature the discussions have been held on the relevance of the third age Universities to the main criteria of the university as an academic institution performing teaching, research and social functions [21]. In various literature sources in addition to its classical name "the third age University", we also find the following definitions: "Open university", "University 3", "University of Free Time", and "University of the Golden Age". In our study, we will consider "the third age University" as a social-pedagogical service with methodological recommendations for its implementation approved by the order of the Ministry of Social Policy of Ukraine No. 326 dated 25.08.2011.

The urgency of a lifelong learning, especially for people over the age of 60, is confirmed by statistical data from the Ministry of Social Policy of Ukraine [22], according to which in Ukraine as of 01.01.2018 the network of territorial social service centres for the population includes 674 institutions, each of them providing social-pedagogical service "the third age University" for 1.3 million people. We consider the concept of "Lifelong Learning" (LLL) in accordance with the definition of the European Commission – all learning activity undertaken throughout life, with the aim of improving knowledge, skills and competencies within a personal, civic, social and/or employment-related perspective [22].

The European Commission united various educational and training initiatives into a single LLP program. The Council of Europe approved lifelong learning as one of the main components of the European social model. We support and proceed with further development of a modern understanding of the concept of lifelong learning, which combines different forms of learning throughout life, and can be carried out under different conditions and in different forms (formal, informal, informational), levels and duration.

Distance learning according to the Law of Ukraine on Education is an individualized process of obtaining education, which takes place mainly through the indirect interaction of the distant participants of the educational process in a specialized environment that functions on the basis of modern psycho-pedagogical and information and communication technologies [17].

In terms of our research, we focused mostly on the Moodle distance learning platform.

Moodle is a free, open source learning management system. It implements the philosophy of a "pedagogy of social constructivism" and is focused primarily on the interaction between a teacher and students, but is also suitable for organizing traditional distance learning courses and full-time study support.

The Moodle platform allows to create a variety of on-line training resources and activities (lectures, seminars, tests, essays, etc.) which help the teacher to organize the educational process for the students and control the level of mastering the material, create working groups for teamwork and interaction.

Specialists in the field of distance education determine both the advantages and a number of certain disadvantages when using any platform. First of all, it is the lack of social interaction and technological problems, namely: fear of new technologies or their lack among some students [22]. We also agree that any distance platform, such as Moodle, is not a stimulating factor for learning a foreign language. If a student does not want to succeed in learning a foreign language, the fulfilment of a task becomes formal, even if he is limited by time, number of attempts etc. The results of our study confirm the positive outcome of adult distance learning under observance of certain organizational, psychological, pedagogical and methodological recommendations.

The target audience for the study was the pedagogical staff of Ukrainian secondary schools who expressed their desire to take advanced training courses at the Centre for Innovative Education https://www.ukraine-teacher.com.

The Centre for Innovative Education trains teachers offline with the direct participation of the students: seminars, trainings, master classes. During the study period from January 2017 till April 2018, 1,422 teachers have completed their training (89% - female and 11% - male, 15% - under the age of 40, 65% - aged 41-60, 20% - over 61). One more sphere of activity of the Centre for Innovative Education is a distance learning. We focused on teachers aged 61 and over who were trained on the distance learning platform at the Centre for Innovative Education (http://competences.com.ua) - 284 participants, among them 221 female and 63 male.

Data collection and analysis was made throughout the whole period of study: before the beginning of training, at the stage of curriculum development, after the start of the first distance learning module, after the completion of the first module of the course (questionnaires), at the end of the course and two months after the completion of the course.

We collected the data by means of questionnaire (online) and interviewing students and course developers. We also monitored the types of activities and time spent by participants within the course: the number of entrances during the day, the number of entrances during the week, the total average number of daily trainings, the total duration of the review of course resources and the total time spent on tests.

All the collected data is recorded by online tools and could not be corrected. The results of on-line questionnaires are saved in Google forms, and the rest of the data is recorded in Moodle and is available to administrators (http://competences.com.ua). Thus, the research was conducted from January 2017 till April 2018. Participants were 284 teachers aged 61 and over who expressed a desire to increase their level of pedagogical skills at the Centre for Innovative Education using English as the first foreign language.

The main motivation for learning a foreign language for the specified category of students is the desire to join the world's educational communities (for example, the Microsoft Learning Partnership) and have an access to English-language materials from a large number of educational resources (educational platforms, MOOCs, etc.).

Another motivation to study a foreign language by teachers aged 61 and over is the desire to preserve mental health and prevent dementia and senile dementia. As it turned out in the process of survey and communication, the participants of the study were aware of the results of recent neurophysiological research, which confirm that an active cognitive load is an effective prophylactic agent against dementia and senile dementia [20]. Within our research, 85% of pedagogical workers aged 61 years and over expressed a desire to preserve their mental health by studying foreign language as well.

Prior to the training, we made an introductory questionnaire to identify the motivation for learning and the level of information and communication competence formation (IC competency) of the participants. The results of the poll were as follows.

- The motivation block of questions consisted of two parts. The first part of the questions was to reveal the internal motivation for learning, and the second - the desired learning format. The results of the data processing of the first part of the questions showed that all the participants of the group were motivated to learn English, 10% of them want to learn English to look competent enough among their young colleagues and 90% - to access English-language educational resources and monetize their knowledge through providing private consultations. 85% of students also indicated a desire to keep their cognitive ability at the same level or to develop it. The results of the second block of questions showed that 95% of participants express a desire to train in the form of seminars and lectures. 4% agreed to have practical master class with further training of practical skills within the distance course. 1% of the participants could not find the answer.

- The level of IC competence formation. The questionnaire consisted of two parts: in the first part the participants were asked to declare their skills, in the second – to confirm them. All participants declared their level of IC-competence as "sufficient".

The next question was to determine their level of IC-competence according to the UNESCO standard [22] - and 15% identified it as "the first", 82% - "second" and 3% - "third" level. At the same time, the second part of the questionnaire revealed that in fact IC-competence level of 86% of participants is not higher than the "first" level, and for 14% it is even beyond the "first" level.

Therefore, the results of the introductory questionnaire of the participants showed the following:

- Sufficient motivation for studying. A powerful internal motive was the monetization of your own knowledge and that is why we can state the readiness of the elderly to learn a foreign language. 78% of the respondents agreed to take the training after learning about the possibilities to monetize their own knowledge (content creation for on-line tutorials on Khan Academy, Udacity, Coursera, etc.). Participants are also motivated to develop their cognitive skills, or at least keep them at the same level (85% respondents).

- Having sufficient motivation to learn and understanding the importance of speaking English in their professional activities, almost all participants (94%) however refused to take distance learning. The reasons for the refusal were the following: the desire for real communication without the use of ICT, informal communication between the participants, the opportunity to see all the participants simultaneously. This, in our opinion, proves their unpreparedness to "get out of the comfort zone", a declarative approach to learning. The obtained results made us review the format of the distance course content in order to simplify the use of ICT (easy access to the platform, a simple, understandable interface, etc.).

- All the participants significantly exceeded their expectations regarding their IC competence level – all of them overestimated it. For the successful distance learning on the Moodle platform, participants were required to have a certain level of IC competence, at least "the first" [21]. In the questionnaire 82% indicated their level as the "second", then, in fact, during the training it turned out that 86% had a "first" level, while for the rest it was less than the "first" level. It should be noted that since 2007 in Ukraine the advanced training course for IC competence development for teachers have been introduced. All participants of the survey completed such course, however the results of our study indicate their formal approach. During our classes, 14% of participants did not confirm the "first" level, 86% - overestimated their IC competence level. These results made us introduce additional course in mastering ICT in everyday life: using digital devices, using e-mail, using social networks, searching the information on the Internet, and maintaining security on the Internet.

Thus, after the introductory questionnaire, the participants were offered to attend a training session in the form of a seminar aimed at showing the ICT tools that can be used in everyday life. The content of the seminar was developed by means of demonstrating modern ICT, which are easy to use, affordable and inexpensive.

At the end of the seminar, the participants received printed methodical manuals with step-by-step instructions on the use of ICT demonstrated to them.

Before the development of the distance course content, we performed a survey to identify the main obstacles to distance foreign language learning.

The results were as follows:

- 92% studied English at school (8% - German), but had never used it.

- 24% had experience in learning English in adulthood (after 30 years), but never used it on a daily basis.

- 17% had an attempt to study English using software products (The Distance Learning School ESHKO https://eshko.ua, Duolingo https://www.duolingo.com, Lingualeo http://lingualeo.com, etc.) but everyone remained unsatisfied with the result.

We conducted an additional survey among those participants who already had the experience of studying English with the help of software products and found the following:

- All the respondents complained about too complicated interface of software products, too many "different buttons", "various animations" etc.

- All the participants mentioned that they did not understand the general idea of the course and did not know what to do to get the final result.

- All the participants expressed the desire to simplify the interface to a minimum.

- All the participants expressed the desire to match the English content as closely as possible to the discipline that was taught or is being taught by them.

In addition, together with the participants during the seminar, we have formed the ultimate goal of a distance course - the main result of English learning course for the elderly is the ability to use modern ICT in everyday life (95% of the students mentioned this as the main desired result). We deliberately did not focus on the ability to use the English-language conceptual framework of the discipline that the participant used to teach. First of all, in our opinion, the participant himself does not need professional English conceptual framework in everyday life, therefore there will be no motivation for learning, since the ultimate goal is abstract and undesirable. We developed the content of English language course with the aim to master modern ICT used by seniors almost every day (social networks, instant messaging services, etc.). We thought that maximum approximation of the acquired skills to the needs of everyday life will contribute to active participation of students in the learning process.

Thus, at this stage, we already had teachers aged 61 and over who were willing and motivated to study English as a foreign language and expressed readiness for distance learning under certain conditions.

To teach foreign language to the elderly, a participative approach was chosen which involves the interaction between students and teacher in order to develop and implement a joint solution to any particular problem.

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INTERLINGUAL TRANSFORMATIONS IN THE CONTEXT OF INTERPRETATION OF TRANSLATION

Abstract*. The article highlights the concept of translator's linguistic personality, determines the strategies of his linguistic behavior as well as extralinguistic factors that influence his linguistic personality. The author also assumes that linguistic personality of translator is coming close to the linguistic personality of recipient. An integral interpretation of the concept «transformation» is given and its varieties are distinguished in the article. The reasons of functioning in translation through the establishment of difference in language forms, correlation of conceptual and communicative value of linguistic structures in the process of their actualization are investigated. The means of implicity in translation are considered. Theoretical and methodological principles of the translation analysis of the category in question are revealed. Methods and techniques that influence the strategy of verbalization of implicit information of the source text are researched.*

Introduction.

The anthropocentric nature of modern linguistic research in the sphere of translation provides for the study of issues of verbal communication, among which the problem of the formation of the linguistic identity of the translator comes to the fore. However, the functioning of this phenomenon is not limited to the framework of the terminological apparatus of linguistic science - this term is interdisciplinary and arises as the subject of study in psychology, philosophy, literary studies, cultural studies, communication theory, cognitive science and hermeneutics. In combination with the "language and society" problem, the linguistic identity of the translator acquires additional content, since this phenomenon arising in the process of intercultural communication leads to the interference of linguistic pictures of the world within the linguistic consciousness of a separate speaker (translator).

Reproduction of the integrity of the artistic text in the foreign language discourse is the most important task, which requires a translator to interpret critically the original, implies not only a reflection of the dialectical interconnection of the content and form of the artwork, but also ensuring the validity and correctness of the subsequent stages of its activity. In the context of this tendency, the attention of scientists has attracted a large number of questions, among which an important place is occupied by the problem of translating a literary text. Modern developments in the English-Ukrainian translation are focused mainly on the study of the idiostyle of lexical and phraseological problems of reproduction of an artistic text (R. Zorivchak, V. Karaban, S. Kovganyuk), poetics (V. Koptilov, M. Novikova, M. Dudchenko, V. Pavlenko), sensory (A. Perminova, O. Hrabovetska and others).

These researches are being carried out by both independent specialists and leading translation schools of Kyiv (Kyiv National Taras Shevchenko University, Kyiv Linguistic University, etc.), Lviv(I. Franko Lviv State University) and new schools formed in Ukraine, starting with the memorable international conference "Translation at the Turn of the XXI Century: History, Theory, Methodology" (Kyiv, 1997), which has now become history.

Thanks to the growing interest in intercultural communication, in the process of which the translation situation is being modeled, the problem of studying the implicitness of lexical means acquires a prominent place in translation. In this regard, there is a need to understand a number of psychological, cultural, and linguistic issues, determining from which there arises the problem of mutual knowledge of communicants with a view to further rapprochement and understanding. Modern developments in the field of literary translation are concentrated mainly on the study of general concepts, in which the translation paradigm is limited to the modern possibilities of transposing the sign of one language system into another, which makes it possible to study it from the standpoint of cognitive science.

1. Features of the formation of the linguistic identity of the translator

Etymologically, the concept of linguistic personality is "derived from the concept of personality in psychology and sociology and was created by the extension of the term "personality" and the narrowing of the scope of the concept, which affects it" [1, p. 33]. This concept, first proposed by V.V. Vinogradov in his work "On artistic prose" (1930), is still the subject of numerous scientific discussions in which new approaches to the category of linguistic personality are proposed, its definitional characteristics are presented, and it opens up opportunities for the development of anthropocentric directions in linguistics.

The encyclopedic dictionary of the Russian language records the linguistic personality as a multivalued term: 1) any native speaker of a language which is characterized by the analysis of the texts created by him from the point of view of using the system means of a particular language in them to display their vision of the surrounding reality (world view) goals in this world; 2) the name of the complex way of describing the language abilities of the individual, combines a systemic representation of the language with a functional analysis of the texts [2].

The modern understanding of this period is highlighted in the studies of Y. Karaulov, who filled it with special theoretical content, thanks to which this category acquired a special permanent status in linguistics, "a language personality is a type of full-fledged personality representation, includes mental, moral, social and other components, but bent through its language and discourse "[3, p. 86]. It is on this understanding of linguistic personality that modern linguistic studies are based on its structural levels, among which we distinguish: verbal-semantic (verbal-grammatical) or lexical, linguistic-cognitive (thesaurus) and motivational (pragmatic). "Each of these levels, as it was rightly noted by Yu. Karaulov, is characterized by a specific set of units, which together cover all the units used in language learning in accordance with the specifics of these levels" [4, p. 672].

The lexical level contains "the fund of lexical and grammatical means used by an individual in the creation of texts" [3, p. 87], while the human intellectual abilities come to the fore. Thus, the lower, verbal-semantic level, which requires the speaker to have perfect mastery of the language, is recognized as zero, although it is a necessary prerequisite for the formation and functioning of the linguistic personality. The cognitive level implies "a picture of the world of linguistic personality, which is embodied in its thesaurus" with the definition of dominants associated with the national culture, traditions and ideology accepted in society. Thus, the first level of studying a linguistic personality identifies in its picture of the world a variable part based on knowledge of its nuclear component [4, p. 672]. The motivational level covers the "communicative-activity needs of the individual," with the correlation of motives, attitudes, goals, "intentionality", due to the invariant of personal speech behavior (the idea of the meaning of being, language, individual goals, motives, etc.). The linguistic identity of the translator is also determined by the specified levels and is defined as means of describing the speech activity of an individual who operates in two languages. In this regard, we consider the nature of the coexistence of two linguistic systems of thought of the analyzed language personality. At the same time, we note that the formation of all three levels of the secondary linguistic personality does not occur simultaneously, by gradually increasing the number of units in each level. The verbal-semantic level is formed first in the study of a foreign language: vocabulary is accumulated, the words are combined with the words and lexical-semantic relations between them. At a more developed level, the higher levels of the secondary linguistic personality begin to function, because "if the language barrier is absolutely obvious, then the cultural barrier becomes the same only when there is a collision (juxtaposition) of a native culture with strangers different from it" [5, p. 33]. These levels are especially developed in the process of direct collision of cultures in the context of real communication, the success of which to a certain extent depends on how familiar the participants of the communicative act are with customs and traditions inherent in another culture. Purposeful formation of a secondary picture of the world is observed through the selection and study of precedent texts and other language units that carry information about cultural differences.

Thus, penetration into another language and culture expands the worldview of a linguistic personality, enriching it with new elements, forms and motifs, providing certain prospects for its isolation from a personality that was formed in the native language. At the same time, we emphasize that it is not always possible to talk about the possibility of their perfect and final delimitation in the human mind, but this differentiation is expedient for research purposes.

In the process of learning a foreign language, not only the second (secondary) linguistic personality added, but there is a development and expansion of the existing linguistic personality, accompanied by a complication of its structure. That part of the linguistic personality, which is realized in the process of communication in the native language, also evolves. It is axiomatic that the linguistic personality of a person changes during his life, which gives reason to speak about learning a foreign language as a powerful catalyst for this process, bringing it to a fundamentally new level. At the same time, the development of the person itself as a person in the psychological sense occurs - after all, the linguistic person is its continuation. On this occasion, Wilhelm von Humboldt noted, "Because of the diversity of languages, the wealth of the world and the diversity of what we learn in it are revealed to us, and human existence is wider for us, because in expressive and effective features they give us different means of thinking and perceiving "[6, p. 349]. This applies both to the general world view of a person and to his knowledge regarding language as a system. The study of the second language makes it possible to penetrate into the essence of linguistic phenomena, into the laws of the functioning of the human language in general and native languages in particular.

This cannot but affect the language personality of the individual, since "the essential features of languages and especially cultures are revealed in comparison, comparative study of languages and especially cultures" [5, p. 33]. As you know, a foreign language possesses two language codes , which results in a bilingual desire to include foreign words and phrases in its speech in order to designate more extensively reality phenomenon, using the concepts of a foreign language, the volume and structure of which do not coincide with the volume and structure of similar concepts in the native language, and which therefore provide an additional opportunity for accurate transmission of thought. On this occasion, S. Ter-Minasova notes, "A comparative description of the norms of two languages reveals vocabulary gaps existing in each language," white spots "on the semantic map of the language invisible from the inside, for example, to a person with only one language" [5, p. 120]. Acquaintance with another language and culture, the researcher continues this thought, helps a person to realize the naivety of the picture of the world in the form in which it is "imposed" by the framework of the native language. If a person agrees that "inviolable" and "true" values are different in each culture, and there is a desire to understand and, if possible, accept other cultural values and elements of the picture of the world, they can become the property of his linguistic personality [5, p. 120].

Thus, the linguistic personality undergoes changes at all levels and is transformed into another form, enriched by the means of the new language and the human experience accumulated in it. Alongside for successful communication both among native and foreign speakers, the bilingual (translator) is forced to abstract a little from the richness of another linguistic culture. When communicating in a foreign language, he should be guided by the average carrier of this language in order, on the one hand, to understand his interlocutors, and on the other, to be clear and not cause an alienation reaction. In the same way, the orientation in their speech activity towards other people's values for the speakers of the native language (the use of foreign inclusions) can become an obstacle to the implementation of adequate communication. And the form that the linguistic personality of a bilingual gets under the influence of such multidirectional influences can be represented in the form of schemes, where Ukrainian is the native language of bilingual, and the second is English:

1 - initial (monolingual) personality; 2 - bilingual personality (bilingual linguistic personality) 3 - linguistic personality, implemented in communication in the native language; 3a - All-Ukrainian language type, 4 - language personality (secondary), implemented in communication in another language; 4a - all English language type. As indicated in the diagram, the person's linguistic identity is bilingual (2), including a double set of elements. The first of them forms the Ukrainian language personality (3), which is realized in the context of communication with native speakers of this language. The basic component of its units that determine the initial linguistic personality (1). Ukrainian language personality is focused on the all-Ukrainian language type (3a). which constitutes the core of its content. The periphery is formed by unique personality characteristics of a linguistic personality (own, favorite words and grammatical constructions, own views of the world, etc.). On the diagram, they correspond to the industry, indicated by the number 3, except for - 3a. Similarly, the English language personality (4) is realized in communication with English speakers and is also oriented towards the English national type (4a), which forms the basis and has the periphery (4-4a). In the consciousness of bilingual itself, these two systems are not completely autonomous: the units of the corresponding levels of the two systems (3 and 4) in the human mind act as a mutual influence of the category. Associated with this is the phenomenon of interference as an unconscious and undesirable replacement of units of one language by units of another, but by improving in mastering the second language and its culture, a person learns to clearly distinguish between these two levels, freeing himself from the influence of interference. That's why , the difference between English and Ukrainian language personalities (especially at the highest levels) depends to a certain extent on how completely the picture of the world is assimilated by representatives of another linguistic culture. The linguistic personality of a bilingual gets the maximum expression in a situation of communication with other bilinguals, since he can take advantage of both language codes and rely on understanding from the communication partner.

In general, the linguistic personality in the process of mastering the system of means of expressing thought and knowing other possibilities of delineating reality becomes more developed, rich in general literary and general cultural plans (this is one of the prerequisites for the formation of the linguistic personality of the translator's elite speech culture). In perspective, the secondary linguistic personality seeks to acquire the independence and saturation of the linguistic identity of the carrier of the language being studied. Unlike just a linguistic person who speaks two languages, the linguistic personality of the translator is aimed at the national linguistic personality of the speakers of the target language. The main task of a translator, unlike just a person who speaks a foreign language, is that the first one reflects the thoughts of others by means of a foreign language. Consequently, when making a translation, it should focus on the potential average recipient of information. Therefore, the linguistic identity of the translator is as close as possible to the national linguistic identity of the recipient (recipient of information), moving away from the first as an individual, since, as noted above, the personal associations of the translator must have minimal reflection in the product of his activity.

Ideally, translational activities imply a very high level of proficiency in both native and foreign languages, as well as high linguistic competence, knowledge of the comparative typology of languages, linguocultural competence, which minimizes the phenomenon of identifying the interference of languages, and also determines the linguistic identity of the translator to the highest levels of linguistic culture.

2. Interlingual transformations in translations, their functioning

Despite a number of studies, the problem of interlingual transformations in literary translation in order to obtain optimal translation solutions remains unclear. Thus, **the relevance** of a particular issue has led to the direction of this research and its **main objectives**, namely: to explore the means of expressiveness of the artistic text and the possible methods of applying translational transformations at the phonetic and lexical level. Among the categories associated with phonetic manifestations of speech, V. Kovaljov identifies emphatic stress, logical stress, word stress, the phenomena of melody and pauses, onomatopoeia, anatomical, physiological and situational imperfections of speech.

Emphatic stress is carried out by lengthening the pronunciation of a vowel or consonant sound, with the purpose of emotional coloring of a word, in written form it is conveyed by a hyphen or other, different font.

Це-лый год! – вдруг сказала Наташа, только теперь поняв, что свадьба отсрочена на год. – Да отчего же год? Отчего же год? [7, c. 273].

Tse-lyi god!-vdrug skaszala Natasha,tol'ko teper' ponyav, shto svad'ba otsrochena na god.-Da otchego zhe ? Otchego zhe god ?

In the English version, the indicated statements are translated almost without changes : the emotional coloring of the speech is reproduced by repeating words, using exclamation and interrogative sentences that are present in the text of the original source.

A whole year! Natasha repeated suddenly, only now realizing that the marriage was to be postponed for a year. But why a year? Why a year?

Some thought it would be good to kill the families of boys that told the secrets

Word stress can be outlined with an accent mark in the artistic texts and denote cases of both literary and non-literary pronunciation.

– Ругай, на пазанку! – кидая отрезанную лапку с налипшей землей. -Заслужил, чистое дело марш! [7, с. 299].

-Rugaj,na pazanku!-kidaja otrezannuyu lapku s nalipshej zemljoj .-Zasluzhyl ,chistoje delo marsh!

The translation, as we see, reflects precisely the communicative meaning of the indicated statement:

– Rugay, here a pad for you! 'he said throwing down the hare's muddy pad. 'You 've deserved it ,that's it, come on!'' [8, с. 552].

Melody and pauses, as it was mentioned above, is one of the factors in the reproduction of the expression of both prose and poetic artistic broadcasting, since it is the intonational-melodic side of speech that, as one of its phonetic means, is directly related to the subject of the message. However, reproducing rhythm-melodies in prose leads to certain difficulties in translation. Sometimes, in order to prevent them, the translator uses word breaks into parts by pauses:

Мне кажется, что ты не можешь любить меня, что я так дурна… и всегда… а теперь… в этом по… [7, с. 542].

Mne kazhetsya, chto ty ne mozhesh' lyubit' menya, chto ya tak durna… i vsegda… a teper'… v etom po…

The translation retains the punctuation of the statement of the original, while the content of the broken word used by the translator must be disclosed only through knowledge of the context, for which the translator takes the corresponding equivalent (by ... - cond ... / position - condition):

It seems to me that you can't love me,that I am so plain…always…and now…in this cond… [8, с. 127].

The use of imitation of imitation in an artistic text enhances its realism, which opens up opportunities for the reader not only to present, but also to hear and comprehend the events indicated in the text:

Эти дымы выстрелов и, странно сказать, звуки их производили главную красоту зрелища. **Пуфф!** *– и вдруг виднелся круглый, плотный, играющий лиловым, серым и молочно-белым цветами, дым и* **бумм!** *– раздавался через секунду звук этого дыма.* **«Пуф-пуф!»** *- поднимались два дыма, толкаясь и сливаясь; и* **«бум-бум!»** *- подтверждали звуки то, что видел глаз* [7, с. 187].

Eti dymy vystrelov i, stranno skazat', zvuki ikh proizvodili glavnuyu krasotu zrelishcha. **Puff!** – i vdrug vidnelsya kruglyy, plotnyy, igrayushchiy lilovym, serym i

molochno-belym tsvetami, dym **i bumm!** – razdavalsya cherez sekundu zvuk etogo dyma. **«Puf-puf!»** - podnimalis' dva dyma, tolkayas' i slivayas'; i **«bum-bum!»** - podtverzhdali zvuki to, chto videl glaz.

In the translation of onomatopoeia in this text fragment, the methods of transliteration and tracing are combined:

These puffs of smoke and (strange to say) the sound of the firing produced the chief beauty of spectacle. "Puff!" – suddenly a round compact cloud of smoke was seen merging from violet into grey and milky-white and "boom!" came the report a second later. "Puff! Puff!" – and two clouds arose pushing one another and blending together and "boom, boom!" came the sounds confirming what the eye had seen [9, c. 273].

The lexical level of the prose artistic work is undoubtedly the background of the formation and functioning of interlingual transformations, simply because it acts as an actualizer of the author's intention. The main task of the translator is not to distort the creative individuality of the author, to preserve the essential content and formal aesthetic elements of the work, laid down at the lexical level. Lexical transformations are used by the translator if the source text contains a non-standard language unit at the word level (names, terms of the professional area, geographical, ethnic realities, etc.).

Equivalent reproduction of the indicated lingual units still raises numerous discussions. Some researchers consider it expedient to use transliteration or transcription, others - descriptive translation as the optimal translation solution: Jaguar [9, p. 92] / Jaguar (transliteration) [10, p. 7] / Jaguar (transliteration) [10, p. 4]; Oxford [9, p. 115] / Oxford (transcription) [10, p. 30] / Oxford (transcription) [7, p. 33].

The use of transcription and transliteration in the above example, in our opinion, is advisable, since the realities that have received international status are well known to the recipient of translation. In other cases, due to the differentiation of the background knowledge of the carriers of two cultures, the translator has to add separate explanations (footnotes, references, comments): B. M. (Bryn Mawr) [9, p. 116] / Brin-Mor (transcription) [10, p. 31] / Bryn-Mawr. Women's College in Pennsylvania (transcription and explanation, which is provided in the form of footnotes) [7, p. 34]; Vogue [9, p. 133] / Vog (transcription) [10, p. 48] / Vogue. Magazine for women (transcription and explanation, which is provided in the form of a footnote) [7, p. 51]; Greenwich Village [9, p. 146] / Grinvich Villidzh (transcription and transliteration) [10, p. 61] / Greenwich Village. The area in New York where many artists, poets, and the like live. (Transliteration with transcription and explanation, which is provided in the form of a footnote) [7, p. 64]; Quaker [9, p. 158] / Kvaker (transcription) [10, p. 73] / Quaker. Quakers - a religious sect in America (transcription and interpretation, which is provided in the form of a comment) [7, p. 76]; West Point [9, p. 161] / Vest Pojnt (transliteration) [10, p. 77] / Westpoints military school (transliteration with the addition of the characteristic concordant endings of the adjective in gender, number and case, and explanation) [7, p. 80].

The use of various lexical substitutions (specification, generalization, modulation, etc.)results to the presence in the original language of many multi-valued and semantically complex words that have no direct match in the target language, or the replacement of which by a purely translational initiative and does not affect text harmonization. It is also worth noting that, when translating the same word, it can undergo a lexical transformation in opposite directions: towards narrowing or expanding the original meaning, that is, it can be both an object of concrete definition and generalization: You could hear him putting away his toilet articles 9, p. 113]. / You could hear how he removes his soap boxes and brushes (specification) [10, p. 28]. / ... began to collect those of his personal belongings (generalization) [7, p. 31].

Technique of holistic transformation is one of the most productive in literary translation (idioms, well-established expressions and aphorisms): Horwits drove off like a bat out of hell [9, p. 127]. / Horvitz rushed as if the devils were chasing him [10, p. 42]. / Gorwitz pulled away as if the devils were chasing him [7, p. 45] (an English idiom "like a bat out of hell " is equal to Russian " the devils were chasing him").

It is worth noting that the main difficulty in translating phraseological units is that, besides a certain content, they contain a richness of expressive and stylistic shades, so the task of the translator is not only to convey the meaning of the phraseological unit in Russian / Ukrainian, but also to convey to the target group its expressiveness and imagery to the audience, which we see in the following example: I got old Jane Gallagher on the brain again. I got her on, and I couldn't get her off [9, p. 138]. / Suddenly, I again remembered Jane Gallagher. I remembered - and I could not get her off [10, p. 53](the English idiom " I could not get her off " is equal to the Russian one " I could not get her off ") / Heading into the lobby, I suddenly remembered Jane Gallagher again. I remembered - and I could not get it out of my head [7, p. 56] (the English idiom " I could not get her off " is equal to the Ukrainian "і вже не міг викинути її з голови").

But there are cases when the contextual translation of phraseological units in relation to both as the plane of expression and the plan of content sometimes does not correspond to their meaning in the target language: I got pretty run-down and had to come here and take it easy [9, p. 94]. / And then I almost lost the ends, and they sent me here to rest and heal [10, p. 9](the English idiom " I got pretty run-down" is equal to the Russian one " I almost lost the ends" / ... as I almost smashed an oak tree and they brought me here so that I would move a little [7, p. 12](the English idiom " I got pretty run-down" is equal to the Ukrainian one " I almost smashed an oak tree ").

The analysis of the given above examples makes it possible to emphasize that the translator should be guided by the extent to which the text of the translation can reproduce the author's original source's idea and its communicative significance in the selection of methods for translating certain phonetic or lexical means of expressiveness.

3. Means of reproduction of implicitness in translations

Questions to substantiate the means of reproducing implicitness in translation determined the aim of this intelligence: to highlight the theoretical and methodological foundations of the translational analysis of the category of implicitness, to identify methods and techniques that affect the verbalization strategy of implicit information in the source text. At the same time, we focus on communicative-pragmatic means of translation in their correlation with the socio-cultural context, intercultural asymmetry, interlingual interference, as well as the experience of a translator as a bilingual / bicultural personality. In this regard, the translation is defined as the final product of intercultural communication, the main component of which is a text that is coordinated in functional terms with a communicative situation and, thus, expressed in various genres and discourses [11].

In the hierarchy of receptive dominants of implicitness in translation, this theme claims the status of a separate, largely defining discourse, which has several angles of reflection. First of all , this is due to the fact that the process of reproduction of thought-out information in literary translation is based on the basis of communicative linguistics (F. Bacewich, G. Zenft, J. Maybauer, J. Searle, O. Shablij, I. Shargaj, etc.) and covers the lexical, grammatical and pragmatic aspects of multi-genre texts of artistic discourse; for the second hand, adequate coverage of this category, the definition of its nature, as well as the mechanisms of its reproduction is based on a comparative research of such texts (I. Baklan, A. Gudmanyan, V. Karaban, T. Kyyak, I. Korunets, O. Pavlenko, etc. .), which gives this theme a focused, integrated nature. This means that in his work the translator discovers not only his empirical subjectivity, but "primarily accomplishes his ontological purpose [12, p. 61]. This thesis refers us to the original concept developed by K. Yaspers, based on the concept of a situation, which the philosopher gave to the status of a specific semantic fullness, drawing attention not only to the fact that situations are both unconscious and conscious [13, p. 300]. That is referred initially to the intuitive, then -to consciously comprehending the situation, which is "able" to change it, unfold it, fill it with new meanings and "begin to dominate it" [13, p. 301]. So, we emphasize the need to master the communicative situation in order to transform it further into a "situation of maximum benefit" [13, p. 301] for a full understanding of foreign readers.

Considering the problem of literary translation in this context, O. Pavlenko notes the need for the most complete identification of the national cultural identity of the original text, which, according to the researcher, is the decisive condition for achieving a full, harmonious translation. Sociocultural vectors of changes in consciousness in the national context, which are strictly correlated with the attitude of the world and the worldview, can be traced in the usage of all productive models of translation and their combinations, thanks to which the target text is perceived naturally by the Ukrainian-speaking reader. However, it is worth to note the typical cases of the emergence of "non-optimal communicative equivalence" (O. Pavlenko) of messages in the original language and translation from the point of view of transmitting the artistic and aesthetic fullness of the original source.

So, for the sake of smoothness of the text during translation, we observe different degrees of shifting of accents and transformation of the emotional coloring of the original, as well as deliberate, in our opinion, withdrawal of adaptive transcoding, despite the fact that the original is stylistically loaded with numerous allusions, references to the phenomena of Western, in particular, British cultures (historical events and personalities, place names, names of writers, poets, artists, names of works of art, attributes related to religion, elements of folklore the individualized, extensive speech of the characters, slang, jargon, etc. which is unknown information for the Ukrainian reader. For example, - «However, that small amount of George's property which his mother got hold of she kept*, in defiance of all the King's horses and writs»* [14, c. 37]. - "However, that small part of George's things, which his mother took possession of, she didn't let go of, *despite everything and no one"* [15, p. 31] (the English idiom "*, in defiance of all the King's horses and writs»* is equal to the Ukrainian one "*despite everything and no one"*). In the English version, the highlighted fragment is a line from a well-known children's song and, therefore, translation is limited only to the transfer of the purpose of communication, and the rest of the information is thought out of by the recipient who is a representative of a different culture. However, we consider the translation of the following passage to be quite successful, since the historical realities unknown to a wide circle of readers, which are only indicated in the original, are identified in the translation using the method of concretization and content expansion, namely using the noun *"conspiracy"*, «*... as he was meditating on that blessed martyr, Father Parsons, and that other more blessed martyr, Father Garnet of Gunpowder fame ... »*[14, c. 32] - - *"... thinking about the blessed martyr , Father Parsons, and the more blessed martyr, Father Garnet, hero of the Gunpowder conspiracy..."* [15, p. 26]. Thus, the Ukrainian-speaking reader can understand the reference to the *"powder conspiracy"* organized by English Catholics in 1608, which was intended to explode parliament during a ceremonial meeting in the presence of King James I. Garnet was an active participant of conspiracy that was disclosed ,and as it is known all the members were executed.

Another case of preservation of the communicative effect of the original can be noted in the successful use of wordplay, puns, alliteration, idioms and other tricky translator's "friends", *"The aristocracy still pretty flip, keeping its tail up"* [14]. - "The aristocracy is still invigorating, not sniffing" [15] (the English idiom "*still pretty flip, keeping its tail up»* is equal to the Ukrainian one "*бадьориться, не хнюпить носа»*). As we see, the style of the original text is reproduced adequately and, despite the linguistic and non-linguistic barriers, its aesthetic equivalence has been fully achieved. However, certain difficulties arise in the harmonious reproduction of a word game, especially when this is about the names of historical persons, little-known to the Ukrainian reader. For example, «*Victoria, broad-bottomed on her people's will; the possessing class, heavy-bottomed on the people's neck. The working class beginning to heave restively, but still Moody and Sankeyish, still under the Golden Rule of Ever remember, my dear Bert, you may one day be manager of that concern»* [14].

Here the pun is based on the homonym of the adjective *"moody"* ("given to changes of mood; gloomy, sullen") and the name of the American missionary-evangelist Moody. *"Sankeyish"* is formed with the adjective suffix -ish, which gives the word being created a negative connotation of humiliation, neglect, and contempt.

We also note that in practice it is impossible to demand from a literary translation a full-fledged, almost one hundred percent correspondence to the style of the original and an understanding of the author's continuous intention. This is the "main epistemological weakness of the theory" [16, p. 65], since consideration of a wider context "inevitably implies a certain cognitive limitations" [16, p.65]. Taking into account the fact that the reader's (translator's) acceptance of the source / target text occurs immediately at all language levels - explicitly or implicitly, we consider erroneous the neglect by the translator of small, at first glance, author's features of its construction. The perceptible difference between the English and Ukrainian languages at all levels makes the "change" the English syntax into Ukrainian forms, which significantly affects the expressiveness of the Ukrainian text due to the fact that most of the productive expressive means of the English language are syntactic means.

The following example suggests that the translation contains not only the most accurate lexical correspondences, but also includes the technique of a mixed transformations , according to L. Latyshev, - lexical-semantic and syntactic-morphological. According to this classification, we highlight out omission ("nagged and goaded" - "nagged"), replacements ("anything so positive and energetic" - "a business that required such efficiency and energy"), *"He would not have anything to do so positive and energetic if he had not been nagged and went into it by his wife "*[14, p. 28]. - *"He never got down to the business that required such efficiency and energy, if his wife hadn't been nagging him"* [15, p. 22]. It should be noted that the context-relevant connotation of the lexeme "positive" has the meaning "constructive" (positive thinking), that is, such that "it is aimed at creation, something necessary, required ". Using the morphological-syntactic transformation to the word *"energetic"* ("energy-intensive*", "one that requires a large expenditure of energy"*), similarly turns the specified lexical unit *into "that what requires efficiency"*. The following solution can be explained by the inability to literally translate the substantive *"forgetting"* while preserving the syntactic structure of the original, although the ironic tone of the utterance, as we see, is completely lost*, «So a good deal of forgetting had to be done»* [14, c. 26].- *"Therefore, we had to forget too many"* [15, p. 21].

The usage of antonymic translation at the lexical level in the following segment of the text is probably due to the fact that in Ukrainian the phrase *"work for defense"* is stable and familiar to the Ukrainian reader, although it actually has a narrowed semantics compared to the original and refers to the Ukrainian reality of the WWII, *"Old Winterbourne was in London," doing war work ", when the news of George's death came"* [14]. The careful choice of syntactic units in the text of the original is usually subordinated to the common goal of creating a special "mood" of the whole work.

So, there are simple common and complicated sentences in which thoughts are not "strung" on each other, but expand and deepen one - the main one. So, if this effect is not reproduced in translation, not only the author's intention is leveled, but also the rhythm of the work. For example, *"Bank pass-books and private account books are revealing documents, strangely selected by biographers"* [14, p. 124]. - *"The bank account and account books are very eloquent documents, and it is surprising that biographers neglect them"* [15, p. 106]. It is also important to focus on examples of the translation of individual lexical units, in which translation solutions are given non-optimal both from the point of view of their semantic meaning and in terms of their conformity with the general strategy of preserving the content and artistic integrity of the original. For example, the same English combination "in the country" in two sentences is translated completely differently, and in one of them, besides the semantic shift, we observe a syntactic transformation from the category of noun to adjective: 1) *«The telegram from the War Office -" regret to inform ... killed in action. Their Majesties' sympathy ..." - went to the home address in the country, and was opened by Mrs. Winterbourne »* [14, p. 28]. - *"A telegram from the War Office ,"* *We regret to inform ... fell in battle ... their Majesties express their sympathy ... "- entered the suburban villa, and was opened by Mrs. Winterbourne"* [15, p. 23] (transformation *of "in the country" (noun) to "the suburban" (adjective)*); 2) *«Such an excitement for her, almost a pleasant change, for it was pretty dull in the country just after the Armistice»* [14, p. 28]. - *"What a reason for excitement, almost a pleasant change: after all, it was terrible nausea in the country just after peace was concluded"* [15, p. 23]. In the original text, *"country"* is used to mean *"rural districts as opposed to towns or the capital"*.

Let us give examples when the translator's choice of lexical correspondence significantly changes the content of the whole sentence. Guided by metonymic connections between the name of the ancient Greek author and the epic genre of literature, which he founded, the English *"epic contest"* was replaced by *"something Homeric"*. It was not taken into account the fact that the latter causes a strong association with the well-known popular expression *"Homer's laughter"* and introduces an additional meaning in Ukrainian correspondence - *"something very funny, comedic"*. However, the original sentence has a completely different context - the *"epic battle",* that is, in general, the original sentence is based on the stylistic reception of irony, whereas in the translated one a well-known idiom is used , which significantly reduces the expressiveness of the message, *"Then there was a blazing row, Elizabeth at George, and then the Fanny at George, and then - epic contest — Elizabeth at Fanny "*[14]. - *"Then the storm began! First, Elizabeth attacked George, then Fanny, and in the end - and this was already something Homeric - Elizabeth to Fanny "*[15].

This all testifies to the fact that the translator's polysemantic "Me", its openness / closeness to the temporal mode of the day, a place in the axiological hierarchy, depending on the limits of its personal and social freedoms, which allow him to design an external dialogue with the world "[16] provide opportunities to create such texts, in which "the image of the author of the original, his culture and artistic images created by him" are highlighted in a new way [16].

On the other hand "verbal rethinking of existing versions of translations in accordance with the context of a particular cultural epoch forces the translator to model pictures of the world using artistic means adequate to his time" [16] taking into account the requests of possible readers. Such a vision of the problem leads to different types discrepancies of translation, especially when the text of the original includes numerous author's neoplasms. For example, "cerebrise" - (from the Latin "cerebrum" - "brain"), in Ukrainian, has the equivalent of "brainstorm", however, the translator uses a stylistic means of the sentence and uses a close, but not the optimal idiom ,«He was perfectly convinced that Elizabeth knew all about him and Fanny, and that if they did not speak of it together the only reason was that «one took such things for granted», no need to "cerebrise" about them » [14]. -"He had no doubt that Elizabeth knows about his relationship with Fanny, and when both of them are silent about this, it is only because" such things are completely natural "and they have nothing to" wrack the brain " [15]. In the following example, author's word creation as intention has been preserved, "The intellectuals aesthetic and Oscarish, or aesthetic and Burne-Morrisy, or Utilitarian and Huxley-Darwinish" [14] .- «Інтелігенція естетствує, і оскарствує, і берн-морріствує, або ж вона утилітаріанська й гексліансько-дарвіністська»(«Intelihentsiya estetstvuye, i oskarstvuye, i bern-morristvuye, abo zh vona utylitarianska y heksliansko-darvinistska») [15].

So, the decisive condition for the implementation of harmonious translation is the most complete identification of the national and cultural identity of the original text.

Conclusions.

Thus, the linguistic personality of the translator is one of the functional aspects of the universal linguistic personality. As a means of analyzing human activity directed at translating textual content generated by a foreign culture and enshrined in foreign language's units, it reveals the context of its culture with its inherent features of abstractness, standardization and pragmatism. Among the methods and strategies of translation aimed at preserving the communicative significance of the text of the original at the phonetic level, we emphasize the emphatic, logical and word stress, melody, pause, and onomatopoeia. Translational transformations at the lexical level are used if the original text contains a non-standard unit at the word level. Appropriate here is the usage of transcription and transliteration. One of the most productive techniques in literary translation (idioms, aphorisms) is the holistic transformation technique.

So, as we can see, in the literary translation, the strategies of reproduction / non-reproduction of implicitness, which can be traced at the lexical, lexico-semantic and grammatical levels, and "it is in such" settled "translations" new meanings are born, "established views on processes of the creation of artistic texts evolve and re-assessed "[16, p. 68]. This gives reason to interpret the translation as "literary innovation" and explore the translated text through decoding the explicit and implicit information contained in it. The creating an integrated model of reproduction of implicitness according to language levels in the translation of multi-genre texts is the prospect of further searches.

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THE CONCEPT OF "LIVE EDUCATION" AS AN ALTERNATIVE APPROACH IN MODERN EDUCATIONAL PRACTICES

Abstract. *In a concept of "live education", the phrase "live education", is considered as a metaphor that allows considering the forms of education, and characteristics which make its final process of education more active and efficient. Such forms of education as reverse, mutual game, research, integrated, mixed offline and online allow speaking about the renewal education dynamic and increasing its efficiency. Such concept is based on the principles of the theory and paradigms of trust and social capital, where the trust by itself acts as a social capital and a perspective horizon of opportunities for the implementation the principle of total humanization of educational practices. It is shown what principles, forms and methods of implementation of "live education" can be.*

Introduction.

Educational practices in some case represent the most various types of dispositions on a field of manifestation, with its specifics and the agent's inclusion. Moreover, criteria of typology are various, which at the same time generate also its various understanding. After all, agents who are included in the educational process, as well as by what this process takes place, what results or competences we get at the end, what duration of the educational process, all this can be considered in general broad sense as an educational practices. And a concept of practice - ambiguous. In the book of "Practical sense" written by P. Burdie who is known as manifesto of theories of practice, emphasized that the "practice" is carried out by an actor within objectively-subjective structures. "It is always caused by something, depends its conditions and prerequisites on - its attributes, forming a situation of readiness for action. Practice is all that a social agent does by himself and with what he encounters in the world around him" [1]. Looking at educational practices from the perspective of the world community, its inequalities are quite tangible, it can be seen by looking at leaders in the index of education, where for a long period of time high results are shown by countries such as: Australia, Denmark, Ireland, Iceland, Canada, New Zealand, Norway, Finland (index of education 0,99) [2]. If to take a look at the index of education level in the modern world among the European countries, as of 2015, and published in 2016, then we have an interesting picture where Denmark takes the second position after Australia, Norway the fourth, Iceland the seventh, Sweden the nineteenth, Finland - the twenty first Poland the twentieth, Ukraine the fortieth.

This index, though is rather universal, nevertheless has a number of restrictions. In particular, it does not reflect the quality of the education itself, which in some cases may be rather low or with certain restrictions. Also, it does not fully reflect the difference in access to the education due to differences in high requirements or length of training. Such indexes as an average duration of education or the expected education duration, would be representative, however such data are not available in statistics of most states. It becomes clear that reforms or changes in education, it has different tasks and different resource opportunities for different countries, but education researchers note the common problem field which takes place in connection with technologizing and processes of globalization, namely takes place education devaluation, its technologizing, make challenging not for one country, but for the global community as a whole.

We deal with the global crisis of the institute of education about what researchers around the world state. The key factor of such crisis can be considered in an emergence of new technologies, especially the Internet network, which changes not only the design of everyday practices, but also the "grows" with different social practices, institutions, making online experience more efficient, mobile, rich and meaningful, at the same time creating other problems, namely aggravating alienations, individualization and global disintegration that takes place with the same integration…

Researchers in different ways observing the development of educational processes. Representatives of the functional approach attach special importance to positive function of education. E. Durkheim emphasized that the main function of education is in transferring values of the dominant culture. However, cultural orientation and cultural values differ significantly in different societies, even in different social groups of the same society, which leads to significant differences in the content of various educational systems. Considering the educational processes through the prism of the postmodernist approach, then we have a mosaic culture (A. Mol, that's exactly described the state of culture in the 20th century), and the same education, which is characterized by fragmentation and the same chaotic procedural component, which undoubtedly generates, accordingly, the same quality of got education. Therefore, the question of what the future of education should be is a challenge on which the representatives of the humanitarian discourse will have to respond. The concept of "live education" is an attempt to describe what alternative approaches to education could be and what changes it needs.

1. The concept of live education: basic principles

For many years in public discourses on educational processes there is a speech about the approximation of education to life, preparation for life, connection with life... All this articulated in the context of which directions of work should choose by the institutions of education, but still the abyss between broadcasting and realization only grows. In the Ukrainian society, the attitude towards what is happening in the field of education is also not approvingly-optimistic.

"According to the European social survey, the Ukrainians' assessment of the state the system of education in country generally deteriorated: from 4, 10 points (10-point scale) in 2005 to 3.9 points in 2011. During this period, another index has increased - the number of years of study -11, 28 to 12. 71, according to it, Ukraine is in the top of ten countries with the longest period of education, but the level of the previous is estimated by the Ukrainians very low. Only 10.5% of respondents are fully satisfied with their education level; the index of overall satisfaction increases in proportion to the size of the settlement, and, accordingly, the highest one is in Kyiv, which once again reveals the "metropolitan" of Ukrainian education)" [3; p.289]. Globally, the situation is also not better. "Thus, in the countries of the European Union, on average, 14% of young people get an education only at the level of the first stage of high school: in Spain, for example, every third student expelled from secondary school, and this cannot but cause concern in connection with the acute economic crisis in this country and the level of unemployment among young people, which in March 2012 amounted to 51% [3]. "The old educational problems are still remain unresolved (access to educational services, its quality etc.), and new ones appear with it, because the unevenness of economic and political development in the countries is significant, and if to add to it also "the lightning-fast growth of technologies", we have a fairly branched spectrum of challenges.

The Internet and other technologies have not made us "closer", have not added a partnership. Education as an intermediary between culture and the individual essentially demands changes, since the destructive processes in this sphere actually cause a failure in the assimilation of the valuable block, which raises the question of preservation of existential values of in final the person as a human being. After all, one of the most important functions of the institute of education is transmission and extension. At the same time, the institute of education performs functions, ensuring historical continuity, use of historical experience and spiritual heritage of generations. In fulfilling this function, the institute of education reproduces the nature of the relations of the personality with society, reflects its variety. Important function of institute of education is socialization of the personality, youth adaptation to the social relations, public life, and involvement into a socio-cultural values, the formation of attitudes, valuable orientations and life's ideals inherent in this society. Education not only acquaints with cultural values, norms, social roles, but also promotes their internationalization, reproduction of a certain way of life, that is performs the integrating function. Accordingly, it is worth returning to the living as a part of the human essence and makes an attempt to rely on the axiomatic characteristics inherent in the live, to start over again. The concept is a certain reference that defines the relationship between the actual situation and language models, including scientific ones, which correlate with this situation in a given culture. The stability and instability of the concept is quite similar to the probability or improbability of the theory. According to discursive practices, both concept and theory are accompanied by appropriate discursive practices.

The concept acts as a kind of theoretical experiment, which can be refuted without becoming a theory, but at the same time demonstrates a certain scientific description with all the attributes of scientific knowledge and already in this form make a value. It serves as a kind of original description of the research subject, leaving the individual etude fragments. "The concept is kind of culture clot in consciousness of the person; in the form of what culture is included into the mental world of the person - ordinary, normal person, "not the creator of cultural values" entering in a culture by himself, and in certain cases affects it" [4, p. 27].

But in the scientific discourse, we deal with the concepts, not as with a certain vision of an individual subject, but with the concept that gets other semantic burden provided to it by scientific community. Though the term does not lose semantic value (as some representation, some knowledge) it is kind of "alienated" from the source and begins to function as base for creation, expansion and justification of new knowledge.

As Y. Prokhorov notes: "In the logical and philosophical sense of the concept there are the following elements available:

1. "The concept is a certain stable / unstable set of some virtual sets of names, relations, estimates, etc. phenomena of reality.

2. This set is a collection of stable / unstable discourses as some simulacrum - signs of similarity of names of a concept in the previous similar discourses.

3. "The text of the concept" cannot be represented by language units (any of its totality), but only presented to it by a set of discourses organized by simulacra.

4. "The content and structure of the concept "manifests" itself in the verbal communication implemented by persistent discourse stereotypes and reminiscences to previous discursive practices" [4, p. 63].

Quite ambiguous, but at the same time natural appears the phrase "live education". Indeed, for many years in public discourses on educational processes there is a speech about the approach of education to life, preparation for life, connection with life ... All this is articulated in the context of which directions of work should choose establishments and educational institutions, and yet between the broadcast and the implementation the abyss is only increasing.

What does live as the embodiment of life represent? "In an awe of the life also the humility in the most elementary and deepest meaning, not burdened by the knowledge of the world. A sense of universal perception is born only from the internal necessity and therefore does not ask about the end. But the will to live which became conscious and which has come to a deep world and life-affirmation, also aspires to happiness and succeeds, because the will to life is the will to realize ideals. However, it does not live only with the happiness and success. If it's lucky enough, then its glad to it with gratitude accepts it. It is full of determination to act even when it's denied happiness and success. In this case it is similar to the plowman who sows, without expecting to reap a crop.

The will to live is not a flame, which constantly needs fuel, which is expressed in favorable circumstances. It burns with pure light even then, when it uses only its internal resources. Even when events force it to suffer, it does not stop being an active will. In the deepest awe of life the will to live gives life values to our existence, even then when, according to habitual representations, it has already lost any sense, because in this existence it experiences the freedom from the light. Person attract other people to the sacrament in the case of emanation of the world and peace, which is that we all have to preserve our freedom in our actions and sufferings in order to live our lives properly" [5, p.203]. If we want to bring education closer to life, we have to return to the starting point. When we say that life teaches the metaphorical life-saving role of the active sculptor of our life strategies, we must expand this opportunity by abandoning any age restrictions, overcoming the age-old stereotypes that take place. It is not a secret that we are observing another demographic peak, when the number of elderly people grows and grows and, in fact, to maintain their own intellectual and emotional form, educational communities can become significant. "Life is good." The stronger and brighter the life, the better. Do not run away from it if it is full with suffering. It is worth learning rejoice to it, take it in its entirety, experience as much as possible pulsation in allocated for us an interval between the birth and death. And it is not necessary to prevent suffering, this eternal companion of life. The place which is taken by the person on a scale of ranks is defined by those sufferings which person can bear [6].

Live education is an appeal to management on the basis of partnership and cooperation, where the basis of such actions is trust as social capital is not a status, not a position of asymmetry and greater formal significance, namely social capital, about which wrote F. Fukuiama describing it as an institutional informal norm, "Promoting co-operation between two or more individuals" [7, p. 131]. Based on this definition, we can state that all groups that embody social capital have a certain "radius of trust", a circle of people, among who are jointly adapted norms take place. If the social capital of group reflects positive external influence, then the radius of trust may be greater than the group itself. The concept of social capital has a number of different interpretations, but in our case, considering the "live education", which "is called" to form the filling of "social capital" it is necessary to understand the vectors of orientation. Almost twenty years ago, U.E. Beiker gave to the term of "social capital" the following definition: "social capital - a resource which is received by actors from specific social structures, and then use it, following their interests; it gives the chance to make changes in the relations among actors" [8, p. 51]. The social capital as a resource, a resource that promotes cooperation and is based on the trust, at the same time it has to be the base for development from the agents part that are included in educational process and also a terminal point that these agents have to report to those who receives educational services. R. Bert defines the social capital as "friendly contacts among the colleagues and broader contacts through which you have an opportunity to use the

financial and human capital" [9]. P. Burdie, also under the concept of the social capital, understood the set of norms, rules, relationships that are formed in the interaction of individuals and based on trust [1]. A person, providing free of charge service to another, believes that the other person will do the same in relation to it, when it will be necessary.

System consideration of a concept of the social capital assumes the analysis of three main components: 1) owners of the social capital (those who define requirements); 2) sources of the social capital (those who submit to define requirements); 3) resources [1, p.523]. In a case from educational processes we have different level of proficiency in both the economic capital and social. Of course, positions of the authorities impose their imprint on the situation. And through of will to live, it is important to remember also Nietzsche's phrase "will to the power". In the educational process, the authorities make the foundation or reference point for formatting relations: strengthening vertically or horizontally, formation of relationships of subordination or partnership. It should be noted that even when choosing partnership relations of agents from authority, it should be considered that a terminal point is formed of support from others. Each agent in his personal level, based on his own needs and value orientations can use social capital at his own discretion, increasing it or reducing it. So, for example, L.H. Pochebut and L.V. Mararytsa have developed a model by which it is possible to describe the strategies of accumulation and use of the social capital of the personality [10, p.30]. Strategy is a concentration, preferences in the choice of this or that behavior, conscious relation to the social environment that is expressed in support of this or that "balance" at the exchange of resources. Researchers allocated four strategies.

1. Strategy "clever altruism" is an orientation towards the increase of the social capital, to an investment of the resources in the relations with people in combination with orientation to the reciprocity (the person assumes that an environment will pay back it with the same). The clever altruist aspires to that others were grateful and ready to offer him the support and the help for the first opportunity Therefore, his purpose is gaining favor of other people, to cause in them desire to cooperate with it [10, p. 18].

2. Strategy "mutual exchange" is an orientation towards the use of social capital for access to resources of other people and exchange with them in combination with orientation to reciprocity. The person focused on mutual exchange seeks to use strong communications only with those with whom it exchanges to whom trusts. Such person believes in standards of reciprocity therefore it builds with other people the relation of mutually advantageous exchange. So, purpose of "mutual exchange" - to create the strong relations with those who are ready to exchange resources, without forcing to wait. The person appreciates the checked communications and an environment which with guarantee will help, following the principle of reciprocity, appreciating reliability of the relations [10, p. 22].

3. Strategy "interpersonal pragmatism" is a combination of orientation to use a social capital and orientations to ourselves.

Such people do not like to invest resources in the relations, the main thing for them - to be the winner in a result of interaction. The pragmatist lives in the present and is focused on personal benefit. Therefore, its purpose - to create useful communications, trying to receive from it more, exploiting the idea of reciprocity exactly so as far as it is necessary or it is possible for it. He creates a useful environment which is ready to believe in the idea of reciprocity in the future, helping him with the present [10, p. 27]. 4. Strategy "investment into us" is a combination of orientation to enhancement of the social capital and orientations to us. At such strategy the social capital is formed not of the investment of resources in an environment, and as it is paradoxical, investment into us, into the popularity and the importance, into achieving a control over an important resource. So, the purpose of such person - to become an attractive figure in the future, to receive popularity or control over certain resources that will allow to dictate the rules in the relations with other people wishing to get to its environment [10, p. 30]. As we can see, the proposed models, quite differently, allow us to see strategies for personal development, and it is a definite benchmark for future behavioral practices and, in some cases reveals the results of existing educational influences.

2. Partnership in educational practices as a horizon for the development of personality

What should education convey so that life does not leave a person aloof? Of course, biologists a little in a different way give definition of what is culture, focusing attention on its adaptive function and are indisputable - the adaptability as well as creativity are of particular importance in the context of a concept of live education. Live education is a step not only to accounting of external factors, but also internal, in mental components, practices that can be a reference point to actions, it is accepted to call habitus. Habits as "mental, or cognitive structures" through which people act in the surrounding world" [1]. Practice is act as the mediated link between habitus and the social world. Understanding the determination of practice offered by Burdie allow to speak about various types of practices that act as intermediaries between actors and at the same time influence their formation. The subjects of practice, in the field of education are kind of marking elements in the field of education, because we deal with the agents that consciously, and sometimes unconsciously become included in an educational process, having different experience, motivation and different level of trust. It is also possible to state what except horizontal trust, arise or does not arise at the level of agents (parents, teachers, children and other adults interested in process of education) we are deal with a general "climate of trust" in society.

These two levels of trust, both are significant. Though, usually they have various instruments of manifestation and respectively and measurements. Diu noted about that, "the problem of traditional education was not a making emphasis on the external conditions which got under control of knowledge, but in lack of attention dedicated to internal factors which also define quality of experience" [12; 19]. The social capital has to become a basis for accumulation of positive experience, experience of trust.

F. Fukuiama gives such definition of the social capital: "The social capital - institutional informal norm, promotes cooperation between two or more persons" [7, p. 131]. On the basis of such definition he constructed hypothetical model of public interaction of certain people and social groups of various scale and volume. All groups that embody social capital have a certain "radius of trust", that is, a circle of people, among who are jointly adapted norms act. If the social capital of a group reflects positive external influences, then the radius of trust may be greater than the group itself. The radius of trust in this model may be less than the group itself, which is typical for large organizations that promote the establishment of common standards only among managers and permanent staff. In this way, a modern society can be represented as a series of concentric and mutually intersecting circles having a "radius of trust". Continue to develop the social capital research, in 1990, U.E. Beiker gave the term "social capital" the following definition: "social capital - a resource received by actors from specific social structures, and then use it, following their interests; this makes it possible to make changes in the relationship among the actors "[8, p. 51]. M. Shiff gives a more comprehensive definition of this concept: "social capital is a set of elements of a social structure that affects the relations among people and is the basic argument for the production and / or implementation of functions" [8, p. 52]. R. Bert defines the social capital as friendly contacts among colleagues and broader contacts through which you get an opportunity to use the financial and human capital. If Dzh. Koulman attached great importance to the existence of close interaction between actors as the necessary prerequisite of formation of the social capital, then R. Bert puts forward the opposite statement [19].

According to his opinion, relative freedom, lack of the close ties fastening structural elements promotes individual mobility. This is due to the fact that tough schemes of interaction have the ability to discard superfluous information, while too weak links do not interfere with the formation of new interactions and resources. Therefore, for the effectiveness of educational practices, there should be not too tough, but not too soft relations that allow for the formation of social capital for a partnership. P. Burdie, under social capital, understood a set of norms, rules, relationships that are formed in the interaction of individuals and based on trust [1]. A person, providing a free of charge service to another, believes that the other person will do the same in relation to it, when it will be necessary. Social capital forms social networks, allows to exchange information and assets. In his works, the author draws attention to the dynamics of social capital, his ability to convert to other forms of capital - symbolic, economic and cultural. Based on the definitions of Burdie, social capital consists of two elements. The first one is the social relations that allow individuals to have access to resources that other individuals possess. The next element is the quantity and quality of the data resources. However, the social capital itself needs some investment: both economic and cultural.

System consideration of a concept of the social capital assumes the analysis of three main components: 1) owners of the social capital (those who define requirements); 2) sources of the social capital (those who submit to define requirements); 3) resources [1].

After all, adaptation to the fleeting conditions, to the "fluidity of the present", which Z. Bauman wrote about, is a significant and important characteristic. In sociology, modernity is a socially determined dynamic reality captured in statistics and represented by digital and percentage ratios; for anthropologists, this is our present, living generation of people, which combines different age categories: old age and youth, adult and childhood, youth and maturity... That is, in essence, the present in the broadest sense is the time of which we identify ourselves, a period in which we live in certain emotions, anxieties and problems. Flowing and mobile present in a certain sense, it "prompts" agents of change, which should contain principally modern education - live education. Yes, and today, it is also different for different societies, if for some it appears as fluid stability, then for others with characteristic crises. "The present is analyzed in the context of the theory of development, classifying it in the concepts of crisis, the transformation of sharp radical changes; therefore the idea of the present, defined above meets the same with this explanation. And in fact, the present it is possible to call the period between the past and future. The Ukrainian society, unlike Europe or the USA, is at a stage of the formation, that is, it is possible to say that it experiencing a certain crisis. And the crisis itself is a sign of the modern age in the period of the XX - the beginning of the XXI century. Therefore modern era is defined as limit, ambivalent, psychologically stressed, imperfect" [14, p. 8]. In such imperfections, uncertainty, we seek to form system provisions for education are ordered.

If we try to form the principles of live education then we have:

1. Movement and mobility both in the process of assimilation of knowledge, and within the limits of the assimilation of knowledge by those who produce and broadcast it. Movement of the body in space, movement of emotions, thoughts, values. Dynamics and movement opposite statics and in its movement life is manifested.

2. Humanism as a key value of the entire educational process, both inside and outside, that allows representing and preserving life in all its multifaceted nature.

3. The present as what contains novelty and originality, relevance and technological effectiveness.

4. The academic knowledge, values with emphasis on maintaining morality, emotional and physical development.

5. Formation of partnership in administrative processes on the basis of such social capital as trust.

6. Revival of "game" as more ancient and significant process, even at the culture (Heyzengi about the game).

7. Formation of attention to reality between poles of hedonism and pessimism.

Formalized, sometimes overly bureaucratized norms in educational processes simply supplant all that is relevant to the living one. Therefore, the forms of the educational process should also acquire "fresh" approaches.

Mutual training (Peer Instruction), the concept of which E. Mazur uses and who received the Minerva prize for the development of "mutual training," noted that understanding is much more effective if the explanation given by a peer who has already understood that or another material. Reverse training, is like mutual training, between adults and children. The project activity generates curiosity and is a step towards innovation. Of course, the game activity was already mentioned, but in the diversity that allows us today to make the technology. Dialogical forms of training - return to Ancient Greek European tradition of communication.

How to form it, by means of which forms? In fact, we must form a new social capital in which the preferences should be changed, and the social capital as a resource itself should be used for other purposes, where a key leitmotiv should be the humanization of the educational space, which is based on the trust, trust as a resource and a social capital. S. Dzhuard and P. Laskou, one of the first in the field of studying of the trust in foreign social psychology, began working in this direction in the late 1950s. They investigated trust in terms of self-disclosure of an inner self and its functioning in the context of communication of people. Dzh. Allen began to learn trust in the context of interpersonal relations, introduced the concept of positive trust, which is very important in the context of the constructive function of trust, because we can have in public practices the processes or states that have other consequences. The absolute trust as well as absolute mistrust can make a considerable problem as generate the different phenomena.

Absolute trust to the power in cases of absence of control to form prerequisites to authoritarianism and absolutism and vice versa, distrust leads to a total depression. That is why, for the explanation of such processes, the concept of "positive trust" is important both at the macro level and at the micro level. Speaking about the culture of trust, it is rather difficult to outline the concept of trust. Trust, as already noted, we can consider as a moral concept that expresses the attitude of one person to another and proceeds from good faith, loyalty, responsibility, honesty and truthfulness, and reflects precisely the specificity of relations that arise when it is present. But the concept of "trust" not only assumes communications between people, but also the sphere of the internal, that is subjective relation of the personality to these communications, without internal persuasiveness of one person in sincerity of intentions another, without confidence that his behavior will meet the ethical standards accepted in society there cannot be relations based on trust. Actually, the trust is understood in a moral context as prediction, forecasting of possible behavior of the person, based on knowledge of this person. The fuller and profound knowledge about other person, the more precisely it is possible to predict his behavior. In ethical terms, researchers are usually referred to conscious rational manifestations of human behavior.

In the psychological perspective, it is not always a conscious and rational phenomenon. Psychologists consider trust in different perspectives: trust in oneself and others, trust and activity, trusting relationships in organizations and groups, trust and suggestion. The consensus concerning trust as scientific problem is connected mainly only with the fact that this phenomenon plays an important role not only in life of society, but also in understanding of its difficult character and multilevel structure. The trust is system category, does not consist of the sum of personal installations of trust of the people making it, and has too individually character. As a matter of fact, on it coherence of views about trust comes to an end. P. Diumushel criticizes the most authoritative modern theories of trust. "The author considers that the central component of these theories, namely expectations of future actions of other agents, leads to the fact that definition of the trust is too broad, and the act of trust escapes the sociological analysis. Diumushel offers own theory of trust in which he considers trust first of all as an action" [17, p.18]. "Trust as an act has two important characteristics: first, the trust appears where the interests of agents partially coincide and partially disperse at the same time. In order that to overcome these disagreements, the trust appears" [17, p. 22].

The trust, as well as any other phenomenon, cannot have static character, being in dynamic social reality and coming under its influence. It existed in traditional and takes place in a modernist style societies. And its character is not typical and identical. "The trust is the threefold procedure including knowledge of the partner (cognitive aspect), moral behavior (directly the act of trust) and the social pressure (the culture of trust)" [17, p. 24]. Societies of the past differ from modern forms of the organization of collective life. Therefore, the types or kinds of trust inherent to these societies are different. In 1979, Niklas Luman published an important analysis of the problems of trust, which linked it with increasing complexity, uncertainty and risk. He for the first time assumed that the trust is not outdated standard means for traditional societies, and on the contrary, gains bigger value together with development of modern public forms, becoming the business irreplaceable in us time [16, p. 51-52]. It is accepted that "in traditional societies, trust, as a rule, is based on belief (which also acts as a form of knowledge and rationalization of the outside world, and in modern ones, on rational knowledge and calculation" [16, p. 22]. It is clear that the existence of an ideal type of trust would be impossible, and in today's society, we can have both manifestations of one kind of it and the other.

Trust as social capital means that, in general, an atmosphere of trust is created in society that gives significant benefits. People understand better each other, increasing the possibility of cooperative actions. The social efficiency of the mutual activity is increasing - strangers can plan their actions without fear. P. Shtompka distinguishes four systems of trust (though there are a variety of mixed types). "If in the process of communication most often the expectations of partners are muttered and their mutual trust is trustworthy, cooperation becomes extremely fluid and even strengthened.

Trust creates trust, leads to the emergence of trust culture, where routine acts of trust and confirmation of related expectations turn into rules that bind both parties that interact. If a blind, naive trust prevails, a culture of confidence may appear for a while, but it will be one-sided (it only obliges the party, presents with trust) and disappears quickly, along with repetitive cases of abuse of trust. If the mistrust dominates, inevitably there is a culture of mistrust which creates deceptive circle of profound cynicism and suspiciousness. To the contrary, if the trust takes place, then there is a simplification of process of implementation of interactions between subjects" [17, p. 321-322].

Thus, being multilevel social formation, the trust is considered as the phenomenon having rational and irrational properties and for different types of societies trust is various and is shown respectively differently, besides, it acts and as the social capital of society, and as the regulatory social mechanism. Such versatility only once again emphasizes the complexity of this social formation and prompts for the same multilevel analysis. Mark Hranoveter addresses the issue of trust, emphasizing the question of why in the economic world in general, people do not deceive each other.

"If people who work together in the same company trust each other because of the commonality of their ethical standards, production costs will be lower. Society where it occurs has the opportunity to introduce new forms of organization, since the level of trust allows the emergence of the most diverse types of social contacts "[16, p. 55], in particular, educational. Trust in educational practice manifests itself at the micro level - through interpersonal communication and through social interaction and mass communication in more formalized communicative processes. At the same time, it acts as a standpoint, an action, a mental thing, a moral proposition - it finds a verbalization in the pursuit of agents for co-operation and the formation of appropriate facilities, and its absence produces alienation and disintegration. Trust on the macro level certainly goes to the micro level, and on the contrary, because the carriers of social structures act agents who voluntarily engage in a variety of social practices. States with a high level of trust in social institutions, as well as people in general, tend to show the same high level of education. Trust in educational practice is a peculiar square, which is formatted between agents representing parents, teachers, children, as well as social institutions and institutions taking place in society. The level of trust in people as a whole is a "background" of trust that takes place in society, and as it is shown in researches in societies with a high level of horizontal and vertical of trust, education level also differ from societies where there is no or low level of trust on both levels.

Conclusions.

"Live education" as a part of life. It has all that is in life. Live education is also about the embodiment of the best that humanity dreamed of and dreamed of, where the humanity component, which does not destroy living things, should be the starting point for any action, but only allows it to manifest itself.

The ecological trend that is taking turns in the world should become functional in education, at the same time affecting its value moral component.

"Live education" extends life, is part of it and takes place throughout life, is not limited with age, and is governed only by the will to life. This is an education in which the significance of academic knowledge is not the dominant principle, but one of which, where not only knowledge, but also emotions, values have the right to its implementation and development. The substantive component of such education consists of several blocks: academic, value, physical and emotional, and the integrating and the final one must be spiritually-behavioral, which is the manifestation and embodiment of the effectiveness or ineffectiveness of the educational processes that take place in human life. The concept of "living education" allows abandoning a certain mythological form, which takes place around educational processes, to look at educational processes in terms of approaching reality and entering it, taking on the starting position of life itself, which not only shows but also prompts in which of the keys we have to build educational processes. The integration of classical forms of education, mixed of offline and on-line learning, the return to the educational process in its emotional and playful component, is the way to the "living education", which is part of life.

Live education is the benchmark for partnership as a key process of obtaining results based on the principle of total humanism. The introduction of forms as traditional and even more ancient than culture itself (for example, the game), but taking into consideration the tendencies that are taking place in modern times, namely existing technologies that not only change the process of the game, but give it the opportunity to simulate, transform the reality. Live education is the orientation and organization of educational practices focused on environmental issues, which should become the key to humanitarian discourse, since the implementation of it essentially depends on the preservation of human existents: living - for the continuation of the living.

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PEDAGOGICAL CONDITIONS FOR CREATIVITY DEVELOPMENT IN MATHEMATICALLY GIFTED ELEMENTARY STUDENTS

Abstract. *The paper considers the problems of creative ability development in mathematically gifted children of elementary school age. The conceptual meaning of the notion "mathematical giftedness" is clarified and its pedagogical interpretation in the context of elementary-school age characteristics is analyzed. The criteria, indicators and levels of creativity development in schoolchildren underlying potential mathematical giftedness are determined. It is substantiated the psychological and pedagogical conditions for creativity development in mathematically gifted elementary school students. The methodological framework aimed at their practical provision is presented. It is described the experimental research carried out at the formative stage of the experiment together with its result analysis.*

Introduction.

Reforms to the Ukrainian education system, the reproduction and strengthening of the national intellectual potential take place in the conditions of bringing the Ukrainian science and production up to the world standards, a transition to market relations, and competition in various spheres of activity, including intellectual one. Consequently, the modern society faces the urgent need for talented individuals thinking outside the box who can fully realize their creative abilities, add more insight to the modern understanding of the world and who can easily become civil citizens in today`s society.

In most cases, in our country up until recently this process has occurred uncontrollably, relying only on regional opportunities and individual scientists, educators, artists, and public figures` personal commitment. However, in recent decades there have been created specialized educational institutions for gifted children, privileged schools, institutions for extracurricular education, and some innovative forms of extracurricular activities are organized based on traditional schools.

However, there still exist the substantiated by the author [1] unresolved contradiction between our country`s need for gifted and proactive people who would defend national interests building an economically and culturally developed state and realizing the European choice on the one hand, and the absence of a comprehensive system of psychological and pedagogical monitoring, social and pedagogical support and a search for gifted personalities at the state, regional levels and at the level of educational institutions together with the creation of conditions for their creative self-realization throughout life on the other hand. Moreover, the problem of early diagnostics of different school children`s giftedness types and the creation of comfortable conditions for the development of their ability in the educational process at primary school taking into account each child`s interests, inclinations and individual characteristics is not solved systematically. That is why the ongoing support of gifted children and young people should be one of the state education policy priorities in Ukraine. At the level of science and educational practice, there is a topical problem of addressing the theoretical-methodological, didactic, and methodical problems of finding ways and methods for the development of children`s creative ability of a different nature from the early age.

1. Definition analysis of the key research concepts

The phenomenon of the person`s giftedness is included in the scope of scientists` interest in various fields – philosophers, doctors, psychologists, physiologists, educators, etc. For many years the question of what it means to be gifted, its peculiarities, and the way it is expressed has been a controversial issue and caused heated debate among representatives of various scientific schools. The conducted [2] analytical review of the foreign and domestic scientific sources gives grounds to conclude that talent is a complex phenomenon of an interdisciplinary nature. Scientists reasonably point out that it needs to be investigated comprehensively at the psycho-physiological, psychological, socio-psychological, and pedagogical levels.

O.Savenkov [3] also advocates the idea of studying giftedness from several perspectives. The scientist presents this scientific construct in the form of a vertical axis which graphically permeates several levels: genotypic, psychological, phenotypic, and socio-pedagogical. This, in turn, enables the plurality of methodological and theoretical approaches to the following: explanation of a nature, model, and types of giftedness, the role of creativity in its structure; defining the features of giftedness expression at different ages; substantiation of methods for the gifted personality`s study and recognition, outlining the most favorable conditions and ways of children and youth`s development with different kinds of giftedness, etc.

The generalization [4] of the psychological and pedagogical sources including the works by individual researchers as well as the results of the scientific teams` experimentation on the giftedness problem revealed the following two important tendencies. On the one hand, some scientific research (by O. Antonov, M. Bahramiants, M.Ivlieva, V.Inozemtsev, O.Matiushkin, N.Pinchuk, etc.) are focused on the harmonization, generalization and systematization of the existing concepts and approaches to treatment of the giftedness phenomenon, distinguishing stages, directions, the main tendencies in the concept development and addressing the less-researched and discussed aspects. On the other hand, in modern psychological discourse it has been initiated experiments on giftedness in new scientific perspectives, among which:

- treatment of giftedness as an asynchronous development (O.Bevz, L.Vyhotskyi, K.Dombrovskyi, N.Pomortsev, R.Semenova, J.Terrasse, A.Roper, N.Seldinska, L.Silverman, Ye.Stolbova, N.Telychko, S.Tsvetkova, L.Hollingworth, etc.);

- identification of the age peculiarities of giftedness expression (N.Druzhynin, N.Leites, M.Kholodna, V.Shadrikov, etc.);

- determination of the correlation between cognitive and personal factors in giftedness development (G.Aizenk, D.Holman, K. de Vree, R.Ponomareva-Semenova, Ye. Khudobina, etc.);

- research on gifted children`s social and psychological problems (Y. Babaieva, Yu. Hilbukh, O. Losiievska, O. Savenkov, E. Whitmore, O. Fokin, L. Hollingworth, E. Tsigankova, V. Chudnovskyi, O. Shcheblanovata, etc.).

- analysis of gifted children`s socialization and adaptation difficulties (N. Zavhorodnia, O. Marinushkina, A. Mudryk, A. Petrovskyi, L. Tokarieva, L. Turishcheva, G. Francis, L. Hollingworth, O. Shchelbanova, etc.);

- determination of gifted students` special needs in the context of inclusive education organization (J. Gallagher, O. Zaitseva, I. Demchenko, V. Valietov, N. Lebiedev, I. Karpovich, G. Kit, A. Kolupaieva, N. Otroh, etc.);

- development of ways and methods for training professionals in giftedness development (V.Demchenko, S.Markova, G.Tryhubets, G.Tarasova, I.Ushatikova, V.Ushmarova, M.Fedorov, etc.).

The study and analysis of the psychological and pedagogical literature on the research subject has shown that quite often the categories "skilful", "gifted", and "talented" are used synonymously due to the generally accepted everyday understanding of these terms reflecting the degree of some ability formation. In the pedagogical encyclopedia [5, 186-187], such concepts are explicated and differentiated as follows: giftedness is a high level of a person`s ability development, which allows them to achieve a great success in certain areas of activities; talent is a high level of ability formation which is characterized by its product originality [5, 208]. In addition, in another source when determining the concept of "talent" it is emphasized its innate nature. Giftedness is considered as a state of talent or as a degree of talent. Genius is defined as the highest level of ability development [6, 510].

Yu. Hilbukh in his papers claims that there is a significant difference between the concepts "giftedness" and "talent". Giftedness is a set of abilities that allow an individual to achieve substantial results in one or several types of activities and bring benefits to society [7, 24]. A talented child has a very high level of ability to perform some kind of activities. The scholar also adds two more features enhancing the meaning of the term: a demonstrated creative element and the prevalence of natural qualities [7, 26-27].

Among numerous theories of giftedness there exists the scientific approach provoking much interest. According to it, this phenomenon is explicated through the category of "ability" (general and special), but without narrowing down its conceptual meaning just to a high level of its development; it is stressed its unique combination in each individual personality, interdependence and interconnection.

For instance, S. Rubinstein [8], examining the essence of giftedness concentrated not just on ability, but its spiral development: the realization of ability at one level opens up new opportunities for further development and the formation of higher-level structures. The person`s giftedness, in his opinion, is determined by the range of opportunities opened up by the realization of the available natural skills. The person`s ability is an internal condition of their development which similarly to such other conditions is formed under the influence of external factors – in the process of interaction of an individual with the outside world.

In addition, in some scientific works giftedness is interpreted not as a particular ability, but as its interconnection and interdependence at different levels. According to B.Teplov, giftedness is a qualitatively unique combination of abilities determining the possibility to achieve success pursuing particular kinds of activity [9, 22]. As it is evident from the foregoing, the author neither focuses only on intellectual ability nor treats mental activity as the foundation of giftedness. Therefore, we may conclude that the ability of any kinds has the same nature, including mathematical. In case the latter is formed at a high level, it will enable a person to effectively perform complex cognitive tasks, be productive and achieve great success. It is worth considering G. Kostiuk`s position who was convinced that giftedness is not solely about abilities, but "the person`s ability to develop them" [10, 341]. In turn, O. Muzyka [11] notes that the fact of giftedness shows the highest level of ability development and, accordingly, the highest achievements in a certain field of activity (absolute or as compared with the age norms).

The more detailed analysis shows that the phenomenon of giftedness is interpreted from the standpoint of the potential originality of human inclinations, relying on which it is possible to develop and form capabilities, ability and skills in a particular field of activity. The complex interconnection of these three factors largely determines the development course of giftedness in an individual [12, 235]. Psychologists [13, 45] argue that inclinations are the foundation on the basis of which special education and upbringing develops and shapes a gifted child`s abilities, which over the course of independent activity acquire the characteristics of talent. Abilities, in turn, express individual psychological characteristics, which are subjective conditions for the successful implementation of a particular type of activity.

We appeal to E. Lodzinska`s position [14] arguing that in modern psychology and didactics the two approaches can be the most clearly identified treating abilities as the basis of giftedness: personal and activity approach supporting external (social) determination of abilities; functional and genetic one whose representatives consider ability to be internally determined and formed under the influence of the external conditions of a child's development. In addition, in recent years in the works by domestic and foreign researchers there has been the tendency to consider general giftedness as creative giftedness. The studies have shown that the concept of "giftedness" has a close connection with the notion of "creative ability". Thus, O. Matiushkin claims that the psychological structure of giftedness coincides with the structural elements that characterize creativity and the person`s creative development [15]. In particular, B. Teplov notes that creative abilities are persistent individual traits manifested in educational, productive and other activities and are necessary natural perquisites for creative development [9, 7]. The personality endowed with creative abilities is characterized by mental agility, flexibility and creativity, curiosity, accuracy and courage [9, 25]. V. Rogozina argues that creative abilities can be equal to a particular type of mental abilities, but they are special because they can generate thinking beyond the requirements not sticking to traditional norms, contribute various original ideas and find ways to put them in practice [16, 28].

In our opinion, the interpretation of the concept of "creative abilities" proposed by V. Chornous gives more insight into its meaning. The researcher believes that such abilities are a combination of the person`s individual traits and qualities which satisfy the requirements of a certain type of creative activity determining its effectiveness and are developed in the process of creative activity on condition that there is a corresponding internal motivation [17, 86]. Thus, creative abilities can be demonstrated in any kind of activity ensuring its success and nonstandard solutions and at the same time underlying various giftedness types. In this respect, attention should be paid to the idea of creativity proposed by J. Guilford. In his terms, the concept "creativity" consists of the main six parameters: originality (adaptive flexibility) – the ability to respond to stimuli in a non-standard way; the ability to solve problems in a new, unusual and non-standard way; productivity – the ability to generate a large number of ideas; flexibility - the ability to produce a variety of thoughts and ideas; the ability to change the form of a stimulus to see new features and opportunities to make use of; the ability to identify and formulate problems; the generation of various ideas in complex and unregulated situations; the ability to improve the object by adding details; the ability to solve problems performing appropriate analytical and synthetic operations [18, 440-448].

We support the idea [19] of creative abilities being a demonstration of giftedness that can be shown in any field of activity in the process of formulation and finding original solutions to problems of various kinds: scientific, technical, pedagogical, communicative, social, spiritual, etc.

Consequently, the phenomenon of giftedness is inextricably connected with such concepts as abilities (general, special, creative), inclinations, talent, and genius. Having analyzed the definitions of the notion "giftedness" given by the scientists from different countries and generations, we may state that it is often interpreted as a specific combination of the person`s ability, needs and interests allowing to achieve great success in a particular field of activity. In research circles in addition to the concept "giftedness", several derivatives are used ("children`s giftedness", "gifted child", "traits / demonstration of giftedness", "characteristics of a gifted child"). There is no precise definition of what is denoted by each of the above mentioned terms. In particular, the construct "gifted child" which nowadays is widely used in the foreign and domestic psychological and pedagogical thesaurus was introduced into scientific use in the second half of the twentieth century. In recent decades there has been active research on specifics of giftedness demonstration in childhood. Having generalized the research findings, we are now able to formulate the following scientific remarks [4]:

- a child is considered to be gifted when the level of their ability development exceeds the generally accepted age norm so that it is possible to achieve greater success in comparison with peers (O. Burov, N. Druzhynin, V. Kamyshyn, V. Moliako, etc.);

- child`s giftedness is treated as a potential which can be either realized or not fulfilled (O. Muzyka, O. Savenkov, O. Schheblanova, etc.);

- children's giftedness is one of the age giftedness types that is recognized upon the age criterion and can be a temporary phenomenon (N. Leites, V. Yurkevych, etc.);

- in recent years, the number of children who can be considered as gifted has increased (B. Clark, etc).

In the sources of recent years it is stated [4] that the category of the gifted / talented includes those who show a high level of some special or general ability. In addition, it is noted that on average the age when giftedness is identified in different spheres is not the same: the propensity to art is recognized earlier, as compared to sciences; in the scientific sphere mathematical giftedness is formed in the first place.

We share the position of modern Ukrainian scholars who determined children`s giftedness pointing out its specific types. In particular, gifted children are those who are significantly ahead of their peers in intellectual development; children who demonstrate general (in various fields of activity) or special (musical, artistic, technical, psychomotor, and social, etc.) giftedness. It has been identified the contradiction: on the one hand, in the foreign and domestic literature the term "gifted child" is well-established; On the other hand, scientists warn that in educational work with successful children the concept "gifted child" should be carefully used and it is more appropriate to apply the derivative term "child's giftedness" that is also used and explicated in the works of some researchers.

The terms "gifted children" and "children`s giftedness" which are derivatives of "giftedness" are clearly distinguished by O. Savenkov [20] who argues that despite these

concepts having a close meaning and similarities in their graphical form, they signify different psychological and pedagogical phenomena. In his opinion, the concept "children`s giftedness" is analogous to the personal potential (O. Matiushkin, J. Rensulli, etc.); we talk about a certain level of every child`s giftedness (the level of development of this potential). On the contrary, the concept "gifted children" ("gifted child") implies some kind of exclusivity, the possibility that there exist a special group of children who by definition are qualitatively different from their peers. According to the scientist, the word combination "gifted children" refers to a special group of children who are ahead of their peers in development; " children`s giftedness", on the contrary, does not involve selection but indicates that each individual has a certain intellectual and creative potential. As we can see, it is the development characteristics based on which the psychologist differentiates a gifted child from others.

Consequently, based on the results of the scientific literature in-depth analysis, we will consider the concept of giftedness as a high level of human ability development which enables us to achieve outstanding success in certain activities. Taking into account the age and psychological characteristics of elementary school children, we assume a gifted child to be the one who stands out from his peers by bright, obvious, sometimes outstanding achievements (or has an internal potential for doing so) in some kinds of activity that go beyond a generally accepted average level and are based on a creative background. Besides, we are convinced that ability and giftedness are phenomena of the same complexity in the sense of progressing through ability development, that is, we emphasize that there is an opportunity to develop giftedness. At the same time, we believe creative ability to form the basis of elementary school children`s giftedness.

2. Mathematical giftedness and its structure.

As it is revealed over the course of the study, in the literature on the problem of giftedness, there is a tendency, on the one hand, to distinguish its different types, and on the other - to find its structure. In general, the systematization of giftedness types is determined by the criteria (qualitative and quantitative characteristics), which underlie its classification. Qualitative characteristics of giftedness express the specificity of human mental capabilities and the peculiarities of their manifestation in some types of activities. Quantitative characteristics of giftedness can describe the degree of their manifestation [21, 32].

Among the criteria for distinguishing giftedness types there are the following: types of activity and the spheres of the psyche responsible for it; the degree of formation; the form and breadth of expression in various activities; specifics of age development [22; 35]. The analysis of the widespread classifications of giftedness types according to various criteria gives ground to conclude that any individual case of children`s giftedness can be evaluated from the perspective of all the above-listed criteria for the classification of its types. Thus, giftedness is considered to be a multidimensional phenomenon implying the opportunity and, at the same time, the need to have a wider look at specifics of its expression and development in any single case.

According to A. Grabovskyi [23, 15], each type of giftedness involves the simultaneous inclusion of all the psychic organization levels with the predominance of what is the most significant for a particular type of activity; in its manifestations to some extent it covers all the five activity types. We share the scientist`s opinion on the classification according to the criterion "the type of activity and the spheres of the psyche responsible for it " being the most important in the context of explaining the nature of children's giftedness. Assessment of giftedness based on the criterion of activity types allows us to divert from its widespread treatment as a quantitative degree of ability expression and to concentrate on the understanding of giftedness as a systemic quality. In such a case, its psychological structure acts as the objective basis for the integration of individual ability serving as a matrix and forming the set of skills and abilities necessary for its successful fulfillment.

The authors [24] conclude that giftedness is an integral ability manifestation for the purpose of carrying out a specific activity. One and the same kind of giftedness can be of a unique nature as some of its components in different individuals can be expressed in their own ways. Giftedness can only manifest itself if a person`s ability can compensate for the missing or insufficiently expressed components necessary for the successful activity implementation. Particularly brilliant giftedness or talent indicates the ability of a high level, the formation of the entire set of components determined by the activity structure, as well as the intensity of integration processes "within" the subject involving personality sphere.

Taking into account different approaches to the typology of giftedness, in the context of our study we focus on mathematical one. Among the researchers of this problem in the national psychology, the best known figure is V. Krutetskyi who mentions that mathematical giftedness is characterized by generalized, concentrated and flexible thinking in the field of mathematical relations, numerical symbols and signs together with a mathematical mindset [25, 196]. We can assume that the generalization and flexibility of mental processes depend mainly on how deep the understanding of mathematical material is, and its concentrated nature brings the subjective sense of making understanding easier. The latter is connected with the significant reduction of individual thinking chains and the corresponding action system.

Thus, students clever in mathematics can relatively easily abstract from a specific statement and specific data of any mathematical problem, clearly finding out its general formalized structure. That is, in comparison with peers who are less gifted in this sphere, for them it is much easier to determine from the whole variety of concrete unique objects and phenomena of reality their most significant quantitative-spatial characteristics and relations.

The mathematical ability is a specific ability to clearly understand the inner connection of mathematical relations, as well as accurately think in terms of mathematical concepts [26]; the ability to understand and grasp the basic concepts of mathematics and manipulate them [27]; the ability to formulate based on a mathematical material generalized, concentrated, flexible and inverse associations [28].

The diagnostics, formation and development of mathematical ability take place while performing mathematical activities, along with the formation of general training skills on the basis of mathematical knowledge and skills.

Scientists distinguish the following components of mathematical ability:

- skillful transformation of complex literal expressions; computational and algorithmic abilities; geometric imagination or geometric intuition; the art of consistent, correct and segmented logical reasoning [29];

- ability to formalize mathematical material, separating the form from the content; abstraction from real situations, their quantitative relations and spatial forms; operation of structures connected with relations and relationships; ability to synthesize the material; operations with numerical signs and symbols; logical thinking related to the need to prove and make conclusions; ability to simplify the thinking process; ability to move from a direct to an inverted course of thought; flexibility of thinking independent from the influence of patterns [30].

The analysis of the scientific sources gave us [31] grounds to assume that a high level of elementary schoolchildren`s mathematical giftedness cannot be narrowed down to having only mathematical ability, even if it allows a child to achieve a high math performance. We believe that at this age the basis of children's mathematical ability is formed by an integrative combination of mathematical and creative components. At the same time, we are convinced that a large number of children of elementary school age have not actual, but potential mathematical giftedness that is often restrained by some adverse conditions (difficult family circumstances, the lack of motivation, low self-control, or the absence of the appropriate educational environment). Besides, elementary schoolchildren also have hidden mathematical giftedness, which is expressed in an atypical, disguised form not visible to others. As a result, there is a risk of arriving at the false conclusion that such a child lacks giftedness.

Thus, elementary school children`s mathematical giftedness is considered as a special kind of giftedness that manifests itself in their mental activity in the form of specific abilities arising from an integrative combination of mathematical and creative components in the process of acquisition, processing, retention and the use of mathematical information.

Psychologist V. Krutetskyi [25, 118] in the structure of mathematical ability underlying children`s mathematical giftedness has distinguished the following main components:

1. Obtaining mathematical information (the ability to formalize the perception of mathematical material, grasping the formal structure of the problem).

2. Processing of mathematical information (the capacity for logical thinking in the field of quantitative and spatial relationships, numerical symbols and signs, the ability to manipulate mathematical symbols, the ability to quickly and broadly generalize mathematical objects, relationships and actions, the conciseness of mathematical reasoning and the system of appropriate actions, the ability to think using concise structures, the

flexibility of thinking processes in mathematical activity, the desire for clarity, simplicity, effectiveness and rationality of solutions; the ability to change the focus of thinking processes rapidly and rationally switching from direct to a reverse way of thinking.

3. Retention of mathematical information (mathematical memory: generalized memory for mathematical relations, typical characteristics, reasoning and demonstration schemes, methods of problem-solving and principles of their handling).

4. General synthetic component (mathematical mindset).

Such a detailed scheme can be simplified to the most lapidary form. According to it, mathematical giftedness is characterized by generalized, concise and flexible thinking in the field of mathematical relations, numerical symbols and signs, and the aptitude for mathematics [25, 118]. We can assume that the generalization and flexibility of thinking processes determine the depth of mathematical material understanding, while conciseness creates the subjective sense of making acquisition easier.

The conducted theoretical study allowed to determine the components of elementary school-aged children`s mathematical giftedness and the criteria for their recognition. Thus, its structure is composed of the following elements:

1. Cognitive component, its level is assessed based on the formation of the personality`s intellectual sphere. Indicators: level of logical operations (comparison, analysis, synthesis, abstraction, generalization); the development level of logical skills (the definition and use of concepts, making logical conclusions, the establishment of causal relationships between facts, processes, phenomena in accordance with the laws of logic, the ability to find out and substantiate source data, evaluate them and the results of problem-solving); independence while performing tasks; the desire to share with others acquired knowledge, engagement in educational activities regardless of external incentives offered by a teacher; the scope of acquired knowledge; the ability to solve advanced problems

2. Need and motivation component that is determined based on the unity of the personality`s emotional and volitional traits. Indicators: a positive attitude to the learning content and process; perseverance, determination, patience, diligence, independence in overcoming difficulties; self-organization in learning; the formation of moral and volitional traits (self-criticism, self-confidence, the ability to maintain one`s ground, etc.); enduring interest in certain activities and perseverance in achieving the goal; the need for cognitive activity and pleasure derived from both a process and its results.

3.Creative and pragmatic component that is assessed based on the creative nature of cognitive activity. Indicators: the manifestation of creative abilities in all kinds of activities; a non-standard approach to the solution of educational and everyday tasks; ingenuity; high efficiency; achievement of top or outstanding results in one or several types of activities as compared with other children; copious active vocabulary, the speed and originality of association words, rich imagination; application of educational achievements, skills in new situations.

3. Development levels of mathematical giftedness foundations in elementary school children

Given the specifics of giftedness in childhood, modern scientists consider comprehensive psycho-pedagogical monitoring to be the most appropriate way of identifying its traits in children. The approach involves the analysis of various aspects of the child's behavior and activities.

Taking into account the results obtained in the study by O. Matiushkin who argues that the psychological structure of giftedness coincides with the structural elements that characterize creativity and human creative development [15], we focus our attention on the development of creative ability in elementary school children (integrated with mathematical ability) forming the foundation of their mathematical giftedness.

In order to determine the development level of creative ability integrated with mathematical one underlying potential mathematical giftedness, it has been conducted the ascertaining experiment where 580 fourth grade students, their parents and teachers took part.

To study the level of creative ability development in mathematically gifted elementary school-aged children, we`ve used the methodology of O. Savenkov. The scientists offer six levels of giftedness manifestation at this age: *high* (the personality`s creative manifestations are well developed, clearly expressed, and demonstrated in various activities (5 points)); *sufficiently high* (creative manifestations are distinct, but expressed sporadically with opposite traits being found very rarely (4 points)); *sufficient* (the personality`s creative basis and stereotypy are vaguely and rarely expressed and in time perspective while performing some activity counterbalance each other (3 points)); *average* (traits opposite to the investigated phenomenon are more common and clearly demonstrated (2 points)); *low (*traits opposite to the quality under examination are clearly expressed and is fixed for a long time and in all types of activities (1 point)); *zero*: there are no prerequisites for evaluating creative manifestations (0 points) [20, 97-98].

We began our diagnostics with the parent survey based on the test "Do not miss the wunderkind!". It was conducted for once during the teacher-parent meeting in a calm and business atmosphere because parents should be the first to recognize their children`s hidden inclinations and abilities. The answers were evaluated according to the key proposed by the author of methodology [32, 47].

To preliminarily determine pupils` special aptitudes, it was conducted the survey of the homeroom tutors and other teachers working in the classes that participated in the experiment according to Haan and Kaf [32, 44]. In accordance with the author's interpretation of the obtained results, more than 13 points - there are grounds to talk about giftedness; from 10 to 13 points – some individual abilities have been revealed; up to 10 points - no signs of giftedness.

The analysis and comparison of the answers given by the parents and teachers according to both methods enabled us to make the first preliminary distribution of respondents by ability types, therefore, allowing selecting the children for more in-depth individual research. Besides, some children showed a high level of giftedness not in one sphere, but in several fields. In addition, it was noticed that not always the teachers` and parents` views were the same. Certain clarifications had to be made after studying the students' intellectual and creative ability with the help of the comprehensive questionnaire [33, 41] which addressed such personality spheres as memory, attention, ability to analyze and synthesize, the productivity of thinking, perfectionism (diligence), flexibility and the originality of thinking. It should be noted that the application of this methodology allowed us to obtain preliminary information on the development level of the personality intellectual sphere (the cognitive component of giftedness) and the creative character of cognitive activity manifestation (creativity and pragmatism).

To study the ability of elementary school students to establish regularities, we used the method "Regularities of numerical series". The children were offered 20 numerical series. Each series is constructed according to a certain mathematical regularity. The pupils had to read these lines, determine the pattern of each one and add the numbers "seven" and "eight" which would continue the series without violating its regularity.

The assessment was carried out according to the number of correctly established regularities (17-20 series – 5 points, 16-14 series – 4 points, 13-10 – 3 points, 9-6 – 2 points, 5-3 – 1 point, 2-0 – 0 points). The results of the methodology application revealed that only 92 students received 5 and 4 points, while 327 students scored 2 and 1 points.

In addition to this technique, the study of the cognitive component of mathematical giftedness was conducted with the help of the test "Test yourself (your ability)" [34]. The generalization of the results and the calculation of the points was done according to the algorithm proposed by the author (12 solved tasks is an excellent result, 9-11 – very good, 6-8 – average, 4-5 – low). The results obtained using the described methodologies were corrected in the process of long-term monitoring for the children in various activities (educational, gaming, extra-curricular, etc.). This allowed all the respondents to be divided into six groups according to the levels of the personality intellectual sphere development which shows the development level of the cognitive component of elementary school children`s mathematical giftedness (Table 1). For the sake of simplicity in the presentation of the results, instead of the level names in all tables we use their numerical equivalent expressed in points.

To study the need and motivation component of elementary school children`s mathematical giftedness according to the criterion of unity of emotional and volitional personality qualities, it was used "the Questionnaire of Overexcitement" consisting of 22 questions aimed at establishing the peculiarities of a person`s mental and emotional states, namely, the overexcitement of imagination, emotions, mental processes peculiar to a gifted personality.

While analyzing the scientific sources on the research subject, it was established that the gifted child has a personal need for cognitive activity and satisfaction both from the learning process itself and from its results. In view of this we used the test to determine the need for achievements developed by Yu. Orlov, V. Shkurkin and L. Orlova [35].

The next step in our experiment was to discover the dependence of cognitive activity on various motives. To conduct the experiment, we partially used the adapted method introduced by V.Krutetskyi [25]. This technique involves conducting four series of experiments. In the first series of experiments, the influence of the content component of tasks on the interest of elementary schoolchildren in the procedural component of the study was tested (the children were asked to solve 20 problems, of which 15 were based on an interesting or humorous story about animals, modern cartoon, fairy tale heroes and 5 tasks - with a standard problem situation from a school textbook on machines and combines, etc). It was given the instruction - to solve any 10 problems out of 20 proposed. There was no explanation given as for what problem to tackle. The point was to identify what tasks will be chosen by the elementary school students to solve.

In the second series of experiments students were presented with the set of tasks that can be solved in different ways. After a special explanation and demonstration they were solved in different ways under the guidance of the teacher. In the third series of experiments the students were offered to solve their tasks independently in different ways with a notice that the second and all subsequent methods of solving problems would be evaluated separately, and the teacher would take them into account in the final assessment. The tasks were solved individually in writing. The pupils did not know their classmates` results.

In the fourth series of experiments the pupils were offered to try their hand in the search for different ways to solve problems focusing on identifying an optimal one. This task was performed in the game situation with the direct competition, that is, in this series of experiments the incentive was a competitive motive. To analyze the results of the experiment, it was taken into account the number of solutions and the time spent by a student to complete the task (a new way of solving the problem was offered after classes for what it was set 30-minute time span). Besides, for studying the school children`s motives it was used the following methods: students` oral reports, observation of their activities, conversations revealing the students` attitude to study. The observation showed the school children`s orientations, independence, observation, interests, activity motives.

The low results of performing standard tasks from the textbook (only 1-2 choices) indicate that in order to boost cognitive activity, children need to be offered problems corresponding to their age-specific features; more consideration should be given to games when teaching new material and to interesting conditions when solving problems. The third and fourth series are valuable for our study, as their results indicate the value of the game competitive motive. The fourth series revealed the motive of self-actualization by comparing oneself with others ("I want to be not worse than others"). It should also be noted a high emotional tension, a positive attitude to the task.

All the above-mentioned facts are illustrative of elementary school children`s cognitive interests being not yet sufficiently formed, and children, as a rule, are guided by situational factors of personal meaning.

After summarizing the results of all the diagnostic procedures, comparing them with the results of the conversations with the students and the teacher together with conclusions based on our own observations, each student was given the appropriate number of points, which gave grounds to determine the development levels of the needs and motivation component of mathematical giftedness according to the criterion of unity of emotional and volitional personality qualities. The results are presented in Table 1.

To study the development level of the creative and pragmatic component of giftedness according to the criterion of the manifestation of cognitive activity creative nature, we used the test by J. Gilford and the Short Indicative Test (SIT) developed by L. Zagorskyi, A. Shmelov and adapted by V. Baguzin [14] used to determine the ability of an individual to creatively solve problems. The implementation of the above-stated methods and processing the received results was carried out according to the traditional procedure.

It should be noted that we received the valuable diagnostic material for determining the formation level of the last component constituting giftedness while observing the children and teachers` work in math classes and in extracurricular activities. In addition, the results of studying the products of the students' activity and clarifying conversations with the teachers, students and their parents were taken into account. According to the above-mentioned results, each student received the corresponding number of points that enabled us to determine the development level of the creative and pragmatic component of the elementary school children`s mathematical giftedness according to the degree of the creative character of the individual`s cognitive activity (Table 1).

Table 1. Development levels of mathematical giftedness in the elementary school children

Levels (points)	0		1		2		3		4		5	
Components	Q	%	Q	%	Q	%	Q	%	Q	%	Q	%
Cognitive	54	9,3%	98	16,9%	214	36,9%	109	18,8%	56	9,7%	49	8,4%
Need and motivation	43	7,8%	77	13,3%	178	30,7%	143	24,7%	78	13,4%	61	10,5%
Creative and pragmatic	55	9,5%	107	18,4%	226	39,0%	102	17,6%	49	8,4%	41	7,1%

Based on the results of all the three sub-stages aimed at studying the formation levels of the individual components comprising mathematical giftedness, each respondent was assigned a numerical coefficient corresponding to the sum of points obtained in the three sub-stages. It enabled us to determine the development level of the mathematical giftedness foundations based on the following gradation: 15 -13 points – high; 12-10 points – sufficiently high; 9-7 points – sufficient; 6-4 points – average; 3-1 point – low; 0 points – zero. The summarized results of the diagnostics of elementary schoolchildren`s mathematical giftedness are shown in Figure 1.
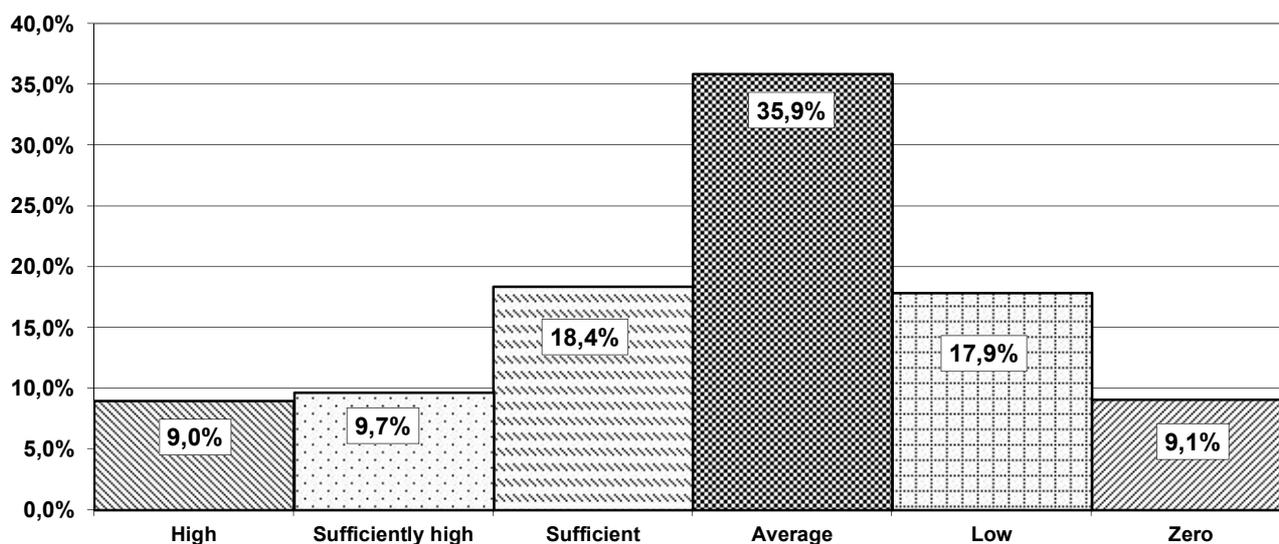
Fig. 1 Distribution of the elementary school children according to the development levels of mathematical giftedness foundations

Upon completion of the ascertaining stage of the experiment, we selected two groups of children, control (CG) – 56 students and experimental (EG) – 60 students for further work. It should be noted that the students` distribution of both groups according to the development levels of creative ability in general has minor differences. The same is true for its separate components. These differences are not statistically significant (Table 2).

Table 2.Development levels of creative ability foundations in the elementary school children

Levels	*CG (56 students)*		*EF (60 students)*	
	Quantity	*%*	*Quantity*	*%*
High level	6	10,7%	5	8,3%
Sufficiently high level	5	8,9%	6	10,0%
Sufficient level	10	17,9%	11	18,3%
Average level	18	32,1%	21	35,0%
Low level	9	16,1%	11	18,3%
Zero level	8	14,3%	6	10,0%

Consequently, the results of the ascertaining phase revealed only a small number of elementary school students who showed a high level of actual mathematical giftedness and not all of them are excellent mathematicians. Among the reasons for this situation, we see the following:

1. The current education system in most cases focuses on the "average" student. Traditional conditions of the pedagogical process do not correspond to gifted children`s high potential and sometimes result in poor progress among pupils.

2. Pupils with a high and sufficiently high level of intellectual ability, mathematical and creative potential do not always have the opportunity to fully implement them since the most experienced teachers are often biased towards non-standard methods of organizing the pedagogical process that is adequate to the needs of gifted students.

3. Gifted children`s development is hampered by the lack of social and material resources in primary schools that are needed to spot gifted children, their creativity; standardized education system; the lack of psychological help for gifted children; a wrong approach to talented children in the family resulting in negative consequences.

4. Psychological and pedagogical conditions of creative ability development in mathematically gifted elementary school children.

The study and analysis of the psychological and pedagogical sources on the research subject [31; 1; 24; 36, etc.], as well as the results of the ascertaining experiment allowed us to identify the psychological and pedagogical conditions ensuring the recognition, maintenance and development of mathematically gifted elementary school children`s creative abilities. These are the following:

1. Recognition of the child to be an equal subject of instruction oriented to the priority of creative thinking development over the informational (knowledge) acquisition.

A pupil becomes an equal partner of a teacher in an educational process only when they do not copy from a model but have the opportunity for an alternative solution. In this case, the pupil has the freedom to choose, it makes the learning process conscious and productive. The pupil is given the right to make a mistake which in turn encourages children to an independent creative search since a gifted child can build their own personality only independently.

Therefore, all work carried out should be nonintrusive, indirect and for a long term perspective, aimed at activating students` educational and cognitive activity through creative, problem, research methods gradually transferring the initiative to organize their own cognitive activity to gifted pupils. Acknowledging children`s right to acquire their own methods of education is of paramount importance.

2. Activation of the child`s emotional sphere aimed at transforming the cognitive content of mathematics into an emotional one in the context of each type of educational and cognitive activity

This means that in order to develop mathematically gifted children`s creative ability it is necessary to systematically address their own emotional experience, to facilitate their interest in educational and extracurricular activities. As it is widely known, we can clearly remember only what strongly influenced the soul, caused positive emotions. In addition, the emotional coloring of educational and cognitive activity contributes to free choice, liberation, creative ingenuity, the dominance of independent research practice on reproductive learning, and increases the motivation of the child to study. Consequently, for the productive development of mathematical ability, it is necessary to emphasize the language of feelings, use a variety of images, associations, metaphors, irony, and humor.

3. Organization of a pedagogical process in elementary school on the basis of creativity (the key characteristic of which is the creation, not the reproduction of knowledge and skills).

Personality qualities of the teacher (empathy, value orientations, flexibility of behavior, the tendency to positive thinking, subjective control), peculiarities of the thinking sphere (cognitive needs, creativity, flexibility of thinking, tendency to work under uncertainty, ability to solve divergent tasks) a prerequisite for effective collaboration with gifted students both in math classes and in extracurricular activities. The teacher's ability to familiarize the child with productive forms of activity (O. Matiushkin) creates the necessary preconditions and requirements for the formation of pupils` personality traits, which when perfected contribute to the further development and realization of the individual potential of creative mathematical giftedness. Forming the subjective readiness of the child for mathematical creativity which is expressed in showing a positive attitude to creative tasks, along with the objective characteristics of activity, the teacher determines the success of their solution and the subjective value of the activity for its performer (V. Moliako, O. Rodina).

4. Special training provided to teachers at higher education institutions to work with gifted children.

A facilitator and pedagogue as a partner plays an important role in the formation of a talented person and in the process of self-development and self-realization. While studying at university such a teacher should acquire appropriate competencies, so that he would be able to timely diagnose children`s giftedness manifestations and to model the individual trajectory of their personal growth.

In the context of reforming the system of higher pedagogical education we believe [1; 2] that the training of specialists with the psychological and pedagogical background for them to be prepared to work with gifted children should be a separate direction. The results of the theoretical research show that special attention is required to mathematically capable individuals who are generally not considered to be potentially gifted. The higher education system faces the challenge of preparing a teacher for gifted children who would have the appropriate competence and be able to create a favorable and comfortable environment for the personal growth of each talented and creative child. In terms of the educational process, higher education institutions consider it necessary and possible to introduce a system of future primary school teachers` training to develop children`s giftedness in the cultural and educational space which is formed on the basis of the synergistic integration of universal cultural and pedagogical as well as special training for professional activities with children demonstrating a high ability level.

Consequently, the implementation of the proposed psychological and pedagogical conditions and guidance by the principles of the teacher`s pedagogical creativity will contribute to the development of mathematically gifted elementary schoolchildren`s creative ability. Strengthening children`s motivation for learning and cognitive activity, ensuring subject-to-subject relations between a teacher and pupils, and the use of the system of creative tasks provided that teachers receive appropriate training will facilitate gifted children`s creative self-fulfillment.

5. Methodological framework for the provision of the psychological and pedagogical conditions ensuring creative ability development in elementary school children.

The purpose of the formative stage of the experiment was to effectively manage the process of creative ability development in elementary school children which underlies their mathematical giftedness, to give students the opportunity to actively participate in the process of teaching mathematics, to actualize their creative potential by creating appropriate psychological and pedagogical conditions.

In developing the program for this experiment stage, we took into account the results of the theoretical analysis of what constitutes elementary school children`s mathematical giftedness and the results of the ascertaining stage of our study. Therefore, it was necessary to develop a pedagogically grounded methodological framework aimed at the provision of the distinguished psychological and pedagogical conditions for the development of creative ability in elementary school students. However, it is important to emphasize that mathematically gifted children`s education and development can take place not only in specialized institutions but also in general schools because all children are creative in their nature and have creative potential to develop their capabilities. If the child's ability does not find its full and creative development, then the adult (teachers, parents) are to blame for such a situation, since they either did not create the conditions necessary for natural ability development or suppressed it by sticking to "dogmatic" methods of learning. Therefore, it is necessary to focus on the creation of an enabling creative environment built on the subject-to-subject interaction in any type of educational institutions.

In the context of the aforementioned, the formative stage of the experiment was conducted with the experimental group - 60 respondents studying in the fourth form (two classes). While carrying it out, we adhered to the following positions:

1. Departure from the idea of personality formation and holding to the position of their development facilitation.

Every gifted child, in particular, mathematically capable for successful personal growth requires the creation of a friendly atmosphere in classes and extra-curricular activities in mathematics involving: flexible and dynamic involvement of each participant in the pedagogical process into the subject of the lesson; giving the child the opportunity to express their own thoughts without evaluating judgments, ensuring pluralism of thoughts and judgments, tolerance to the views of others in creative activity and evaluating its outcome; tolerating students` mistakes, but with a compulsory analysis of what causes difficulties and how to overcome them; a gradual reduction in the share of educational guidance, etc. All the above mentioned points will be possible to realize through the teacher's faith in every child`s creative potential, ability and aptitudes, taking into account the individual mental and intellectual peculiarities, the reliance on pupils` desire to express themselves and to realize their potential interacting with other personalities as an individual, and giving the student the opportunity to freely choose the content, methods and forms of creative activity.

It is important to use methods and techniques that will stimulate the autonomy of students` mental activity, to encourage them to take a stand, to give arguments, facts, and use the acquired knowledge; ask questions to a teacher and classmates, to find out what has not been comprehended, to immerse themselves in study; to analyze and review classmates` answers, essays, other creative activity types, make some remarks, give advice; share knowledge with others; help classmates to overcome difficulties, explaining them what has not been understood; perform advanced tasks entailing consulting literature, primary sources, or long-term observations; to encourage students to find not the only solution, but a few independent options; practice free task selection, mainly of a searching and creative nature; to offer situations implying self-examination, analysis of personal cognitive and practical actions; engagement in a variety of activities, including the elements of labor, play, artistic, social and other activities.

2. The use of non-standard problems and tasks in math classes.

Problems and tasks (both standard and non-standard) play a defining role in the development of students` mathematical thinking. By solving them, children are trained to formulate correct conclusions, identify the essentials, compare and contrast the facts, look for common features and relationships between concepts, to single out known source data and unknown search results. Problem-solving gives a boost to such skills as self-contained argument where ungrounded generalizations and analogies are not acceptable and the holistic analysis of a problem situation is required together with the manifestation of analytical and synthetic activities. Pupils develop the special way of thinking characterized by the clarity in constructing a formal and logical reasoning scheme and the conciseness expressing private viewpoints, the inductive and deductive logic of substantiation, and unambiguousness. However, if an educational process is only based on standard tasks which are solved by a strict algorithm, it cultivates in children the habit of stereotyped thinking and constrains their initiative. As a result, in each specific case children may raise barriers by themselves which prevents many of them from looking for non-standard options or methods while analyzing and solving problems. During the formative phase of the experiment, we used our system of non-standard tasks. We believe that solving non-standard tasks is the art that can be mastered only as a result of a deep, continuous self-analysis of the activities necessary for solving problems and ongoing training. In addition, it is a type of creative activity, and the search for a solution is an invention process.

3. The use of creative exercises that facilitate the development of creative background in mathematically gifted students.

From our perspective, such exercises include: search for new ways of solving problems; writing and solving students` own tasks; writing "math" works; solving open-ended creative tasks that have more than one correct answer; search for interesting mathematical riddles and logical tasks; arrangement of personal exhibitions dedicated to teachers and students` creative works; creating students' own themed catalogues; students` activity organization in math classes around problems in the form of stories, jokes, and with heroes of funny fairy tales, creation of game situations and funny competitions, etc.

4. The use of active teaching methods CIT (creative imagination development) as an element of the TIPS-technology (Theory of Inventive Problem Solving)

The use of the TIPS -technology elements and active teaching methods was quite effective at the formative stage of the experiment, among which we distinguish the following.

The method of heuristic research: the object of research is selected and students are asked to investigate it according to the following plan: objectives of the study, its outline – facts about the object – experiments - drawings of experiments – new facts – questions and emerging issues – answer options – hypotheses – conclusions. For example, explore a geometric figure – the rhombus.

The devising method is a way of creating a product that was previously unknown to students as a result of some mental activity. For example: to come up with the definition of a number, a concept; to give a definition of an object or phenomenon studied; to formulate some mathematical regularity, and so on; to make up a mathematical tale; a mathematical crossword; a game, a quiz, a problem book of students` own tasks; prepare a model, mathematical figure, geometric garden.

The brainstorming method. The main task is to collect as many ideas as possible on any topic. The goal is achieved by discussion participants departing from the inertia of thinking and stereotypes. The method "If ...": The students are encouraged to imagine and describe what will happen if something happens in the world. For example, all solid geometric figures will turn into planar and vice versa.

A gifted child fully develops when they try to independently master the world around experiencing pleasure from research, learns to solve non-standard problems, and seeks new approaches to solving standard situations. The formation of creatively oriented personality with non-standard approaches to solving problems and independence of thought requires purposeful development of both logical and creative components of thinking. The latter is based on the former as a reliable foundation.

Thus, our methodological framework was aimed at the provision of the psychological and pedagogical conditions for the development of mathematically gifted children`s creative ability, implementation of which in the long run should lead to quantitative and qualitative changes in the levels of creative ability development in elementary school children. The latter underlies their mathematical giftedness.

6. The analysis of the experiment results.

At the end of the formative stage of the pedagogical experiment, we conducted the control analysis in both the control and experimental groups according to the method used at the ascertaining stage (in addition to the parent survey). Only the texts of the tasks were subject to change, and the level of their complexity was increased. The results of the control analysis indicated the following:

1. In the experimental group (EG) there were significant positive changes in the levels of formation of the personality intellectual sphere. Thus, the children of this group in most cases demonstrated the high level of logical operations (comparison, analysis, synthesis, abstraction, generalization) and logical skills (the definition and use of concepts, making logical conclusions, the establishment of causal relationships between facts, processes, phenomena in accordance with the laws of logic, the ability to find out and substantiate source data, evaluate them and the results of problem-solving).

While performing mathematical tasks, they showed independence, there was almost no need for additional motivation coming from the teacher. For most respondents in this group, the problem of increased complexity did not cause difficulties. It should be mentioned that an increase in the knowledge component. Besides, it positively affected the pupils` math performance.

There were also some positive changes in the control group (CG), but they were not as significant as in the experimental one. The dynamics of changes that occurred in the experimental and control groups regarding the levels of the cognitive component formation of mathematical giftedness is given in Table 3.

The repeated study of elementary schoolchildren`s emotional and volitional qualities showed that positive changes in the motivational sphere took place in the children from the experimental group, namely: a positive attitude towards the content and process of studying had increased; there was a steady interest in certain activities and determination in achieving the goal, the need for cognitive activity. They demonstrated perseverance, determination, patience, diligence, independence in overcoming difficulties, self-organization during educational activities. In the structure of the moral and volitional qualities, self-criticism, self-confidence, and the ability to take a stand became more expressed. It was noteworthy detail that children had forgotten about being afraid of making mistakes, and therefore, even those pupils who did not show high ability wanted to try their hand in solving problems of increased complexity. At the same time, they derived pleasure both from the process itself and from the result of their activities.

Table 3. Dynamics of formation levels of the cognitive mathematical giftedness component in the elementary schoolchildren

Mathematical giftedness levels	*CG (56 students)*				*EG (60 students)*			
	The beginning of the experiment		*The end of the experiment*		*The beginning of the experiment*		*The end of the experiment*	
	Q	*%*	*Q*	*%*	*Q*	*%*	*Q*	*%*
High level	5	8,9%	6	10,7%	4	6,7%	9	15,0%
Sufficiently high level	5	8,9%	7	12,5%	5	8,3%	10	16,7%
Sufficiently level	10	17,9%	10	17,9%	11	18,3%	20	33,3%
Average level	20	35,7%	18	32,1%	23	38,3%	15	25,0%
Low level	9	16,1%	11	19,6%	11	18,3%	6	10,0%
Zero level	7	12,5%	4	7,1%	6	10,0%	0	0,0%

As for the control group, in which case on the contrary, according to some indicators there was a decrease in the motivation for the study. This is especially true for such qualities as the need for educational and cognitive activities, the ability to overcome difficulties and defend their own point of view. The children of the control group, for the most part, felt the fear of making a mistake that negatively affected both the process of mathematical material acquisition and the results. The dynamics of changes that occurred in the experimental and control groups regarding the formation levels of the need and motivation component of mathematical giftedness is presented in Table 4.

2. The research of the creative and pragmatic component in gifted elementary school children showed that children of the experimental group demonstrated their creativity and mathematical ability at a higher level. Their educational and cognitive activity in the math classes was of a creative nature. They are much more likely than the pupils of the control group to have a non-standard approach to the solution of educational tasks and real-world situations, resourcefulness, high performance, achievement of high and outstanding results in one or several types of activities, rich imagination. Active vocabulary, speed and originality of word associations had significantly increased. The dynamics of changes that took place in the experimental and control groups regarding the levels of development of the creative and pragmatic component of mathematical giftedness is given in Table 5.

Table 4. Dynamics of formation levels of the need and motivation mathematical giftedness component in the elementary schoolchildren

Mathematical giftedness levels	CG (56 students)				EG (60 students)			
	The beginning of the experiment		The end of the experiment		The beginning of the experiment		The end of the experiment	
	Q	%	Q	%	Q	%	Q	%
High level	6	10,7%	5	8,9%	4	6,7 %	13	21,7%
Sufficiently high level	8	14,3%	4	14,3%	8	13,3%	12	20,0%
Sufficient level	14	25,0%	16	28,6%	17	28,3%	23	38,3%
Average level	16	28,6%	18	32,1%	18	30,0%	9	15,0%
Low level	8	14,3%	7	12,5%	8	13,3%	3	5,0%
Zero level	4	7,1%	2	3,6%	5	8,3%	0	0,0%

Table 5. Dynamics of formation levels of the creative and pragmatic component of mathematical giftedness in the elementary school children

Mathematical giftedness levels	CG (56 students)				EG (60 students)			
	The beginning of the experiment		The end of the experiment		The beginning of the experiment		The end of the experiment	
	Q	%	Q	%	Q	%	Q	%
High	4	7,1%	4	7,1%	3	5,0%	9	15,0%
Sufficiently high level	5	8,9%	6	10,7%	6	10,0%	11	18,3%
Sufficient level	10	17,9%	11	19,6%	13	21,7%	22	36,7%
Average level	22	39,3%	21	37,5%	21	35,0%	14	23,3%
Low level	10	17,9%	10	17,9%	12	20,0%	4	6,7%
Zero level	5	8,9%	4	7,1%	5	8,3%	0	0,0%

In order to identify the levels of mathematical giftedness in the elementary school children, the obtained data on the development levels of its components for each respondent were transformed into standard points. The generalization of the results obtained during the ascertaining and control stages of the experiment allowed to reveal the dynamics of elementary school children`s mathematical giftedness levels according to all the distinguished criteria and indicators presented in Fig. 2.
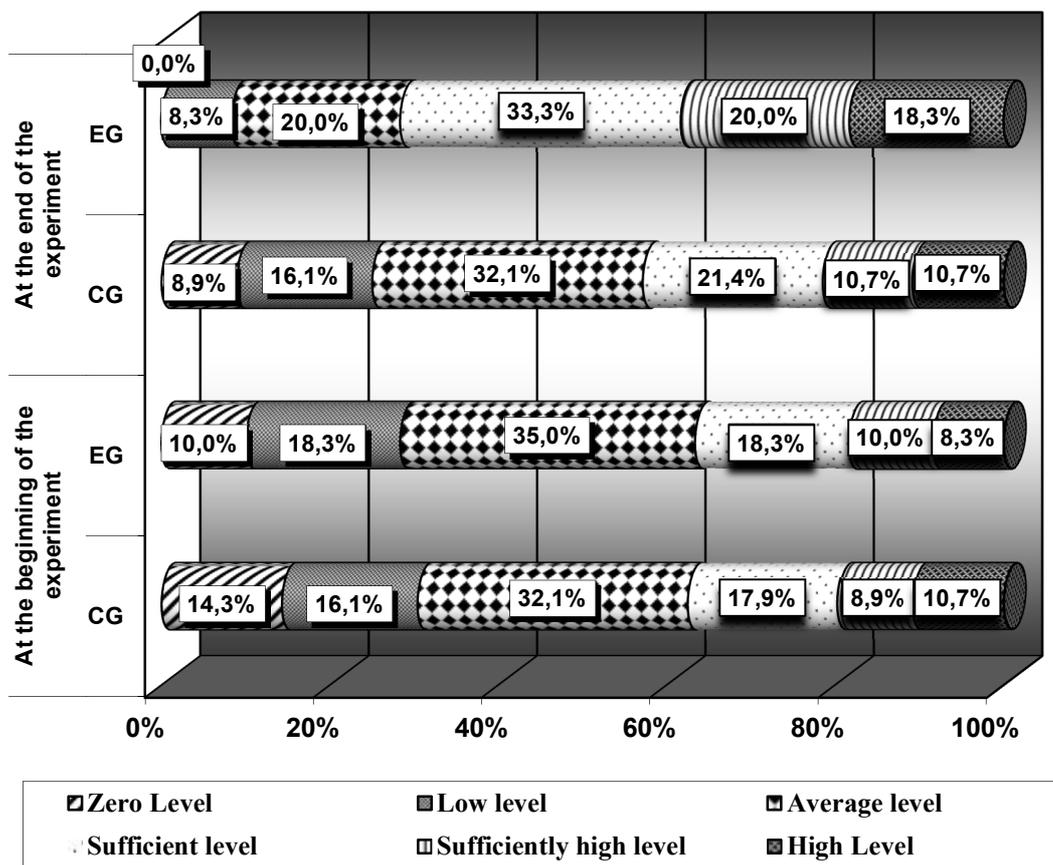

Fig.2. Distribution dynamics of the elementary schoolchildren according to the development levels of mathematical giftedness foundations

Consequently, according to the results of the control stage of the experiment, 18.3% of the students in the experimental group had a high level of mathematical giftedness as compared to 8.3% at the beginning of the experiment, a sufficiently high level was peculiar to 33.3% as compared to initial 10%, a sufficient level was identified in 20% of the students, a low level had only 8,3% (as compared with 18,3% of the respondents at the beginning of the experiment). It should be noted that a zero level was not detected (at the beginning it was 10%). In the control group, according to the analysis of the processed data, there was an insignificant dynamic pattern: the number of students with a high level of mathematical giftedness remained unchanged (10.7%); a sufficiently high level was identified in 10.7% of respondents as compared with 8.9% at the beginning, a sufficient level was peculiar 21.4% of the students compared with initial 17.9%; an average level had 32,1% of the participants, a low level was identified in 16,1% of respondents both at the beginning and at the end of the study; a zero level decreased from 14.3% to 8.9%.

Thus, the analysis of the above-mentioned results shows that the implementation of the proposed psychological and pedagogical conditions which are substantiated by the methodological framework contributes to the development of creative ability in mathematically gifted children of elementary school age.

Conclusions.

The study and analysis of the psychological, pedagogical, and methodological sources on the problem of children`s giftedness give grounds to conclude that the questions about nature, characteristic features of giftedness, the essence of its manifestation have been controversial for many years and caused heated debate among representatives of various scientific schools. However, today the notion of "giftedness", which is associated with such phenomena as ability, inclinations, talent, and genius is used in different meanings.

Based on the results of the in-depth analysis of the scientific literature, we treat the concept of giftedness as a high development of human abilities enabling them to achieve great success in certain activities. Taking into account the age and psychological characteristics of elementary school children, we assume a gifted child to be the one who stands out from his peers by bright, obvious, sometimes outstanding achievements (or has an internal potential for doing so) in some kinds of activity that go beyond a generally accepted average level and are based on a creative background.

Judging from the fact that ability and giftedness are phenomena of the same complexity in the sense of progressing through ability development, it has to be stressed the fact that there is an opportunity to develop giftedness. At the same time, we believe creative ability to underlie elementary school children`s giftedness.

The analysis of different approaches to giftedness typology according to different criteria has made it possible to define elementary schoolchildren`s mathematical giftedness as a special kind of giftedness that manifests itself in their mental activity in the form of specific ability arising from an integrative combination of mathematical and creative components in the process of acquisition, processing, retention and use of mathematical information.

Relying on the scientific achievements by V. Krutetskyi in the structure of children`s mathematical giftedness it has been distinguished the cognitive, need and motivation as well as creative and pragmatic components. It is also distinguished the criteria and indicators for each component.

Given the specificity of giftedness in childhood, the complexity of its diagnostics (the need for the long-lasting diagnostic process and the multiplicity of conducted surveys), the ascertaining stage of the experiment was focused on the study of development levels of creative ability in elementary school children (integrated with mathematical ability), which form the basis of their mathematical giftedness.

The results of the ascertaining stage of the experiment showed that only a small number of elementary school children had a high level of actual mathematical giftedness.

Among the reasons for such a situation the following are defined: the traditional education system in most cases focuses on the "average" student and does not correspond to gifted children`s high potential sometimes resulting in poor progress among pupils; many teachers are biased towards non-standard methods of organizing a pedagogical process that is adequate to the needs of gifted students; the lack of social and material resources in primary schools that are needed to spot gifted children, their creativity; standardized education system; the lack of psychological help for gifted children; a wrong approach to talented children in the family.

It has been substantiated the psychological and pedagogical conditions the introduction of which will help to identify, maintain and develop mathematically gifted elementary schoolchildren`s creative ability. The methodological framework for the provision of the proposed psychological and pedagogical conditions is developed.

The results of the control analysis carried out at the end of the forming stage of the experiment proved the effectiveness of the proposed psychological and pedagogical conditions based on the appropriate methodology.

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ANALYSIS OF THE RESULTS OF THE RESEARCH OF INDIVIDUAL-PSYCHOLOGICAL FACTORS IN THE STRUCTURE OF THE IMAGE OF HIGHER EDUCATION INSTITUTIONS

Abstract. On the basis of the analysis of the scientific approaches, theoretical-methodical principles and psychodiagnostic toolkit for research of psychological components influencing the formation of the image of the institution of higher education are determined. The individual psychological characteristics of persons, who organize, ensure and provide educational services are established. It is determined that communicative qualities in the R. Kettel's 16-factor personal questionnaire are the most expressed in the representatives of the administration, deans and heads of departments. It is evidenced by the high level of such indicators as: openness, domination, courage, diplomacy, nonconformism. It is found out the peculiarity of manifestations of indicators of scientific and pedagogical workers on similar scales, which are observed within the limits of low indicators of average estimation criteria. It leads to 15-20% of people displaying isolation, submissiveness, shyness, which needs correction as it negatively affects the image of the individual and the quality of providing educational services in higher education institutions.

Introduction.

The research of the image problem of the organization recently becomes increasingly practical and theoretical significance. It is due to the changes and innovations that take in the economic, political, educational and other spheres of our society's life.

The beginning of the XXI century in Ukraine is marked by significant political, economic and social changes. The market system of relations substantially changed the psychology of society, its priorities and the system of values, influenced all spheres of life and, in particular, education. In the present, it is characterized by the modernization of its content, forms and methods, the development and testing of the latest of the latest educational and psychological technologies, the emergence of new types of educational institutions, in particular higher educational ones. These changes, in turn, require the constant work of the head on his own image as a reflection of the image of the educational institution itself, as well as the impressions, thoughts and judgments of all participants in the pedagogical process. The state policy in the field of higher education aims at improving its quality, improving the material base, expanding the infrastructure and achieving international standards. At the same time, in the sphere of international cooperation, there is development of foreign economic activity of the institution of higher education, mutually beneficial international relations, projects, agreements, which requires an appropriate level of image development.

Ukraine's transition to market conditions causes a sharp increase in the interest of the population in obtaining higher education, which causes competition between higher education institutions in the struggle for quality of education and the number of students and the attention of the administration to the image of the institution [1, 2, 3, 4, 5].

Among domestic research in the field of image, first of all, the work of L. Karamushka (formation of corporate culture in the structure of the image of institutions of higher education) [2], N. Gorbenko (peculiarities of forming the image of a modern university) [6], M. Korolchuk and V. Korolchuk, S. Mironets (professionally important qualities and image of rescuers) [7, 8], V. Korolchuk and N. Chernega (research of psychological factors of formation of the image of higher education institutions) [9], T. Kapusterinskaya, N. Tyagunova (research of the principles, mechanisms and technologies of teacher's image formation) [10, 11].

In our opinion, the problems associated with the psychological factors in the formation of the organization's image in contemporary Ukrainian and foreign scientific literature, are not sufficiently considered. Currently, the psychological study of the image of organizations, the choice of the methods for their research and psychological technologies for the formation of their positive image remains relevant.

At the same time, taking into account all the achievements of modern science and practice, in direct formulation, comprehensively, with the definition of the structure, psychodiagnostic toolkit, the purposeful use of the psychological technologies, the problem of the image of a state institution of higher education (IHE) is not considered.

The scientific objective of the research is to:

–   to study theoretical and methodological approaches and to substantiate the psychodiagnostic toolkit for the determining the psychological factors of forming of the higher educational institution image;

–   to analyze the peculiarities of the individual psychological factors studied in the structure of the higher educational institution image.

1. Theoretical and methodological approaches and the substantiation of the psychodiagnostic toolkit of research of psychological factors of formation of higher educational institution image.

The progress of new information technologies is one of the most important reasons for maintaining the level of competitiveness of an educational institution, in particular the university. It leads to the emergence of new educational technologies (distance education, online courses, etc.), which increases the academic mobility of teachers and students from different countries. The result of this process is increasing competition among faculties in the students set, involving scientific and pedagogical workers in finding additional sources of funding. Recently, a lot of universities increase their own investments in order to maintain their competitiveness on the market.

The quality of conducting a psychodiagnostic research largely depends on the observance of the required algorithm. In addition to these axiomatic rules of psychodiagnostic, as a combination of rational and sensory in the research, the use of a scientific method that ensure the objectivity of data, other requirements become important, including the order of the conducting research , the consideration of various variables that influence the objectivity of the diagnostic process [7, 12, 13].

Conducting measurements in standardized and controlled conditions allows getting the most accurate results of the experiment and reliable interpretation of the tests. Outside of the standardization, the quality of interpreting psycho-diagnostic data may get worse depending on how significant deviations are in the research process from the given ones.

To avoid distortion of the studied phenomena, the research process should be as close as possible to recreate the conditions under which the norms and criteria for reliability and validity of the method are developed [7, 12, 13, 14].

The following algorithm is currently widely used:

1. General instructions and explanations of the survey purpose to the examined ones.

2. Guaranteeing the secrecy of the research results.

3. Filling of passport, biographical and professional data in registration forms.

4. Familiarization with the procedure of work and conducting training on the main methods.

5. Fixing the answers of surveyed in the protocol of the study.

6. Processing of test results in accordance with the requirements of the recommendations.

7. Psychodiagnostic conversations and formation of conclusions.

For conducting qualitative research it is necessary to observe the general principles of psychodiagnostics: prognostic value, validity, reliability, accuracy, practicality. In addition, the research is based on well-known methods, such as: observation, questionnaires, psychodiagnostics and an experiment that gives the primary empirical material for analysis, generalization, and comprehension in the context of a single method [2, 3, 12, 14].

Therefore, the research of the image of the organization is carried out taking into account psycho-diagnostic features such as: characterization of personnel, external attributes, personality characteristics of the manager and his team, quality of activity, level of comfort of activity, price of services.

During the psychodiagnostic research a number of requirements are taken into account, which determined the choice of the necessary techniques for the objective study of the subject of our research. The research focuses on the analysis of those aspects of problems that reflect the peculiarities of the psychological diagnostics of the image components of an educational institution, which requires the creation of an appropriate set of tests.

The prerequisite for the successful conduct of psychodiagnostic research is the substantiation of the selection of adequate techniques that reflect the subject of our research. The most expedient for the examining the psychological components of the university's image is an integrative approach based on such personality characteristics as integrity. No less important criterion for the selection of methodologies — their informativeness [2, 12, 14].

In scientific researches, there are some commonly accepted principles that we used for conducting a psychological study [2, 7, 12, 13, 14]. The basic principles that we followed during the study were the following ones:

– the principle of development — the concept of the university image is studied in continuous development — research of the image was carried out by both as domestic and foreign scientists, currently, the study of the image is given much attention and this contributes to the further research of this phenomenon;

– the principle of systemicity — exploring the notion of image we took into account its interconnectedness with other manifestations, in particular, with the concept of the individual image of the leader, the culture of the organization. In the works of scientists, the interconnection between the image of the manager and the image of the entire organization is indication. The individual image of the manager is one of the important factors that also influence the formation of an organizational image. Also, a lot of attention is paid to the organizational culture, which is included in the indicators of image formation. Consequently, the image is associated with a multitude of components, has enough manifestations, which are researched systematically studying the image of the organization;

– the principle of determinism (causality): for the study of this phenomenon reasons that cause it and generate the research of this phenomenon are revealed. Particularly, in modern conditions of market development in Ukraine, the problem of creating and maintaining of the real positive image of educational institutions become more relevant, that ensures stable competitive advantages, engages new potential partners in cooperation, win various educational grants, and participate in student exchange programs.

Organizationally, the whole concept of work is based on the study of the individual-psychological component in the image structure of the higher educational institution.

In accordance with the goals and objectives, the research is carried out in three stages.

In the *first stage*, a theoretical analysis of the current trends in the research of the formation of the higher educational institutions image in the state is conducted. The scientific approaches of domestic and foreign scientists concerning the study of the main categories, concepts and content of forming the image of organizations are researched. The psychodiagnostic toolkit of research of components of the image are substantiated.

In the *second stage,* an empirical research is conducted. The peculiarities of the individual psychological factors studied in the structure of the higher educational institution image are revealed.

The *third stage* summarizes the results of the empirical research and formulates the conclusions.

The survey is conducted with the participation of 12 administration representatives; 27 representatives of deans; 32 – heads of departments; 80 – scientific and pedagogical workers (SPW) and 90 students. A total of 241 persons are examined, 30% of men and 70% of women aged 25 to 65 years. The largest number of respondents came from 25-29 age group of 25% mostly graduate students; 30-35p. – 20%; 35-39p. – 15%; 40-45p. – 20%; 46-50p. – 10%; 55-60p. – 5%; 61-65p. – 5%. Therefore, the survey is attended by all age groups and officials, the most of responders aged 25 to 50.

Consequently, in the empirical part of the work, we determined the peculiarities of the individual psychological factors studied in the structure of the higher educational institution image.

For achievement of the set goal and the specified tasks, scientific and special methods are used: theoretical – the analysis of scientific professional literature, the generalization of the received information, system analysis of data; empirical: observation, conversation (for obtaining socio-psychological information and psycho-diagnostic conclusion of the leadership, scientific and pedagogical workers and the university staff), research of the individual psychological sphere is carried out by R. Kettel's 16-factor personal questionnaire [13]; the motivational sphere is determined according to the methodology of «Meaning of life orientations» (MLO) by D. Leontiev and methodology «Diagnostics of emotional orientation of the person» [12]; the social sphere is studied by the questionnaire «Assessment of satisfaction with Quality of life» in the adaptation of N. Vodopianova and methodology of T. Liri [12].

The research of the emotional-volitional sphere is carried out using the methodology «Diagnostics of the emotional «burnout» level» by V. Boyko [13] and the methodology «Research of volitional self-regulation» by A. Zverkov and E. Eidman. In addition, the following methodologies are used: «Diagnosis of emotional orientation of the person»; «Defining of the leadership style by the labor collective»; «Assessment of psychological characteristics of the head personality» [12]; «Methodology for studying the attractiveness of work» [13] and developed and authoritative questionnaire for an expert assessment of the study of the higher educational institution image [9].

Furthermore, methods of mathematical statistics are used: correlation and factor analyzes. The statistical processing of the obtained results are carried out using the computer program SPSS.17.0.

The reliability and probability of the obtained results are provided with theoretical substantiation and methodological analysis of the initial conditions of the research; conformity of the chosen methods to the determined purpose, tasks and subject of research; sufficient sample representativeness; adequate application of methods of mathematical statistics.

Consequently, taking into account the diversity of methodological approaches and principles of personality research in the study of image components, to the goals and objectives the genetic modeling method (GMM) of the personality research is applied, which is based on the system of five principles, such as: analysis of results for «units», the unity of organizational creativity, reflexive relativism, the unity if the genetic and social lines of development proposed by S. Maksymenko, which, in our opinion, is an integrative system-functional method of personality researching currently [1, 14].

Based on the analysis of scientific sources, the psychodiagnostic toolkit for the study of psychological components influencing the formation of the higher educational institution image is determined. At the same time, we considered the general scientific principles of research: the principle of determinism and development, the unity of consciousness and activity, the principle of a systematic approach to understanding the person; the principle of psychological theory of activity; methodological principles of research organization.

In addition, a psycho-modal method of research is used, which is based on a system of five principles, such as: the analysis of results for «units», the unity of the organizational creativity, reflexive relativism, the unity of the genetic and social lines of development, which in our opinion, is integrating systemically-functional method of personality research currently [1, 14]. The organizational principles and psychological toolkit for studying the psychological components of the higher educational institution image have a systemic purpose, that makes it possible to find out the features of the subjects surveyed at the individual-psychological level with certain characteristics of the motivational, social, professional, emotional-volitional components.

2. The features of individual psychological factors studied in the structure of the higher educational institution image

The progress of new information technologies is one of the most important reasons for maintaining the competitiveness of an educational institution, in particular the university. It leads to the emergence of new educational technologies (distance education, online education), which increases the academic mobility of teachers and students from different countries. The result of this process is increasing competition among higher educational institutions (HEI) and their departments in the student set, the involvement of scientific and pedagogical workers, and the search for additional sources of funding. Recently, a large number of universities increase investment in their own image in order to maintain their competitiveness on the market.

Our research is aimed at identifying internal components of image formation, namely, the analysis of individual psychological factors. During our research in the psychodiagnostic complex we use R. Kettel's method of a 16-factor personal questionnaire. The Kettel's test allows you to find out the peculiarities of character, inclinations and personal interests. This questionnaire of R. Kettel is one of the most famous multifactorial methodologies, created within the framework of an objective experimental approach to the study of personality [12].

Answering the question there are no «correct» and «wrong» answers. This test version consists of 105 questions. The polling time is from 20 to 50 minutes. Answers are entered into a special response form, and then processed using a special «key». The match of the answer "a" and "c" with the key is estimated at 2 points, the matching answer "b" – 1 point. The sum of points for each selected group of questions gives as a result the value of the factor. The only exception is factor *B* – any answer coincidence with the «key» gives 1 point here.

The analysis of the results obtained by the method of the 16-factor personal questionnaire of R. Kettel is carried out in separate groups of factors, which makes it possible to determine the level of communicative sphere of surveyed (*A, E, F, H, L, N, Q2*), namely: *A* – openness – closure; *E* - domination - subordination; *F* - expressiveness - restraint; *H* - courage - shyness; *L* - suspiciousness - trust; *N* - diplomacy - straightforwardness; *Q2* - nonconformism - conformism.

The emotional-volitional sphere is researched by the following factors: C - emotional stability - instability; *G* - normativity - unprincipled; *I* - sensuality - hardness; *O* - anxiety - confidence; *Q3* - self-control high - low; *Q4* - tension – relaxation.

The intellectual sphere is studied by factors, such as: M - dreaminess - practicality; Q1 - radicalism - conservatism.

For each of the blocks the final score is calculated in points (1-10 p.), and factors, such as L – suspicion – trust; I – sensuality – hardness; O – anxiety - confidence; M – dreaminess – practicality, due to the fact that high indicators have a negative characteristic, are evaluated on the inverse scale.

According to the results of the analysis if the data obtained by factor A – openness – closure, it is established that $8,6 \pm 1,4$ points are observed from the representatives of the administration,   from representatives of the dean's office - $7,8\pm1,58$ p, the heads of departments - $8,0\pm1,63$ p. It testifies to the high level of expressiveness of such behavioral manifestations in the subjects as readiness to cooperation, affection, attention to people, and naturalness in treatment. At the same time, the SPW are observed at the level $6, 3 \pm1, 54$ p. by factor A. The comparative analysis shows significantly lower indicators from the SPW in comparison with representatives of the administration by $2, 3$ p., with representatives of deanship – by $1, 5$ p., the heads of departments – by $1, 7$ p., with $p < 0,05$.

By factor E – domination – subordination, it is defined that this indicator of the representatives of the administration is $8,4\pm1,6$ p. which is significantly higher than the level of dominance with the indicators of dean's by $1,1$ p; heads of department - by $1,3$ p. (at $p < 0,05$).

In general, for the group that provides the organization of educational services and the image of HEI, inherent certainty, thoroughness, seriousness, intransigence, originality, and high responsibility. At the same time, the SPW on the scale of E ($6, 2 \pm 1, 12$ p.) proved to be significantly lower in comparison with the leadership group (at $p < 0,05$).

On the scale F – expressiveness and restraint, practically the same results are obtained in the range of 6, 1 p. – 6, 4 p., which is estimated at the average level according to the interpretation of the manual. The surveyed persons with average level of manifestations in interaction are characterized as: talkative, joyful, ready to actively react to events, to show feelings. Factor *H* indicates courage – shyness. According to the results of the analysis of the indicators on the scale "H" it is found that the representatives of the administration is 8,4±1,32 p.; the representatives of the dean's office and the heads of departments – respectively, 8,1±1,46 p. i 8,0±1,34 p. According to the interpretation of the factors of the method, people with such a level of indicators on the scale "H" are characterized as easily accessible and interact with other people, they react quickly to changes, and they have a cheerful functional state prevailing.

Among the scientific and pedagogical workers (SPW), the average indicator on the scale "H" is determined at the level 6,6±1,25 p., which is significantly lower in comparison with the representatives of the management (at $p < 0,05$). Such a measure of courage is responsible for responsible for interpreting the factors of the methodology to the average level, which indicates that among the SPW there are individuals with lower rates of indifference, they are prone to self-immolation, avoid certain acquaintances, and need psychological support. The factor *L* reveals the severity of the examined personal characteristics such as trust and suspicion. It is established that the level of trust if the most pronounced among the representatives of the administration of 6,7±0,9 p., which is 1.0 p. and 1.4 p. exceeds the indicators of the heads of departments and dean's offices, at $p < 0,05$.

Namely, it is found that it corresponds to the average criterion, and those surveyed persons are characterized as friendly, open, able to understand other people, interact with others, calm and benevolent. At the same time, in comparison with other groups the L-factor indicators of SPW (4,8±1,1 p.) (at $p < 0,05$) are significantly lower, and it shows that for 15-17% the manifestations of envy, jealousy to the success of others, a certain closeness and demonstrative dissatisfaction that need psychological correction.

As a result of the factor N – diplomacy – straightforwardness, it is determined that diplomacy is most pronounced in the administration (8,7±1,3 p.). The indicators by factor N are lower at 1.2 p. and 1.3 p., respectively, with representatives of dean's offices and heads of departments, at $p < 0,05$. Such a level of diplomacy determined by the evaluation criteria as high, characterized by elegance in interaction, behavior, high level of self-control, aesthetic legibility, ability to understand and analyze themselves and people around them, honesty, dissatisfaction of achieved. The SPW's factor N is 6,3±1,52 p., which is 2.4-1.1 p. less than the representatives of the management (at $p < 0,05$). This level of indicators according to the evaluation criteria is considered as average and indicates that the subjects may have manifestations of spontaneous behavior in society, inadequate self-analysis and analysis of the motives of others. Consequently, psycho-corrective work with such persons is needed.

According to the *Q2* factor – non-conformism – conformism the level of conformism and its opposition – non-conformism is determined. According to the results of the analysis of the factor *Q2* it is found that the most pronounced non-conformism on the high level is observed among the representatives of the administration (8,2±1,35 p.), as well as heads of departments have it practically at the high level (7,8±1,44 p.)

The indicators of *Q2* factor are twice and 1,5 times higher than those of SPW. In addition, they are 3.2 p. appear to be higher of administration than of dean's specialists, while the heads' of the departments indicator is 3,4 p. higher than the SPW's one and 2,2 p. higher than indicator of the dean's office representatives.

According to the interpretative criteria for persons with a high level of non-conformity such features as giving advantage to confident opinion, independence at the views and aspirations for independent decisions and actions are inherent.

At the same time, indicator of the deanship representatives by factor Q2 is 5,6±1,33 p., which is significantly lower than the one of the administration and head of departments (p < 0,05) and exceeds at 1.2 p. SPW indicator – 4.4 ±1,27 p. (p < 0,05). Consequently, both representatives of the dean's offices and the SPW are within the average interpretative criteria (4-7 p.) and the signs of non-conformism are inherent for a certain category. Namely, 15-20% are characterized by conformism, dependence on the opinions of others, giving preference to manager's decisions, focusing on social approval. Therefore, the peculiarity of the results by the Q2 factor is that the high level of non-conformism is inherent to the specialists of the administration and heads of the departments, representatives of the dean's offices, and the SPW tend to conformism.

Thus, according to the communicative block of the 16-factor questionnaire of R. Kettel, the significant importance of the factors that shape it in terms of the quality of educational services and the impact on the image of the HEI is proved. As a result, the peculiarities of the hierarchy of manifestations revealed at the highest level of expression of the communicative bloc from the administration, almost at the same high level - representatives of dean's offices and heads of departments and, on average, at SPW, 15-17% of whom need psychocorrection because of certain manifestations of imperfection in interaction, propensity to self-immolation, indecision, envy, demonstration of dissatisfaction, inadequate self-analysis and analysis of the motives of the behavior of others.

Factor C defines emotional stability - instability of the individual in the structure of the emotional-volitional block of factors by the method of the 16-factor personality questionnaire of Kettell. There is a high level of emotional stability among representatives of the administration, dean's offices and heads of departments, and the average one - at the SPW. Thus, according to C factor, the specialists of the administration has an emotional stability at the level of 8.7 ± 1.3p; dean's offices - 8,3 ± 1,69 p.; the heads of departments - 8,2 ± 1,8 p. Such individuals are characterized by equilibrium, confidence, stability in their views, responsibility, resistance to stress factors, and the absence of evasion from solving difficult situations.

At the same time, it is found that the SPWs' level of emotional stability is 6.9 ± 1.49 p., which is 1.3-1.8 p. less than in the management group, at $p < 0.05$. Among the SPWs that have average C-factor indicators, individuals may be impatient, upset, angry, distressed, and difficult to make a decision. Therefore, such persons need psychological correction.

By factor G - normativity -unscrupulousness, the high level is set in the leadership group and average one - at the SPW. Thus, indicators of normativity are most and significantly expressed by representatives of the administration - 9.1 ± 0.9 p., which is 1.0 and 1.1 p. exceeds the results obtained by specialists of the dean's offices and heads of departments, at $p < 0,05$. The high level of normativity characterizes such persons as decisive, obligatory, responsible, active, persistent in reaching the goal, socially normative with the expressive power of "super-ego".

At the same time, the average level of SPW's indicators on the G scale is 6.8 ± 1.96 p. testifies that in 15-27% of people may be manifestations of negligence, insecurity, pretentiousness, in difficult situations of creating obstacles that require psychological correction.

On an I scale, which indicators characterize hardness - sensuality, it is found that the most pronounced hardness is by the specialists of administration - $9,4 \pm 1,37$ p. which is 1,2 p. and 1.3 p. less than representatives of dean's offices and heads of departments respectively ($p < 0,05$). According to the criteria for assessing the total factor, the indicators in the management group are rated as high. For those who have a high level on the scale I characterized by a predominance of realism, they assume the organization of work and responsibility of the activity organization, purposefulness, practically acting, self-confidence, and skepticism.

At the same time, this SPW's indicate is significantly lower - 5.0 ± 1.25 p. that 3.1p. - 4.4p. less than in the leadership group ($p < 0.05$). This result means that among the SPW there are individuals who are characterized by intolerance, dependence on others, timidity, dreaminess, low practicality, which are direct indications for psycho-corrective work.

The analysis of the indicators of the subjects by the factor "O" - confidence - anxiety indicates a high level of confidence among representatives of the leadership and the average level of the SPW.

Thus, by the factor "O" it is observed that the specialists of the administration have $8,6 \pm 1,39$ p; representatives of dean's offices - $8,5 \pm 1,5$ p; heads of the departments - 8.7 ± 1.29 p.

The SPW is determined by the factor "O" 5.1 ± 0.85 p. that 1.4-1.6 p. less than the representatives of the management, at $p < 0,05$. Such SPW's indicators show that 15-20% of the surveyed subjects have a tendency to experience feelings of guilt, uncertainty, anxiety, excessive sense of duty, caring, negative mood and bad foreboding, which is evidence of psycho-corrective work with such persons.

By the scale Q3, we assigned the level of self-control of the surveyed persons. According to the results of the analysis of the obtained indicates by "Q3" scale, it is determined, that the representatives' of the administration indicator is fixed at a high rate of 9.6 ± 0.4 p; specialists of the dean' offices - 9.0 ± 0.99 p. and the heads' of the departments 9.2 ± 0.8 p. For such surveyed persons the high level of self-control, strong will, discipline, accuracy in meeting social requirements, a high level of control over their emotional state are inherent, they are worried for their own reputation.

By factor Q3 of SPW it is noted 6.5 ± 1.42 p., according to the criteria of the methodology is the average level, which is 2.5 p. - 3.1 p. lower in comparison with the group of management. Therefore, a certain part of the SPW may have manifestations of intrapersonal conflict, low self-control of impulsive behavior and subordination to their desires that require psycho-corrective intervention.

The indicators of Q4 testify that the tension in the leadership groups is determined by high average levels, namely: for the specialists of the administrations 6.8 ± 1.19 p. representatives of the dean's office - 7.4 ± 1.39 p. and heads of departments 7.2 ± 1.35 p. For this level of indicators, the subjects are characterized by internal tension, excitement, expressed motivation, activity.

At the same time the SPW's indicators by factor "Q4" are 4.9 ± 0.96 p., which is 1.9 p. - 2.5 p. lower than in the management group, at $p < 0.05$.

Thus, the SPWs can be lethargy, relaxation, have a low level of motivation, and at the same time satisfaction which is not fully justified, and that requires psycho-correction.

Thus, according to the results of the 16-factor Kettle's questionnaire of the emotional-volitional block, it is proved that resistance to stress factors in the leadership group is ensured by a high level of manifestations of emotional stability, normativity, hardness in achieving the goal, self-confidence, and a high level of self-control. The peculiarities of manifestations of emotional and volitional spheres of the SPW are due to the fact that at the 15-20% of the surveyed persons, the average and low personal characteristics on the scale I are defined - sensitivity - hardness, O - anxiety - confidence, Q4 - tension - relaxation. It leads to manifestations of intolerance, dependence on others, dreaminess, impulsiveness, uncertainty, anxiety, concern, sensitivity, easy falling into despair, constant feelings of guilt, caring and need of psycho-correction.

According to the results of the intellectual block, the factor "B" indicates the level of development of mental activity of the individual, namely: advanced thinking - limited thinking. The peculiarity of the study by the factor "B" is a high level of thinking activity. Thus, the specialists' of the administration, the indicator of the factor "B" is 9,8 ± 0,2 p; representatives' of dean's offices - 9.3 ± 0.7p; heads' of departments 9,7 ± 0,3 p. and SPW - 9,2 ± 0,8 p. It shows that all categories of subjects are characterized by wit, ability to analyze the factors of the situation, the ability to make grounded conclusions on the basis of the analysis, a high interpretation level.

By the factor "M" the surveyed persons' defined level of practicality - courage. It is found that for all representatives of the management this indicator is expressed at a high level. So, the practicalities of the specialists of the administration are observed within the limits of 9,5 ± 0,5 p; representatives of dean's offices - 9,4 ± 0,6 p., the heads of the department 9,5 ± 0,5 p.

According to the interpretation of the methodology, surveyed subjects are characterized by: an adequate response to the analysis of facts, circumstances, practical tasks, orientation of activities and interests for success. These are realistic, serious, caring workers.

At the same time, this SPW indicator is 6.3 ± 1.39 p., which is 3.2 p. - 3.1 p. lower than in the management group (p <0,05). The average severity of the indicators by the factor "M" involves certain features associated with the average expressive dreaminess, accompanied by a self-closeness, an interest in theoretical problems, reflections on the meaning of life, the difficulty in solving practical problems can sometimes prove to be groundless conflict that is testimony to psycho-correction.

Indicators by factor "Q1" shows the level of radicalism or conservatism of the surveyed persons. According to the analysis of the results of the subjects, it is determined that the most pronounced radicalism is observed by the specialists of the administration of 8.0 ± 1.95 p. Such personalities are characterized by intellectual interests, reflections and doubts about fundamental problems, propensity for innovations and experiments. At the same time, the experts' of the dean's offices and the heads' of the departments Q1 factor is expressed in terms of high criteria of the average values respectively, 6.1 ± 1.42 p. and 6.5 ± 1.13 p.), and the SPWs' - at low mean values ($\dot{x}$ = 4-7 p.), and in fact, 4.5 ± 0.98 p.

Such a level of average criteria indicates that at 15-20% of the surveyed persons, there may be a desire for established norms, principles, tasks, traditions, styles of interaction, doubts about the feasibility of introducing new ideas, doubts and even objections to the need for change.

Thus, according to the intellectual block the indicators of factor "B" are determined at the high level, which characterizes the high level of development of mental activity of the person, the practicality of the factor "M" and radicalism Q1 of representatives of the administration. The indicators by the factor "B" and "M" of the specialists of the dean's offices and the heads of departments are recorded at the high level with average values of Q4 factor radicalism - conservatism.

The peculiarity of the SPWs' intellectual sphere appears on the average (at the lowest indicators) of Q1 factor radicalism - conservatism, the average level by the factor "M" practicality - dreaminess and high level of the factor "B". It caused the manifestations of conservatism and dreaminess in a certain category of SPW.

Conclusions.

Based on the analysis of scientific sources, the psychodiagnostic toolkit for the study of psychological components influencing the formation of the higher educational institution image is determined. At the same time, we applied he general scientific principles of research: the principle of determinism and development, the unity of consciousness and activity, the principle of a systematic approach to understanding the person; principle of psychological theory of activity; methodological principles of organization research.

The psychomodeling method of research is used. It is based on the system of such five principles as: analysis of results for "units", unity of organizational creativity, reflexive relativism, unity of genetic and social lines of development, which in our opinion is an integrative system-functional method of personality research recently.

Based on the analysis totals of the results of the 16-factor questionnaire of R. Kettel (Form C) method, the individual-psychological peculiarities of the persons who organize, ensure and provide educational services, and the factors which shape their personal image and higher educational institution image are established.

It is determined that communicative qualities are the most pronounced among the representatives of the administration, as evidenced by the high level of indicators by the factor "A" - openness; "E" - domination; "H" - courage; "N" - diplomatic; "Q4" – non-conformism. At the high level is insignificant, but indicators of similar factors are found to be less pronounced by specialists of dean's offices and heads of departments. A feature is the fact that the factors "F" expressiveness and "L" confidence indicators are recorded within the average interpretation criteria, and non-conformism is observed at a high level among specialists of the administration and heads of departments.

It is found out that the SPWs' factors of "A", "E", "F", "H" are observed within the limits of average criteria of values, but closer to the bigger quantities, and by factors such as "L" and "N" is closer to the low indicators, which caused 15-20% of persons to be suspicious, expressing conformism, a certain level of manifestations of secrecy, submissiveness, shyness, restraint and straightforwardness, and need psychological correction and negatively affect the quality of educational services, image of personality and higher educational institutions.

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HISTORICAL AND PHILOSOPHICAL RETENTIONS AND PROJECTIONS OF THE CONCEPT OF "CIVILIZATION" BY A. TOINBI

Abstract. The problem of historical and philosophical content of the concept of "civilization" by A. Toinbi was researched. The author analyzes the ideological sources and historical preconditions that influenced the formation of a civilization approach to the understanding of social development. In this context, the important role of philosophical considerations of A. Berhson, M. Danilevskyi and O. Shpenhler was noted. Features of the historical epoch, which was the basis for the formation of the civilization concept, were characterized. A. Toinbi's philosophical ideas have become the basis for further research in the philosophy of history for domestic and foreign scholars. Civilization is a stable community of people who are united by spiritual traditions within specific geographic boundaries. It has been proved that the civilization model of social development was an attempt to break the crisis of contemporary historical science.

Introduction.

It is extremely important to investigate the problem of the origin, development, and decline of cultures, local civilizations and various cultural and historical types of state and civilization entities in terms of the universal methodological approach development to the study and history understanding. Modern globalization processes that lead to the transition from ethnic divisions, separate social and cultural communities and states to their unity, activate interest both in the specifics of civilization development in general and in the identification of transformations that take place at the levels of local, regional, ethnic, and cultural entities. As a result, an open and debatable question remains about the further constitution of a modern model of social development.

Historical and philosophical process is described in different ways, depending on the semantic center, chosen by us. This center is not just a local "now" philosophical thinking. It is three-dimensional one and we can find, both, the past and the future within it. Using the terminology of E. Husserl, we can state that each moment is exactly what it is. It happens due to the fact that it receives from the past (retention) and it can predicts the future (protestations) [11].

The main sources are the works of British thinker A. Toinbi "The comprehension of history" [15] and "Civilization before the court of history" [16] in the study of the concept of "civilization." The first one, written in the original, consists of twelve volumes. However, we worked with a compilation based on original work, which was the first attempt to present consistently the world-famous A. Toinbi's theory of historical development. In this work, the author does not stop studying the facts and events of the past and he does not adhere to a strict sequence in the presentation of the material.

Historical development, according to A. Toinbi, is manifested in the fact that each society passes the stages of genesis, growth, fracture, and death; the emergence and fall of universal states, universal churches, heroic epochs; contacts between civilizations in time and space. The vitality of the socio-cultural organism is determined by the possibility of successive development of the living environment and the development of the spiritual principle in all varieties of human activity, the transferring of Challenges and Answers from the external environment within society. Since they (Challenges and Responses) are different in nature, civilizations appear to be unlike each other, but the main Answer to the Challenge of the Logos defines the essence of a single human civilization [15, p. 11].

"The comprehension of history" consists of large sections devoted to the problems of genesis, growth, and expansion of civilizations. Separate parts are devoted to the characterization of "universal states" and "universal churches". The chapter on heroic ages covers the narrative of material on the contacts of civilizations in space and time. The work is completed in the section on the inspiration of historians, which comprise the charm of the facts of history, curiosity of man, critical reactions to events, the search for creative answers to the questions of history.

In view of the above, the purpose of our study is the historical and philosophical analysis of the concept of "civilization" by A. Toinbi.

1. Philosophical analysis of the problem in scientific literature

The problem for consideration attracted the attention of many scholars. Describing the content of A. Toinbi's book, the researcher O. Vorobiova noted: "The" comprehension of history "A. Toinbi is not only a monolithic discourse, but rather a gigantic structure that is levied by crossing and overlaying different types of discourse that mutually penetrate into one, but not subject to complete confusion "[3, p. 87].

A. Toinbi's work "Civilization before the court of history" is another important source of our study. This work has been written for several years, but it is characterized by the unity of views and the unique position of the researcher and thinker, who saw the universe as a continuous movement in time and space of eternal substances of spirit and matter. In this work, considerable attention is given to contemporary views on history, problems of unification of the world and change of historical perspective. The question of the collision of the West with other civilizations is investigated. The important facts of the thinker's autobiography are presented.

It is worth noting that in the domestic and foreign scientific literature mainly articles are predominant as for the philosophical teachings of the British thinker A. Toinbi. In addition, there are almost no solid monographs. Even in the Soviet era, a monograph by Yu. Semenov "The Toinbi's Social Philosophy : A Critical Essay" [13], in which the author gives a negative assessment of the teachings of the British thinker, because it, in his opinion, contradicts the materialist understanding of history.

Nowadays, the Toinbi's civilization concept is the subject of research for such Ukrainian scholars as I. Boichenko, I. Bredun, H. Vynohradov, V. Holovko, V. Honcharevskyi, I. Honcharenko, B. Kanivets, V. Kosmyna, B. Kuchmenko, D. Muza, Yu. Pavlenko, Yu. Pakhomov, V. Skoblyk, I. Tkachenko, V. Sheiko and Russians scholars as O. Vorobiova, L. Karpova, T. Makhamatov, O. Poliakov, Ye. Rashkovskyi, V. Ukhanov, A. Fomin, Ye. Chepikov. It is worth noting O. Vorobieva, who studied the philosophical concept of A. Toinbi. She studied the facts from the life of the British thinker and tried to determine their influence on the formation of his views and ideas [3], [4].

A. Fomin, who was Russian researcher, believed in the theory of A. Toinbi's philosophy as generated by the war. He analyzed important events of the twentieth century, which, in his opinion, had an effect on the consciousness of the British philosopher and contributed to the construction of the concept of "civilization" [17]. A. Fomin called A. Toinbi the founder of the civilization approach to understanding history, since he had attracted a significant theoretical material to his study.

According to Russian researchers such as V. Ukhanov and Ye. Chepikov, the future of the methodology of comprehension of the historical process will depend on a thorough dialogue of different approaches and models developed in the field of social and humanitarian knowledge. A. Toinbi's philosophical ideas and his concept of civilization conflict allow us mentioning the synthesis of linear and poly-linear models of historical progress [21]. Ye. Rashkovskyi's work "Oriental studies in the cultural and historical concept of A." became the definite achievement for the historical and philosophical thought was [12]. This monograph reveals the following issues: the problem of modelling history variants and A. Toinbi's formation of as a historian and a scientist. It also reveals the guiding principles of the historical conception of the British thinker; the philosophical concept of civilization, the origin and growth of civilizations, decay, and death. It analyses the West and East in the metaphysics of today. Ye. Rashkovskyi emphasized the A. Toinbi's teachings on the falsity of the concept of the unity of world history, according to which Western civilization can not claim to be universal, and the eastern countries have their own unique way of development. They can not be considered non-historic societies.

When studying the problems of the development of civilizations in the process of globalization, Ye. Rashkovskyi, also refers to A. Toinbi's philosophical ideas, in particular to his theory of the interaction of local social and cultural organisms in space and time, as well as the concept of the creation of a single universal human civilization.

A. Toinbi's philosophical theory is outlined explicitly in the fundamental work "Civilization of the Contemporary World" in the interpretation of Ukrainian scholars [19]. It consists of three volumes and belongs to a team of authors under the direction of Y. Pakhomov. In this work, the ideas of the British thinker are presented in comparison with the philosophy of O. Spengler and M. Danilevskyi.

I. Boychenko researched the philosophy of history of A. Toinbi as one of the founders of the concept of civilization development. Relying on the philosophical ideas of the British thinker, the Ukrainian researcher makes conclusions about the specificity of the monadic interpretation of civilization, which consists in the separation, centripetal, and closure of certain socio-cultural entities, which gives grounds to attribute a civilization approach to non-linear pluralistic schemes of historical periods. The understanding of civilizations, as specific monads, involves taking into account the fact that "ever living entity is not a single entity. But it acts as a certain plurality; even to the extent that it appears to us as an individual, it nevertheless remains a collection of living independent beings that, by the idea, essentially the same, in phenomena, however, may be identical or similar, different or dissimilar "[20].

In the context of the study of historical and philosophical views on the civilization Ukrainian researcher V. Sheiko analyzes the A. Toinbi's theory. He states that "in the teachings of A. Toinbi, the space-time field is the basis where the change of states of human society takes place and thus the content of history is manifested. In addition, the roots of the unity of history lie in the "eternal man," his generic nature, which has such features: consciousness, expression of will, the distinction between good and evil, religion "[22, p. 10]. V. Sheiko also emphasizes that A. Toinbi understood the civilization as a developed society, which differs from the primitive community of people. Great role for the British philosopher also played a religion, which, according to A. Toinbi, significantly influenced the formation of the spiritual world of man, art, literature, representation of the masses, social life. Ukrainian scientist I. Tkachenko performed a comparative analysis of models of civilization development in the works of A. Toinbi and S. Huntington. The researcher emphasized the pro-Western orientation of the ideas of the British thinker and he noted the following: "... certain elements of the "Toinbian" considerations lost their political freshness, but they largely coincide with the ideas expressed by S. Huntington already at the end of the twentieth century. Perhaps the point is that both one and another scientist are from the Western civilization, and therefore their vision of the future development of humankind is linked directly with the development of their motherly civilization "[14].

A. Toinbi's civilization problem was I. Goncharenko's subject of research . The author searched for the laws and driving forces of the historical development of civilizations on the basis of the philosophical teaching of the British thinker. He emphasized that Toinbi's scientific approach coincided, albeit with historicism, with the question "how it actually happened."

However, it differs from his vision by the founder of this method, Leopold von Ranke, in that A. Toinbi does not stop at a detailed analysis of the relevant primary sources, but also actively engages the comparison as a necessary stage of the study. Civilizations are studied by means of comparative analysis taking into account the influences (religious, philosophical, military-power, cultural, linguistic) [8, c. 191].

2. Ideological sources of the concept of "civilization" in the philosophical doctrine of A. Toinbi

A. Toinbi is a prominent representative of the civilization theory in the world philosophy of history. His works, such as "The Study of History" [15], "Civilization before the court of history" [16], show a plurality of multivariate social development. It is worth noting that it was A. Toinbi, in contrast to his predecessors and followers, using enormous factual material, considered events of the present day as the result of the general laws of history, the contents of which the philosopher tried to comprehend. In addition, the feature of his philosophical and historical concept is existential-individual orientation, that is, the fate of any society depends first on its representatives, from people as subjects, creators who have freedom of choice. The formation of the philosophical ideas of the British thinker took place against the background of the most important events of the twentieth century, which required a theoretical explanation and justification with the help of a new universal concept of world history.

Using the achievements of modern philosophical thought and the results of their own searches, we find out the preconditions for the birth of A. Toinbi's civilization concept by revealing the social and historical context that has influenced the British philosopher's development of the methodological tools of the study of history. The retinues of the concept of "civilization" by A. Toinbi can be regarded as the philosophical ideas of M. Danilevskyi, O. Spengler and A. Bergson.

M. Danilevskyi was the representative of the civilization model of the development of history in the nineteenth century, who identified the category "civilization" with the notion "cultural and historical type," but the latter was preferred by him. The philosopher wrote that "Any tribe or family of peoples," "characterized by a separate language or group of languages, being close enough to each other, constitute a distinctive cultural-historical type, so that their kinship was felt directly, without deep philological searches, "[9, p.91]. In order the civilization, belonging to a distinct cultural and historical type, could appear and develop, it would be necessary for peoples, belonging to it, should have political independence. M. Danilevsky believed that each cultural-historical type forms a civilization for itself under the influence of previous or parallel civilizations. The development of cultural and historical types was identified with plants in which the period of growth is indefinitely long, but the stage of flowering and maturation of the fruits - relatively short and depletes them forever [9, p. 92]. The civilization, according to M. Danilevskyi, reaches its flourishing, when its ethnographic elements are diverse, when they are not absorbed by

one political society, but have independence, form a federation, or political system of states. The philosopher also considers the question of the interaction of various cultural and historical types. He wrote the following: "This history proves that civilizations are not transmitted from one cultural and historical type to another. This does not follow that they remain without any influence on each other. This influence is not a transfer of the specific features of one civilization to another one. Moreover, it is necessary for itself to find out the means which civilization applies "[5, p.98]. We are to take consideration on variants (means) of interaction between individual social and cultural entities in space and time. M. Danilevskyi defined such three means: colonization, "vaccination" and mutual influence. The philosopher pointed out the following examples of his theory:

1). the Phoenicians were colonialists for Carthage;

2). the Greeks were for Southern Italy and Sicily;

3). the Englishmen were for North America and Australia; when the "graft" of the Greek and Middle Eastern civilizations arose the Hellenistic world.

However, mutual influence was traced between Phoenicia, Egypt and Greece, Greece and Rome, Rome and Germanic-Romanesque Europe [9, p. 100].

Civilization issues were leading in the philosophical teaching of O. Spengler. The philosopher categorically rejected the idea of universal human history and argued the absolute self-sufficiency and autocracy of individual "great cultures", equal and one-size-fits. Civilization, according to O. Spengler, is an organic and logical consequence, completion, and departure of culture. The philosopher writes the following: "Each culture has its own civilization. These two words express the strict and necessary organic sequence. Civilization is the inevitable part of culture. The peak is reached, which it becomes possible to solve the most complex issues of historical morphology. Civilizations are the extreme and artificial states, which are inherited by higher kinds of people. They appear in the end; they follow the formation as a constant, in life as death, in the development as gluttony ... "[23, p.164]. O. Spengler argued that every culture has its childhood, youth, maturity and old age, after which its death comes. He singled out the corresponding phases in the cyclical development of cultural-historical systems: origin, growth, flowering, decay, death. According to O. Spengler, culture originates suddenly, growth means self-development of culture, self-disclosure, and the realization of its spiritual content in all spheres of human activity.Flourishing is the state of maximal realization of its internal potencies, after which all possibilities of culture are exhausted, and it gradually moves from organic to mechanical forms. It is then that the decline begins - the phase of civilization, the day of expansion and militarism, and then comes its death.

Along with the philosophical views of the representatives of the civilization concept, we define a number of factors that influenced the formation of A. Toinbi's historiosophy. According to the British thinker, in any society, the study and knowledge of history, like our social activity, obey the dominant tendencies of a particular time and place.

A. Toinbi, describing his contemporary society, noted that we live and recreate our existence in the industrial system and the parliamentary national state, and it is quite natural that these two institutions have a significant power over our imagination and its real fruits [15]. Let's follow the connection between the events of the time and the specific philosophical ideas of the British thinker. The decisive influence on A.Toinbi's views was made by of the First World War. As a result, some states equally began to realize the impossibility of survival under conditions of economic independence; protests against military, financial, tariff, migration policy began. There was a need for the creation of international organizations such as the League of Nations and the International Labor Office in Geneva. According to A. Toinbi, the main thing in the consciousness of society was the awareness of itself as part of a wider universe that goes beyond the boundaries of the national state, while the feature of the 19th century's social consciousness was the desire to separate, close within a particular country.

As O. Fomin noted, the Paris Peace Conference 1919-1920 was of great significance for the philosopher, during which A. Toinbi was able to "observe all non- principlity of European diplomacy, which considered countries and territories as pieces of a kind of" cake "[17 , p. 100]. The Versailles-Washington system of peace treaties, which revealed many contradictions and inconsistencies in the international relations of the 20-30s of the twentieth century, had a significant impact. In our opinion, these events have prompted the thinker to search for intelligible fields of historical research, to which he attributed society much wider in space and time than specific national states, believing that historians should study them.

The Second World War, social revolutions, the collapse of the colonial system, scientific and technological progress also affected the social and philosophical views of A. Toinbi. He categorically did not perceive war as a means of solving international conflicts. Thinker, preaching the values of humanism, condemned any manifestations of genocide, apartheid, chauvinism, and racial cleansing. Militarism, territorial contradictions, and claims of an economic and political nature were the causes of armed clashes on the interstate, and in the future and globally. Therefore, defining civilizations as the most real and fundamental forms of human society, A. Toinbi favored cultural, religious and mental factors, and considered politics and economics as secondary phenomena.

Decolonization substantially changed the political map of the world and contributed to the emergence of new independent states in Asia and Africa. In our opinion, this event had an influence on the formation of the philosophy of Toinbi's assertion of the falsity of the concept of the unity of history, according to which all peoples and countries develop according to unified laws and pass the same stages of formation. According to this statement, the western civilization, which spread its economic and political system to the whole world, was distinguished. Non-European societies were considered to have no history, and therefore a thesis on the "static" orientation of the East appeared. Historical periods, thus, excluded from the general social context the peoples of Asia and Africa, denoting the eastern countries the term "Oriental."

The emergence of new independent states in Asia and Africa showed the viability of the philosophical ideas of A. Toinbi regarding the uniqueness, originality, and identity of the development of individual civilizations. The thinker stated: "the history of Eastern societies is the embodiment of unchanging unrestrained despotism. However, this is largely an illusion; and Western researchers could understand this if they were more thoroughly studying non-Western politics, even without going too far into history. Moreover, if they managed to see a deeper cultural plan through the curtain of political relations, they would understand that the political static nature of the East, in essence, was not so important, and perhaps did not affect the richness and fullness of society's life "[15, p. 70].

It was this accent that the researcher O. Andreev commented, arguing that the term "civilization" is too ideologically, mythologized and emotionally-evaluative intellectual product. In her opinion, such a statement seems fair to such a figure as A. Toinbi, a historian who was not directly involved in a political confrontation and viewed civilization in a "great historical time". However, for the emergence of a consistent tradition of applying this approach, there were objective preconditions, first, the deafening angles of a linear progressive model of world history that developed in the XVIII - XIX centuries. This is the premise of a non-linear historical period, which was directed against the educational "progressive" philosophy of history. It was presented as a historical process in the form of an infinite, unrestrained quantitative accumulation of achievements and achievements based on the notion of "Progress," which gradually drawn representatives of all peoples, and which, in the end, form a homogeneous, rationally thinking "humanity." In addition to this cosmopolitan component of the Enlightenment historicist myth, based on the premise of universal equality, this myth was a powerful hierarchical, discriminatory, and colonial impulse that embodied in the idea of Euro centrism. The precondition of the nonlinear historical period, which forms the basis of all varieties of "civilization approaches," contains, thus, interdependent provisions that historical time is not a linear, evolutionary direct, but forms cycles, which were similar to biological ones (childhood-youth-maturity-old age- fading-death).

The second component of the civilization approach was the rejection of the notions of the unity of the human race and of "humanity" as a historical subject, which led to the idea of the plurality of such subjects. In addition, this premise assumed the uneven development of peoples in this age-biological scale and therefore the impossibility of a homogeneous historical time in the scale of humankind [1, p. 56].

Describing the social and historical conditions of the formation of the socio-philosophical concept of the British thinker, we will define the most important, in our opinion, the factor that is related to the spirit of the era, that is, with the totality of ideas, views, beliefs, ideals that formed the basis for the contemporary social consciousness.

According to the general recognition of philosophers, historians, scientists in culture, the twentieth century is defined as a special stage in the development of humankind.

It is characterized by the presence of various philosophical flows and trends, which include existentialism, neo-positivism, neo-Thomism, philosophical anthropology, individualism, Freudism, structuralism, religious philosophy, etc. Features of the philosophical thought of the twentieth century were: a non-classical (irrational) character, enormous variety, richness of varieties and variants, updating of previous philosophical ideas, radical reappraisal of representations and values, rejection of absolute, going beyond the limits of academic audiences. These tendencies have affected the civilization teaching of the British thinker. A. Toinbi made a significant influence on the historical and philosophical concept of A. Bergson's philosophy, namely the idea of "vital vitality". Its essence was in a creative act deprived of any norms and principles [2, p.121]. This meant that no life program was given to a person, but one was obliged to be in the process of constant creation, work on oneself. Although being under extremely comfortable civilization conditions, the individual returns to a state of spiritual barbarism without such work. Reflecting on the problem of the growth and development of civilizations, A. Toinbi referred repeatedly to the Bergson idea of "élan vital ". He believed that the nature of the growth of civilizations inextricably linked with the existence of a certain cosmic force, the essence of which in the continuous self-reproduction, the creation of new forms of life, not necessarily biological. A. Toinbi believed that the basis of each society is the creative potential that serves as an impetus for self-development and self-improvement [15].

The philosophy of the British thinker was influenced by mythology and Christian religion. A. Toinbi is considered the religious philosopher. In his works, there are many references to the texts of the Bible. V. Goncharevskyi noted that in the provisional plan of the philosophical and historical concept of A. Toinbi turned the implication of the history of humankind and human history within the framework of the totality of a single existence is constituted as a mutually determined continuity of the individual spiritual perfection and progress of higher religion [7, p. 38]. Exploring the nature of the growth of civilizations, the thinker turned to the ancient myths, which depicted the eternal struggle of good and evil [15].

In the twentieth century, the philosophy of psychoanalysis gained great popularity, represented by the works of Z. Freud, K. Jung, and E. Freem. If we turn to the problem of the internal rebirth of civilization and determine in this process the role of the ruling elite and its subordinate majority, one can draw parallels between the philosophical teachings of A. Toinbi and the psychoanalytic concept of K. Jung. The British thinker believed that the "inert majority" followed the "creative elite" due to the actions of unconscious processes - peculiar types, which have the properties inherent in all humanity as a single whole (like the Jung's collective unconscious). A Swiss psychologist and cultural expert on this subject stated: "Mythological motives express the psychological mechanism of introversion of conscious mind in the deep layers of the unconscious mind. Of these layers, the content of the impersonal mythological character, in other words, archetypes, is being actualized, and therefore I call them impersonal or collective unconscious "[24, p. 31 to 32].

As can be seen, A. Toinbi, based on the Young's concept of the collective unconscious, believed that the representatives of the "creative minority" through introversion were able to comprehend and comprehend non-rational ontological values and truths that other people feel. Therefore, they are also able to lead the masses, leading and directing the "lifeblood" to achieve a common goal, thus providing the optimal "response" of the society in question to the "challenge" of being.

The problem of the genesis of civilization A. Toinbi solves with his own concept "Challenge-and-Responses", "creative minority" and "mimesis." Civilizations thus arise from primitive societies, because of the "response" to a "challenge" caused by a complex situation that is generated by the natural environment or the human environment (severe climate, incentive to conquer or colonize new lands, blow, pressure, oppression, etc.). A. Toinbi formulated the law of the "golden mean", according to which the challenge should not be weak, to follow the answer, and not too strong, so as not to destroy civilization in the embryo [15, p.179].

In his study A. Toinbi distinguishes primitive societies from the developed civilizations. The main difference between them is the direction of mimesis (imitation) - a peculiar property of human nature, which was the result of collective experience. In a primitive society, the object of imitation was connected with the past, with the older generations, the cult of ancestors; of great importance were traditions and customs. In civilized communities, mimesis manifested itself as "cultural radiation" or the "inert majority" inherited the spiritual and moral values of the "active minority", which contributed to the growth of civilization. As we see, the laws of civilization development, formulated by A. Toinbi, represent historical reality as a complex and multifaceted entity that is interned by each individual. Therefore, world history is realized not only in the manifestations of universal human being, but is a peculiar conscious personality of every person that is under the influence of his own subconscious.

E. Rashkovskyi believed, that A. Toinbi's views differed from the bourgeois-progressive interpretation of history of the time, according to which only the countries of the West had history, and the Eastern societies were considered to become non-historic, due to their colonial position and backwardness. Before the British thinker faced the task of bringing the philosophical foundations of his worldview in line with the existing perceptions of the past [12, p. 94]. This prompted A. Toinbi to search for universal laws of historical development, whose feature was to give paramount importance to individual and mass psychology, subconscious factors.

3. Civilization model of historical periods as a methodological construct of comprehension of social development

A. Toinbi's theory was interpreted by domestic and foreign researchers quite differently and it laid the foundation for conceptual philosophical ideas about the historical transformations of societies and peoples of the world in the past and at the present stage.

The civilization model of social and historical development has become the central axis in the studies of American political scientist C. Huntington. He attempted to outline new contours of the world order after the end of the Cold War and the collapse of the USSR. The researcher predicted the future conflicts that he believes it would arise because of cultural differences. S. Huntington used a civilization philosophical and historical concept to explain the essence of the basic phenomena and processes of world politics and international relations. He attached secondary importance to the cultural and historical features of specific peoples. The main elements in the structure of scientific research of S. Huntington were inter-civilization processes as the basis of the formation of a new world order, the change of the basic values of mankind in the course of evolution, a combination of economic and political factors in foreign policy [14, p. 219]. It is worth emphasizing that the scientist founded his ideas on the civilization concept of the British thinker A. Toinbi. S. Huntington defined civilization as "a cultural community of the highest rank, as the widest level of cultural identity of people." Civilizations are determined by the presence of common features of objective order, such as language, history, religion, customs, institutions, as well as the subjective self-identification of people. There are different levels of self-identification: so the inhabitant of Rome can characterize himself as a Roman, an Italian, a Catholic, a Christian, a European, a man of the Western world "[18, p. 34]. S. Huntington believed that civilization could cover a large mass of people - for example, China, and may be small as a civilization of English speaking inhabitants of the Caribbean islands. It is able to unite several nation-states (Western, Latin American, Arabian civilization), or one - Japan. Civilizations can mix, superimposing on one another, covering sub-civilization. The western one exists in two basic variants: European and North American. Islamic is divided into Arabic, Turkish, and Malay. In spite of this, civilizations are concrete integrity. The boundaries between them rarely are clear, but they are real. Civilizations are dynamic, because they are able to survive birth and death, exaltation and decline, timetable and merger. S. Huntington noted that there are eight of them today. These include Western, Confucian, Japanese, Islamic, Hindu, Orthodox, Slavic, Latin American, and African [18, p. 35].

S. Huntington predicted the inevitable conflict between civilizations in the future. He defined a number of hypotheses that reproduced the real picture of the world:

1) The contradictions between civilizations are important and real;

2) Civilization self-awareness increases;

3) The conflict between civilizations will replace ideological and other forms of conflict as the prevailing form of global conflict;

4) International relations that historically have been playing within the limits of Western civilization will be westernized and transformed into a game where non-Western civilizations will begin to act not as passive objects but as active actors;

5) Effective international institutions in the field of politics, economics, and security will begin to develop more rapidly within civilizations than between them;

6) Conflicts between groups belonging to different civilizations will become more frequent, longer, and bloodier than conflicts within one civilization;

7) Armed conflicts between groups belonging to different civilizations will be more likely and dangerous source of tension, a potential source of world wars;

8) The main ground for international politics will be the relations between the West and the rest of the world;

9) The political elites of some divided non-western countries will try to include them in the number of western, but in most cases they will have to face serious barriers;

10) In the future, the focus of the conflicts will be the relationship between the West and the Islamic-Confucian countries [18, p. 47].

Many essay articles are devoted to the philosophical teaching of A. Toinbi, but there are not foundamental any solid monographs. This is due to the recent Soviet past, when the "bourgeois" ideas of Western researchers were perceived as "ideologically harmful." A. Toinbi's civilization concept was criticized by contemporary scholars and was considered something between a priori philosophical theories of social development and the narrow empiricism of bourgeois sociology. Considering A. Toinbi's philosophical ideas of, Yu. Semenov wrote: "It is clearly underestimated (in the concept of A. Toinbi), and in some cases, simply ignored, the role of the material factors of the origin and existence of civilizations, first all productive forces and industrial relations, socio-class structure of society "[13, p. 62]. Criticism was subjected to the laws of civilization development ("Challenge-and-Responses", "Waste-Returns") because they, according to Yu. Semenov, are a priori mystical in nature and not backed by actual arguments. According to Soviet scholars, civilization theory does not appropriate to the materialist understanding of history, and therefore its scientific and general right to existence is doubtful.

Among contemporary scholars, who have devoted their studies to the work of A. Toinbi, are the following ones: V. Honcharevskyi, I. Honcharenko, S. Krymskyi, B. Kuchmenko, I. Martsyniuk, Yu. Pavlenko, V. Skoblyk, V. Tabachkovskyi, O. Vorobiova, Ye. Rashkovskyi, V. Ukhanov, O. Fomin, Ye. Chepikov.

The vast majority of scholars concentrates on certain aspects of the history and philosophy of the British thinker (the way the laws of history, the criteria for the classification of civilizations, the interaction of socio-cultural entities in space and time, the application of civilization methodology in the study of Ukrainian history, etc.).

They do not take into account the secondary problem of the social and historical epoch, which contributed to the emergence of socio-philosophical ideas A. Toinbi. Briefly describe the works of modern scholars, initiated by the philosophy of the British thinker.

In the 90 years of the twentieth century, a problem arose in developing a new methodological approach to the study of the laws of the historical development of mankind.

The searches for a multi-factorial theory, part of which was the civilization concept of A. Toinbi, began. Determining its importance and optimality, the researcher I. Martsyniuk emphasized the need to study the history of civilizations, which are units of historical existence. Considering the philosophical concept of Toinbi, he noted that the main unit of historical existence, a monad, which can be understood from itself in isolation, is, according to A. Toinbi, not a national state, not a period, but civilization. At the same time, under civilization, he understands the stable community of countries and peoples, united primarily by spiritual, religious, and cultural traditions, as well as geographical boundaries. At the early stages of the development of civilization, the spiritual community is also responsible for economic and political affairs, and, at a later stage, in the process of developing economic and political international relations, the clear division of civilization is preserved mainly only in the spiritual sphere and religion [10, p. 147].

The researcher, I. Goncharenko, carried out the interpretation of A. Toinbi's philosophical ideas. In one of his works, he turned to the search for regularities in the driving forces of civilization development. According to the scholar, it is necessary to take into account the fact that "at different times and in different societies, history in the understanding of its knowledge was subject to certain trends specific to society time and place" [8, p. 190].

A. Toynbee's civilization concept was the subject of research for V. Goncharevsky. He believed that the studies of the British philosopher can be represented as a holistic paradigm, which is a qualitatively new stage in the philosophical and historical comprehension of human temporal reality in the immanence of historical length [7, p. 37]. V. Goncharevskyi wrote: "the relevance of the study of the philosophical and historical heritage of A. Toinbi consists, firstly, in the necessity of mastering and comprehension at a new level of creative work of the modern world." Western historical thought is of great importance. The progress of national science is especially impossible. Secondly, it will enable enrich new ideas of the methodological interpretation of the civilization approach and, on the basis of it, conceptually determine the ways of revival and development of national culture and spirituality in the context of the world. Excessive Civilizations [6, p. 136]. One should also mention E. Rashkovskyi, who is the author of a foundational monograph "Oriental Studies in the A. J. Toinbi's Cultural-Historical Concept (Critical Analysis Experience)", among the scholars who studied the philosophy of A. Toinbi, [12]. In his work, the researcher paid attention to the formation of the British thinker as a historian and theorist, defined the basis of the historical concept of the philosopher and the essence of the problem of East and West in the Toinbian interpretation. E. Rashkovskyi referred to the philosophy of A. Toinbi in the context of resolving the current contradiction: "global civilization is a globalizing world."

The philosophy of history of A. Toinbi occupied an important place in the writings of such scholars as E. Chepikov, V. Ukhanov [21] and O. Fomin.

In their opinion, the future of the methodology of comprehension of the historical process depends on the meaningful dialogue of the various approaches and models developed in the field of social and humanitarian knowledge. In addition, O. Fomin focused on the study of the formation of the philosophical and historical concept A. Toinbi, considering it a doctrine that was "born of war" [17, p. 98].

The scientist traced in the philosophy of the British thinker the connection between the events of the twentieth century and the historical past of humanity, which formed the basis of the social laws of development, formulated by Toinbi. Therefore, we can mention, that any philosophical idea or concept is the quintessence of the social consciousness of a particular era. The twentieth century gave rise to a number of social and cultural trends and flows, among which the prominent place belongs to the philosophy of the history of British thinker, A. Toinbi. The civilization concept of an understanding of historical development, based on the principles of identity and uniqueness of the development of certain socio-cultural formations and defines the poly-linearity of the ways of social progress, was formed under the influence of global events and phenomena that led to radical changes in human consciousness. This paradigm provides a global vision of the history of society, which combines an objective and subjective (historical and anthropological) aspect, that is, provides a multifactorial approach to the study of the historical process.

The category "civilization" in the philosophy of the British thinker, A. Toinbi, was constituted because of the understanding that in a world where all events are closely intertwined, no single particular phenomenon can be considered independently of others. Under the specified concept, the philosopher understood the stable community of people, united by spiritual traditions and geographic boundaries. The socio-economic and political upheavals of the twentieth century caused the emergence of new trends in understanding the history, its laws, object, and subject. A. Toinbi's philosophical and historical concept was one of the attempts to break the crisis of contemporary historical science. It had a tremendous influence on the further development of world historiography and philosophy, enriched the public opinion with new ideas, and initiated a civilization approach to the history of humankind, which, together with the formation theory, is a schematic construct of historical development.

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TRUTH AS THE PROBLEM OF JOURNALISM: THE SEARCH OF THE ABSOLUTE MEANINGS

Abstract. The article considers the actual problem of decay of truth and the ominous trend of creating "own truth" in the modern media scene, analyzes domestic and foreign studies of this problem and outlines the main results of a plenty of scientific researches of the author on the search for the essence and absolute meanings of the truth. The conclusions of the study of absolute values of the truth in the socio-axiological context of the Bible, carried out by the methods of comparative, conceptual, discursive analysis and generalization have been presented. The essential features, conceptual characteristics and semantic components of the concept of truth in the biblical discourse have been determined; the links between them have been established by methods of deduction and synthesis, the perception of the subject been realized. It has been confirmed that the truth is a holistic, monolithic, immutable, multicomponent and multidimensional transcendental phenomenon that has a metaphysical nature. It has been realized that the essential core of the truth is the verity, inextricably connected with the absolute Law. This unbreakable unity (Truth-Law) reveals the essence and regulates the absolute effect of fundamental moral standards, cause-and-effect patterns and mechanisms of interpersonal and social interaction, aimed at public good. The truth is a socially-oriented phenomenon. In the course of the research, the egocentric nature of "own truth" and its varieties, essence and social consequences has been revealed. The nature of the antagonism of the truth (absolute values) and "own truth" (the relational values) has been revealed. The causal and consequential regularities of the action of truth and of "own truth" in social and communicative interaction have been described. A comparative table of the characteristics of the truth and of "own truth" has been presented. The author concludes that the knowledge and understanding of the essential features, properties and characteristics of metaphysical truth, and above all the journalists as professional social communicators, allows the subjects of social communication to distinguish the truth from its opposition, to make socially oriented moral assessments and professional choice, to confront the lies and the manipulations and to bring the truth to the public.

Introduction.

Truth and journalism are indissolubly linked: the society need in the truth called for the life of journalism as a form of social and communication interaction. Journalism needs the truth as the basis and guiding principle of professional activity in order to fulfill its social mission. However, the modern information society has a tendency when journalism, instead of finding out and communicating the truth to society, produces and supplies a variety of "own truth" on the media conveyor. Under the notion of "own truth" we mean varieties of interpretations of reality (facts, events, phenomena, etc.) and actions governed by subjective interests and perceptions.

Such a media reality contradicts the socially oriented mission of journalism, which is defined by N. Luman [1: 313], I. Mykhaylyn [2: 28], V. Rizun [3: 313], T. Peterson, F. Sibert, V. Shramm [4] and other researchers in journalism and social communications.

Modern journalism creates a virtual reality that is different from the existing one under the pressure of commercialized and politicized "own truth" with the advent of the latest tools of influence and the development of manipulative technologies. Increasing the number of the fake, the fiction, the manipulation is the result of substituting the truth for the varieties of "own truth" or professionally disguised a post-truth. There are several reasons for this situation: firstly, the presence of sufficiently powerful commercial, political and other factors; secondly, the inability (and often unwillingness) of media actors to distinguish the truth from its counterfeiting. In yet other, the ignorance of the essence and absolute meanings of the truth as a transcendental phenomenon and, consequently, the absence of clear criteria for its definition. In addition, the underestimation (and often devaluation) of the role and significance of the truth in modern journalism. The last but not the least, moral and ethical nihilism and relativism of the postmodern age. The problem is also relevant because "today, when every person, and especially the television viewer, faces the manifestations of information warfare, one must definitely learn to distinguish the truth from lies, but also how to protect oneself from other information influences" [5: 2].

In these conditions, the scientific inquiry for the absolute meanings of the definition of truth and its integration into journalism, which is **the purpose** of our study, is of particular importance, since the fundamental foundations of *the truth,* if they are understood and accepted by the subjects of social communication, eliminate a number of the reasons above (such as the ignorance of the essence, the inability to distinguish, the lack of criteria) and, while forming value priorities, reduce the weight of factors of extraneous pressure (political, commercial, etc.). Hence it follows that **the task** of this research is to find out the nature, the essential features and characteristics of *the truth,* forming its absolute meanings, compared with the nature and essence of the relational "*own truth*"; to discover patterns of social and communicative action of *the truth*. **The object** of our study is *the truth* in its absolute meanings. **The subject** is the meanings *the truth absolutes* and its interaction in the social communication process. If *the truth* has a metaphysical nature, and its semantic structure has not studied enough, we chose the Bible (the Book of Scripture of the Old and New Testaments) as **a well of knowledge** of the essence of *the truth* and the absolute meanings, based on three main criteria: 1) the word and the concept of the "Truth" in the Bible is the key, its content, absolute values and dimensions are revealed in extensional and within the whole of the biblical discourse; 2) The Bible is one of the oldest historical-axiological written sources [6: 79], which was created for more than 1600 years (from 1513 BC to 98 BC), and allows us to explore the earliest written meanings of the truth; 3) social and moral-ethical discourses of the Bible, revealing the spiritual, moral and social laws of interaction between human and society, aimed at social and personal good, worthy of attention to the science of social communication as a well of knowledge and comprehension of the absolute laws of social interaction.

Within the framework of the thesis research of the truth of the problem as a social communications category of journalism, we have carried out a few scientific investigations. In particular, the methods of analysis (comparative, conceptual, discursive) and generalization investigate the meaning of the truth in the texts and social contexts of the Bible, the essential features, conceptual characteristics and semantic components of the concept of the truth in the biblical discourse have been identified. The links have been established based on methods of deduction and synthesis. The knowledge of the subject overall has been realized. Based on the results obtained by ideal modeling and generalization, an ideal model of the truth (IMT) has been created, IMT projection has been implemented on social communication interaction and journalism. In the course of the research, the mechanism of the truth action was discovered, the "own truth" nature and its variants have been clarified. Also, the methods of conceptual and discourse analysis have been followed by the evolution of the notion of the truth and the transformation of its meanings in the historical and social context: from pre-journalism to post-journalism.

Based on the analysis of modern scientific research and own intelligence, briefly outline the main results of the scientific search for absolute meanings of *the truth* and their reflection in the social communication process. The social communication approach, from the standpoint of which we carry out research, allows us to integrate the achievements of other sciences (philosophy, axiology, philology, psychology, psycholinguistics, etc.) into the sphere of practical activity of the mass media, separately journalism as a socially oriented communication activity.

1. The scientific search for absolute meanings of the category of the truth: the theoretical basis

We cannot overcome its philosophical, axiological, linguistic, social and other aspects, since this study has an interdisciplinary character and is oriented towards the search for socially significant, value-based features and characteristics of this category of practical significance and application in social and communicational interactions in exploring *the truth* as a social communication category.

Firstly, it should be noted that in the Slavic languages of the post-Soviet space, the notion of the *truth* is closely related to the notion of *the truth (verity)* and has two interdependent definitions – *truth* and *verity*, whereas in other languages there is only one notation (Latin – *verum*, Greek – αλήθεια (*aletheia*), English – *truth*, German – *Wahrheit*, French – *vérité*, etc.). The boundary between *the truth* and *the verity* is not sufficiently clear, and the justification lies primarily in the plane of immanent meanings although it is outlined by academic science. The Philosophical Encyclopedic Dictionary (FED) defines the category of *the truth* as a derivative of the Slavic "*prav*" (the rule of the oath, the law, the contract) "a special form of combining truth with human life standards" [7]. It says: "The truth is the verity that has become the principle of life. Therefore, there can be any common truth, since there is any homo universalis. Thereby, the truth requires certain forms of its

combination with life, it is multi-hypostatic, can acquire different creations, while the verity is unique to a certain topical area. The truth is being built, the verity is being discovered. The verity is conveyed, but the truth is evidenced by life or firsthand experience" [7: 506, 507]. This definition makes a general survey of the category of *the truth*. It does not indicate its essential features and absolute meanings, and the denial of the "universal truth", places *the truth* into the plane of the relative and subjective meanings. The definition author combines and distances the concept of the *truth* and the *verity-truth* at the same time. This can be explained by the "multi-hypostasis" uncertainty of the first one and, conversely, the certainty of the second one, as a single "in relation to a certain topical area". Another researcher, D. Leoshchenko, pointing out the contradictions in the judgments of the author of this definition, argues that "the truth has a pronounced personified character" [8: 179]. It is precisely in the "personal truth nature", the failure of which, according to D. Leoshchenko, "leads to an unjustified narrowing of the scope of this category", is the possibility of creating a "complete comprehensive view of it" [8: 179]. Since the prominent place belongs to "individual consciousness, assessment ability of an individual" in the personalist process of knowledge [9], this approach lays a methodological error in the study of the essence of *the truth*: if we accept the personal internality and characteristics of *the truth* in its inherent essence, then all personalistic interpretations ("*own truths*") would be under the definition of *the truth* easily accessible, which erode the perception of the essence of *the truth*, rather than lead to the knowledge of its absolute meanings. Therefore, in our belief, **the essence of *the truth* must be recognized through its absolute, and not relational attributes and presenting features**. This does not exclude the analysis of the personal characteristics of *the truth* in the comprehensive study that this category needed.

All over the place is the definition of *the truth* by N. Chekhun: "The content of truth includes the objective knowledge and true score, which has the form of the convincing, the confidence, and the faith" [10: 11]. It is logical to arise the question: what criteria will be based on the "true score", included by the author in the "content of the truth," and what is "a form of the convincing, the confidence, and the faith" – the knowledge or the evaluation? It has been a derivative of the analysis of these judgments and theories of *the truth* that the authors consider this category at the level of immanent understanding and perception. However, according to our hypothesis, *the truth* has a transcendental nature and a metaphysical essence, and hence the search for its essential features and absolute meanings should go beyond the boundaries of immanent, materialistic understanding and should be recognized as unidentified, which **requires a comprehensive research and solution of *the truth* problem in social and communicative interaction, particularly in journalism**.

The Ukrainian academic science distinguishes three definitions of *the truth*: objective [7: 440], absolute [7: 2] and relative [7: 86], which is respectively 1) "Truth [objective, Verity] – the philosophical category, reflects the deep meaning of human atheism and comprehension of being together with the categories of *goodness, beauty and freedom*, the

search for the human spirit and the creation of humanistic ideals; expresses the essential content and the immediate purpose of the cognitive process and characterizes its result – *the knowledge* as an adequate reflection of the subjective and objective reality in the human consciousness. **V.** [Verity] is established through the definition of the correspondence of the cognitive image, the knowledge of facts on the ground, which provides the subject independence" [7: 252, 253, 440]; 2) "Absolute truth – the only correct, unconditional truth. Its original focus was on religion, the each one used to believe to be the correct, and the other religions to be wrong ones. The struggle of such absolutions was the spiritual and practical reproduction of the relationships of ethnic groups to which they used to belong. The positive effect of such a phenomenon was that a person who felt himself to be weak and self-sufficient needed an external spiritual support. This support was performed by God – the guarantor of its existence. Without AT [Absolute Truth] human being became problematic (see Absolute). The religion AT is achieved by a deep faith" [7: 2]; 3) "Relative truth is a incomplete, inaccurate, partial reflection of an object that, due to its incompleteness and inaccuracy, is altered, deepened in the process of the development of knowledge" [7: 86]. The analysis of these definitions reveals that in fact they outline two (and not three) *truth* nature: **relative** (in relation to the objects of the cognitive process), by definition, belongs an objective truth, which "is not something static and unchanging, but is considered as a continuous process of successive approximation to the completeness of reproduction" [7: 252], and **absolute,** which has the characteristics of "unconditional, self-deterministic, independent, that exists in things as such, irrespective of others, and therefore stable" [7: 2]. At the same time, the FED gives the definition of *the absolute truth*, revealing the mechanism of the transformation of the absolute truth into a relative: "Philosophy has redefined this concept in two directions. The first belonged to thinkers who believed in AT [Absolute Truth] their own philosophical doctrines or systems. Each of these thinkers – Plato, Aristotle, Spinoza, Leibniz – believed that their world view and opinion about the human was true, that did not depend on the time when the lived, the circumstances of their personal and social life. But it turned out later that the verity is not static, but it is developed, so it is a process. AT emerged as the final stage of knowledge, as the identity of the marginal opposites – subjective and objective (see Fichte), conscious and unconscious activity (see Schelling), the cogitation and the objective reality (see Hegel)" [7: 2]. It is about the substitution of *the absolute truth* by its subjective perceptions and perceptions in the process of philosophical comprehension and scientific knowledge. In fact – the removal and the gradual departure from the absolute meanings and metaphysical ideas, left as it is at the discretion of religious teachings.

N. Berdyaev observed this tendency, he writes: "Philosophy has always been fed from a religious source pertinently. Pre-Socratic philosophy relates to the religious life of the Greeks. of Plato's philosophy is attributed to orphism and mysteries.

Medieval philosophy wanted to be Christian deliberately. Those religious foundations can be found in Descartes, Spinoza, Leibniz, Berkeley and, of course, in German idealism. I'm even inclined to believe that it is at first glance that the philosophy of modern times, and especially the German philosophy, according to its themes and character of thinking, is more Christian than scholastic medieval philosophy paradoxically"[11: 11]. N. Berdyaev concludes: "Now, we need to understand that the transition to man is the transition to God from a new angle. This is the main topic of Christianity. And the philosophy of human existence is Christian, God-human philosophy. And there is nothing higher than the Truth, but the it is not objectivity. The Truth is not the entry of objects into us. The Truth implies the activity of the human spirit, the finding Truth depends on the degree of commonality of people, from Spirit communication" [11: 187].

M. Heidegger came to conclussion of the essence of the truth substitution (Greek – αλήθεια (aletheia) – the truth) [12]. He paid attention to the fact that Plato sees the essence of the truth in the "higher idea" – "the idea of goodness" during the analyze Plato's doctrine of the truth. It is perceived as a reflection of truth in thinking, reason, and thus subordinates the essence of the truth to a "the highest ideas" perception, knowledge, focusing on this idea in the mind and thought of man. Heidegger notified that "nothing can never save the essence of non-concealment[4] to attempt to justify the essence of the truth in the "mind", "spirit", "thinking", "logos", in any "subjectivity". In addition, ... the very essence of non-concealment is still far from sufficient". He observes: "Another need to come, when not only being, but being will cease to be something undeniable. And while this need remains in the future, the original the truth nature is still resting in its hidden beginning" [12: 275].

We cannot avoid the explanation given in the Bible Encyclopedia F. Brokhauz in the search for the essence of the truth: "The Bible does not concern the inherent logical constructs of any science, in which there are no contradictions in a purely imaginary aspect. The Truth in the Bible is known, revealed, experienced, is being happened. The Old Testament concept "emet" means reality, which is considered valid and compulsory, and therefore it is the Truth. The word "emet" the related word "emuna"; both also mean → faith and → loyalty, which, in turn, are in close connection with → grace, → peace and righteousness (→ justice, righteousness). In the Greek language of the NT [New Testament] the concept of the Truth (aletheia), like "emet", means something firmly established and really existing" [13]. At the same time, such hypostasis of the Truth will rise: 1) Truth - the reality of God; 2) Truth revealed in Jesus Christ; 3) the Holy Spirit as the Spirit of Truth; 4) The Gospel of Jesus Christ as the Word of Truth [13].

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[4] The meaning "the essence of the non-concealment " in the allegorical proverb of Plato is about the cave, referred to by Heidegger, is what opens "open incarceration of the cave, and the buried in it, and thus also the hidden" (that is, the limited vision of his own horizons and perception) "out" [that] is the "non-concealment that extends there in the light of the day." This "non-concealment of the being" is άλήθεια (truth, true) "[12: 266].

As it has been seen, the truth/verity (in the following we will use mainly - the truth) in its essential values tends to the absolute meanings and is placed at the level of the highest value category of knowledge. From the point of view of axiology, however, truth, goodness and beauty are "a classical series of values that fulfill the criteria of evaluation as human actions, and the results of its activities" [14: 64]. As an axiological category – the truth as a value one – has a social and practical significance, since "any social action is seen as a result of the interaction of needs, interests, aspirations, values", without which "it is impossible to comprehend the general orientation of historical changes and, accordingly, comprehend deeply the essence of the transition society from one state to another" [14: 64]. Especially the important role belongs to this value category in social communication and journalism. However, in today's postmodern society, the society of high information technologies and rapidly progressing relativism, the truth loses its positions both as absolute value, as a criterion of moral choice, and as a higher category of cognition. Instead, in the mass media space, the number of varieties of "own truths", falsifications, manipulations, fakes, and so forth as the breeds of postmodern relativism increases, and in the science – the research of these breeds of post-journalism. This phenomenon and tendency can be considered because of the progressive "substitution of the truth".

O. Stasevska notes: "The first sign of the crisis state of the system of values, the destruction of the unity between needs, interests and values is the escape into the sphere of moral neutrality. In this case, the results of scientific, artistic, political activities, etc. do not correspond to real needs and interests of society. A situation arises when the values of human culture turn into their opposite – scientific truth becomes a sum of practical recommendations, true art – for its falsification, authority of power – for corruption and manipulation of personality and its interests" [14: 70]. Agreeing with the author in the main, we should note that, as a result of the loss of absolute meanings and values, in today's information space there is not so much an "escape into the sphere of a morally neutral", but the immersion into the disastrous quagmire of the sphere of a morally negative, destructive, evident. And perhaps the greatest destruction in this case is destruction of truth.

A moral negative is the most pronounced at in the field of social and communication interaction. Information is something that fill in channels social communication, is passed on to society through a complex network of the content sharing, is influenced the minds and consciousness of members of society, lots of opinions, mood, psycho-emotional states is formed. And the fact that flows through social communication and fills the content sharing – the truth or the lie – is important for the constructive or destructive development of society.

This is confirmed by the Russian aggression in Ukraine, the "hybrid war", which causes the most powerful strikes through the information sphere. Any information war manipulates the notion of *the truth*, based on the natural need of man and society to know the truth, while developing the necessary manipulators of interpretation, creating myths, fake, skillfully masking the lie of a different kind, supposedly the truth, makes it look like it.

Uncertainty, instability and other destructive states in society is produced with the lack of a conscious understanding of the absolute meanings of *the truth*. In the article "We closely approached Armageddon" M. Marinovich defines *the truth* as: "The invention of the" hybrid "war ... became a fake bomb. It is also a weapon of mass destruction. It leaves unaffected buildings, infrastructure and even human bodies. Strikingly the only human soul... Its victims are confused people who cannot distinguish truth from lie". And then he concludes: "The most important sacrifice of this war is the Truth" [15].

The rapid development of the latest media, media technologies and related transformations, tumors, deformations, blurring of ethical boundaries and the destruction of professional standards caused by the relativism of the modern era, researchers in social communications and journalism is observed and determined as post-journalism now. This is written by M. Butyrina, O. Vartanova, H. Pocheptsov, S. Sladkovs'kyy, M. Tytarenko, M. Chabanenko. In these conditions, "information becomes a creation of artificial media reality that influences the society, medializing the lives of citizens", and "the formation of public opinion and the management of mass emotions is, again, distorted – since the artificial virtual constructions" [16]. And although the word "truth" is not the key to most texts, it follows from the subtext that the boundary between true and false, constructive and destructive, in the end – good and evil, lies on **the line of *truth***. H. Pocheptsov has written about the transformation of *the truth*: "The fake created as a reflection of the changes that human civilization undergoes. In the course of these transformations that take place in our eyes ***the truth* has disappeared**, so that later it will be reborn in the form of a plurality of fakes, in this situation everyone can choose *the truth to the soul*. And this is a quite another truth, since it is created under the consumer of information, and not objectively" [17]. The researcher pays attention to the propensity of the society to choose the *"the truth to the soul" ("own truth"), "another truth",* and not to seek out the true meanings of the truth.

The tendency to replace the truth with "own truth" is observed not only in Ukraine or countries of the post-Soviet space, but also on a global scale. The researchers of the American RAND Corporation recognized that "the border between facts and fiction in American public life becomes unclear", and this, in their opinion, threatens politics and democracy and negatively influences "civil discourse in the United States" [18]. Coming to understand the causes and consequences of the phenomenon of "the Truth Decay", they point to four trends that characterize it: 1) increasing disagreement about facts and analytical interpretations of facts and data; 2) a blurring of the line between opinion and fact; 3) the increasing relative volume and resulting influence of opinion and personal experience over fact; 4) declining trust in formerly respected sources of facts. The researchers point out that: "Most of these trends are not unprecedented in American history. But today's level of disagreement over objective facts is a new phenomenon" [19]. Europe is threatened with the same "danger of the Truth Decay" [20], as it is confirmed by the research of the Reuters Institute and the University of Oxford [21], in which disinformation is recognized as one of the most dangerous aspects with regard to specific events, problems or stories that can viruses, reach a potentially large audience of people.

"The Truth Decay" and the "own truth" total offensive, manipulations, and outright lies lie in the research of the independent analytical platform Vox Ukraine. A team of researchers carried out an analysis of the veracity of statements by well-known Ukrainian politicians in 2018 found that among the 9 most rating of them (now – presidential candidates of Ukraine) there is no a true one. More than half of the 1962 verified statements contain lies, manipulations, and exaggerations, and in quantities from almost 30% to more than 70% [22]. Thus, the media, transmitting and/or quoting a message from politicians, spread false, manipulative and exaggerated information, distorted by the very source – the politician as speaker.

On the "crisis of the truth" in the society wrote I. Mykhaylyn [23], who attempted to search for the criteria of the truth [24]. The scientist notes that "when it comes to fundamental categories of the verity and the truth for journalism", the researcher of social communications has "to see the problems of his science in the broad field of philosophical quest of the era" [23: 122]. A certain step in this direction was made by representatives of the L'viv school of journalism. Separately, Y. Los', T. Lyl'o define the truth as a fundamental norm [25: 248], "the basic concept for any world-view system" [26: 6], stressing that in journalism "there is a constant need to distinguish truth from falsehood. Either the Truth is nor the Lie or the Right or the Wrong ... The lie is the death of journalism". Y. Los' emphasizes: "Another name of the truth is the goodness. In order to a journalist to honestly serve people, he must distinguish good from evil in of each specific situation" [25: 248]. The researcher transcends the immanent values of the truth and determines its metaphysical nature: "Metaphysical truth is the Spirit of God. The truth as absolute value derives its power of faith" [25: 235]. However, its essence remains undisclosed and unexplored, and therefore, it is difficult to learn and operate in real journalism for describing the metaphysical the truth nature, it's also difficult to understand what the approved value absolutes of the truth are about, how the truth acts and by what criteria it is possible to distinguish the truth from "own truth" 'and truthfully apply social communications. We are prompted to explore the absolute meanings of the truth with these issues, the results of which are outlined in the next chapter.

2. The Meanings of the truth in biblical discourse: words of the truth, of thoughts truth, the action truth

"The main revolution took place in the definitions. It can be compared with the splitting of the atomic nucleus and with the uncontrolled reaction. The word from an instrument and a symbol of the truth turned into an instrument of deception ... A return to the truth is possible only through conscience and only with faith in the Absolute" [27: 98]. These lines from the essay of the publicist Ye. Sverstyuk "The problem of getting rid of a lie" can be taken as an epigraph to the section of the article, since they clearly and concisely reflect the social role of the truth, its transformation and the way back to its essential foundations. And above all, this applies to journalism as a particularly responsible type of social communication.

Returning to the absolute meanings of the truth provides, first, their understanding, and even better – awareness. The Dictionary of the Ukrainian Language provides six definitions of the word truth: 1) that which is true, true; 2) truthfulness, correctness; 3) justice; order based on justice, the opposite of injustice; 4) used., As the name of the codes of medieval law; 5) in the meaning of the extradition word, indeed, in fact; 6) in the meaning of the introductory word, it is valid [28: 497-499]. The academic science of the Soviet era could not explore the metaphysical meanings of concepts (this was forbidden to it by the ideology of a totalitarian society), and moreover form definitions on this basis. Therefore, taking the Bible as the source of research on the absolute meanings of *the truth*, we realize that we are on the verge of rethinking and destroying the old (ideological or prevailing ideology) stereotypes of thinking and perception, beyond which is the exit to the infinite space of scientific knowledge, not limited to materialistic dogma and ideological consciousness, the search for new dogmatic knowledge in materialism, have been formed our ideas about the world, have public practical value and reveal the essence and the law polarity of the interconnectedness of the material and the spiritual, which are shown in real social interaction. This research has been a return to the present, primitive meanings of socially significant concepts and values such as truth, freedom, good, love, wisdom, having a metaphysical nature and essence. At the same time, we have not immersed ourselves in the religious dogma, considering religious teachings secondary – arisen as human consciousness and interpretation of the original, essential-higher, a priori existing Absolute and total phenomen associated with it.

In or research we have been studied the problem of truth as a social communication category of journalism, we conducted a comparative and conceptual analysis of the truth in biblical discourse. The lexical meanings of the truth in texts and contexts of the Bible are investigated, the essential features, conceptual characteristics and semantic components of the notion of *the truth* are identified, as well as connections are established between them, the unshakable integrity of *the truth* as a phenomenon and category of social communication is found. For the analysis used the Ukrainian text of the Bible in the translation of prof. I. Ohiyenko [29], Russian one (Synodal'nyy) [30], English one (King James Version) [31] and texts of the original languages: Greek (Septuagint) [32], Ancient Hebrew language (Masoretic) – according to the version of the Internet application Biblezoom [33], have been used by us as an auxiliary resource. This program is intended for in-depth study of the text of the books of the Bible, contains interlinear translations from the Greek New Testament, the Septuagint and the Masoretic text, provides definitions of Greek and Hebrew words based on the Strong symphony, Dvoretsky, Weisman and Newman dictionaries, and also contains a table of word definition (phrases) various languages and texts of the Septuahint and Masoretic. The truth values with the values obtained from the studied source to compare the basic, we use the explanatory, etymological and etymological-semantic dictionaries of the Ukrainian language [6; 28; 34; 35], as well as articles with interpretations of the word *αλήθεια (aletheia) – truth (Greek)* and its derivatives by G. Quell [36, 232-237], G. Kittel [36, 237-238], R. Bultmann [36, 238-251].

The analysis results show that *the truth* behind its essential features and characteristics has a deeper meaning than the meaning fixed by dictionaries and rooted in the mass consciousness, which has been explained by its metaphysical nature. The analysis of the lexical unit of *the truth* values in the Ukrainian text of the Bible and their comparison with the corresponding places of Russian, English and the texts of the original languages, highlighting the conceptual characteristics of *the truth* from the biblical context, led to the following conclusions [37]:

1. *The truth* is a holistic, unshakable, multicomponent and multidimensional transcendental phenomenon, it has a metaphysical nature.

2. The essence of *the truth*, its core, is *the absolute truth*, inextricably (basically) connected with the absolute *Law* (in the Bible – the Law of God). This immutable unity of the Truth Law in its entirety reveals the content and regulates the absolute action of the fundamental moral principles, cause-and-effect patterns and mechanisms of interpersonal and social interaction aimed at the public good.

3. *The truth* cumulatively contains the essential features (semantic components), such as *truth, loyalty, mercy, good, immutability, reliability, firmness, justice*, etc. These semantic components are conceptual characteristics of the truth as a multidimensional, multicomponent, and indestructible phenomenon.

4. *The truth* is the essential feature of each of the semantic components (p. 3) as independent concepts without the truth as the basis and the fundamental principle, these concepts lose their authenticity and become close to the corresponding opposition (pseudo-loyalty, pseudo-mercy, pseudo-goodness, pseudo-verity, pseudo-fairness, etc.). Despite the unbreakable connection of these parts with the truth, not one of them can be identified with it, but should be considered only as an essential necessary attribute and / or characteristic.

5. *The truth* relates to the Personality of God as the Highest Spiritual substance, the Creator of the world and man, is the fundamental basis of God's Word, and determines the phenomenal combination of certain essential features and conceptual characteristics in primary measurement.

6. *The truth* a priori is the value moral basis of a person created "in the image of God", and then the criterion of moral choice in life.

7. *The truth* is concrete, acting (revives, restores, judges, sanctifies, clears, releases, gives freedom), has an appropriate mechanism of action based on absolute law and the corresponding cause-effect patterns. The consequence of the rite of the truth is always *justice* and *good*.

8. *The truth* is incompatible with aggressiveness, hostility, any alienation (the exception is evil, with which truth, as good in its essence, is in antagonism), hypocrisy, cunning, etc., but correlates with purity, honesty, sincerity.

9. *The truth* is in antagonism with "own truth" and its varieties, which is explained by the different nature of the concepts.

The word "truth" is often used in combination of words the truth of God (*His truth, Your truth, My truth* – all these pronouns which indicate the Personality of God character) in the Bible texts. At the same time, God is defined unequivocally as the Absolute – the Creator of man and the universe, and *the truth of God* is presented as truth, eternal truth, absolute truth [29: 818] and has corresponding connotations. In fact, this is the only possible application of possessive pronouns with the word "truth", does not distort its real, absolute meanings, since they indicate God as the Creator and Absolute carrier of the *Truth*, the Supreme Spiritual Essence (p.5). In Psalm 118 we read: "Your Truth is eternal truth, and Your Law is that truth" [29: 694]. Here, the Law (this is the Law of God) is equated with *the absolute truth*. The analysis of the corresponding text in other translations and original languages by building holistic semantic structures reveals the essence of *the truth* as the essence of God and His Law, manifested in the attributes and characteristics mentioned above (p. 3), and the Law as the absolute regulator of social relations of any level.

It should be noted that the author of many psalms mentioned above, has a real historical figure – the king of Israel, David (1039-969 BC), who, achieved incredible successes and made no less serious mistakes in various circumstances. As a result of the critical analysis of his own experience and the causative and consequential influence of God's law in his personal and social life, he comes to the conviction that the law of God is true, and all his teachings are good to man. David says: "You are a righteous man, Lord, and your judgments are direct, for you have commanded your righteous testimonies and true righteousness" [29: 698]. The subject matter of the text further specifies *the truth*: "The truth of your testimonies is eternal, give me a mind, and I will live!" [29: 698], that is, the truth of God is revealed in the testimonies (Old Testament, עֵדוּת (*ay-dooth) – testimony, reminder, warnings*) that God gives to man. And this has some connection with the mental activity of man and his life. The testimonies are just because they are testimony of God about *the truth* – that which is true and has an essential impact on human existence. The "true evidence of "own truth" means to pay the attention of a person to "the correct one", "the true one" and "the reliable one", which forms the basis of *the truth* (to which you can add "honest, pure, bright", as will be discussed later), on the mechanisms and patterns that, according to the Word of God, lead exclusively to good, if a person does not violate them. That is ***the TRUTH of the WORD***. This has been confirmed by our conclusion (p.2) **that the basis of *the truth* is a completely certain absolute Law, which reveals the essence of fundamental moral principles, laws and mechanisms of interpersonal and social interaction, leading to the common good**. For example, let us quote a text that transmits God's appeal to I. Navan: "Let the book of this law not depart from your mouth, but you will think about it day and night, to observe to do all that is written in it, for then you will make your paths happy, and then will be good for you" [29: 254]. Again, the emphasis is on the law, the work of reason (reflection), the corresponding right actions (to observe), and the result – "you will make happy your own roads".

The analysis of biblical texts with the word "truth" in conjunction (and with the meaning) of God reveals not only the existence of this phenomenon, but also its action (henceforth, the law). Here are just a few examples: "Behold, I seek your commands, quicken me in my truth!" [29:690] – ***Truth* enlivens, restores**; "I have sworn and will keep that I will keep the judgments of Your righteousness" [29: 692] – **judges**; "Sanctify them in truth!" [29] – **sanctifies, cleanses**; "And you will know the truth – and the truth will make you free!" [29: 1192] – **liberates, gives freedom.** In the understanding of the Bible authors, the truth is the fundamental foundation of the word of God: "True is the foundation of your word, and the judgments of your truth are forever" [29:694], "Your word is true" [29], which allows us to conclude (p. 7) that it **is real, concrete, valid**. The mighty and proud Babylonian king Nebuchadnezzar, after experiencing not the best events in his life, was forced to admit: "Now I, Nebuchadnezzar, praise and glorify and honor the Heavenly King, that all his works are true, and his way is justice, and those who walking in pride, He can lower" [29:991].

In other texts, the Bible states that God himself is true: "The Lord is ours!" [29: 886]. In the text of the Gospel of John, read the words of Jesus Christ: "I am the way and the truth, and life" [29: 1201]. Why does Jesus claim to be true? As is clear from the context of the New Testament, all His life on earth – character, words, motives, deeds – are *full of mercy, truthfulness, faithfulness, righteousness, justice, inviolability, love, kindness, honesty, purity, etc*. – all the features and characteristics of the Truth, which we found above. In fact, He revealed **the Truth in concrete situations in a real social environment.** And all this, as He claimed, went from the Personality of God: "Do you not believe that I am in the Father, but the Father in me? I do not speak the words that I speak to you from myself, but the Father who abides in me, he does those deeds. Believe me that I am in the Father, and the Father is in Me! If not, believe me for doing it yourself" [29: 1201]. He presented **an example of a socially oriented action of *the truth* and its consequences**. And this is ***the TRUTH ACTION***. In fact, to reveal true love (the love of God to man) and to open the fullness of *the truth*, Jesus Christ volunteered to sacrifice Himself. And this, in our understanding, is the victory of ***the Truth* as the inner essence of the individual, the guiding value and the criterion of moral choice in life** (p. 6). By this he argued that only a victim with selfish interests could establish the truth.

In addition to the above narratives and meanings, *the truth* in the Bible is associated with the *purity, honesty, sincerity*, which is a manifestation of the ***TRUTH*** of the ***OPINION*** and gives grounds to consider them (p.8) as conceptual characteristics of the truth, without which the truth does not exist or loses its meaning: the truth is pure (otherwise it's not true), honesty (without the truth, honesty does not exist), sincere (the most characteristic expression of the truth). It is often, the meaning of the essential features of *the truth*, truthfulness (in thoughts, motives, actions) in the Bible texts are transmitted through other tokens and metaphors, such as: "pure heart," "life in every godliness and purity" [29: 1317], "white hands", "the obedience with the complete honesty", "clear conscience" [29: 1318], "purity" [29: 1319], which follows from the analysis of biblical contexts. We have found

similar examples in almost all books of the Bible. In the text "The Epistle of Paul to the Philippians," we can read: "Finally, brethren, whatsoever things are true, whatsoever things [are] honest, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] lovely, whatsoever things [are] of good report; if [there be] any virtue, and if [there be] any praise, think on these things!" [29], and in the Old Testament Psalm: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This [is] the generation of them that seek him, that seek thy face, O God!" [29].

At the same time, the input-output analysis of *the truth* in the biblical discourse revealed that in the context of the Bible, "*own truth*" is interpreted as the subjective perception of the individual by the truth, closely intertwined with "own will" and, in most cases, is used precisely in such a combination of words. If a subject considers and perceives the truth as "own" and understands "in own way", it does not recognize or seek out its absolute values – the truth does not cease to be its essence. Examples from the life of peoples (societies) who, ignoring the truth, made their "will," and each did what he considered to be good in his own eyes are presented in Bible. It was their "*own* truth". Thus, any social group and society may have "own truth", be guided by them in social interactions and communications, and in accordance with the absolute laws of the action of the truth have adequate consequences. It is written in the Bible: "Do not be fooled, God cannot be mocked. For what only a person sows, the same will reap!" [29: 1298]. As a rule, the consequences of this – individual and social disharmony and destruction. It is logical to assume that "own truth", as it were not interpreted, is in a certain (active or passive) antagonism with the truth. So, when the subject of social communication interaction does not realize the essence of absolute truth, does not seek to know it, is not sought in specific life situations and is not guided by it at the level of its existence, but tends to understand and perceive the truth limitedly, through the optics of their own worldview, motives and interests, – it is a logical to expect that the perception and assessment of the reality of this subject of social communication will be distorted by "own truth."

"Own truth" reveals the egocentric nature that the Bible explains: at the time of the fall of human, his divine nature was violated, and instead of the law of goodness and love, the law of egoism began to act, the result of which is "own will" and, accordingly, "own truth." And then the truth is in antagonism with "own truth", since the latter distorts its true meaning (p.9), rejects absolute values, affirming and multiplying the relative.

True freedom is understood only in the harmony of the will of man with *the truth*, which is the basis of the Word of God in the biblical discourse [38]. The Biblical postulate points to the causal link "The word – learning (knowledge) – the truth – the freedom": "As you remain in my word, then you will truly be My disciples, and you will know the truth – but it will make you free!" [29: 1192]. The Bible refers to the "the truth science" [29: 1322], which is also referred to as "sound science" [29: 1317, 1323], "good science" [29: 1319], which is worth grasping, because "this word is true, and worthy of all acceptance" [29: 1319],

"[is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works» [29: 1323]. ***The truth** has been presented as a solid, true basis of the right choice and actions leading to good* (there may be difficulties in the way, but the path of the truth will necessarily lead to a good completion, if it lies in the wake of its absolute meanings), and therefore the truth is *a solid value support and criterion of moral choice of person / group / society*, while the relational "own truth" justifies virtually any actions and intentions and is the basis of manipulation. We have been being observed this.

Entire population live by "*own truth*". An example is the Russian Federation, whose people largely believe in the "Putin truth" [39]. "Putin truth" is the same truth has usurped by the Soviet ideology of totalitarian regime but is modified and is disguised as "democracy" and "special mission" of the Russian Federation on a global scale. This is virtual reality, which is formed in the minds of people through the media and social networks and is in fact a kind of "*own truth*", and in many respects a straightforward lie that aims to manipulate the purpose. In fact, nowadays we observe not the predominance of *the truth* (and even more so – not the search for its absolute meanings), but the rigid and sometimes quite cynical, battle of "*own truth*". In Ukraine on the eve of the presidential elections to be held on March 31, the war of "*own truthes*" is part of the acute active phase and the dictates of a multifaceted "will" through economic, political and other factors affects the formation not only of the mass media agenda, but, therefore, of electoral thought. We have already described the varieties of "*own truth*" and their confrontation in information wars in previous publications [40]. In the table we have reflected the main characteristics comparing the nature, attributes, properties of *the truth* and *"own truth"*:

THE TRUTH	"OWN TRUTH"
Transcendental, metaphysical nature	Immanent, egocentric nature
Absolute	Relative
Constructive	Destructive
Multidimensional, multicomponent, integral, immutable entity (features, properties, principles of action), which is a solid value basis	Polyvariant (each time - "its"), a variable entity, the basis of which is "their" (egocentric) vision, perception, values
The priority is public interest	Priority - Individual / Group interests
The result is a peace, stability, harmony, development, the welfare of the community	The result is a conflict of interest, instability, disharmony, destruction, social evil
Freedom of expression in its proper sense (only the truth)	Un-freedom, dependence on the own perception and the own interpretations
The real significance of concepts, things, words	Distorted meanings, substitution of concepts, falsification of the essence of concepts, things, phenomena
It is used neutral and positive connotations and language-style constructs	It is used negative connotations, linguistic-style constructs, resorts to the use of low-level vocabulary, pathogenic text-making
Truth denounce the falsehood, clears, enlighten the minds	It is maske the lie under the truth, falsifies and distorts the truth, mislead
It is produced stable psycho-emotional state that contributes to a critical comprehension of reality through the prism of public interest.	It is restricted the ability to think critically, causes unstable psycho-emotional states
It is contributed to the spiritual, moral and physical development of the individual, has a positive effect on the way of life and outlook of the human community, the nation	It promoted moral and psychological degradation of the individual, has a negative impact on the way of life and outlook of the human community, the nation

The uptrend of "own truth" and "decay of the truth" will gain momentum, and their devastating impact will increasingly threaten social development, if humanity, above all, journalism and journalists as professional social communicators, does not turn to the search and knowledge of the absolute meanings of the truth and do not build their lives on its values. As the study of the evolution of the concept of truth in the historical and socio-communicative context (from pre-journalism to post-journalism) has shown, the development of capitalist relations, the formation of political and legal systems, education, science, etc., the concept of truth has undergone gradual transformations: from close to absolute values – to the modified perceptions and interpretations of "own truth" [41]. This process has accelerated the growth in the conditions of scientific and technological progress, the usurpation of the truth by a dominant ideology, and especially the rapid – into the present digital, information age, when political and business factors became too influential, and public interest in the truth is weakly expressed and blurred.

The obtained results of the search for absolute meanings of the truth in biblical discourse have formed the basis for the creation of the ideal model of the truth (IMT). Since the extended IMT description requires a separate article, we restrict ourselves to the schematic image shown in Fig. 1.
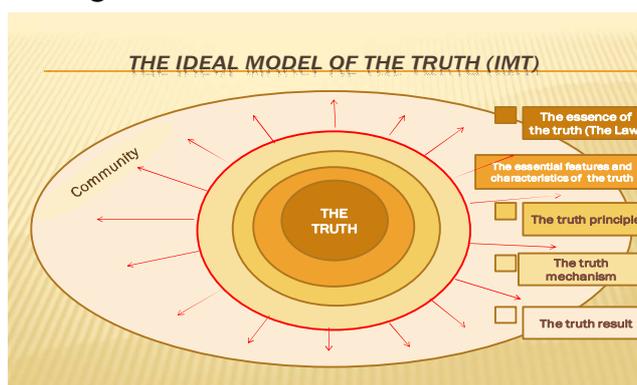

Fig. 1. The IMT

We can add that the principle of the truth is absolute love, and the absolute wisdom is included in the mechanism of the action of the truth. These two transcendental phenomena of metaphysical nature, like the Truth, are not investigated from the point of view of social communication. All action of the Truth is directed solely at public goodness, which is good for every member of society, and opposes egocentrism, the nature of which directs the "own truth" of words, thoughts and actions on the satisfaction of their own narrow individual / group interests, which, as a rule, run counter to the interests of society.

The understanding the absolute meanings of the truth allows to distinguish truth and "own truth" (in all varieties) and it is important for the conscious implementation by journalism, and above all by journalists, their social responsibility and the professional responsibilities. This Absolute sense of the Truth is the fundamental basis for the formation of the right-centered personality of the journalist, the valuable basis of the professional social and communication interaction [42].

Another conclusion is that the knowledge and understanding of the essential features, properties and characteristics of the metaphysical truth gives wisdom to distinguish the truth from its opposition, to make a moral personal and professional choice, to have the power to resist lies and to uncompromisingly uphold the truth. An example is the life, position, and Yevhen Sverstyuk's artworks, whose value base was the metaphysical truth of which he was known - the truth of God, which governed his life and career choices and was greatly realized in the position of a publicist [27]. The words belong to him: "We stand before the problem of returning to the word of the emanation of the Divine Logos" [27: 99].

Conclusions.

The problem of the prospecting and the understanding the absolute meanings of the truth is socially oriented and requires comprehensive, systematic research. In particular, the definition and description of the search criteria, the identification of the truth in the practice of journalistic activity; studying the mechanism of social action of the truth in social communication, as well as studying the truth as a value and determining its place and role in the system of professional standards, professional ethics, the system of value orientations of the journalist's personality and journalism in general. The results of the research will have the practical importance in the system of journalistic education and practical journalism.

Ideological systems are being changing, relational "own truth" are changed, and the truth, having metaphysical denotate, remains integral, immutable, and just. Our world has chosen the path of destructive relativism and through modern mass media (in which today professional journalism is dissolved) defends its own interests, creates and protects "own truth". "Our society is in a state of crisis of the truth. And not only Ukrainian – it is the same for the world community. In the post-modernism century, any constant can be declared relative, and refuted. Has humanity reconciled with this? Did we agree to live in a situation where there is a lack of clear moral principles, the possibility of perceiving news reports as the truth, having a steady picture of historical facts?" [23: 121]. We would like to affirm that no. But for this purpose, the one must see the Truth.

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CULTURE OF ORAL UKRAINIAN SPEECH OF APPLICANTS OF EDUCATION AS A CONSTITUENT OF PROFESSIONAL COMPETENCE

Abstract*. The paper considers the problem of formation of the culture of oral Ukrainian speech in the field of education. Attention has been focused on the professional training of future specialists in the field of economics, in colleges in particular. The modern approaches to the formation of the culture of oral speech have been singled out. Based on the analysis of scientific researches the content of the concept of "professional competence" has been formed, its constituents have been determined, among them – high speech culture of the future specialist. The method of work on the formation of the culture of oral Ukrainian speech has been devised. The use of interactive methods: business game, project method, training, master classes, "circleofideas", "press", simulation and situational method or modelling method have been described. An optional course "Fundamentals of Speech Culture" has been recommended and the topics of lessons from the teachers' experience have been proposed. The results of the study showed that students acquired language and speech skills, became more confident, have a culture of communication, speech etiquette.*

Introduction.

In Ukraine, education is undergoing a reform process. The priority direction determined formation of key and professional competencies. The Law of Ukraine "On Education" states: "The purpose of complete general secondary education is the comprehensive development, education and socialization of the individual, capable of living in a society and civilized interaction with nature, has a desire for self-improvement and life-long training, is ready for a conscious vital choice and self-realization, responsibility, work activity and civic activity. Achievement of this goal is provided by forming the key competencies necessary for every modern person to succeed in: having a good command of the state language; being able to speak mother tongue (in case of difference from the state language) and foreign languages; mathematical competence; competence in the field of natural sciences, engineering and technology; innovation; ecological competence; information and communication competence; lifelong training and learning; civil and social competences related to the ideas of democracy, justice, equality, human rights, well-being and a healthy lifestyle, with the awareness of equal rights and opportunities; cultural competence; entrepreneurship and financial literacy; other competences provided by the Education standard [1] ".

The indicated competencies are closely interrelated that applicants of education get when studying various subjects at all levels. Accordingly, in the educational institutions of Ukraine, the approaches to knowledge acquisition are changing. Since September 1, 2018, the Concept "New Ukrainian School" has started based on the principles of a competence-based approach, personally focused education within which abilities, which takes into account the abilities, needs and interests of each child. The attention is emphasized on "the ability to learn throughout one's life. Ability to seek and learn new knowledge, acquire new skills and abilities, organize the educational process (own and collective), in particular through effective resources management and information flows, the ability to determine educational objectives and how to achieve them, to build their educational and professional trajectory, to evaluate their own learning results, learning throughout one's life [2]". Analyzing changes in approaches to teaching Ukrainian, it becomes clear that mastering the culture of Ukrainian speech is extremely important. Perfect knowledge of the Ukrainian language improves not only communication between the participants of the conversation, but increases also the level of education, shapes the culture of communication.

The current international relations of Ukraine, its entry into the European and world space predetermine the need to consider the knowledge of the state Ukrainian and foreign languages as a means of communication, interpersonal interaction under the conditions of the multicultural world community. We pay special attention to the professional training of future specialists in the field of economics, in colleges in particular. The specificity of mastering the Ukrainian language in college conditions is the continuation of the study of the course "Ukrainian language" and the development of the discipline "Ukrainian professional language". It becomes clear that Ukrainian language classes in college require the consideration of the contingent of students who are representatives of different nationalities, respectively, collections of teaching methods that form the culture of oral and written speech.

The purpose of the research is to find out the modern approaches to the formation of the culture of oral Ukrainian speech at future specialists in college conditions. Objective is to study the status of the problem under investigation in the professional literature; generalize and suggest ways of forming speech culture at students.

The methods of scientific research were: pedagogical observation of students' speech, conversation with teachers and systematization of scientific data.

1. Modern scientific approaches to the formation of culture of oral speech

The problem of forming a culture of speech is in the center of research of a number of scholars (Z. Bakum, O. Horoshkina, S. Doroshenko, S. Karaman, O. Karaman, L. Mamchur, A. Nikitina, M. Pentyliuk and others). Within a technique of speech development of pupils they distinguish the following approaches to learning: communicative and activity, functional and stylistic, personal, cultural, problematic, among them the first three are defined as priority and as reference points for implementation of the main areas of work on the development of the speech, namely: enrichment of the dictionary, assimilation of language norms, coherent speech [3, p. 198-199].

L. Mamchur characterizing the development of communicative competence, emphasis on interaction of such substantial and didactic approaches: linguistic, competence-based, personally focused, communicative and activity, functional and stylistic, text-centric, socio cultural, cognitive and communicative, Ukrainian-ethnographic and ethno pedagogical [4, page 141 - 142]. The researcher claims quite logically that successful communication depends on the speech competence of the speaker and the interlocutor, which is an important component of the communicative competence of the linguistic person, since it provides the implementation of all types of speech activity [4, p. 42-43].

Proceedings N. Babich, N. Holub, O. Horoshkina, S. Yermolenko, L. Matsko, T. Okunevich, T. Symonenko, L. Sturhanets, I. Khomiak and others devoted to the problems of forming the speech culture of future philologists, mastering the fundamentals of communicative competence and the production of professional speech in practical activities.

T. Symonenko examines the method of forming professional language for non-philological students. The researcher singles out the concept of "personal competence" as a separate component of professional competency and defines it as "the ability to professional growth and advanced training, as well as to implement oneself in professional work [5, p.109]." T.Symonenko's determines professional linguistic and communicative competence of students of non-philological specialties how the presence of professional and communicative skills of a person to communicate in typical conditions of professional activity, to have the potential of professional discourse, to represent normative and accessible for perception of educational and scientific, professionally oriented texts; the ability to solve communication problems in complex and unpredictable situations of professional communication [5, p.109].

I. Kukharchuk considers typical lexical mistakes in the professional speech of future practical psychologists; finds out the main reasons of violations of lexical norms, in particular the use of russisms, unjustified tracing from Russian, ignorance of lexical meanings of words, pleonasm [6].

This research interested us as students of other specialties made such mistakes.

N. Rukolianska determines pedagogical conditions for ensuring high-quality speech preparation which depends on motivational, cognitive, activity structural components and has to be realized in educational process of higher education institution:

1. Using appropriate methods of organizing the learning process that provides high intensity and quality of student communication during the learning process.

2. Inclusion in the content of language training of educational information, focused on the consistent and systematic formation of professional culture of speech.

3.Involvement of students through different ways to active cognitive activity to perform special cognitive tasks and exercises of different level of difficulty, ensuring consistent and systematic formation of professional speech culture.[7, c.553-554].

Having analyzed the research of scientists, we define the notion of "professional competence" as such that unites not only professional knowledge and abilities, but also professional experience, system of value orientations of the person, attitude to work, ability to use effectively the acquired knowledge and skills in any situation, to acquire new ones. One of the important components of professional competence is high speech culture of a future specialist. Today, the concept of "culture of speech" has a considerable amount of interpretations. The authors of the "Guide to the Culture of Language" (Yermolenko S., Bibik S., Solohub N.) suggest the definition of the concept of "language culture" to correlate with the notion of «word culture ".

The authors o fthe "Dictionary of Language Culture" (Yermolenko S., Bibik S., Solohub N.) suggest the definition of " language culture" to correlate with the concept of "word culture": "Langhuage Culture, word culture - 1. Conscious and purposeful use of linguistic means, adherence to the norms of oral and written literary languages in various spheres of social communication in accordance with the purpose and content of the statement. 2. The part of linguistics, as well as the educational practical discipline, which studies the standardization and codification of literary language norms, establishes normative criteria and stabilization processes in the literary language, promotes samples of the perfect language, and also disseminates linguistic knowledge among the speakers of the language [8, p. 22]». This statement is close to understanding the meaning of the concept of "culture of speech".

In modern linguodidactics, the authors use the expressions "language culture" (Hanych D., Oliinyk I., Yermolenko S.), "culture of speech" (Babych N., Belyaev O., Melnychaiko V., Pentyliuk M.), "culture of speech, communication culture" (Vashulenko M.), "culture of speech communication" (Bohush A.),"speech culture" (Verbeshchuk S.). Therefore, M. Vashulenko in terminology identifies the concept of "speech culture" and "communication culture "."This is the observance of the established linguistic norms of oral and written literary language, as well as conscious, purposeful, skilful use of linguistic and expressive means depending on the purpose and circumstances of communication ... In addition the culture of communication is also a common language etiquette: typical formulas of greetings, farewells, wishes, invitations, etc. [9, p. 314] ».

According to S. Verbeshchuk's research, "speech culture is not only the observance of the established linguistic norms and writing literary language, but also conscious, purposeful, skillful use of language and expressive means and formulas of speech etiquette, depending on the purpose and circumstances of communication. The linguistic culture is formed, developed and manifested in the process of communication, in speech activity. Under the speech is understood communication in the natural language, carried out by its laws and is a system of phonetic, lexical, grammatical, stylistic means and rules of communication [10, p.7]. "

The starting point of our study were works on: language and speech and language culture and culture of speech (Babych N., Yermolenko S., Zhovtobriukh M., Kochergan M., etc.); linguistic norm (Yermolenko S., Zhovtobriukh M., Kochergan M., Pylynskyi M., Ponomariv O., Rusanivskyi V.); quality of culture of speech (Babych N., Bulakhovskyi L., ZhovtobriukhM., Oliinyk I., Pentyliuk M.); position of psychologists and psycholinguists on speech activity and phasing in the formation of speech skills and abilities (Artemov V., Zimnyaya I., Leontiev O.). Investigating the problem of forming the culture of oral Ukrainian speech, we are confronted with the notion of speech activity as one of the psycho-linguistic factors in the process. Speech activity is psychologically organized similar to other activities and is characterized by objective motive, purposefulness, heuristic character, consists of several successive phases - orientation, planning, implementation of the plan and control (according to Leontiev O.O.).

According to O. Selivan, the main principles of the theory of speech activity are: a) integrability, integrity of the study of the generation of speech as a series of phases - operations of transition from the motive to thought, further - to internal speech and through the stage semantic and verbal syntax to external speech; b) spontaneity of the analysis of thinking and speech in view of the control of the first over the second; c) motivation and purposefulness of speech activity; d) consecutive semantics as a mandatory consideration of the semantic nature of syntactic structures; e) objectivity of speech activity as a correlation of it with the environment, the surrounding world; her social and social precondition; e) Vertical organization of activities at all levels of the language; e) heuristic organization of speech activity; g) probabilistic forecasting of activity based on own experience [11, p.142].

Instead, I. Synytsia believes that an important component of the development of oral speech is an imagination. Factors of the development of this psychological process depend on the age of the student himself, on his pre-acquired life experience, which becomes more perfect with each subsequent class [12]. In our opinion, creative imagination contributes to the development of initiative, independence of a person, therefore, plays a role in the professional activities of a future specialist. Ability to simulate the situation correctly, observe its course and predict the result necessary for achieving the goal in one or another field of activity. Generalized researches in the field of psycholinguistics give an opportunity to state that the main characteristics of speech activity from the point of view of scientists (Vygotskyi L., Zimnyaya I., Zalevska O., Leontiev O., Rumiantseva I., Selivanova O., Shcherba L.) are following:

– speech activity as a sound communicative human activity is first of all and mainly expression of a real thought and a cogitative activity;

– by ist nature speech activity is a form of perception and expression of thought verbally, orally or in writing;

– speech activity - this is not only an integral part of human activity in general, but also a means of its implementation;

– culture of communication is formed in the process of development of speech activity.

From the point of view of linguodidactics, the culture of oral speech requires compliance with certain norms. Requirements (criteria) of culture of speech and communication are not limited to the rules of grammar, linguistic norms; they reflect the needs of communication in modern society. Therefore, the criteria of culture of speech and communication are: content, logic, accuracy, wealth, expressiveness, purity, correctness, communicative direction [9, p.314].

In the context of our study, the formation of the culture of oral speech is interpreted as the possession of the norms of the oral literary language (orthoepy, emphasis, word-formation, the development of oral dialogic and monologue speech), the ability to use the expressive capabilities of the language in accordance with the purpose of the statement, communicative purpose with respect to speech etiquette. Undoubtedly, we do not reject the principle of coordinating oral and written speech, as they are closely interrelated.

2. Methodology of work on th eformation of culture of oral speech

Culture of oral speech is related to the ability to use the word expertly, to construct sentences grammatically correct, and coherent statements. The formation of speech culture of college students, who get basic, vocational and practical training on the basis of basic general secondary education and complete general education, should provide the appropriate level of communicative competence of the personality. L. Matsko notices that "any professional activity requires certain language and communicative skills. Professional communication competence is formed on the basis of communicative competence that is a set of knowledge about communication in various conditions and with different communicants, as well as the ability to apply effectively them in a particular communication [13, p.13]. "

Speech skills are realized through a system of methods and techniques, determined by the psychological principles of the formation and development of oral and written speech.

The course of our pedagogical research has shown that work on the formation of culture of oral speech requires systematic work in all sections of the discipline "Ukrainian language". We are of the opinion that «without knowing literary norms of accentuation, word-formation, word usage and compatibility of words, there is no culture of speech» [14, p. 6].

Observations on speech culture of students and the methodology of work on its improvement were conducted on the basis of the Mukachevo Cooperative Trade and Economic College. Transcarpathia is a boundary territory; therefore speech of the students is marked by the languages influence of the neighboring countries people (Hungary, Czech Republic, Slovakia, Romania, Poland, etc.). In addition, speech of the inhabitants of Transcarpathia is saturated with dialectal forms, which cause the formation of certain accent forms that is specific utterance of sounds the Ukrainian language, the use of grammatical forms and lexical units.

The analysis of the student's youth speech gives grounds to state that during communication the use of surzhik, dialectic, interference from other languages is dominant. Among the errors are: 1) phonetic and orthoepical associated with the pronunciation of sounds, the use of accents that do not meet the norms of modern literary language; 2) grammatical - the use of case forms of nouns; mismatch of the noun with the adjective; peculiar modifications of particles; the use of recruited forms of verbs, etc.; formation of degrees of comparison; 4) lexical - the presence of archaisms, dialectics, colloquial lexicon, vulgarism, calks from Russian; incorrect use of words; 5) stylistic - repetition of separate words and expressions; use of superfluous words, filler words; absence of logical connections between elements of the narrative; unsuccessful beginning and end of the statement; poverty of lexical vocabulary.

Analyzing dialogues which are made up by students, it became clear that the main problems are lack of such skills as: to plan the conversation course; to be reconstructed quickly in the course of its creation; to use formulas of speech etiquette, to use means of expressiveness.

The method of working on the formation of the culture of students' oral broadcasting envisaged the selection of linguistic, speech, communication exercises and tasks. The latter were of a situational nature and reflected the process of communication in artificially created speech situations, as well as the preparation of dialogical and monologue statements during the talk of a particular problem, in the course of the discussion, in gaming activities. Some place was given to the use of interactive methods, including: business game, project method, training, master classes, "circle of ideas", "press", simulation and situational method or modeling method.

Here is a methodology for using some of them at the Ukrainian language classes.

The "Circle of Ideas" method is used to involve students in discussing the problem, expressing their own thoughts, and forming skills to work in a team. For example, to the topic "Word and its lexical meaning. Lexical and stylistic synonyms. Antonyms. Paronyms" the teacher finds the discussion questions:

–to the proposed terms of your profession, choose necessary definitions, prove why the rest are false;

–separate the definitions of paronyms used in the service sector;

– find out how to select antonyms correctly.

Students discuss the issues in the micro groups that the teacher forms, depending on the level of knowledge, the individual characteristics of work at the lesson. At the end of the discussion time, the group members give their opinions in turn; the teacher records the list of the ideas. When ideas for solving a problem are expressed, one can turn to its consideration in general and summarize the work.

The "Press" method is used to argue one's position in case of controversial issues. This method helps students to learn to express reasonably and clearly their views on a debatable question. Some scheme is offered:

– I believe that ... (expressing their own position);

– because ... (the relevant arguments about the position are given);

– an example is ... (examples are presented in the arguments that prove the expressed position);

– consequently, thus ... (conclusion on the stated position).

Such a method is considered appropriate in the process of work on the topic of "Phraseological units. Stylistic Possibilities for Using Phraseological units." The teacher suggests a distinction between the use of fixed expressions in different linguistic styles and their impact on the speech enrichment of the communicants.

The simulation and situational method or modeling method, among which are: "Professional casting", "Film festival". Let's give an example of the use of "Professional casting", "Thematic speech". Basic skills needed to prepare for Public Speaking. Students simulate the selection of marketing professionals in the trade. Casting involves the following tasks: self-presentation, definition of professional qualities pr-manager; essay compilation, text editing. The purpose of application "Film Festival" is to improve the language and speech skills of students, to intensify creative and search activity, to form media culture. Teacher offers the task - to create a film about successful entrepreneurs in the region, present it. The method of projects is one of the most commonly used at the lessons of Ukrainian language. Here is an example of work on one of them on the topic "Features of the vocabulary of commercial advertising". Students need to investigate how lexical means influence the creation, maintenance and increase of demand for certain names of goods or services (manufacturer, brand and trademark). Systemic and purposeful work has been done to develop skills to formulate oral and monologue texts. This is explained by the fact that a future specialist in the economic sphere should be able to:

– construct a business or office conversation meeting ethical standards;

– negotiate with business partners;

– communicate in the telephone mode;

–maintain and conduct a public debate;

–create media texts.

According to S. Doroshenko "the observance of language etiquette takes one of the first places in the formation of speech culture. Language etiquette - are rules of speech behavior, produced by society and used by speakers in the relevant life situations: in official communication, in everyday intercourse [14, p.5]". A survey of students about the use of speech etiquette showed that in everyday life in communicating with friends, it occupied an insignificant place (about 20 percent of the speech flow), while in communication with adults formulas of politeness occupy a significant place (about 70 percent).

During lectures and practical classes in order to form the culture of Ukrainian speech we used the text-centric approach, which envisaged the study of language phenomena on the basis of text analysis, the work on which was conducted at different levels: phonetic, morphological, syntactic and stylistic. Today, linguistics of the text has become a branch of linguistic research, the purpose of which is to teach them to analyze the text, build coherent statements. The texts have been selected on principles of aesthetics, communicative orientation and expediency for future professional activity. Since the Ukrainian language is also a means of national patriotic education, they contain information about the history of Ukraine, its present, nature and people of the native land. It should be noted that students were offered texts of business orientation, which require the memorization of established phrases, clichés.

We took into account M. Pentyliuk's research on the importance and the parameters of the text use. According to the scientist, "the priority in the creation of the text belongs to the oral text as a living generation of speech, and the writing one is the result of its reflection and fixation. In the oral text information is counted on auditory perception, therefore we observe the dependence of the text, its speech formulation from the listener. In spoken language, non-verbal means are used, which contributes to the understanding of the text [15, p. 36-37]." Thus, we have been working on a culture of applying gestures, facial expressions. The following types of work were directed to this: a dialogue, staging of pieces of artistic texts, etc.

Work on the formation of the culture of oral speech is formed not only during lectures and practical classes, but also during extra class work. We recommend conducting an optional course "Fundamentals of Culture of Speech", the purpose of which is to master the norms of modern Ukrainian language through speech situations, preparation of holidays, performances to listeners with theater program, etc. It should be noted that college students pass an external independent evaluation, so conducting such classes help to improve them to learn Ukrainian language. Every year we supplement the content and form of the elective course, based on the wishes of students. We offer the topics of elective courses and methods of working out the formation of speech culture from the experience of teachers.

1. I am listening to media texts (to the topic "Stylistic Means of Phonetics"). The students were explained the meaning of the concepts of "language", "speech", "culture of speech" and features of culture of oral speech, and proposed text for listening. They analyzed artistic means; they made a dialogue about the pronunciation of separate words.

– What words surprised you in pronunciation?
– Have you noticed how certain sounds are pronounced?

In our opinion, effective means is conducting a game for the exercises for comparison "True - False", where the words with normative accent and widespread mistakes in emphasizing the words in the speech of Transcarpathians were served.

2. "I am an editor" (to the unit of the topics "Morphological Means of Stylistics"). It was supposed to assimilate the specifics of the use of different parts of speech in oral speech, followed by the use of them in monologue and dialogical speech. Students were offered to edit phrases and sentences, in which errors were most often made, work was done on words that have alternative forms of genre in Ukrainian language. In order to form the skills to use numerals and construction of prepositions with nouns correctly, linguistic games "Art Auction", "Obliging Prepositions" were offered.

3. "The Curiosities in the Language" (to the topic "Stylistic Means of lexicology and Phraseology"). Attention was drawn to lexical means, the role of phraseological units in the speech. Listening to the extract from the play "Natalka Poltavka" by I. Kotliarevskyi, the students performed the task: to indicate the role of fixed expressions in the speech of the character, to make up a dialogue of the conversation with Natalka (the topic is free).

4. Communicative training (to the unit of the topic section "Functional Stylistics and Culture of Speech"). In order to learn speech etiquette in different situations, communicative trainings were conducted on topics (acquaintance with a person you do not know about, and maintaining a small talk with him (her) for 5-7 minutes; conversation in the evening hours in the nature, by the fire with friends, etc.). They observed a conversation and checked mistakes to each other.

5. "We study our own speech". Students studied the influence of distance communication on the formation of culture of oral Ukrainian speech (expert student assessment of peer speech in social networks, during SMS communication and the creation of voice messages), according to the results of which were formed a memorandum what is prohibited when communicating with other users of the website.

In addition, the students of an optional course were trained in making up a dialogue with the interlocutor, improving the etiquette of the telephone conversation. First, it was determined what components a telephone conversation consists of (the moment of establishing the connection, conversation on the telephone, the final words, the sign that the conversation is finished and farewell). Work was offered in the following situations:

– What initial phrases can be considered polite when you do not want to talk to a person who answered the call;
– Who should end the conversation? Give formulas for ending a telephone conversation;
– What phrases are not recommended to use when it is impossible to call a colleague to the phone ?
– How to behave if you made a wrong number?

When holding the game "Telephone conversation" special attention was paid to the ability to use correctly names, middle names in a vocative case, to the alternation of consonants when declining the names, to the parallel endings of nouns of a masculine gender in a dative case which caused certain difficulties for students due to interference.

6. "Speech Etiquette in Transport or on the Street". The lesson was intended to facilitate the formation of students' skills to ask questions to strangers. We offered to play their situations "Lost stop", "Unpaid travel in the public transport". In order to develop the skills of culture of speech students were encouraged to make a coherent story - a request for help.

7. "Speech etiquette of the modern student. Introspection of oral speech. Editing speech mistakes." Students were offered to write down (with the permission of friends) a conversation at the break, in the canteen, in the hostel and to analyze mistakes in the speech of their friends; to make the dictionary of the student titled "My Edited Speech" according to the scheme "Former-Present". Compiling a   dictionary interested them as it showed improvement of formation of culture of oral Ukrainian speech; abilities to monitor own speeches were formed.

The search language work of students was intensified. We offer some types of work. The task: to prepare a report on the names of stores, the content of advertisements and menu in the cafe in the city (in the village) and to summarize the trends in their language design, analyze the mistakes, if any. As graduates of the educational institution will work at enterprises of different forms of ownership, in our opinion, such work contributed to the gradual formation of a culture of professional speech and the culture of designing service sector facilities. The next research task envisaged the collection of dialect vocabulary of their terrain, analysis of the speech of the inhabitants of their village (city). Students drew attention to the richness of folklore and selected the appropriate words for dialecticism, and put together a literary phrasebook. As a result, the project "Improve Own Speech" was created.

College holidays «Easter Fair» and theatrical performances were held and they were results of the elective work. The fair provided for the students to hold a special Easter holiday. They were preparing a room for a nationally-designed holiday, invited guests and talked about food products that were used for Easter holidays, played scenes from the life of Ukrainians, taking into account the peculiarities of the fair. An important condition was: to respect the norms and ethics of business communication, to use the formulas of the Ukrainian speech etiquette.

The theatrical joint project provided for the preparation and presentation of performances devoted to the life and literary activities of well-known Ukrainian figures - Taras Shevchenko, I. Ya. Franko with participation of college students and actors of the Mukachevo Drama Theater. Students played skillfully with the actors individual scenes that were displayed in the media of Mukachevo city.

Thus, these actions were the result of a study of existing speech skills and abilities. In addition, students demonstrated their ability to communicate in both professional and cultural and educational spheres. Undoubtedly, such work does not resolve all the problems that occur in the speech culture of the applicants of education. It is a systemic, consistent work throughout life. It is known that the culture of Ukrainian communication is formed under the influence of other factors, for example, the media.

But we put an important task: to cause interest and motivation to study the Ukrainian language, to teach the student to monitor their speech, to be tolerant during public speaking, discussion, etc.

In the course of our research, we conducted consultations with students on the study of individual linguistic topics. The emphasis was on the culture of communication, which was based on the pedagogy of partnership. At such classes, students become more confident, communicate actively, analyze their own speech and try to correct their own mistakes. Assessment of skills and abilities was carried out in verbal form (well done, try, much better, great, you can, etc.), which created an atmosphere of trust, cooperation.

Consequently, the formation of culture of oral speech is a constituent of professional competence.

Conclusions.

We have considered modern approaches to the formation of culture of oral Ukrainian speech in college conditions. The changes that are taking place in the educational process have been clarified. The Law of Ukraine "On Education" has formulated a new concept of training for the applicants of education. It is based on a competent approach to mastering knowledge. Among the competencies is the state language proficiency.

One aspect of this problem has been considered - the formation of culture of oral speech, as communication in the society goes to a qualitatively new level. The culture of speech is determined by us as knowing the norms of oral literary language (orthoepy, emphasis, word-formation, the development of oral dialogical and monologue speech), the ability to use the expressive capabilities of the language in accordance with the purpose of the statement, communicative purposefulness, observance of speech etiquette. We have noticed that the principle of coordination of oral and written speech is not left out of attention. The state of the problem under investigation in modern linguodidactics has been determined. Some research investigations, which became important for studying the problem of forming the culture of Ukrainian oral speech, have been described.

Studies conducted on the basis of economic college show that in oral speech students have errors on different branches: verbal, lexical, textual. In this regard, systematic work was conducted at lectures and practical classes of Ukrainian language in college using interactive teaching methods, including: business game, project method, training, master classes, "circle of ideas", "press", " simulation and situational method or modeling method.

One of the forms of extra class work has been offered an optional course with the purpose of in-depth study of separate sections of Ukrainian language and the formation of culture of oral speech. This work was systematic; its results were presented at college and city levels.

Attention was focused in forming abilities of dialogical speech at students. They made up not only speech dialogues on certain topics, but they also did language tasks concerning pronunciation of separate sounds, words. Attention was also concentrated on research activity of applicants of education (designing shops, the menu, review each other etc.)

The prospect of further research is seen in determining the methods of forming the culture of Ukrainian speech of applicants on the basis of basic general secondary education.

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Collective monograph

Part II