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PSYCHOLOGICAL PECULIARITIES OF PROFESSIONAL RESPONSIBILITY OF FUTURE SPECIALISTS OF THE CIVIL DEFENCE SERVICE

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ABSTRACT

The essence of the concept of "responsibility" and "professional responsibility of a rescuer" is revealed in the article; the psychological foundations of the development of responsible behavior are analyzed; the main ways and means that ensure the success of the process of the responsibility formation, the main pedagogical conditions for improving educational activities and the formation of responsibility among the cadets are presented.

Introduction. Today, the operational and rescue service of civil defence is going through a special stage of increasing requirements for the future specialists training. Among the tasks that society sets for the higher education system today, very important place belongs to instilling in future specialists a sense of personal and professional responsibility for their actions and decisions, actions and behavior, for their attitude towards the other people, towards society as a whole and towards themselves.

Because of the peculiarities of the professional activities, future specialists of the civil defence service should have the ability to take responsibility in difficult situations, be confident in the decisions and themselves, be able to make the right decision in the absence of the necessary information, in the absence of time to comprehend it, the ability to maintain high activity; the ability to

distribute and switch attention performing several actions, functions, tasks. The absence or poor development of these qualities reduces the effectiveness of professional activity.

The goal of training and educating the future specialists of civil defence service in establishments of higher education is not just their mastery of a certain amount of knowledge, but the formation of their readiness to take responsibility of their own decisions and actions, a sense of high responsibility for the assigned task.

Analysis of recent studies and publications, that started solving this problem. The analysis of recent studies in this area shows that the issues of the formation of responsible behavior have been studied by many scientists. For example, the problem of professional responsibility was studied by philosophers A. A. Dolskyi, I. V. Vladlenova, A. N. Gorodiskaya, V. I. Mishchenko, M. V. Smoliaga and others, who consider the essence of a person as the relationship between his/her freedom and responsibility; sociologists G. S. Afanasiev, T. N. Baidak, V. A. Bolotova, A. D. Goiko, B. D. Golovanov, O. Yu. Klimenko, L. N. Kogan, A. F. Plakhotnyi, I. P. Ruschenko and others who consider responsibility as an objective necessity of the relationship between the individual and society; psychologists J. B. Bogdan, L. S. Vygotskyi, A. V. Dolgarev, A. E. Knysh, G. V. Popova, M. V. Savchyn, B. I. Furmanets and others, who qualify responsibility as one of the main qualities of a person, as a result of the integration of all his/her mental functions and an objective perception of the surrounding reality, a strong-willed attitude to duty; teachers T. V. Gura, A. A. Ignatiuk, N. V. Podbutskaya, A. S. Ponomariov, S. M. Reznik, A. G. Romanovskyi, M. K. Chebotarev and others, who pointed out that the formation and development of a sense of responsibility is an important component of the pedagogical problem, to the solution of which all education should be directed − from parental influence on children from an early age to higher education.

The study and analysis of the psychological and pedagogical literature allows us to assert that the great number of works is devoted to certain aspects of responsibility. The problem that would reveal the essence and content of the formation of responsible behavior of cadets in the educational process of higher educational establishments has been poorly studied for today. The contradictions between the insufficient development of this problem in scientific sources and the need to solve it in the pedagogical process of establishments of higher education actualize the aspect of the search that we have chosen.

Presentation of the main material. The analysis of psychological and pedagogical literature indicates that the problem of the formation of the responsibility of the individual was studied by many teachers of different times and formations, and it is relevant today.

The study of the scientific sources shows that the word "responsibility" was introduced by A. Bain in the book "Emotions and Will". Responsibility is associated with the issue of punishment, because any issue that arises when discussing this term is a matter of accusation, conviction and punishment. D. Mill, like A. Bane, associates responsibility with punishment [2].

The psychological literature examines a wide range of issues related to the definition of the parameters of responsible behavior, ways and means of education of the responsible attitude to socially useful activities, identifying the mechanisms for the responsibility formation. The researcher of the problem of the psychology of responsibility K. Muzdybaev notes that etymologically the word responsibility comes from the verb "to be in charge" and refers to the Old Slavonic concept – "veche", which meant advice, agreement, consent [4].

S. Rubinstein considers the responsibility to be the embodiment of a true, deep and principal attitude to life. This is not only an individual's awareness of all the consequences of what has already been done, but also "the ability of a person to determine events, actions at the time of their commission and in the process of implementation until a radical change in his/her whole life". At the same time, the researcher noted that responsibility is not the devotion to formal duty, dogma, adherence to the established rules, but "the ability to see, highlight, create problems during the life, recognize them in time and make responsible decisions".

So, it can be insisted that S. Rubinstein defines responsibility not only as a task, an act required by the circumstances or social norms, but that actions that it could carry out. In such way the potential aspect of responsibility is developed [5].

M. Savchin studied the psychological foundations of responsible behavior in details. In his opinion, the essential sign of an individual's inner urge to such behavior is the meaning of the subject of responsibility, in which the necessary and the desired, the possible and the actual, the conscious and the unconscious, the rational and the emotional are integrated. The process of motivation of

responsible behavior starts at successive stages of initiation, choice, intention formation, its implementation and rethinking, each of which is determined by a system of conditions and factors, and mediated by the functioning of specific socio-psychological mechanisms.

The mechanism of subsequent comprehension is the cognitive-emotional assessment of an act or an intention that has been accepted, although not realized, as a result of which new impulses arise and are recorded for the implementation of responsible behavior in the future. Among the general mechanisms that ensure the acceptance of duty, M. Savchin singles out infection, imitation of important adults, identification with them, empathy, awareness, meaning formation and self-regulation [6].

From the point of view of philosophical understanding of the category of "responsibility", it can be noted that there are significant differences between "responsibility" and "responsible attitude". As the analysis of scientific sources (N. Kuznetsova, V. Morozova, V. Safin, G. Tulchinskyi, etc.) shows, the responsible attitude is a situational characteristic, and responsibility is an essential one, which reflects a stable personality quality. The same categorical differences exist between the concepts of "responsibility" and "social responsibility", since responsibility reflects the moral and ethical aspects of the individual, and social responsibility − socio-professional and socio-behavioral.

According to A. Spirkin, "the objective basis of the person's responsibility to society and himself/herself is the real connection between society and the individual, which always has a contradictory character. There are social norms, but there is also freedom of choice, including the ability to violate them. If there is no choice, there is no responsibility either". [7].

Foreign authors study the problem of the formation of responsibility as the moral development of the individual, and identify certain interrelated stages in the formation of moral consciousness, and, consequently, responsibility (J. Piaget, L. Kolberg).

The number of authors studies the responsibility in the structure of the personality as: this concept is considered both as a personality trait, and as an individual typological feature, and as a professionally important quality, and as a category of relations. Common to all the qualities that characterize responsibility is the normative nature of the individual, its loyalty to group standards and diligence in the performance of the duties. Responsibility is the result of the integration of all mental functions of an individual: subjective perception of the surrounding world, assessment of the life resources, emotional attitude to duty, will [1].

In the context of the problems we are studying, especially important is the concept of "professional responsibility". Professional responsibility does not appear by itself, it starts to form with the beginning of work activity, for future specialists of civil defence service – with the beginning of educational activities. The peculiarities of the educational activity of cadets in the establishments of higher education are the following:
- strict regulation of the daily routine;
- combination of educational activities with the duty performance;
- submission and subordination;
- the advantage of group activities.

However, it is especially important to note that arrival at the place of study also leads to significant changes in the interpersonal contacts, social status, life stereotypes, the system of relationships that has developed with others and requires a revision of attitudes, relationships, ideas about social roles, so that they were adequate in the new conditions. That is why the educational process in establishments of higher education should be organized in such way as to enable cadets to form a sufficient and high level of professional responsibility during their study [3].

The responsible behavior of an individual does not form by itself, by the development of general educational, cultural level and even by social activity of the individual. A person cannot be forced to act responsibly – strict regulations, punitive sanctions do not always help; numerous appeals did not give an effective effect; educational work, aimed at developing a sense of responsibility for the assigned task, did not always show an influence. To effectively and purposefully solve this problem, it is necessary systematically study the degree of formation of professional responsibility.

The main mechanism of the formation of a responsible attitude towards the performing the functional duties by the future rescuers is not just the declaration of certain norms of behavior, as the compliance with these norms of behavior of commanders and chiefs, that is, strengthening of the norm through a social model. In addition, responsibility should be seen as a firm personality measure. Responsible specialists are characterized by the presence of positive qualities, beginning from the

punctuality, accuracy and ending with moral, civic features, such as honesty, justice, adherence to principles, etc. These qualities are at the root of political, legal, moral, professional, social and other types of responsibility. Educational work should be directed at their formation even during the study of cadets in the establishments of higher education [3].

The phenomenon of professional responsibility of representatives of risky professions has its own characteristics. It is present in various degrees among all specialists, and it also exerts special psychological pressure on chiefs. So, for example, the realization during a critical situation of the fact that people's lives depend on the decision, can become a strong stressful factor for a person. High responsibility, high requirements for self-organization are an integral part of the work; that's why responsibility must be a stable personality feature of the firefighter-rescuer.

The consciousness of firefighters-rescuers goes through many negative sociogenic factors that significantly reduce the responsibility and effectiveness of professional activities.

The main ways and means that ensure the success of the process of formation of responsibility include: the formation of the motivation of responsibility among cadets; active involvement of cadets in activities to master the skills of responsible behavior in the roles of: performer, organizer and leader; individual approach, taking into account the level of responsibility formation; the spread of independence among cadets in various activities; self-education of responsibility among cadets.

In our opinion, the effectiveness of the process of the responsibility formation will greatly increase if the cadets, realizing the importance of such a property, are interested in the formation, and also the pedagogical conditions adequate to the target goal are created. The main pedagogical conditions for improving educational activity in the formation of responsibility among cadets include: organization of combined educational activity, which provides the responsible dependence; expanding the independence of cadets in educational activities; the personal example of teachers of higher education establishments and training officers in the responsible performance of duties; exact organization of the educational process.

Conclusions. Thus, the conducted theoretical analysis of psychological, pedagogical and philosophical literature allows us to conclude that the professional responsibility of a rescuer is an integrative quality of civil defence service specialists, that appeared in their ability to make right decisions in the field of their professional activities, to be persistent and conscientious in their implementation and willingness to be responsible for their results and consequences. The high level of responsibility of specialists of civil defence service contributes to the performance of their main responsibilities at the high professional level.

Directions for future research. The article does not describe all aspects of the researched problem. A separate area of further research in this context, requiring scientific and methodological justification, may be the development of guidelines for the formation of responsibility among future specialists of civil defence service and analysis of the main areas of work to form this professionally important quality of future rescuers during their studies in establishments of higher education.

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FEATURES OF ANXIETY DISORDER IN WOMEN OF DIFFERENT AGES DURING PREGNANCY ACCORDING TO THE TAYLOR ANXIETY SCALE

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ABSTRACT

The article deals with the problem of anxiety disorders in pregnant women, the mechanisms of development of increased anxiety in pregnant women and the psychological and physiological causes that make them. A theoretical analysis of the problem of increased anxiety in pregnant women and the reasons that cause it are presented. Anxiety noted by the most pregnant women is believed to be a major factor in allowing the line between women with normal physiological pregnancy and complicated pregnancy. The results of an empirical study showing differences in the manifestation of anxiety states in pregnant women in different trimesters of pregnancy and depending on the age of the pregnant woman are highlighted. Based on J. Taylor's method of determining anxiety in the survey of pregnant women, we found high and extremely high anxiety in almost half of them. Analyzing the manifestations of anxiety levels in pregnant women of all ages, we found a low preference for the youngest pregnant women in the sample − in 40% of young women under 20 years age. In different trimesters of pregnancy, anxiety manifests itself differently, namely, in the second trimester, most women experience the lowest levels of anxiety, while in the first and third trimesters, women experience the highest levels of anxiety, which may be due to many factors, including early pregnancy and fear of childbirth at the end.

Introduction. Numerous and complicated changes occur in a woman's body during pregnancy. These physiological and psychological changes create conditions for fetal development, prepare a woman's body for childbirth and breastfeeding a newborn (Filippova, 1996).

The development of depressive and anxiety disorders of the non-psychotic register may be due to the specific personal characteristics of women in combination with a dysfunction of the system of interpersonal relationships, relevant and unresponsive past stressors and a set of social factors that lead to a deterioration in quality of life (McNeil, Blennow, 1988).

Considerable attention should be paid by experts to the occurrence and exacerbation of anxiety, depressive disorders and neurotic reactions to stress at different stages of pregnancy.

Thus, it is proved that the most dangerous for fetal development are pathological reactions to stress and the appearance of affective pathology in the second and third trimesters of pregnancy. The effects of stress in pregnant women negatively affect the psychophysiological characteristics of infants at birth and are considered similar to those in mothers addicted to smoking. The mechanisms of development of psychopathological symptoms of non-psychotic level are determined by the ratio of

personality typology, degree of personal maturity, socio-psychological factors, the nature of social functioning (Pushkareva, 2017).

Purpose of the article is to show features of anxiety disorder during pregnancy and how its severity can be different according to various age categories.

Theoretical background.

The most common emotional disorders encountered during gestation are anxiety and anxiety-depressive disorders. Anxiety noted by the most pregnant women is believed to be a major factor in allowing the line between women with normal physiological pregnancy and complicated pregnancy (Kolesnikov, 2012).

In this regard, obstetricians and gynecologists to provide effective care to pregnant women need data on their current psychological status, which is largely determined by the state of the emotional sphere. Such information can be obtained using the method of determining the type of psychological component of gestational dominance, which reflects not only the nature of the main significant relationships of a pregnant woman, but also the features of her emotionality (Nechaeva, 2005).

An important role in the pathogenesis of psycho-emotional disorders in women during pregnancy is played by the premorbid level of personality functioning, which prevails in early pregnancy − the level of maturity of gender identity, which the woman has acquired so far. It has been proven that during pregnancy there are changes in a woman's emotional sphere in the direction of increasing lability. A woman becomes more sensitive and more susceptible to mood swings (Targum, 1979).

During pregnancy, the phenomenon of excitation increase in the subcortical structures of the brain, and in its cortex − signs of induced inhibition. A mature level of personality functioning correlates with better adaptation to the state pregnancy, more flexible adaptation to hormonal (internal) and social (external) changes during pregnancy (Evans, Heron, 2001).

A number of foreign studies have shown that anxiety and depressive disorders in women during pregnancy need to be detected and corrected early due to their significant negative impact on pregnancy, childbirth, the postpartum period and further psychophysical development and social adaptation of the child (Beck, 1996).

Anxiety and depressive disorders in women during pregnancy can be predictors of anxiety and depressive disorders in mother during the first year of child`s life, which adversely affects a woman's adaptation to motherhood and causes abnormalities in early child development (Figueiredo, Conde, 2011).

The risk of developing psychosis of the gestational period in the general population is 0.1-0.25%. At the same time, postpartum psychoses account for 45% - 86% of all psychoses, for lactation (during the feeding period) - 10% - 42% and psychoses of the pregnancy period - 3% - 15%. It is considered that the level of severe mental disorders during pregnancy is the same or even lower compared to the level of soreness outside of childbirth. Postpartum psychoses occur at a frequency of 1-2 per 1000 births (Targum, 1979)

Normal is a slight increase in the level of anxiety and the occurrence of fears in pregnant women who do not have sufficient information about how the pregnancy will be proceed, how will be going the development of the prenate, with what result will the delivery occur. Thus, anxiety becomes a mechanism for the adaptation of women to her new state. In some women, anxiety becomes pathological and leads to the formation of an anxious variant of gestational dominance (Eydemiller, Dobryakov, Nikolskaya, 2003).

The formation of the anxious component of gestational dominance is facilitated by the following factors:

- accidental pregnancy
- manipulative nature of pregnancy motives
- extramarital pregnancy
- marital disharmony
- unfavorable material and living conditions
- personal characteristics (anxiety, low self-esteem, etc.)
- somatic or mental illness

In such women, an anxious style of experiencing pregnancy is an important component (Filippova G.G., 1999). At the same time, against the background of anxious experiences, pregnancy is perceived by the woman herself as a state of somatic illness.

The age of a woman under the age of 18 is rightly considered by many researchers to be an increased risk factor for the development of neuropsychiatric disorders during pregnancy period. The age of a pregnant woman over 35 years, in terms of B. L. Welles-Nystrom and P. de Chateau, correlates with greater anxiety. They found that pregnant women in this age group were more concerned about their health and the health of the baby, about childbirth, motherhood, breastfeeding. (Welles-Nystrom B. L., Chatau de P., 1987)

Methodology. The study of the features of anxiety in pregnant women was conducted on the basis of the Department of Pathology and Women's Consultation of the Maternity Hospital No. 3 (Kyiv). The procedure of research registered at the women's consultation and obstetric ward and pathology department of pregnancy in Maternity hospital No. 3 (Kyiv). For the most accurate diagnosis of the level of anxiety in pregnant women, we used Taylor Manifest Anxiety Scale.

The Manifest Anxiety Scale (MAS) is a personality questionnaire. Designed to measure manifestations of anxiety. Published by J. Taylor in 1953. The scale statements were selected from a set of statements from the Minnesota Multidimensional Personality Inventory (MMPI). The choice of items for the scale of "manifestations of anxiety" was carried out on the basis of an analysis of their ability to distinguish between persons with "chronic anxiety reactions".

Results. On the basis of the methodology of determining the level of anxiety by J. Taylor in pregnant women, they have shown result with high and increased anxiety. (Fig.1):
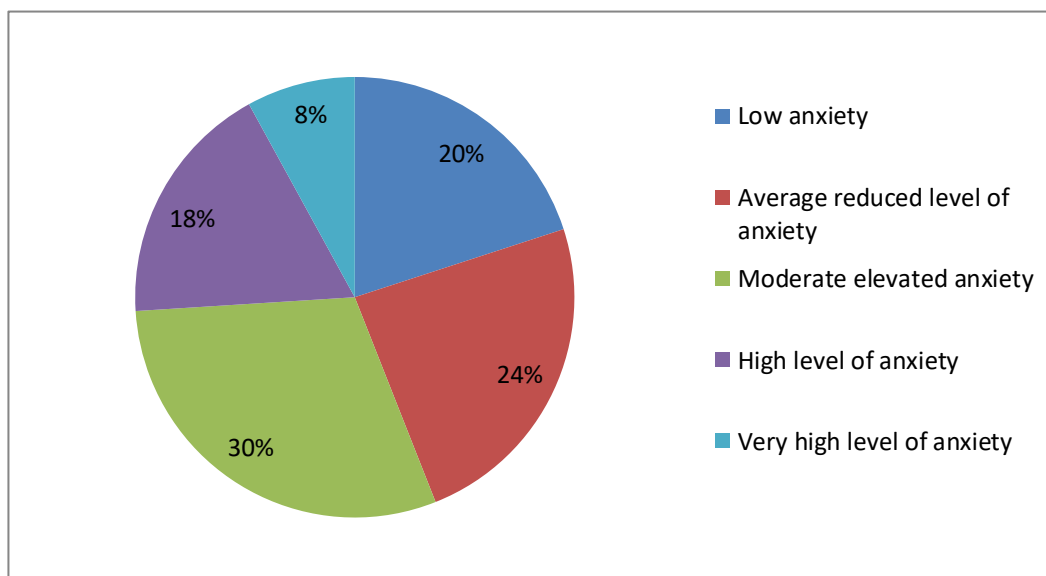
Fig.1. Anxiety in pregnant woman (according to Taylor Manifest Anxiety Scale (MAS))

30% of pregnant women have a moderate level of anxiety, which is associated with health and other problems. 24% of respondents have an average low level of anxiety, another 20% have a low level. However, 18% have a high level of anxiety, and 8% have a very high level of anxiety, they have not only psychological signs, but also somatic symptoms of anxiety, frequent mood swings, sweating, tremors and more.

Analyzing the manifestations of anxiety levels in pregnant women of different ages, we found a predominance of low levels in the youngest pregnant women in the sample − in 40% of young women under 20 years. We assume that these young women do not yet know what to be afraid of, have an easy attitude to life, prefer a careless attitude to their health, to the state of pregnancy, the future child, and therefore are less likely to worry about these reasons.

Another 28% of young women under the age of 20 have an average level of anxiety. Among older women aged 20–29 years, the average increased level of anxiety prevails (40%), about a third have an average reduced level (28.6%), but these pregnant women also have high and very high levels (17.1% and 2, 9%, respectively).

Table 1. Anxiety levels of the studied pregnant women of different ages

Age / Anxiety level	Total (n = 100)		Age under 20 years (n = 25)		Age 20-29 years (n = 35)		Age 30-39 years (n = 35)		Over 40 years (n = 5)	
	n	%	n	%	n	%	n	%	n	%
Low	20	20%	10	40%	4	11,4%	6	17,1%		
Average reduced	24	24%	4	16%	10	28,6%	10	28,6%		
Moderate elevated	30	30%	7	28%	14	40%	9	25,7%		
High	18	18%	4	16%	6	17,1%	5	14,3%	3	60%
Very high	8	8%			1	2,9%	5	14,3%	2	40%

For even older pregnant women aged 30–39 years, the average reduced and inflated levels of anxiety are equally preferable (in 28.6% and 25.7%), but 14.3% of respondents have high and very high levels of anxiety, which are manifested not sporadically under heavy loads and stressful situations, but constantly, these respondents are constantly worried, waiting for bad news, worrying about "everything in the world", sometimes they even think that this does not happen when you can relax and not worry about anything. The last subgroup of surveyed pregnant women over the age of 40 found a predominance of high (60%) and very high levels (40%) of anxiety.

The oldest of the sample of respondents are very worried about their own health, the health of the child, the course of pregnancy, various financial problems that accompany the process of pregnancy and care for the newborn child. It is these respondents who are most concerned about how they will raise and educate a child, whether they will be able to give it a good future, whether they will have the strength and resources to raise it as best they can.

Discussions. Based on the results of our empirical research and detailed consideration of theoretical material in the field of psychology of pregnant women and anxiety disorders, which are common in women of different ages, we can highlight the importance of further study of anxiety and anxiety disorders in pregnant women, promoting the development and introduction to the general medical community of diagnostic material to work with emotional disorders in pregnant women and timely diagnosis of these disorders for further successful correction, which, in turn, minimizes the negative impact on the fetus.

The main objective of our study was to show that the problem of anxiety in pregnant women is present, even if it is silent and ignored. Our goal is to introduce a psycho-diagnostic background in maternity hospitals, to introduce the principle of emotional involvement of a doctor in obstetric practice, to develop current studying programs for this issue.

The issue of diagnosing emotional conditions in women during pregnancy is currently very acute in the field of obstetrics and psychodiagnosis. Over the last 10 years, the issues of anxiety and depressive disorders during pregnancy have been raised several times in domestic science, which means that there is no proper level of development of this important medical and psychological issue.

Conclusions. Analyzing the manifestations of anxiety levels in pregnant women of different ages, we found that low-level anxiety predominates in the youngest pregnant women in the sample − 40% of young women under 20 years of age. We assume that these young women do not yet know what to be afraid of, have an easy attitude to life, prefer a careless attitude to their health, to the state of pregnancy, the future child, and therefore are less likely to worry about these reasons. While we found the highest levels of anxiety in older women, who are more concerned about their health and the possible scenario of childbirth at an older age, and what consequences this may have for the health of the unborn child.

In psychological terms, pregnancy often acts as a period of crisis. During pregnancy, a woman's self-consciousness, her relationship with the outside world changes significantly, there is a need for a total change in the usual way of life, use in the role of the future mother. This allows us to consider pregnancy as a special condition, different from the state of norm or pathology, health or disease.

The lack of a system of qualified, specialized psychological, psychiatric and psychotherapeutic care for pregnant women greatly complicates the normal development of pregnancy and fetal development in women with anxiety and depressive disorders. Currently, there is a significant increase in risk groups for obstetric and perinatal pathology and undoubtedly influenced by psychological factors.

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EVALUATION OF THE PSYCHOTRAUMA AS A RESULT OF SEXUAL ABUSE

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ABSTRACT

The investigation of crimes against the sexual integrity of children requires the use of special psychological knowledge, which is due to the specifics of the most illegal actions and characteristics of children. Background is in the absence of developed protocols for investigating cases of sexual abuse of children. The given information of the article is based exclusively on the results of practical experience of the psychological expertise's. The article describes the author's approach to the study of children - victims of sexual violence and presents the results of research protocol for assessing the signs of psycho-trauma of a child due to sexual violence.

Introduction. The historical analysis of the problem of violence against children is quite complex. The main reason for the difficulties is the lack of reliable facts from the history of childhood at different stages of development of society. Historians are usually more interested in the causal links of global events, while ignoring or greatly distorting the facts about childhood in the periods under consideration. Official historical biographies usually idealize childhood or subjectively cover only a certain aspect of human life. Historical sociologists produce most theories to explain changes in childhood, not appreciating the complex with no family.

A review of the literature. Sexual violence against children is a special type of crime that focuses on the relationship between the offender and his victim, which leads to the negative consequences of traumatizing the child and changing the perspective of his personality. Direct study of such interaction engaged Antonian Y. M., Voronova Y. U., Ryvman D. V., Skryta I. G. and others.

American researchers define sexual abuse of children, as any sexual experience between a child up to 16 years (by sources — to 18) and the person at least 5 years older than the child.

Sexual violence against children includes many actions: forcing or encouraging a child to have sexual contact with the body of an adult or child, forcing a child to expose, engaging in orgies and rituals that are accompanied by sexual acts [2].

The practice of pre-trial and judicial investigation testifies in favor of the need to conduct psychological research, which would confirm the existence of violence against a child. After analyzing the specifics of committing sexual crimes against children, we came to the conclusion that when conducting psychodiagnostic research does not take into account their specificity, which significantly affects the level of depth of trauma to the child.

Mental trauma is a change in mental activity caused by external factors (events) that lead to maladaptation of the individual, or disorders of the normal functioning of the psyche and the body as a whole.

The stages of a child's experience of psychotrauma are: 1. Shock (2—3 days) — at this stage there is an increase in emotional stress, due to the emotional signal of the individual about the situation that has occurred;

2. Stage of personality disorganization — this phase is critical, because after it begins the process of recovery, or fixation on the injury and the subsequent development of post-stress disorders (from 1 day to 2 weeks);

3. Stage of adaptation (2—4 weeks) — there is a suppression of the emotional reaction. Importantly says Bertovsky L.V. that after 15 days the child's memories of the event begin to fade [1]. Also at the stage of adaptation is the inclusion of protective mechanisms of the individual that allow the child to cope and adapt;

4. Stage of recovery (from 4 weeks to several months) — in fact, this is the final process of adaptation, but it does not always go through the personal level, so this stage has a significant impact on the formation of personality.

Research results. To establish the facts of sexual offenses against children in criminal proceedings for the study raise the question: "Are there signs of psychological experiences of child psychotrauma situation? If so, how do they manifest?".

The psychologist cannot state or deny the fact of a sexual crime against a child, as the establishment of such a fact is within the competence of the investigative bodies and the court. But psychological research or expertise can establish psychological characteristics of the child, which may be inherent to the situation psychotraumatic experience, including as a result of staying in a situation of sexual violence. If a child has signs of experiencing a traumatic situation and these signs may be causally related to crimes against the child's sexual integrity, the psychologist indicates this when answering the question.

Performance features of crimes are the psychological characteristics, but the algorithm for their consideration during the psychodiagnostic we don't have. Therefore, we will develop a three-dimensional model for assessing a child's experience of psychotrauma as a result of violence, taking into account all the factors that may influence the process of conducting such research. The use of a three-dimensional model is necessary after a psychodiagnostic research and a special interviewing of children — victims of violence.

Using a three-dimensional model, the psychologist can: determine the degree of individual impact of the situation of violence on the child; provide written opinions in a structured way; provide psychological recommendations for further psychological work with the child.

Protocol of the dimensional model. The first perspective of assessment in the three-dimensional space of the model involves the assessment of social threat to the child, this includes 6 indicators, namely: threat to life and health, the number of encroachments, during which time the encroachments took place, who committed the crime, where the crime took place, how much time elapsed from the moment of the encroachment to the diagnosis. Each indicator is measured by 3-point scale according to certain characteristics. The first level helps the psychologist to determine how pronounced the child's symptoms of a traumatic situation are and whether they are related to sexual violence (the existence of a causal connection). Information on the assessment of the level of social threat to a child, psychologist receives from a special interview process and analyzes materials of the criminal proceedings (in cases where they are present).

The second perspective of the model involves assessing the level of trauma. Here included 5 indicators: stage of psychotrauma, levels of manifestation of psychotrauma: emotional, personal, behavioral, somatic. Each indicator is also evaluated on a 3-point scale in accordance with certain characteristics. This dimension allows the psychologist to answer the question: "Are there psychological signs of a child experiencing a traumatic situation? If they are present, then in what they are manifested." The psychologist assesses the level of psychotrauma based on the results of psychodiagnostic research, psychological history and characteristics of the child (if they are present).

The third perspective of the model involves assessing the level of understanding of the situation of violence. This includes 4 indicators: the child's understanding of the situation, the ability to resist, the peculiarities of the reproduction of events, the child's age at the time of the study. Each

indicator is also evaluated on a 3-point scale in accordance with certain characteristics. Assessment of the third dimension helps the psychologist to answer the question: "Is the child able to take into account its age, emotional state, individual psychological characteristics, level of mental development and conditions of the microsocial environment to perceive the circumstances relevant to the case and give appropriate testimony?", "What are the psychological features of the child's reproduction of events?", As well as "Is the child able, based on the level of his mental development, individual psychological characteristics and emotional state, to properly understand the nature and significance of actions and resist. The psychologist receives information about the third dimension as a result of the analysis of special interviews and materials of the criminal proceedings (if they are present).

Analysis of results by a three-dimensional model. The experimental group included 32 people aged 4 to 10 years, who were prosecuted and recognized as victims of sexual violence. The analysis of the results of the study according to the three-dimensional model revealed that 79% had an average level of threat to the child, 14% — high, 7% — low. Assessment of the level of trauma: 76% — low, 19% — medium, 5% — high. Assessment of the level of understanding of the situation of violence: 91% — medium, 9% — low, 0% — high.

Conclusions. According to the results of the study, we can say that the majority of the group has an average level of impact of the situation of violence on the child's personality. Such results are due to age — lack of understanding of the situation of violence leads to "conservation" of trauma and self-recovery, while the consequences of the event will be manifested in adulthood and affect the course of life.

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PSYCHOLOGICAL WELL-BEING OF PERSONS WITH A HOMOSEXUAL ORIENTATION

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ABSTRACT

The article analyzes the social and psychological factors of psychological well-being of the individual. The results of psychological well-being between homosexuals and heterosexuals were examined and compared. The complexity of studying the phenomenon of psychological well-being is due to the fact that the mechanism of its formation is in the social environment and in the inner world of man. An attempt is made to reveal their essence on the basis of researches in world and national science. The components that provide positive personality functioning are analyzed and investigated: autonomy, environmental management, personal growth, positive relationships with others, presence of life goals and self-acceptance. Psychological well-being of the individual is considered as an integral indicator of the degree of realization of the personality of one's own orientation, which is subjectively manifested in feelings of happiness, satisfaction with life and oneself. It is concluded that this phenomenon touches on all aspects of people's lives, both homo- and hetero-orientations, and therefore, a person with any sexual orientation is capable of self-actualization, self-development, life satisfaction and the exercise of one's choice.

Introduction. The problem of homosexual orientation and same-sex love is one of the most discussed issues, both in society and in science. In recent years, there have been changes in sexual behavior and sexual morality, which according to I. S. Kon are due to the socio-cultural changes that are manifested in the sphere of sexual and erotic values. The phenomena accompanying these changes, namely the narrowing of the sphere of what is prohibited in culture, the popularization of non-traditional forms of sexual behavior, the cultivation of tolerance towards the other, and therefore tolerance towards unusual forms of sexuality, have exacerbated many of the problems faced by persons with heterosexual and homosexual orientations. First of all, this manifests itself in the process of the formation of a new system of values, criteria of the so-called new normality, gender identification, etc. Positive human functioning (with various clarifications) has always been the subject of psychological science. In modern studies, positive human functioning is primarily associated with psychological well-being and peculiar issues associated with it (subjective, psychological, eudemonistic, hedonistic, and other well-being).

The object of the research is the phenomenon of homosexual orientation.

The subject matter is the features of the psychological well-being of a person with a homosexual orientation.

The aim is to find out the factors of psychological well-being of homosexual and heterosexual orientated people.

Materials and Methods. In research, such methods as Ryff's Psychological Well-being Scales (adaptation of T. D. Shevelenkova and P. P. Fesenko), mathematical and statistical data processing were used.

Results. The most common attempts to define the essence of psychological well-being are associated with hedonistic and eudemonistic paradigms. Within the hedonistic tradition (N. Bradburn [10], E. Diener [5] et al) attention is focused on subjective well-being as the dominance of positive affect over negative and on life satisfaction. In the eudemonistic tradition, it is emphasized that psychological well-being exists as a measure of a person's realization of aspects of positive functioning (M. Jahoda, C. Ryff, A. S. Waterman, et al). In recent years, there has been a tendency to combine hedonistic and eudemonistic approaches to the problem of psychological well-being (R. Biswas-Diener, T. B. Kashdan, L. A. King, R. Ryan, E. Deci [6], T. D. Shevelenkova, P. P. Fesenko [5], et al). In the context of this third approach, psychological well-being is interpreted as an indicator of the degree of focus on the implementation of the main components of positive functioning and a measure of the realizability of this directionality (which is subjectively expressed in the dominance of positive affect, satisfaction with oneself and life). A lot of works within both hedonistic and eudemonistic paradigms are devoted to the issue of psychological well-being factors. In particular, among the latter I. Boniwell included optimism, extroversion, social connections, professional growth, social status, subjective health, etc. [2, 55]. The concept of C. Ryff (based on the ideas of humanistic and existential psychology) says that a person has free will and the ability to achieve psychological well-being, despite external conditions [1, 6-8]. Therefore, according to S. Riff, psychological well-being is based on the positive functioning of the personality and is a basic subjective construct that reflects the perception and assessment of one's functioning from the point of view of the peak of the potential of a person's capabilities [3, 82-84].

Discussion. According to the model we have developed, subjective well-being contains three components: affective (life satisfaction, positive/negative affect, kindness), motivational-behavioral (having life goals, personal growth, independence, stimulation, achievements, power, control, traditions, conformity, universalism, security), communicative (relationships with one's people, one's people management, social trust). The study also took into account socio-demographic variables (age, gender, education, marital status, surroundings).

Sex as a factoring variable is used like a filter through which psychological variables influence subjective well-being. As a result, data on the subjective well-being of persons with a homosexual orientation were obtained, its features were determined in comparison with persons with a heterosexual orientation.

Positive relationships with people important for a particular personality, personal growth and self-development, life goals presence, self-acceptance, environmental management, autonomy: all these factors were used to determine the level of content components for individual's psychological well-being according to the Ryff's Psychological Well-being Scales technique, which is designed as a multi-factor questionnaire. Interpretation of the results according to the general and six main scales of the technique allows us to highlight the peculiarities of the respondents' from the studied groups subjective well-being.

Altogether 177 people took part in the research. All of them are citizens of Ukraine and have permanent residence on the territory of Ukraine. Of these, 91 men and 86 women aged from 18 to 50 years. The sample is divided into 4 age groups: 1) from 18 to 20 years old; 2) from 21 to 30 years old; 3) from 31 to 40 years old; 4) from 41 to 50 years old. The main differentiating criterion of the sample is the respondents' sexual orientation, namely: 63 people with heterosexual orientation (of which 26 are men and 37 are women); 114 people with homosexual orientation (including 65 men and 49 women).

The following results were gained due to the comparison of the groups with homosexual and heterosexual individuals in terms of the components that determine the psychological well-being level (according to the K. Riff's technique).

According to the ANOVA (analysis of variance) indicators, we can conclude that there are significant differences behind the average values of the environmental management indicator. High values for this parameter mean that a person has the power and competence in environmental management, can control and monitor external activities, effectively uses all opportunities to achieve

one's goals and in ideas implementation. A low score indicates that a person is experiencing difficulties in organizing one's daily life, feels unable to change circumstances, does not have the ability to adequately assess the existing and potential opportunities, and cannot control the events taking place around him/her.

The analysis of the psychological well-being components shows that, in general, the sample has a large results variability according to the following parameters: a) positive relationships with others: the difference between the maximum (69) and minimum (30) estimates indicates a high variability of results; b) autonomy: the difference between the maximum (72) and minimum (34) estimates indicates a high variability of results; c) environmental management: the difference between the maximum (78) and minimum (26) estimates indicates a high variability of results; d) personal growth: the difference between the maximum (78) and minimum (18) estimates indicates a high variability of results; e) goals in life: the difference between the maximum (51) and minimum (9) estimates indicates a high variability of results; f) self-acceptance: the difference between the maximum (145) and minimum (44) estimates indicates a high variability of results. In addition, this difference is the largest among the psychological well-being components; therefore, the respondents showed the most diverse results by the self-acceptance parameter.

The integral indicator of the person's psychological well-being seems to include all components assessments: the difference between the maximum (447) and minimum (192) estimates is the diversity results indicator, which is 255 units. This indicates a high variability of the obtained results.

For a more detailed analysis, the above procedure was repeated taking the subjects' sexual orientation as a factorizing variable (Table 1).

Table 1. Variation in the manifestation of the psychological well-being components depending on sexual preferences

	Hetero men		Gays		Hetero women		Lesbians	
	min	max	min	max	min	max	min	max
Positive relationships with others	30	68	40	69	41	69	30	67
Autonomy	51	69	39	69	34	69	34	72
Environmental management	46	77	42	77	26	77	26	78
Personal growth	41	77	34	77	18	77	18	78
Goals in life	24	51	23	51	9	51	9	49
Self-acceptance	88	145	69	145	44	145	44	144
Psychological well-being	265	426	221	426	192	426	192	447

Based on the presented numerical values, preliminary conclusions can be drawn regarding the distribution of psychological well-being components assessments depending on sexual preferences. Thus, according to the parameter of positive relations with others, the maximum estimates were distributed almost at the same level in all studied groups. The difference is 1-2 points, which in the general interpretation does not have significant statistical and meaningful content. According to the autonomy parameter, the smallest difference in assessments belongs to men with a heterosexual orientation. This means that this group of subjects showed the most uniform results. The largest difference in values belongs to lesbians, who showed the most diverse results on this parameter. In terms of environmental control, the maximum scores for all groups of subjects are the same. Women, regardless of sexual preference, got the largest difference between the maximum and minimum marks. This result is also observed in terms of personal growth: the upper limit of assessments is the same for all groups, and women's assessments took up position in the widest range. According to having goals in life indicator, the results were divided into two identical groups depending on gender. Therefore, for men, the minimum limit of assessments turned out to be higher, that is, the range of diversity of this feature manifestation is narrower. However, women are characterized by a wider variety of this psychological well-being component assessment.

A similar picture is observed among women in the parameter of self-acceptance: they have a lower limit of minimum ratings and, in general, their results are distributed over a wider range of values. The most similar results in this case are characterized by a group of men with a heterosexual

orientation. The integral indicator of the individual's psychological well-being level is characterized by the greatest variety of results. Therefore, hetero men, gay men, and hetero women have the same upper bound for ratings. On the other hand, lesbians received a significantly higher limit of maximum ratings. At the same time, both groups of women are characterized by a common lower bound of estimates, which is lower than the same male one. That is, in terms of psychological well-being, hetero men have the closest results, and lesbians have the most diverse results.

Several significant relationships were also revealed as a result of the correlation analysis between sexual orientation and psychological well-being components (Table 2).

Table 2. The value of the Pearson correlation coefficient between sexual orientation and psychological well-being components

Autonomy	-0,272	0,031
Environmental management	-0,358	0,004
Personal growth	-0,279	0,027
Self-acceptance	-0,286	0,023

Notice: $p < 0,05$

In general, it can be concluded that women have lower scores on the positive relationships with others indicator. At the same time, heterosexuals have better results than homosexuals (Table 3).

Table 3. Distribution of the positive relationships with others scale results

	Low	Decreased	Medium	Increased	High
Hetero men	3	7	8	3	4
Gays	6	30	11	3	4
Hetero women	8	10	7	5	5
Lesbians	12	9	21	8	0
Total	29	56	47	19	13

So, as can be seen from the table, most of the respondents have a decreased level by the positive relationships with others indicator. A slightly smaller number received a medium level. Among hetero women, there was the greatest number of maximum results. At the same time, there were more low ratings among lesbians. This means that, in general, to have positive relationships with people around you - colleagues, acquaintances, friends, etc. – is important for a smaller number of respondents. Most of them mainly focus on other components' importance.

Autonomy was considered as the next component of psychological well-being (Table 4).

Table 4. Distribution of the autonomy scale results

	Low	Decreased	Medium	Increased	High
Hetero men	0	2	17	3	4
Gays	4	14	27	16	4
Hetero women	3	18	4	7	5
Lesbians	7	9	14	14	5
Total	14	43	62	40	18

It should be noted that homosexual orientation representatives are more aspire to autonomy. That is, gays and lesbians tend to be more self-reliant and independent. It is important for them to be able to resist the attempts of society to impose an acceptable to the majority point of view and behavior. In real life, this feature is very vividly embodied in a variety of actions; in particular, inequality marches are becoming more and more popular in our country. It is also obvious that respondents with a heterosexual orientation are more inclined to go with the flow or to act depending on current life circumstances.

Table 5. Distribution of the environment management scale results

	Low	Decreased	Medium	Increased	High
Hetero men	2	4	10	8	2
Gays	3	31	12	11	8
Hetero women	20	2	3	10	2
Lesbians	10	6	6	11	16
Total	35	43	31	40	28

Of the results shown in Table 5, the highest are for lesbians and the lowest are for hetero women. Men with different sexual preferences have similar results. Therefore, lesbians strive for power and have developed competencies in environmental management, and can also control external activities. On the other hand, heterosexual women are less able to use current circumstances to achieve their goals. They do not feel the strength to change and improve these circumstances; it can seriously affect their life. Such women are more likely to go with the flow and obey the decision of others.

Table 6. Distribution of the personal growth scale results

	Low	Decreased	Medium	Increased	High
Hetero men	0	5	7	12	2
Gays	1	22	22	17	3
Hetero women	4	16	2	13	2
Lesbians	5	12	9	16	7
Total	10	55	40	58	14

Interesting tendencies are observed in the personal growth parameter study (Table 6). Heterosexual men and lesbians found the most powerful desire to realize their potential. At the same time, it should be emphasized that women with different sexual preferences are about to the same extent of self-development striving and have an indifference tendency and lack of interest in their own lives.

According to the obtained results, all sexual preference representatives depicted in our study have similar trends in the field of goal setting and realizing (Table 7). According to the normal distribution phenomenon, most of the respondents have an average result. That is, they can have a life purpose, find meaning in the past and present life, but have difficulties in determining the actual strategies of life. A small peculiarity is that heterosexual women and heterosexual men have more cases of increased incidence. That is, heterosexuals are more characterized by a sense of direction and the presence of hopes and goals for life.

Table 7. Distribution of the goals in life scale results

	Low	Decreased	Medium	Increased	High
Hetero men	0	4	11	9	2
Gays	0	14	33	15	3
Hetero women	4	4	26	11	2
Lesbians	1	15	16	10	7
Total	5	37	86	35	14

An important component of psychological well-being is the self-acceptance scale (Table 8). A high score on this scale characterizes a person as such, which has a positive attitude towards himself/herself, perfectly knows and accepts his/her various sides and, in general, positively evaluates his/her past. It is noteworthy that none of the respondents received the maximum score for this indicator. This means that in all respondents there are certain tendencies towards dissatisfaction with themselves, disappointment with their past actions, and the like. In lesbians, this trend is less pronounced.

Table 8. Distribution of the self-acceptance scale results

	Low	Decreased	Medium	Increased	High
Hetero men	0	3	13	12	0
Gays	1	5	45	17	0
Hetero women	4	16	3	13	0
Lesbians	5	10	14	16	0
Total	10	34	75	58	0

Pursuant to the integral indicator − the general level of psychological well-being (according to K. Riff) − hetero-men received higher results. Among them, no respondents with the lowest possible indicator were found (Table 9).

Table 9. Distribution of the psychological well-being scale results

	Low	Decreased	Medium	Increased	High
Hetero men	0	3	14	8	1
Gays	4	9	40	11	1
Hetero women	4	16	3	12	2
Lesbians	6	10	14	14	5
Total	14	38	71	45	9

Conclusions. Summarizing psychological well-being components results analysis, it is possible to make a generalized portrait of the representative from each of the subject groups.

A heterosexual man considers his life quite suitable for the ideal, in his life, everything develops according to his dreams and hopes. He is used to perceiving life circumstances as such that have an extremely positive effect on the development of his life; moreover, he uses them as fully as possible to achieve goals. A hetero man believes that all things, events, people in his life are necessary for him and will find their purpose. At the same time, a hetero man wants to somewhat change the course of past events, strives for self-improvement, knows how to set and realize goals, and, in general, has a high level of psychological well-being.

Gays also believe that their life is in line with the ideal and accept the circumstances of life solely as an additional opportunity to achieve their goals and objectives. In addition, they are quite content with their lives and do not show a desire to change past events. Just like a hetero man, a gay person considers everything that is present in his life to be really necessary components. A person with a homosexual orientation actively seeks to have autonomy in their actions and, in general, is characterized by an average level of psychological well-being.

A heterosexual woman believes that not all the circumstances of her life are favorable, yet some of them have a destructive effect on the development of her life path. At the same time, she believes that everything that is present now in her life is useful and necessary. A heterosexual woman does not want to change something in a past life. She also seeks to have positive relationships with people around her, tends to listen to the opinions of others, while not having the intention to defend her own. The hetero woman tends to set goals and is characterized by an average level of psychological well-being.

The lesbian has a minimal similarity of the real life to the desired ideal, emphasizes the unfavorable circumstances of life, and would not refuse to change somewhat in a past life. At the same time, she wants autonomy and seeks to control the environment. The lesbian tends to take steps for personal growth.

The study of a positive human functioning is the characteristic feature of modern psychology. The most important construct that characterizes positive human functioning is psychological well-being. Attempts to comprehend it led to the emergence of its various types (subjective, psychological, eudemonistic, hedonistic, etc.). With all this, the problem of determining specific psychological meanings, determinants, forms, and types of these phenomena remains relevant, which will become the subject of our further research.

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СОЦІАЛЬНО-ПСИХОЛОГІЧНИЙ ТРЕНІНГ ДЛЯ ПІДЛІТКІВ, СПРЯМОВАНИЙ НА ПРОФІЛАКТИКУ ТА ПОДОЛАННЯ НЕГАТИВНИХ ПРОЯВІВ ПЕРЕЖИВАННЯ САМОТНОСТІ

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ABSTRACT

The article is devoted to the theoretical and methodological study of the problem of experiencing loneliness in adolescence and empirical testing of the developed program of socio-psychological training to overcome and prevent the negative manifestations of loneliness.

The purpose of the study was to test the effectiveness of the developed training, which was performed in three stages. At the ascertaining stage, the indicators of adolescents' loneliness, level of satisfaction with certain aspects of school life, level of development of vitality, self-esteem and emotional abilities (empathy, expression and management of emotions, acceptance of responsibility for one's emotions) were determined. At the formative stage, training was conducted with two groups of adolescents, each of which included 15 participants. At the control stage, the differences between the indicators of loneliness experienced by adolescents, the level of satisfaction with certain aspects of school life, the level of vitality, self-esteem and the level of development of emotional abilities before and after the study participants were tested. For the control group, the differences between the indicators of the first and second sections were also checked.

The results of the formative stage of the study indicate the effectiveness of the implemented program of socio-psychological training for adolescents. Comparative analysis of the indicators of the first and second sections confirmed the positive changes in the experimental group after the training.

Постановка проблеми. Феномен самотності можна розглядати як негативний та як позитивний, що зумовлено його складністю. Переживання самотності передбачає різні емоції та почуття. Дослідження підтверджують, що самотність дуже часто супроводжується сумом, нудьгою, почуттями відкинутості та непотрібності, власної незначимості для інших людей та світу загалом. Однак, розглядати самотність лише як негативне явище – означає нівелювати її сутність та сенс. Як зазначає Д. Леонтьєв, для розуміння самотності слід розрізняти болісне переживання самотності як ізольованості від людей та переживання, які пов'язані з усамітненням і можуть бути як негативними, так і позитивними. Прийняття людиною власної самотності є необхідною умовою розвитку особистості. В той же час, усвідомлення та прийняття факту власної самотності передбачає болісні переживання. Тому, на наш погляд, люди часто прагнуть її уникнути. Особливо складно переживають самотність підлітки. Формування та розвиток

самооцінки, Я-концепції, системи цінностей та уявлень, робить підлітків чутливими до подій, які відбуваються навколо них. Вони прагнуть якнайшвидше та якнайкраще пізнати світ і знайти своє місце в ньому. Однак, даний процес передбачає різні протиріччя, конфлікти і труднощі, що може викликати у підлітковому віці почуття неповноцінності, власної безпорадності та самотності. Ми вважаємо, що усвідомлення самотності, а також детальний аналіз її причин та наслідків, є корисним досвідом для розвитку в підлітковому періоді. Допомогти підліткам прийняти власну самотність – означає розширити їх уявлення, показати позитивні сторони переживання та навчити їх конструктивно використовувати усамітнення. Саме для такої роботи, нами був розроблений соціально-психологічний тренінг.

Аналіз останніх досліджень та публікацій.

Емоційні переживання сприяють розвитку самосвідомості підлітка. У екзистенційній психології переживання розглядається як «точка перетину» зовнішнього та внутрішнього світів. Крім того, воно є основою, на яку людина може спиратися, щоб подолати різні обставини та формувати життя у конкретному світі умов, можливостей та вимог. Досвід, який людина отримує, стає не просто когнітивним сприйняттям інформації, але перетворюється у переживання завдяки сприйняттю його емоційного та афективного резонансу (Лэнгле, 2019).

Загалом, підлітковий вік можна охарактеризувати як період сильних емоцій та переживань. Підлітки починають досліджувати власний внутрішній світ, аналізувати власні емоційні стани та переживання. Усвідомлення унікальності свого життєвого досвіду може супроводжуватися стражданням, почуттями несправедливості та відчуженості від інших. Т. Вайт визначає наступні особливості підлітків, які завдають їм страждань: відчуття власної ізольованості від інших та відсутність приналежності до групи; відчуття незадоволеності власними соціальними зв'язками; відчуття психологічної слабкості та відсутності контролю над власними імпульсами (Вайт, 2018).

А. Фомінова вказує на те, що для підлітків особливого значення набуває ставлення до власних почуттів. Так, рефлексія почуттів сприяє усвідомленню життєвих ситуацій та розвитку цілеспрямованості (Фоминова, 2012). А. Арсеньєв зазначає, що заглиблення у власний внутрішній світ є необхідної фазою саморозвитку. У зв'язку із цим, слід допомогти підлітку відчути свою «виключеність» із соціуму, що сприятиме його особистісному зростанню (Арсеньев, 1996).

Слід зазначити, що в останні роки вчені стали все більше говорити про позитивну роль переживання самотності для розвитку особистості. Дослідники А. Саліхова, Д. Леонтьєв, Є. Осін розрізняють соціальну та екзистенційну самотність. Соціальна самотність становить собою болісне переживання нестачі близьких стосунків та розуміння. Екзистенційна самотність передбачає здатність людини до усамітнення, що є важливою умовою для особистісного зростання та творчої активності. (Салихова, Леонтьев, Осин, 2016). Однак, О. Кріпков вказує на те, що сучасні підлітки не готові сприймати самотність як можливість для самопізнання, творчості, вираження власної індивідуальності та самостійності. Як правило, самотність для них – це тяжкий та нестерпний стан, якого хочеться уникнути. (Крипков, 2002).

Важливим фактором соціального розвитку підлітків є товариство однолітків. Найстрашніше для підлітка – це втратити прихильність товаришів. Тому, коли друзі пропонують здійснити щось незаконне або спробувати наркотики «за компанію», вони не знаходять у собі сил відмовитися. Це відбувається через те, що для підлітка страх наслідків правопорушень не такий сильний, як страх втрати прихильності товаришів. Чим менш впевнений у собі підліток, тим більш важливою для нього є симпатія однолітків і йому важче діяти всупереч думці інших. У такій ситуації слід допомогти підлітку розвинути позитивне ставлення до себе, впевненість у власних силах, усвідомити власні якості, особливості та індивідуальні риси характеру (Емельянова, 2015).

О. Саннікова, В. Бедан та Л. Гусак звернули увагу на таку властивість особистості як схильність до переживання самотності та концептуалізували даний феномен. Ця властивість полягає у прихильності до певної активності і виявляється в емоційній, когнітивній та поведінковій сферах. У емоціогенних ситуаціях особистість із такою схильністю проявляє готовність реагувати переживанням самотності (Саннікова, Бедан, Гусак, 2018). К. Далберг вказує на зв'язок між відчуттям приналежності та самотністю. Так, людина відчуває себе приналежною лише до тих людей, які є значимими у її житті. Відсутність значимих інших передбачає виникнення самотності (K. Dahlberg, 2007).

Дослідники Качіоппо Дж. та Хоклі Л. розробили модель самотності (Cacioppo&Hawkley, 2009), відповідно до якої соціальна ізоляція сприймається як ситуація небезпеки. Таке сприйняття, у свою чергу, викликає готовність розглядати соціальне середовище як загрозливе. Неусвідомлене відчуття соціальної загрози породжує упередження щодо не самотніх людей. Одинокі люди бачать світ більш ворожим та негативно оцінюють соціальні зв'язки. Негативні соціальні очікування мають тенденцію обумовлювати поведінку інших людей, що тим самим підтверджує очікування самотніх. Таким чином, запускається механізм самоздійснюваного пророцтва: самотні люди активно дистанціюються від потенційних соціальних партнерів, навіть якщо вважають, що виникнення соціальної дистанції не залежить від цих людей. Таким чином, виникає замкнене коло самотності, що передбачає почуття ворожості, тривоги, песимізму, викликає стрес та знижує самооцінку, а також активізує нейробіологічні та поведінкові механізми, які негативно впливають на здоров'я (Cacioppo&Hawkley, 2010).

Досліджуючи проблему самотності у підлітковому віці, науковці розглядають її особливості, причини виникнення та наслідки. У той же час, не достатньо розроблений прикладний аспект профілактики негативного впливу переживання самотності на особистість підлітка. У зв'язку з цим, постала необхідність розробки комплексної тренінгової програми для профілактики та подолання негативних проявів самотності у підлітковому віці.

Мета статті. Мета статті – розкрити зміст і представити результати апробації соціально-психологічного тренінгу для підлітків, який спрямований на профілактику та подолання негативних проявів переживання самотності.

Методи дослідження: теоретико-методологічний аналіз проблеми підліткової самотності; психодіагностичне дослідження психологічних особливостей самотності та її чинників за допомогою методики «Диференційний опитувальник переживання самотності» (Є. Осін, Д. Леонтьєв) (Осин, Леонтьев, 2016); методики вимірювання самооцінки Дембо-Рубінштейн (модифікація А. Прихожан); методики «Емоційна самосвідомість» (О. Власова, М. Березюк), методики «Тест життєстійкості» (С. Мадді в адаптації Д. Леонтьєва, О. Рассказової) та анкети. Для обробки емпіричних даних були застосовані наступні статистичні методи: описова статистика, t-критерій Стьюдента, G-критерій знаків, кореляційний аналіз. Статистична обробка даних була здійснена за допомогою програми SPSS Statistics 17.0.

Виклад основного матеріалу дослідження. Спираючись на результати здійснених нами теоретичного та емпіричного досліджень, була розроблена програма соціально-психологічного тренінгу для підлітків. В основу програми покладено принцип переходу від негативних проявів переживання самотності до позитивних. Самотність розглядається нами як складне переживання, що включає емоційний, когнітивний, поведінковий та мотиваційний компоненти. Кожен з компонентів може мати як негативний, так і позитивний зміст. Так, самотність у підлітковому віці часто пов'язана з такими емоціями як сум та нудьга, почуттями відкинутості, непотрібності та неповноцінності. Когнітивний компонент включає переконаність у тому, що самотність є проблемою та недоліком. На поведінковому рівні самотність може проявлятися у знеціненні себе та своїх досягнень, стражданні, самозвинуваченні та байдужості до навколишньої дійсності. Негативна сторона мотиваційного компоненту полягає у сприйнятті власної самотності як вироку, тобто приреченості особистості бути самотньою решту життя. В той же час, кожен з компонентів має і позитивну складову. Перебуваючи на самоті, людині властиво відчувати різний спектр приємних емоцій та почуттів, зокрема, задоволення, інтерес, естетичні почуття і т. ін. Переживати самотність час від часу може кожна особистість, тому не слід розглядати її як переживання невдах та аутсайдерів. Навпаки, прийняти, усвідомити та пережити самотність може зріла особистість. Такий досвід сприяє розвитку, зокрема, у підлітковому періоді. Поведінковий компонент також має конструктивне русло, яке відображується у творчості, самопізнанні, навчанні. Крім того, людина може відновлювати власні сили, усамітнюючись від світу. Нарешті, мотиваційний компонент самотності включає готовність особистості змінювати власне життя, вдосконалювати вже існуючі та встановлювати нові соціальні зв'язки. Таким чином, систематична та послідовна робота з кожним компонентом переживання дозволяє подолати негативні прояви і розкрити ресурсне значення самотності.

Слід зазначити, що підліткова самотність пов'язана з такими змінними як самооцінка, життєстійкість, задоволеність, емоційні здібності (емпатія, вираження емоцій, прийняття відповідальності за свої емоції). Нами було встановлено наявність обернених кореляційних

зв'язків між шкалою «загальне переживання самотності» (методика ДОПС) та життєстійкістю (-0,517), включеністю (-0,469), контролем (-0,469), прийняттям ризику (-0,266), самооцінкою (-0,482), задоволеністю взаєминами з друзями, найближчими знайомими (-0,568), задоволеністю взаєминами з однокласниками (-0,463), задоволеністю проведенням канікул (-0,381), задоволеністю способом життя (-0,340), задоволеністю проведенням вільного часу (-0,263), прийняттям відповідальності за свої емоції (-0,198), вираженням емоцій (-0,177), задоволеністю власним рівнем освіти (-0,176), задоволеністю змістом навчальної діяльності (-0,172), задоволеністю умовами навчання (-0,168), задоволеністю взаєминами зі шкільною адміністрацією (-0,155). Враховуючи ці дані, ми вважаємо, що на переживання самотності у підлітковому віці можна впливати опосередковано. Підвищення рівня життєстійкості та задоволеності життям, розвиток емоційної грамотності, створення умов для формування адекватної самооцінки допоможе підліткам менш болісно переживати самотність, долати негативні емоційні стани, які спричиненні відчуттям самотності.

За допомогою кластерного аналізу, у ході дослідження, було визначено чотири типи переживання самотності підлітками. Для перевірки наявності статистично значимих відмінностей між кластерами було застосовано однофакторний дисперсійний аналіз, який підтвердив достовірність відмінностей (sig<0,05). У результаті кластеризації даних, було виділено наступні типи переживання самотності: відсутність самотності, конструктивна самотність, помірна самотність та болісно-творча самотність.

Перший тип (28,3%), який називається «відсутність самотності» характеризується низьким рівнем загального переживання самотності та позитивної самотності, а також середніми значеннями залежності від спілкування. Представникам даного типу властивий середній рівень життєстійкості та висока самооцінка. Конструктивна самотність (26,8% вибірки) передбачає середній рівень загального переживання самотності, слабку залежність від спілкування та високий рівень розвитку позитивної самотності. Підлітки, які увійшли до даного типу, мають низький рівень життєстійкості та середній рівень самооцінки. Помірна самотність (34,9%) характеризується високими показниками загального переживання самотності, високим рівнем залежності від спілкування та слабким розвитком позитивної самотності. Представники даного типу мають низький рівень життєстійкості та середній рівень самооцінки. Болісно-творчий тип (9,9%) передбачає високий рівень загального переживання самотності, середній рівень залежності від спілкування та високий рівень розвитку позитивної самотності. Підлітки, які належать до останнього типу мають низьку самооцінку та слабкий рівень життєстійкості. Виділені типи переживання самотності дають підстави для визначення групи підлітків, які потребують психологічної допомоги. Так, досліджувані, яким властивий болісно-творчий тип найбільше страждають від самотності. Це обумовлено сильними переживаннями власної ізоляції та відчуження. Крім того, ці підлітки не впевнені у собі, а також не можуть впоратися з життєвими труднощами самостійно, на що вказує низький рівень життєстійкості. Підлітки, яким властивий помірний тип самотності також потребують психологічної підтримки. Підставою для цього є високий рівень загального переживання самотності, низький рівень життєстійкості та залежність від спілкування. Крім того, слабкий розвиток позитивної самотності вказує на невміння досліджуваних конструктивно проводити час на самоті. Таким чином, психологічний супровід у вигляді участі в соціально-психологічному тренінгу має допомогти таким підліткам подолати негативний стан, що спричинений переживанням самотності.

Соціально-психологічний тренінг є активним методом групової роботи, що спрямований на формування та розвиток соціальних вмінь і навичок. У ході тренінгу учасники також збагачують базу знань відповідно до тематики тренінгової програми. Використання під час роботи процесів групової динаміки, тобто зміни системи міжособистісних відносин у групі, дозволяє ефективно вирішувати навчальні задачі. Слід зазначити, що учасники отримують досвід реальних взаємовідносин, що супроводжується емоційними переживаннями та сприяє засвоєнню нових форм поведінки (Вачков, 1999).

Мета розробленого нами тренінгу полягає у засвоєнні необхідних вмінь та формування навичок, які допоможуть підліткам уникнути та подолати негативні прояви переживання самотності.

З мети випливають наступні завдання тренінгу: 1) Розвиток самоусвідомлення учасників; 2) Усвідомлення підлітками неефективності власних поведінкових стереотипів та

установок у взаємодії з іншими; 3) Освоєння та відпрацювання комунікативних технік та навичок; 4) Формування адекватної самооцінки; 5) Розвиток життєстійкості; 6) Набуття та відпрацювання навичок впевненої поведінки; 7) Освоєння технік саморегуляції; 8) Підвищення рівня комфортності у ситуаціях взаємодії; 9) Підвищення рівня задоволеності життям.

Цільова група: тренінг призначений для підлітків від 13 до 16 років. На заняттях можуть бути присутні одночасно від 9 до 15 учасників.

Зміст програми: тренінг передбачає 14 зустрічей, тривалістю 1 година 45 хвилин, з перервою 15 хвилин. Програма включає чотири модулі, кожен з яких охоплює від 3 до 4 занять.

Розроблений тренінг є практичним інструментом для освоєння та відпрацювання підлітками необхідних життєвих знань, навичок та вмінь. По завершенні програми учасники володітимуть певним арсеналом технік та навичок, які допоможуть їм більш комфортно почувати себе в соціумі, вирішувати проблемні ситуації, розпізнавати та контролювати свої емоції, впевнено висловлювати свої думки та вільно виражати почуття. Важливим результатом тренінгу є розвиток рефлексії учасників. Так, для цього кожне заняття розпочиналося та завершувалося рефлексивним колом. Ми переконані в тому, що вміння усвідомлювати та аналізувати власні думки, емоції, переживання необхідне для особистісного зростання підлітка. У зв'язку з цим, у ході обговорень на заняттях неодноразово розглядалися типові проблеми, протиріччя та труднощі, з якими доводиться мати справу підліткам.

Структура та зміст занять соціально-психологічного тренінгу представлена нижче.

Модуль 1. Дослідження внутрішнього світу, визначення цінностей.

Мета: Введення учасників у тренінгову роботу; створення атмосфери довіри; визначення учасниками власних цінностей та окреслення сфер для особистісного розвитку.

Заняття 1.1. Тема: «Вступ у тренінгову роботу».

Зміст заняття: Вступне слово тренера. Знайомство. Узгодження форми звернення на тренінгу («ти» або «ви»). Узгодження правил та режиму роботи групи. Проговорення учасниками очікувань від тренінгу та хвилювань. Рефлексивне коло. Озвучення тренером домашнього завдання для групи.

Заняття 1.2. Тема: «Хто я?».

Зміст заняття: Рефлексивне коло. Обговорення домашнього завдання. Вправа «Колесо життя». Вправа на активізацію «Вітер дме». Вправа «Моє місце в світі». Завершальне коло для обговорення результатів заняття.

Заняття 1.3. Тема: «Цінності».

Зміст заняття: Рефлексивне коло. Вправа «Мої цінності». Вправа на активізацію «Пральна машина, тостер, слон». Дискусія на тему: «Що таке цінності та для чого вони потрібні?». Робота у групах над створенням колажів на тему цінностей. Завершальне коло для обговорення результатів заняття.

Модуль 2. Ефективна комунікація.

Мета: Усвідомлення учасниками неефективності власних поведінкових стереотипів та настановлень; аналіз проблеми підліткової самотності; відпрацювання комунікативних навичок та навичок роботи у команді.

Заняття 2.1. Тема: «Мистецтво домовлятися»

Зміст заняття: Рефлексивне коло. Вправа «Будуємо місто». Вправа «Кішка – собака». Завершальне коло для обговорення результатів заняття.

Заняття 2.2. Тема: «Гармонійні стосунки»

Зміст заняття: Рефлексивне коло. Вправа «Діагностика стосунків». Інформаційне повідомлення на тему: «Рахунок стосунків». Вправа «Концентричні кола». Завершальне коло для обговорення результатів заняття.

Заняття 2.3. Тема: «Командний гравець»

Зміст заняття: Рефлексивне коло. Дискусія на тему: «Команда. Хто такий командний гравець?». Вправа «Олівці». Гра «Alias». Завершальне коло для обговорення результатів заняття.

Модуль 3. Впевненість у собі.

Мета: Формування позитивного самоставлення; розвиток впевненості у собі та стресостійкості.

Заняття 3.1. Тема: «Моя самооцінка»

Зміст заняття: Рефлексивне коло. Вправа «Самооцінка якостей важливих для спілкування». Вправа на активізацію «Моя супер сила». Вправа «Я вмію». Завершальне коло для обговорення результатів заняття.

Заняття 3.2. Тема: «Висловлюю свої думки та почуття»

Зміст заняття: Рефлексивне коло. Вправа «Способи сказати НІ». Вправа на активізацію «Хендбол». Вправа «Я - повідомлення». Завершальне коло обговорення.

Заняття 3.3. Тема: «Мій шлях – мій вибір»

Зміст заняття: Рефлексивне коло. Дискусія на тему: «Проактивність – реактивність». Вправа на активізацію «Броунівський рух». Інформаційне повідомлення на тему: «Особиста місія». Завершальне коло для обговорення результатів заняття. Озвучення тренером домашнього завдання для групи.

Заняття 3.4. Тема: «Стійкість до випробувань»

Зміст заняття: Рефлексивне коло. Вправа «Лабіринт». Вправа «Перешкоди». Вправа «Ресурси». Завершальне коло для обговорення результатів заняття. Озвучення тренером домашнього завдання для групи.

Модуль 4. Саморегуляція

Мета: Розвиток вміння усвідомлювати та розуміти значення тілесних відчуттів; освоєння технік релаксації; розвиток емоційних здібностей (емпатія, управління та вираження емоцій, прийняття відповідальності за свої емоції); узагальнення отриманого на тренінгу досвіду.

Заняття 4.1. Тема: «Регуляція емоційних станів»

Зміст заняття: Рефлексивне коло. Інформаційне повідомлення на тему: «Підліток у світі емоцій та почуттів». Вправа «Емоції. Тіло. Розум». Вправа «Заземлення». Вправа «Дихання по квадрату». Вправа «Я реальний. Я ідеальний. Я поганий». Вправа «Мотивуюча фраза». Завершальне коло для обговорення результатів заняття. Озвучення тренером домашнього завдання для групи.

Заняття 4.2. Тема: «Вчимося розслаблятися»

Зміст заняття: Рефлексивне коло. Вправа «Повне дихання йогів». Вправа «Кольорові звуки мого тіла». Завершальне коло для обговорення результатів заняття. Озвучення тренером домашнього завдання для групи.

Заняття 4.3. Тема: «Регуляція діяльності»

Зміст заняття: Рефлексивне коло. Вправа «Визначення рівня адреналіну». Вправа «Визначення рівня адреналіну для різних видів діяльності». Дискусія на тему: «Можливі способи активізації/розслаблення, які можна використовувати у різних ситуаціях». Вправа «Райдуга». Завершальне коло для обговорення результатів заняття. Озвучення тренером домашнього завдання для групи.

Заняття 4.4. Тема: «Вчимося розслаблятися»

Зміст заняття: Рефлексивне коло. Вправа на активізацію. Бесіда учасників з тренером, відповіді тренера на запитання групи. Робота над створенням колажу «Дерево досягнень». Підведення підсумків і обговорення результатів тренінгу.

Розроблений тренінг було реалізовано на базі школи-інтернат та середньої загальноосвітньої школи у місті Києві. Загалом, роботу було здійснено з двома групами підлітків по 15 осіб у кожній групі. Вік учасників від 14 до 16 років. До та після тренінгу проведена діагностика досліджуваних. Крім того, для перевірки ефективності тренінгу була сформована контрольна група (30 досліджуваних), для якої тренінг не проводився.

Апробація тренінгової програми відбувалася у три етапи. *На першому етапі* була проведена психологічна діагностика учасників тренінгу та контрольної група. Для діагностики ми використали наступні методики: методика «Диференційний опитувальник переживання самотності» (Є. Осін, Д. Леонтьєв); методика «Тест життєстійкості» (С. Мадді, в адаптації Д. Леонтьєва, О. Расказової); методика «Емоційна самосвідомість» (О. Власова, М. Березюк); методика визначення рівня самооцінки Дембо-Рубінштейн (модифікація А. Прихожан).

На другому етапі було проведено тренінг з учнями середньої загальноосвітньої школи (15 осіб), другий тренінг було проведено з учнями школи-інтернат (15 осіб).

На третьому етапі здійснена повторна діагностика учасників тренінгів та досліджуваних, які увійшли до контрольної групи. Отримані результати представлені у таблиці 1 і таблиці 2.

Таблиця 1. Показники за шкалами методики ДОПС до початку та після проведення тренінгу (у %)

	Рівень	Експериментальна N=30		Контрольна група N=30	
		I зріз	II зріз	I зріз	II зріз
Загальне переживання самотності	Низький	30**	66,7**	50	46,7
	Середній	40**	30**	36,7	40
	Високий	30**	3,3**	13,3	13,3
Залежність від спілкування	Низький	3,3**	53,3**	10	16,7
	Середній	76,7**	33,3**	53,3	43,3
	Високий	20**	13,3**	36,7	40
Позитивна самотність	Низький	30**	6,7**	46,7	40
	Середній	53,3**	56,7**	36,7	43,3
	Високий	16,7**	36,7**	16,7	16,7

Примітки : **- p<0,01.

Як видно з таблиці 1, у двох експериментальних групах після проведення формувального експерименту зафіксовано статистично значущі відмінності (p<0,01, p<0,05) шкалами методики ДОПС. У контрольній групі таких змін не спостерігається.

Таблиця 2. Рівень розвитку корелятів самотності до початку та після проведення тренінгу (у %)

	Рівень	Експериментальна група N=30		Контрольна група N=30	
		I зріз	II зріз	I зріз	II зріз
Включеність	Низький	63,3**	10**	40	43,3
	Середній	36,7**	66,7**	60	46,7
	Високий	0**	23,3**	0	10
Контроль	Низький	70**	30**	60	53,3
	Середній	30**	43,3**	40	43,3
	Високий	0**	26,7**	0	3,3
Прийняття ризику	Низький	60**	16,7**	53,3	43,3
	Середній	40**	53,3**	46,7	50
	Високий	0**	30**	0	6,7
Життєстійкість	Низький	63,3**	6,7**	53,3	53,3
	Середній	36,7**	76,7**	46,7	43,3
	Високий	0**	16,7**	0	3,3
Самооцінка	Низький	56,7**	13,3**	50	46,7
	Середній	36,7**	50**	43,3	46,7
	Високий	0**	36,7**	6,7	6,7
Емпатія	Низький	36,7*	16,7*	30	33,3
	Середній	50*	46,7*	40	40
	Високий	13,3*	36,7*	30	26,?
Вираження емоцій	Низький	33,3**	10**	30	26,7
	Середній	53,3**	53,3**	56,7	53,3
	Високий	13,3**	36,7**	13,3	20
Прийняття відповідальності за свої емоції	Низький	36,7**	6,7**	30	36,7
	Середній	60**	50**	46,7	43,3
	Високий	3,3**	43,3**	23,3	20

Примітки : * - p<0,05; **- p<0,01.

У таблиці 2 показано, що до та після проведення тренінгу у двох експериментальних групах наявні статистично значущі відмінності (p<0,01) для змінних, які мають обернені кореляційні зв'язки з переживанням самотності. У контрольній групі суттєвих змін за цими показниками не спостерігається.

За G-критерієм знаків було підтверджено статистично значуще покращення результатів в експериментальній групі після проведення тренінгу. Так, у більшості досліджуваних відбулося зниження показників загальної самотності та залежності від спілкування (р<0,01). Тенденція до зростання показників після тренінгу спостерігається для таких змінних: позитивна самотність, включеність, контроль, прийняття ризику, життєстійкість, самооцінка, емпатія, вираження емоцій, прийняття відповідальності за свої емоції (р<0,01). Таким чином, результати дослідження підтверджують ефективність використання тренінгу для профілактики та подолання негативних проявів переживання самотності.
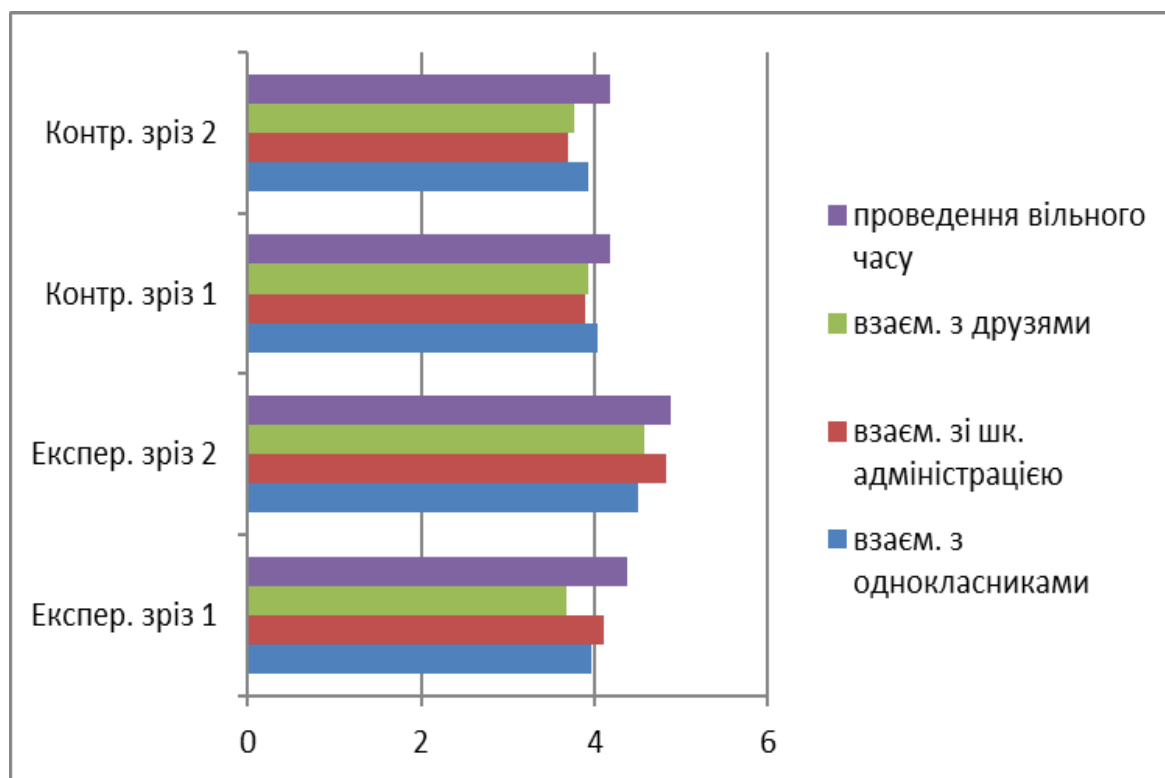
Рис. 1. Середні показники задоволеності ЕГ і КГ до та після тренінгу

Як показано на рисунку 1, значна частина досліджуваних продемонстрували зростання рівня задоволеності взаєминами з однокласниками, шкільною адміністрацією, друзями та найближчими знайомими. Крім того, суттєво збільшилася кількість підлітків, які висловили задоволеність проведенням вільного часу. Слід зазначити, що між показниками першого та другого зрізів у контрольній групі не було виявлено значимих відмінностей.

У цілому, результати проведеного дослідження свідчать про ефективність та доцільність використання соціально-психологічного тренінгу для профілактики та подолання негативних проявів самотності у підлітковому віці.

Висновки та перспективи подальших досліджень. Результати апробації тренінгової програми дозволяють констатувати ефективність розробленого соціально-психологічного тренінгу. Представники експериментальної групи після участі у тренінгу продемонстрували зниження рівня загальної самотності та залежності від спілкування, а також було виявлено зростання рівня життєстійкості, самооцінки та задоволеності підлітків певними аспектами власного життя. У експериментальній групі зросли показники розвитку емоційних здібностей (емпатії, вираження та управління емоціями, прийняття відповідальності за свої емоції). У контрольній групі не було виявлено значимих відмінностей між показниками першого та другого зрізів. Перспективою подальших досліджень є вивчення впливу досвіду переживання самотності у підлітків на подальший розвиток їх особистості в періоди юності та дорослості, а також розробка моделі індивідуального психологічного консультування підлітків, які болісно переживають самотність.

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FORMATION OF SOCIAL AND PSYCHOLOGICAL ADAPTATION OF MIGRANT CHILDREN IN THE CONTEXT OF EDUCATIONAL SYSTEM

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ABSTRACT

The article describes the results of the implementation of the program of social and psychological adaptation of migrant children from the war zone and the temporarily occupied districts of Donetsk and Luhansk regions. The results of the observational phase of the study indicate that migrant children have high rates of aggression, irritability, negativity, resentment and suspicion. Many migrant children are ignored by their classmates and have the status of isolated, which indicates a low level of their adaptation to the new educational environment. The molding experiment was conducted in an educational institution. The comprehensive program is designed to take into account the age of migrant children: primary school students and students of middle and senior classes. The description of the developed program of social and psychological adaptation which contains exercises and training employments is provided. The results of the formative experiment showed a positive dynamics of socio-psychological adaptation of migrant children, which indicates the effectiveness and feasibility of a comprehensive program, which was used in secondary school. The program included a variety of classes and exercises, such as reducing anxiety, increasing self-esteem, relieving fears, developing communication skills. In addition, the joint work of migrant children in the group helped to unite children of different nationalities, cultures, and encouraged mutual respect and tolerance.

Problem definition. With the outbreak of hostilities in eastern Ukraine, the annexation of Crimea and parts of the Luhansk and Donetsk regions, a significant part of the population of these territories was forced to move to peaceful regions. Such migration processes have created economic, financial and social problems for the adult population. Childen who had to leave the territory of permanent residence with established learning traditions and social environment together with their parents and adapt to new, not always comfortable and equivalent living and learning conditions were especially acutely worried about the forced change of place of residence. This raised the problem of social and psychological adaptation of migrant children to the new educational environment with particular urgency.

The aim of research – development and verification of the effectiveness of a comprehensive program for the formation of socio-psychological adaptation of migrant children.

Research analysis. The analysis of domestic scientific literature has shown that in modern science the issue of adaptation of migrant children in the educational environment is sufficiently

studied and ways of creating favorable conditions for the self-realization of this category of children are considered (Aleksieienko, 2005; Humennykova, 2011; Bekh, 2015; Piekhota, 2006).

The study of the problem of socio-psychological adaptation of migrant children has been widespread since the 90s of the last century. In national science the study of the adaptation process of migrant children was carried out by: K. A. Koviazina (2013), K. V. Borychenko (2015)(the problem of legal and social protection of children, including migrant children), N. C. Hevchuk (2011) (the problem of adaptation of children of labor migrants, the issues of their adaptation in the educational environment, the use of innovative technologies by psychologists and social educators in working with children), I. V. Tarasiuk (2013) was studying the problem of language adaptation of migrant children in a new socio-cultural environment.

National scientists have developed methods and tools for working with migrant children. V. M. Pihida (2012) studied the essence of such forms and methods as: individual counseling, conversation, training and others, and also determined the specifics of their application with children of migrants in educational institutions. I. M. Trubavina (2015) shows the need for social and psychological work to be conducted not only with migrant children, but also with their parents and other participants of the educational process. C. D. Bulavenko (2012) sees an educational institution as a small model of society. The researcher comes to the conclusion that it is necessary to create comfortable conditions for the adaptation of migrant children using available methods and methods of socio-psychological influence.

Main material. During the ascertaining stage of the study the features of the socio-psychological adaptation of migrant children were clarified. It was found that migrant children have high rates of physical, indirect and verbal aggression, irritation and negativism; resentment and suspicion remains above average level. Boys have significantly higher rates of physical, verbal, and indirect aggression, suspicion, resentment, hostility, and aggressiveness. More than half of migrant children take an active position in the group and are defined by group members as desirable, while the rest of the children take a passive role and are ignored members of the group, which indicates a low level of their adaptation to the new educational environment.

All indicators of socio-psychological adaptation in migrant children are within the normal range beyond the average values. It was found that the level of adaptability and self-acceptance is higher in girls compared to boys; boys have more pronounced indicators of rejection of others and escapism. With an increase in adaptability in migrant children, self-acceptance and acceptance of others increase, the level of emotional discomfort decreases, the level of internal control increases and the level of external control decreases, the level of subordination and escapism decreases.

To achieve the goal of the study, a program of socio-psychological adaptation of migrant children to the new educational environment was created and its effectiveness was tested.

The study involved 80 students, of which 51 migrant children - displaced from the war zone of Donetsk and Lugansk regions, made up the experimental group, the control group included 29 children. The control and experimental groups were formed according to the following principle: the control group included children of the local population, the experimental group - migrant children. Subsequently, the experimental group was divided into two different age groups. In addition, parents of migrant children (51 people, mothers) and 38 people - parents of children took part in the study.

To study the socio-psychological adaptation of migrant children, the following research methods were used: level of personal and reactive (situational) anxiety by Spielberger — Khanin method; Spielberger's State-Trait Anxiety Inventory; self-assessment method by S. Budassi, Buss-Durkee hostility inventory, Color sociometry, Rosenzweig Picture Frustration Test.

The molding experiment took place during the 2018-2019 academic year. During this time, a comprehensive program of social and psychological adaptation of migrant children was implemented in the experimental group. One of the tasks of the molding experiment was the development of a comprehensive program for the socio-psychological adaptation of migrant children in a general education institution. This program was not implemented in the control group. Re-diagnosis was carried out in order to establish the effectiveness of the program and to identify the level of formation of socio-psychological adaptation. To assess the reliability of differences when comparing the studied indicators with each other, the Student's t-test was used, which made it possible to assess the significance of differences in the means before and after the implementation of the program of socio-psychological adaptation, obtained in two samples.

Work with migrant children was carried out according to two separate programs due to the difference in the age of migrant children. Each program had its own specific features, different types and methods of work. The first version of the program is designed for children of primary school age, the second - for children of middle and senior classes. The need to divide migrant children into different age groups was found when analyzing the results obtained during the ascertaining stage of studying the socio-psychological adaptation of migrant children. (Elkonin, 1971; Semenyuk, 1996)

The program of socio-psychological adaptation of migrant children of primary school age provided seven topics that contained various kinds of exercises.

The first lesson was aimed at getting to know all the members of the group, establishing trusting relationships, team cohesion and developing communication skills. The method of fairy tale therapy was used, containing elements of describing the individual characteristics of each member of the group with an approach to the problem of adaptation of migrant children and the mobilization of their capabilities and resources.

The second lesson was aimed at expanding children's ideas about emotions, finding acceptable ways to respond and release the accumulated negative energy without harming others. The work with children was carried out in several stages. First the children listened to a fairy tale which reveals the problem of children's aggressiveness. After that the group discussed the main problems that were revealed in the fairy tale and the possibilities of using the knowledge gained in everyday life.

In the course of processing this topic, the following exercises were used: "Air Meditation" (Mike George), which is simple meditative exercises aimed at restoring calm breathing and preventing emotionally difficult situations.

The third and fourth lessons were aimed at harmonizing self-awareness, overcoming isolation. The goal was realized through the following exercises: "Wrong drawing"; "4 questions - 4 pictures"; "I am very good"; "Braggart Contest"; "I can!" etc.

The purpose of the fifth lesson was the formation of adequate self-esteem and the desire for recognition. The goal was realized through such exercises as: "Biography from a photo"; "Everything is in order"; and etc.

The sixth lesson was aimed at improving knowledge about the norms of behavior, about the conditions of confident behavior, the formation of skills to overcome difficulties and motivation for self-education. The lessons included the following exercises: "Norms of behavior"; "Notebook"; "Association"; and etc.

The main goal of the seventh lesson was the formation of adequate self-esteem, self-confidence, reduction of psycho-emotional stress, the formation of attention and interest in communication partners. Children of primary school age performed the following exercises: "How are you?"; "I understand you"; and etc.

After each exercise children were to give their feedback in which the children talked about their state of health, the emotions that were caused by the exercise, the difficulty of its implementation etc.

The program for adjusting the social and psychological adaptation of migrant children of middle and high school age were seven topics in the form of seven lessons.

The first lesson was aimed at getting acquainted with their psychological traits, improving ideas about the problems of aggression and learning "harmless" ways to overcome aggression. During the lesson, children performed the following visualization exercises: "Photo" (reduction); "Photo (cartoon characters)".

The second lesson was aimed at teaching how to carry out a conversation and the ability to listen to the interlocutor. The main purpose of the lesson was achieved by performing the following exercises and games: "Learn to listen and hear many"; "Magic shop"; "I'm worried about..."; "Message" etc.

The third lesson was aimed at preventing fear and developing communication skills. The main goal was achieved through a fairy tale and the exercise of awareness and processing of their own fears.

The purpose of the fourth and fifth lessons was to raise the level of self-esteem and to develop self-confidence. The following exercises were worked out during the lesson: "Ode to yourself"; "Autopilot"; "But ..."; "Symbol of confidence"; game "Mayor", "I like my body" (Abbreviated exercises by Louise Hay); etc.

The sixth and seventh sessions were aimed at bringing the group closer, increasing the level of trust between the participants. These exact classes are important in achieving socio-psychological

adaptation. The purpose of the lesson was achieved through the following exercises: "Climber"; "Trust"; "Blind and a guide"; "Pendulum", "The silent mirror and the talking mirror"; "What's new in him"; "Answer for another"; "My portrait through the eyes of others"; "If my friend was ... myself."

During the molding experiment we collected data, the analysis of which allows us to conclude about the effectiveness of the program of social and psychological adaptation of migrant children in the educational environment. The results are given in table. 1.

Table 1. Average values according to the Buss-Durkee hostility inventory before and after the implementation of the program in the experimental and control groups

Indicators and forms of aggression	Experimental group (N=51)		Control group (N=29)	
	Before	*After*	*Before*	*After*
Physical aggression	**71,69**	**31,31****	30,76	28,24
Verbal aggression	**70,23**	**32,77****	27,98	27,19
Indirect aggression	**61,40**	**41,60****	28,00	30,21
Negativism	**60,62**	**42,38****	28,67	30,33
Irritation	**66,73**	**36,27****	28,83	30,17
Suspiciousness	**61,49**	**41,51****	29,00	28,65
Insult	**66,83**	**36,17****	29,50	30,12
Feelings of guilt	**66,88**	**34,12****	27,24	27,00
Hostility	**65,50**	**37,50****	28,92	26,56
Aggressiveness	**72,84**	**30,16****	29,54	30,01

Note: ** - $p \leq 0,01$

The results presented in table 1 show a decrease in all indicators and forms of aggression, namely: physical aggression (U=271,0), verbal aggression (U=345,5), indirect aggression (U=795,5), negativism (U=835,5), irritation (U=524,0), suspiciousness (U=791,0), insult (U=518,5), feelings of guilt (U=414,0), Hostility (U=586,5) and aggressiveness (U=212,0).

Analysis of the results by hostility inventory shows that group work with children which was aimed at developing the ability to overcome aggression and control anger gave a positive result. Migrant children have found and mastered new constructive forms of releasing the accumulated negative energy.

Table 2. Average indicators on the scale of reactive (situational) and personal anxiety (Spielberger, adapted by Khanin) in two groups before and after the program

Types of anxiety	Experimental group (N=51)		Control group (N=29)	
	Before	*After*	*Before*	*After*
Situational anxiety	67,27	35,73**	31,05	30,27
Personal anxiety	67,52	35,48**	35,02	34,38

Note: ** - $p \leq 0,01$

Analysis of the results of anxiety after a formative experiment in migrant children showed a decrease in the level of situational (U = 496,0; $p \leq 0,01$) and personal anxiety (U = 483,5; $p \leq 0,01$). The changes that have taken place testify to the effectiveness of the implemented program because at the ascertaining stage of the study it was the indicators of anxiety that we identified as the main conditions for maladaptation of migrant children.

The implementation of the program also results in an increase in the self-esteem of migrant children (U=425,5; $p \leq 0,01$) (Fig. 1).
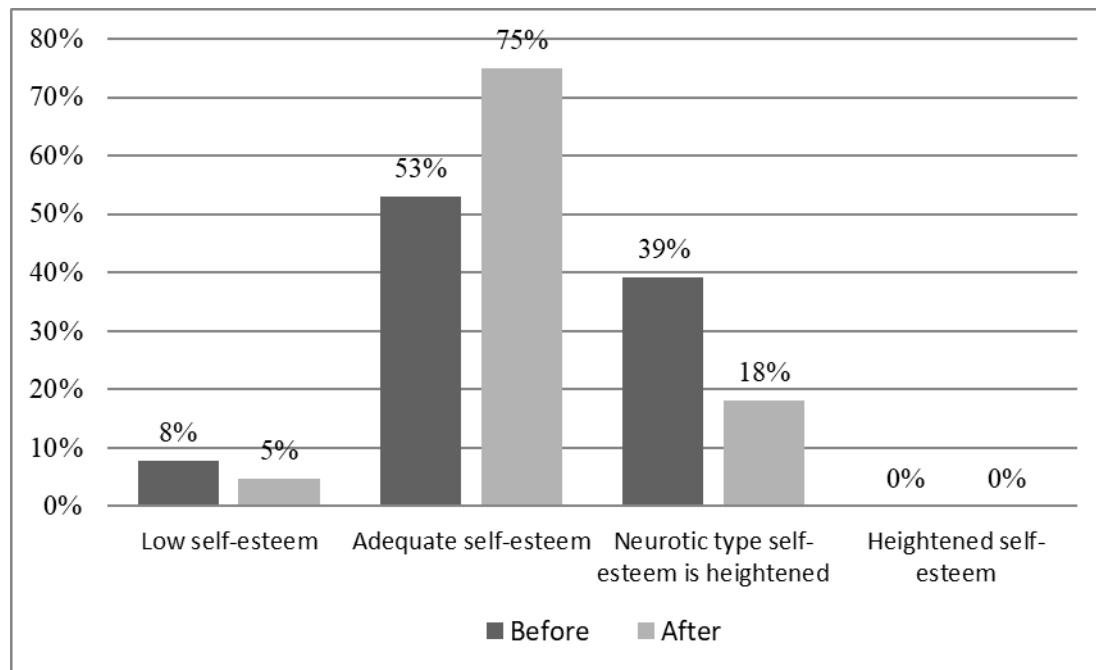
Fig. 1. The level of self-esteem of migrant children in the experimental group before and after the molding experiment (%)

It was revealed that before the molding experiment an adequate level of self-esteem prevailed among the subjects (53% of the subjects), in 39.2% - the neurotic type self-esteem was heightened, and 7.8% of the subjects had a low self-esteem. After the implementation of the program, the heightened neurotic type self-esteem decreased (18.2%) and the percentage of migrant children with a low level of self-esteem decreased around - 4.8%.

Analysis of frustration reactions before and after the formative experiment did not reveal significant changes (p≥0,05).

Before the implementation of the program, the impunitive orientation of the reaction to frustration prevailed in migrant children (in 86.3% respondents), in 11.7% of children an extrapunitive type of reaction prevailed and an intrapunitive type was revealed in 2% of the respondents. After the molding experiment, the percentage of the prevailing types of reactions remained unchanged.

Changes were revealed after the implementation of the program according to the results of the methodology for diagnosing social and psychological adaptation by K. Rogers and R. Diamond. (Table 3).

Table 3. Average values of indicators of socio-psychological adaptation of migrant children in the experimental group before and after the implementation of the program

Scales	Before	After	Criteria	P
Adaptation	**31,61**	**42,24**	**U=286,0**	**0,011**
Self-acceptance	**40,22**	**45,45**	**U=406,5**	**0,037**
Acceptance of others	21,96	22,90	U=933,5	0,352
Emotional comfort	**31,59**	**40,01**	**U=394,0**	**0,032**
Internality	29,43	28,96	U=864,0	0,421
Desire to dominate	45,24	44,03	U=698,0	0,214

The data in Table 3 shows an increase in the level of adaptation of children (U = 286.0), which indicates the perception of others, increased the level of self-acceptance (U = 226.5), improved children's attitude to themselves, which is a positive moment for internal stability and self-regulation. An increase in the level of emotional comfort (U = 394.0) indicates an increase in the feeling of security, protection and emotional balance.

Analysis of the results of the study in the control group did not reveal changes. Conclusively it is evident that our program has helped to improve the socio-psychological adaptation of migrant children in the educational environment.

Conclusions. During the research in order to increase the level of social and psychological adaptation of migrant children a program was developed, which was implemented in two groups of subjects: primary school children and adolescents/high school students. The program included a variety of classes and exercises, such as exercises aimed at reducing anxiety, increasing self-esteem, relieving fears and developing communication skills. In addition, the joint work of migrant children in the group helped to unite children of different nationalities and cultures, and encouraged mutual respect and tolerance.

Thus we can conclude that the program of socio-psychological adaptation has shown its effectiveness: migrant children have formed a socio-psychological adaptation to the educational environment, which will help them in later life.

Prospects for further research are to expand the scope of the developed program of socio-psychological adaptation.

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PHILOLOGY

ЛИНГВОКОГНИТИВНЫЙ АСПЕКТ ПЕРЕВОДА УСТОЙЧИВЫХ СЛОВЕСНЫХ КОМПЛЕКСОВ (на материале русского и азербайджанского языков)

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ABSTRACT

The article deals with one of the main and actual problems of modern translation studies - the transformation of sustainable word complexes, namely, the principles of translating SWC through the prism of the linguocognitive aspect. An attempt is made to reveal the main linguistic and translation aspects of the transformation process through the prism of the communicative function of these units in the context. Using examples that demonstrate the versatility of metaphorical thinking, the depth of the translation process is revealed, taking into account the comparison of the cognitive, cultural and pragmatic aspects of languages. By highlighting specific phenomena, each author of a work of art conceptualizes the world, filling the realities of existence with meanings, thereby constructing their own reality. The article proves that in the process of translation there is a problem of correlation of concepts presented in the USC, expressed in the relations of "content plan" and "expression plan", and related discursive possibilities for comparing these semantic categories in the translation language. Given this fact, it is possible to linguistically confirm many of the provisions concerning the content of the SWC concept. Namely, drawing a parallel between different ways of thinking, the comparison of certain concepts "spills out" the irregularities of the linguistic-cognitive worldview, that is, in order to identify these discrepancies, the article provides a conceptual analysis of options by comparing two different languages.

Процесс перевода устойчивых словесных комплексов на синтаксическом уровне имеет достаточно сложный, разнонаправленный характер, требующий системного подхода и необходимости дифференцировать лингвистическую функцию в соотношении с мыслительными процессами, участвующими в данном акте. Лингвокогнитивный аспект перевода, предполагает определенную степень владения когнитивными механизмами языка, представленными в виде концептов, фреймов. В данном случае речь идет о владении механизмами познания действительности, имеющими фиксированную фразеологическую маркированность в языковом выражении. Любой язык последовательно закрепляется в когнитивных моделях: концептах, сценариях, фреймах, схемах - определенных знаниях о мире, имеющих широкое хождение в

данном лингво-культурном сообществе. Соответственно, когнитивный аспект переводческого процесса тесно переплетен со строго специфицированным социокультурным контекстом. В процессе исследования произведений выявляются различные компоненты концептов, которые могут иметь определенное символическое значение. Комплексный подход к процессу перевода с учетом линвокогнитивного аспекта позволяет детально исследовать языковые средства анализируемого концепта в обоих языках и выявить основные элементы для осуществления данного процесса с учетом его прагматической функции.

Таким образом, когнитивный аспект процесса перевода дает возможность расшифровать деятельностную, а также социально-психологическую составляющие культуры. Известно, что жизнь отражена в языке, в совокупности слов, но известно и то, что каждый народ вкладывает в слова свои понятия. Независимо от общности законов человеческого мышления, одинаково оформленные слова отражают неодинаковые представления. Реципиент смотрит на одно и то же, один и тот же факт, но полученные картины сильно отличаются друг от друга, как цветное кино от черно-белого. «…Каждый человек настроен на свой сектор в пространстве вариантов, поэтому каждый существует в своем мире. Все эти миры накладываются друг на друга слоями и образуют то, что мы понимаем под миром, в котором живем» [3, с. 72]. Современное развитие когнитивной лингвистики и когнитивной семантики, дальнейшее расширение рассмотрения данных единиц в аспекте перевода ставит на первый план вопросы, связанные с изучением фразеологической «картины мира» через призму разносистемных языков. Термин «картина мира» возник в рамках физики, а с 60 – х гг. 20 в. стал рассматриваться в лингвистике. Явления и предметы представлены в человеческом сознании в форме внутреннего образа (по А.Н. Леонтьеву). Сам по себе образ мира – структура когнитивных репрезентаций, а картина мира – система образов. М. Хайдеггер писал, что «картина мира означает не картину, изображающую мир, а мир, понятый как картина» [6, с.103].

Учитывая лингвистическую направленность данной концепции, следует прежде всего учесть фактор того, что люди, говорящие на разных, могут иметь близкие концептуальные картины мира, а люди, говорящие на одном языке- разные. Следовательно, в культурологическом аспекте переводческого процесса в концептуальной картине мира взаимодействуют общечеловеческое, национальное и личностное. Указанные факторы имеют сопряженный характер на уровне УСК, включающих (для нас) все синтаксически нечленимые единицы, а также афористические выражения, отражающие глобальную систему мировосприятия.

Современное развитие и соотношение когнитивной семантики и парадигмы употребления УСК выводит перед исследователями на первый план задачи, связанные с изучением фразеологических картин мира на базе двух разносистемных языков в сопоставительном аспекте с использованием информационных полей. Данные поля включают метафоризацию в качестве основного структурного компонента семантического поля.

При определении степени и объема метафоризации одним из главных моментов является проблема определения статуса неоднородной по составу группы устойчивых единиц, имеющих определенный уровень фразеологизации. Данная проблематика затрагивает поле УСК в отношении всех языковых структур – структуры словосочетаний в азербайджанском, русском языках, а также проявления семантико-структурного потенциала данных единиц при восполнении значения, выражаемого в одном языке, сочетанием другого языка. Словосочетательные возможности конкретных единиц одного языка не всегда соотносятся со словосочетательными возможностями единиц другого языка, так как в разносистемных языках имеется определенный способ лексико-семантического отражения «картины мира». Семантическое противопоставление в УСК позволяет установить наличие абстрактности в целях создания определенного концепта. Так, например, выражения *мирные огни*, *звон ледяных игл*, *задумчивый лес*, *молчащие вербы* [8 ,с.21] с абстрактным семантическим потенциалом в процессе перевода могут быть транслированы на азербайджанский язык с сохранением основной мысли, воссозданного образа – *xeyirxah işıqlar*, *buz iynələrinin cingiltisi*, *xəyala dalmış orman*, *susan bədmüşklər* и т. п. Подобные комплексы имеются также в азербайджанском языке: *yalnızlığın gücsüzlüyü - бессилие одиночества*, *bir ovuc dəniz - горсть моря*, *gözlərinin işığı – свет очей* и т.п. Если принять концепт в качестве единицы соизмеримости двух текстов с одинаковой денотативной ситуацией, можно выявить два следствия: первое заключается в

возможности объяснения различных оценочных взглядов на исходную ситуацию, осмысляемую в выражениях одних и тех же концептов, если их содержание не совпадает в разных культурах или у носителей разных индивидуальных сознаний, второе заключается в возможности объяснить различие в осмыслении и переживании определенных ситуаций различными сценариями ментального поведения, предписываемого концептом, под который подводится данная ситуация. [2, с. 276]. В последних переводческих исследованиях следует применять именно когнитивный подход, при котором значение рассматривается как нечленимая целостность – основная ментальная единица – концепт, а его структура - единство лингвистического и экстралингвистического факторов. Для исследований в области перевода УСК важно «структурирование концептов» т. е. материализация данного концепта практически на том же уровне в языке перевода. Следует также подчеркнуть, что для анализа в области перевода важно учитывать расхождения во взглядах на УСК. Русская фразеологическая традиция рассматривает их в качестве словосочетаний, в которых возможно использование одного из компонентов в свободном, другого – во фразеологически связанном значении, что реализуется в сочетании с ограниченным кругом лексем: *питаться святым духом*, *травить душу* и т.п. В процессе перевода данных единиц на азербайджанский язык возникает вопрос: в какой мере возможна передача метафоризации? Так или иначе, структура самих языков предполагает наличие слияние смысла компонентов в форме общей словосочетательной схемы: *hava ilə dolanmaq; canını boğaza yığmaq*. Межъязыковая соотнесенность словесных конструкций двух разносистемных языков в большей степени проявляется на уровне семантическом, коннотативно - прагматическом, нежели структурном.

Соотношение фактуальной и концептуальной информации в УСК проявляется на семантическом уровне в более раскрытой форме, если речь идет о выражениях из сакральных текстов: *найти спасенье – xilas yolunu tapmaq; сие от лукавого – bu da şeytan əməlidir*. и т.п. Нередко, благодаря такому использованию слов, когда они обозначают целые классы явлений, т.е. понятия, создаются высказывания, имеющие универсальный, афористический характер, в которых формулируются общие, типичные для лиц, предметов, ситуаций свойства и определенные УСК переводятся соответственно когнитивной функции и дискурсивному фону: *Скупой деньги копит не про себя – Yeməyənin malını yeyərlər – Misers put their back and their belly into their pockets(посл.); Чужая жена – лебедушка, а своя – полынь горькая – Özgə arvadı qız görünər – The devil puts a touch of honey in a neighbor's wife* (посл.). В английском языке подобного рода варианты можно назвать коммуникативно/ ситуативно равнозначными. Это объясняется тем, что часто одна и та же экстралингвистическая ситуация в языке оригинала и перевода описывается по-разному, разными номинациями, фраземами, то есть одна и та же когнитивная модель благодаря дифференцированному ценностному подходу и концептуальному восприятию имеет различное лингвистическое отражение.

Рассмотрим другую ситуацию, с использованием концепта времени. Н.И. Лобачевский, а вслед за ним и А. Эйнштейн доказали, что время и пространство – движущаяся материя. Нас интересуют философский, культурологический и лингвистический аспекты данных концептов. В процессе постижения времени в сознании человека складывается концептуальная модель времени, представляющая собой базовую когнитивную структуру, нашедшую отображение в языке [5, с. 77]. Время – довольно сложная категория, выражаемая в форме настоящего прошедшего (память), настоящее настоящего (созерцание), и настоящее будущего (ожидание). [1]. Существенно, категория времени в качестве концепта определяет собственные границы в сознании индивидуума. Данные концепты в языках выражаются посредством определенных так называемых темпоральных единиц. Темпоральные номинаторы в двух разносистемных языках отражаются по-разному, так, в выражении: «Есть **Час** души, как **Час** Луны.» (М. Цветаева), слово *час* выражается в азербайджанском приблизительно в форме: «Qəlbin **məqamı** tək, Ayın da **məqamı** vardır», имеется ввиду более широкое метафорическое значение. В другом примере: «Есть некий Час, в ночи всемирного молчанья» (Ф. Тютчев) слово **час** в азербайджанском языке может выражаться как **an** (мгновенье), так как когнитивная функция данной лексемы на общем дискурсивном фоне в процессе перевода не позволяет выбрать лексему **saat** (час). Так или иначе, процесс трансляции происходит соотносительно дискретности и соизмеримости данных темпоральных единиц в двух разносистемных языках. Именно в подобном формате проявляется «языковая картина мира». Несмотря на то, что данный термин метафоричен,

именно подобным образом можно понять, чем отличается языковая и национальная культура одного языка от другого.

Концептуальные картины мира у разных людей одинаковы, ибо человеческое мышление едино. Национальные языковые картины мира – это их иное «расцвечивание» [4, c.271]. Так в выражениях «солнце садится, дождь идет» очевидная русская концептуальная картина мира в азербайджанском мировосприятии имеет концептоформулу «солнце тонет, дождь течет» (günəş batır, yağış yağır). В самой семантической структуре УСК находится определенный концепт, отражающий всю направленность, соотношение всех заключенных в них функций. В процессе перевода возникает проблема соотношения представленных в УСК концептов, выраженных в отношениях «плана содержания» и «плана выражения», и связанные с ними дискурсивные возможности сопоставления данных смысловых категорий в языке перевода.

Система языка иногда предполагает систему осуществления двух (а иногда и более) способов выражения. Таким образом, возникает вариативность как один из основополагающих признаков УСК – отражение в самой словосочетательной системе лингвокогнитивной функции: *языки пламени – пламя огня* – система семантико-синтаксического управления, в которой денотативное значение данных лексем в сочетании выражает функцию образной метафоризации. В словосочетаниях типа: *идти на смерть*, *путь в историю мира* отражена не только когнитивная функция языка, но и социальная характеристика, с той же семантической нагрузкой выражается в азербайджанском языке *dünya tarixinə aparan yol*, *ölümə getmək* и т.п. Семантика УСК в отличие от ФЕ имеет полигранную, полифункциональную природу, так, например, в выражении *курносая заберет* (Е.Сухов. Я - вор в законе) выражение имеет значение «смерть заберет», но по суеверным представлениям «зоны» (места пребывания заключенных) произношение самого слова «смерть» считается неблагополучным, в результате возникает вторичная метафоризация. Концептуальный и экспрессивный способы выражения значения выводятся в подтекстовой форме. Функция словесной ткани ощущается как в эксплицитной, так и в имплицитной формах. На основу одного метафорического содержания накладывается экспрессивный смысл, что также отражается в переводе на азербайджанский язык – *əcəl aparacaq*. Каждая единица в тексте выполняет определенную коммуникативную задачу:

Например: *Я случайно услышал, что он был «**на мели**»; вот почему я **сделал** ему такую **скидку**. Такой уж он безнадежный старикашка – совсем не думает о себе. - Mən təsadüfən onun **əli aşağı** olduğunu eşetdim və bu səbəbdən onun üçün **güzəştə getdim**. Cox ümidsiz (üzüyola) qocadır, hec özünü düşünmür.*

В данном контексте автор использует морскую терминологию «быть на мели» с целью демонстрации той тяжелой финансовой ситуации, в которой находится главный герой, хотя это выражение относится к морским судам, которые «сели на мелководье» и тем самым оказались в бедственном положении.

В русском языке УСК могут обладать определенным прагматическим потенциалом. Например: – *Hərbi prokurorluğun hansı isə müstəntiqi tərəfindən **hədəfə alınmışdır**. Bunu da məhz mənim göztərişlərimin pozuntusu kimi qəbul edirəm. (AZ TV) – Он был **взят на пушку** каким – то юным следователем военной прокуратуры. А это и есть грубейшее нарушение моих инструкций.* Идиома «*брать на пушку*» имеет метафорическое значение «обмануть». В данном предложении подразумевается неодобрительное отношение к военному следователю, хотя об этом и не сказано. Во фразеопараметрах азербайджанского языка имеется лишь форма «взять на прицел», в то время как языковая картина мира русского позволяет иметь вариативные формы «взять на пушку/ на прицел».

Соотношения текстов оригинала и перевода при использовании различных концептов становятся еще более очевидными и объяснимыми: причины использования разных концептов связаны с когнитивным пространством [2, c.276]. Это пространство имеет два направления – национальное и индивидуальное. Данные факторы имеют особенное значение в процессе перевода. В призме соотношения УСК оригинала и перевода выявление когнитивной и прагматической функций создает поле для исследований в данной области. Основной целью здесь становится умение передать когнитивную функцию текста с сохранением референциально-прагматической «композиции» в художественных текстах. Ситуативная модель перевода дополняет семантическую. В рамках этих двух моделей находят объяснение почти все переводческие преобразования. Однако ни одна из рассмотренных до сих пор

моделей не является универсальной и не обладает такой объяснительной силой, которая позволила бы описать с большей или меньшей степенью достоверности общие закономерности процесса перевода.

Имея отчетливое представление о сущности процесса перевода следует учитывать, что «суть когнитивных лингвистических исследований состоит в том, чтобы через многообразие конкретных реализаций языка в речи выявить значимые для культуры смыслы, ценности, которые отражают всю область понятого и пережитого социумом и направляют его речи о мире» [7, с.163]. То есть, именуемые речи о мире должны отражаться через посредство процесса перевода в обязательном порядке. Проблема лишь в том, насколько четко данное «мироотражение» проявляется посредством техники и потенции грамматической системы каждого языка в процессе перевода.

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THE ISSUE OF DENATIONALIZATION IN HISTORICAL PROSE OF I. NECHUI-LEVYTSKYI (THE CASE OF NOVEL "KNIAZ JEREMIAH VYSHNEVETSKYI")

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ABSTRACT

The article considers the format of figurative thinking of the classic of Ukrainian realistic literature of the XIX century – I. Nechui-Levytskyi – in the field of historical prose. The novel "Kniaz Jeremiah Vyshnevetskyi", which considers the problem of denationalization, is analysed. The peculiarities of the author's optics in tracking the formation of conformist features and later a renegade, in the descendant of the glorious Ukrainian family of Jeremiah Vyshnevetskyi are recorded. The author's opinion on the role of education, objective realities and individual psychology in the processes of formation and deformation of personality on the example of the protagonist of the work, the prototype of which was a real historical figure, is taken into account.

Introduction. In the historical and literary context of Ukraine, the second half of the nineteenth century occupies a special place. It is at this time that literature acquires the characteristics by which we can define it as classical literature. Significant changes in the spheres of national culture, the formation of national self-awareness (from the initial ethnocentric impulse to nation-building pathos, nation-cultural development, philosophy of the Ukrainian national idea), depiction of the fullness of life of that time in difficult historical and social conditions formed those inalienable values that will determine the immanent features of Ukrainian literature for many decades in the future.

Creative works of I. Nechui-Levytskyi – one of the central prose writers of this period – requires special attention and thoughtful commentary not only because Ukrainian realistic prose of this period is associated with his name but also because the basis of that association is a fairly approximate understanding of the specifics of Ukrainian realism and, moreover, of the iconic work of the writer. The stability of a number of stereotypes about the work of I. Nechui-Levytskyi is due to the fact that for decades a school curriculum remains comprises only the stories "Kaidasheva Simya" and "Mykola Jeria", which, incidentally, partly encourages the perception of Ukrainian classical literature of XIX century as a purely ethnological literature, understanding this definition as a sign of the predominance in it of themes and problems from the lives of ordinary people, mostly peasants.

Research results. I. Nechui-Levytskyi, as repeatedly was noted by literary critics (S. Yefremov, I. Franko, M. Wozniak, O. Biletskyi, M. Tarnavskyi et al.), primarily in the problem-thematic and figurative ranges, was a bold and conscious innovator.

Reflecting on the features of the Ukrainian character and dramatic events of national history, the writer could not help noticing that the same national types, on the features of which he thought so much, and which he wrote so succinctly and plastically in his works, are not composed today – they are only being modified in the current dimensions. So, the characters of the past can explain current issues a lot.

For the creative personality of the second half of the XIX century, which was formed not only on the concepts of positivism, but also on the ideas of romantic aesthetics, an appeal to history in general, to comprehend specific historical events of the Polish-Cossack confrontation was expected. As well as few Ukrainian prose writers of this time (who also knew European and American historical fiction well), he could not miss the opportunities open after lifting of bans on the printing of historical works as well as works from the life of the intelligentsia.

The writer also realized that the appeal to the historical theme in Ukrainian fiction should have ideological motives, and he understood that in the literary space of that time it was strange for him personally to even think about a purely fictional historical work. Times were not for fun. And the experience of the reader's persistent fascination with the national ideals of the main characters (Shrama, Cherevania, Somka) from P. Kulish's "Chorna Rada" was also the best confirmation that the text of such a genre in Ukraine can only be Ukrainian-centric.

However, gaining popularity for work that has the potential of only a relevant ideology is always extremely problematic, because what is meant as the success of the author, is subject to the presentation to the public of ideas that are implemented in the text of **high quality**. Thus, the writer's responsibility for the effectiveness of the creative search in work of a similar subject and genre is multiplied.

It is noticeable that I. Nechui-Levytskyi took into account the writing experience of P. Kulish and to a lesser extent focused on the experience of the Polish writer Senkevych and the Ukrainian writer M. Starytskyi. In addition, his opinion of Senkevych's historical works was generally critical. This is evidenced by the writer's letter to N. Kobrynska dated July 5, 1900. According to his confession, "I could not finish reading Senkevych's "Polanetskyi" (the Polonetskyi family) and finished bypassing pages, not to mention his "Flood" and "Pan Volodiyevskyi" that can be read only by Polish patriots, – it's all dry and non-life" [2, 365]. I. Nechui-Levytskyi considered these creative works as deliberately complementary to figures in Polish history, as local patriots, who were really going through another difficult period, needed such examples to raise national spirit and, ultimately, consolidate forces opposing Russian ones.

It is also self-evident that the author's position of I. Nechui-Levytskyi in historical works also had its own specifics. It consisted in offering readers his own author's optics in view on the past. This was expressed in several segments. The first concerned the choice of historical personalities. The fact is that in historical essays and works of art the writer turned to "... figures who sought their own answers to the deep questions of national identity in different periods of Ukrainian history" [4, 271]. Thus, the writer gave everyone the opportunity to find answers to the questions that are periodically updated, and in Ukrainian history (actually, as in Polish) dominate almost continuously, namely: the origins of the "people's spirit", the problem of correlation of individual and national interests, mission of a leader in the national movement and in general socio-political life; consequences for the spiritual and political life of denationalization processes. Finally, he called for an understanding of the level of responsibility not only of the extraordinary individual, but also of literally everyone for living their own lives with dignity, and thus, perhaps, for the lives of their generation.

I. Nechui-Levytskyi, as an artist and scientist, was able to find answers to these questions in ways that are not given to everyone. He worked extensively in the archives, wrote several historical popular science essays ("The First Kniazi of Kiev", "Ukrainian Hetman Bohdan Khmelnytsky and the Cossacks", etc.). He was acquainted with and used the concepts of historical works of M. Kostomarov, V. Antonovych, O. Levitskyi, O. Lazarevskyi et al., the chronicles of the seventeenth and eighteenth centuries, and, as a result, quite expectedly turned to the artistic understanding of Ukrainian history. We mean the works "Hetman Ivan Vyhovskyi", "Kniaz Jeremiah Vyshnevetskyi".

The above-mentioned author's optics had a second segment, the meaning of which precisely referred to how the art work should reveal the life tactics and strategy of historical characters. By the way, the psychology of the character can be revealed mainly through actions and deeds or through internal monologues. Mixing these methods (long-tried in the literature) – which also best express the characterology – the writer still sought to comply with the standards of historical fiction of the time, for example: he portrayed the format of opposition pairs of heroes-antipodes (Jeremiah Vyshnevetsky

– Todozia; Vyshnevetskyi – people), i.e. used the same principle that has already sounded good in "Clouds" and "Over the Black Sea".

However, it is interesting that the writer could deviate from the absolute of this principle, as he had done in his previous historical work – the novel "Ivan Vyhovskyi", where the intertwining of two story lines (the story of the family of Ivan Vyhovskyi and the family of an ordinar cossack Demko Liutay) is not takes on all the reader's attention, because no less attractive to readers are bright, ambiguous, and sometimes contradictory other characters: Bohdan Khmelnytskyi, Yuri Nemyrych, Yuri Khmelnytskyi, Olesia Vyhovska, Anna Zolotarenko, Hetman's sister Kateryna, and others.

Thus, in the historical and biographical work "Kniaz Jeremiah Vyshnevetskyi" (1897) the writer referred to the events of the seventeenth century but gave an assessment not only of the well-known dramatic protest events directed by Ukrainians against the pressure of aristocratic Poland, but personalized these protests with diverse historical figures.

The writer, on the example of the life story of Jeremiah Vyshnevetskyi, known from historical, folklore and literary sources, gives readers a reason to think about why Ukrainian history developed in the past in this but not in another way. Observe what the hero, who is considered a werewolf in Ukraine, should feel. Finally, to analyse what prompted him to betray the glorious family and the interests of the Motherland, thus satisfying his own ambition and realizing the thirst for power. Or did he have different personal motivations that played a role in his life choices or other objective factors that his descendants could not fully imagine? For the writer these questions seemed to be important – still the first versions of the title of the story were already marked by his evaluative prescription: "Werewolf" or "Apostate". But the author's consciousness is not like a mathematical matrix, which should be perceived as an absolute. Therefore, only from a first glance it seems that I. Nechui-Levytskyi in the interpretation of this historical character follows only a sharply negative assessment of the figure of the kniaz in Ukrainian folklore and in the works of such historians as M. Kostomarov and O. Lazarevskyi. But is it only in the convincing exposure of the traitor of the Ukrainian people that the reason for the failed five attempts to publish the text of the story during the author's lifetime lies? Some of the conflicts of that time can be understood from the writer's letters, in particular, to Ivan Balei in February 1902.

Problems with the plans to print the work "Kniaz Jeremiah Vyshnevetskyi" began after the devastating response to this manuscript by the Polish historian Korzon, whose opinion had to be taken into account by editors, especially in Galicia. I. Nechui-Levytskyi treated the causes and consequences of this situation quite calmly and even ironically but not so much as to abandon the idea of publishing the novel: "The editorial board of 'Kyivska Staryna' did not want to publish my story because of Korzon and told me to publish it not even under my own name, bearing in mind that Polish critics would tarnish my name, although ... I don't think it has anything to do with it because Jeremiah was not a Pole, but a pure Ukrainian; he only, having found his ideal in Poland and the privileges of the Polish nobility, became a werewolf and broke away from the democratic Ukraine of that time and shed Ukrainian blood, probably as much as the Cossacks shed Polish in Polonne and in Bar. But I don't care when all sorts of blows fall on my shoulders. And which of the Poles will read the story?" [2, 395–396]. The writer, as a man with many years of experience in Poland, understood perfectly well that Poles would always support a favourable version of events of that time.

I. Nechui-Levytskyi created not just a historical novel but specifically preferred the historical and biographical subspecies of this genre, because in this format he planned to give and, in fact, fully realized his vision of the defining stages in the development of Jeremiah's character, depicting his dynamic life from young to mature years.

It is interesting to trace how the final figurative conception of the author was formed, which Polish historians and critics disagreed with. It is worth saying that back in 1878, in the article "Contemporary Literary Direction" I. Nechui-Levytskyi noted that a literary work must be a national work (in addition – both folk and realistic). Therefore, when he wrote in that work that: "The principle of nationality consists of two features: the outer, upper – the national language, and the central – the deeply national mental character of the people. The peoples` language is the body of nationality, the national mental character is its soul" [3, 15], – therefore he was not only appealing to the national feeling of contemporaries, but thus contributed to their own vision of the mechanisms of influencing the consciousness and soul of readers who must understand the actions of the hero because they are described in the native language, and because, thanks to the author's skill, they are able to imagine and

feel the problems of the inner world of the hero, literally feeling the beating of his pulse as his own. The result is that the character of Jeremiah Vyshnevetskyi is specially described in constant dynamics, important changes and the subtle nuances of his inner states.

At first he appears as a bright, passionate and a little dreamy young man, in the face of which one can read "fierceness and zeal": "And the young kniaz now thought that he, leaving his parents' house, as if set sail from the shore, set off on that spacious blue boundless sea to seek happy destiny and great glory, such glory that it overshadowed the glory of all kniazes, hetmans, and kings, blinded the whole world ... that rumours about his name and his glory spread from end to end and resounded with songs. How songs about the glorious Cossack deeds of the glorious knight Yarema Baida-Vyshnevetskyi was sound" [1, 8] (literary critics have clarified this error of the writer regarding the name of the hero's ancestor – it is clear that it is about Dmytro Vyshnevetskyi).

In the course of the plot, the author gives readers the opportunity to understand how "selfish and ambitious" he became, how ruthless he can be in relations with people. He appears as a cruel executioner in adulthood, receiving literally "satanic joy", watching his fellow tribesmen be brutally tortured, who, according to the Polish authorities, are not just spontaneous rebels, but dangerous enemies, because they are fighters for freedom and independence of the Ukrainian people. In this case, we are talking about minor characters in the work: the old Cossack, Orthodox priests, burghers.

In order not to make this striking change in the character seem artificial, I. Nechui-Levytskyi describes Yarema's family situation at the beginning of the work. After the death of his father and mother, the guardian of the boy became his uncle Constantine, who "long ago converted to Catholicism and Polish ideology" [1, 6], although the rudiments of national identity in his mentality are still sometimes felt.

Uncle takes Jeremiah to the college of Jesuit fathers, who will gladly see to it that this representative of the glorious and rich family becomes the enemy of Ukraine. There Jeremiah is taught: "Now you, kniaz, convert your people in Ukraine to a new faith, to a new homeland, to the Polish language. You are now a model for petty Ukrainian gentlemen, for the dark peasantry and bourgeoisie in Ukraine but they are not a model for you. You, Ukrainian gentlemen who have converted to the Catholic faith ... Follow in the footsteps of those dark comrades, "that cattle", process them even by force, and they, like the blind, must follow you, their leaders. And when they do not go behind you, you have a sword in your hands. Arm your sword in the name of Christ" [1, 17].

The writer notes that the whole atmosphere of the college from the beginning to the end of the training provoked the young man to doubt himself: "Like tempting demons, the Jesuits whispered as if by accident hatred to Jeremiah's faith, to his language, and the young proud kniaz, as soon as he left the college, joined the Catholic faith, abandoned the Ukrainian language and became Polish ideologist" [1, 17]. The author also emphasizes the features of Jeremiah's nature that led him to choose this alien field of life.

Obviously, in the hardly self-conscious deep internal complexes lie the reasons for his desire, even passionate need, to dominate over others, especially the Polish magnates. The fact of how early the complex of superiority was manifested in him (which, from the point of view of certain schools of psychology, is the reverse side of the inferiority complex) is also an important factor for I. Nechui-Levytskyi in his experience of creation of a figurative system. The writer emphasizes that the complex is manifested directly or indirectly, but always stable in relation to both enemies and relatives. Moreover, even before studying at the Jesuit college, he was: "Proud and unkind to his elders and higher in status, Jeremiah was friendly to his servants. He even fraternized and united with the noble servants but in the same fraternization there was a kind of secret ridicule, covered with jokes and laughter" [1, 7].

As he gets a little older, he always thinks about how to be not only equal but also to surpass his ancestors. Thus, readers are presented with a personality that is internally unstable, dissonant, which is fundamentally different from the image that he presents to the outside.

Jeremiah's cruelty in adulthood to all without exception is not hidden: "…We will dance on the blood of Cossacks and peasants" [ibid., p. 85]; fear of losing the opponent (at least the story of marriage to Griselda); his persistent desire to be first in everything: "He grabbed the land, grabbed the property wherever it was possible to grab. He collected money and created a bifurcated force of the court army to become the highest of all magnates and to rule over the lords of all Poland, Lithuania and Ukraine" [ibid., p. 95]. All these are manifestations not only of strength and determination, but

also of those internal problems that were the result of the destruction of spiritual safeguards, previously stabilized by the forces of the Orthodox faith, the axiological principle of native culture, the ideas of freedom and the desire for independence, the power of honour and not yet humiliated dignity. To some extent, its cruelty is a protective mechanism based on the psychological need for hyper compensation. Therefore, "…he did not care whether he was Ukrainian or Polish: faith was a formality for him, without which it is impossible to achieve a high goal set for him" [ibid., 38].

The real historical character Jeremiah Vyshnevetskyi, according to many historians, had positive traits: he was raised a brave warrior, later became a good proprietor and, at the same time, an experienced and authoritative military leader. But the protagonist of "Kniaz Jeremiah Vyshnevetskyi" demonstrates subjectivity not only on the battlefield, he marries the daughter of a Polish nobleman Griselda, proving his own rationalism, which can also be interpreted as one of the protective mechanisms of a destabilized personality.

From all these personal "chess strategical moves" of Jeremiah, it is noticeable that the dominant motivation for him is always the subconscious need for self-realization in a very specific way: self-affirmation through manipulation of others. This is not just his snobbery or unfounded contempt for people. It is about the need to implement compensatory functions, about the manifestations of reactions to insults in the young years, when he, as a representative, at the discretion of the Poles, an inferior ethnic group, although veiled but still tried to humiliate. The episode, which is again connected with the enrolment of Jeremiah in the college, can be illustrative here, when its leaders staged a brilliantly performed play in front of the young man, emphasizing the high educational level of their institution, their own altruism in the field and friendship with a new student. But the clever Jeremiah feels how he is literally scanned by church leaders to understand the future benefits and the price for them: "This kniaz brought us a frown and a wolfish son but the countless estates of the Vyshnevetskyi… This young kniaz is not a very inclined tree ... but the power of money… Oh, if only we could attract this beast to our camp, so that sometimes it wouldn't bother us later. God forbid, if he sometimes follows Kryshtof Kosynsky and Nalyvaiko!" [1, 14]. The apotheosis of this well-thought-out action is a joint prayer for the young prince: "But it was not about Jeremiah's mind, not about goodness and truth, with accompaniment sound of the organ. But the prayer was like the prayer of evil spirits that the kniaz became the enemy of his native land and shed the river of native blood ... "[1, 16], – the author notes.

In fact, I. Nechui-Levytskyi in the main events of this work captures the manifestation, according to A. Adler, the features of a typical inferiority complex in Jeremiah, a complex of both personal and ethnic. Thus, author does not justify the existential choice of the kniaz but only seeks to be objective in assessing his personality. Other local circumstances and objective historical events would hardly reveal to the reader the image of an exemplary warrior, a true Cossack, etc., as the writer also properly illustrates Jeremiah's constant and, by its nature, compensatory desire for impenetrable complacence.

This can be illustrated by the love story of Jeremiah and Todozia. In parallel with the marriage of a Polish noblewoman, the story of his rapprochement with the widow of a registered Cossack develops. He is supposedly capable of passionate love for beauty, but it turns out that in this relationship his ego dominates, because he tends to banally "…enjoys the female beauty not seriously…" [1, 126] and is willing to easily leave a woman for the sake of "glory in battles, for selfishness and ambition" [ibid., p. 193].

The depiction of the circumstances and genetic traits under which Jeremiah was formed, whom his countrymen hated rather than loved, and whom the Poles, despite condemning his cruelty, still supported, became one of the main artistic tasks in this work for the writer. Thus, I. Nechui-Levytskyi, describing the life of Jeremiah Vyshnevetskyi, gave another example of the consequences of not-freedom, which became, in his opinion, a fait accompli for many members of the Ukrainian upper class several centuries ago. Therefore, it is not surprising that the protagonist at a certain stage of his life is already quite sure that: "We need to turn Ukraine into Poland. It is not for us, the kniazes, to follow the cattle blindly, but for them to be reworked in our way… We, gentlemen, must be for them both a self-government and a kind of government, as has already happened in Poland" [ibid., pp. 72–73].

According to the author`s point of view, those who stop defending their national rights, who gladly or unwillingly, consciously or unconsciously (the essence is the same) are denationalized, forgetting "whose parents children are" – is the Cain seal of the entire Ukrainian people, because of

the weakness the spirit and meanness of specific individuals will be paid not only by their direct descendants, but also by future generations as a whole. Such an ideological guideline of the work lies, so to speak, on the surface.

I. Nechui-Levytskyi, in contrast to O. Storozhenko, M. Starytskyi, and others, who portrayed Jeremiah as an already formed personality, sought to reach the very beginnings. Hence the writer's elucidation of the essence and causes, first of his conformism and then of open betrayal, hence the logic of fixing the manifestations of his immorality. Thus, the author portrays a hero of a certain psychotype, not a national stereotype.

The writer also finds convincing arguments for the complexity of personal choice at the time, which confirms his vision of the consequences of the process of destruction of national identity on the example of Jeremiah Vyshnevetskyi, and thus derived personality problems in the modern dimension of writer`s current life. I. Nechui-Levytskyi as an artist reflected on these problems in the late 60s of the XIX century in the story "Prychepa", and then continued the artistic development of the problem of the consequences of denationalization in the comedy "Na Kozhumyakakh" and in the satirical parody "Bez Puttia", and in the leading motifs of many other works.

Conclusions. As it was already noted, historical prose became one of the most productive genres of Ukrainian literature only at the end of the XIX century. The writer did a lot to make this genre one of the most popular. And the fact that the historical works of I. Nechui-Levytskyi have long remained on the margins of attention of critics, literary critics and readers of Central Ukraine since the end of the nineteenth century, and in the USSR almost all of the twentieth century. "Hetman Ivan Vyhovskyi" was first published in Galicia (1899), "Kniaz Jeremiah Vyshnevetskyi" in Kharkiv (1932) just shows that the writer quite convincingly extrapolated the past to the present, and, as we can understand now – for the future.

Therefore, it only seems that the author is an outside observer who seeks to take a balanced position in assessing the actions of his hero, interpreting him exclusively as a typical antihero. First of all, we must take into account that the idea of I. Nechui-Levytskyi's work is based on the global problem of denationalization for Ukrainians, and for the writer personally. This problem is not abstract, it is always personalized in any national history, even if over time the names of those who, in the opinion of the national community, made a wrong step are lost. The experience of those whose names have been preserved by human memory is even more noteworthy. But, in the author's opinion, only the analysis of the problem through the prism of individual psychology, through immersion in the world of the "inner man" gives a chance for success to such artistic analysis.

If we pay attention to the peculiarities of the poetics of the work, it has a well-thought-out composition, detailed conflict, proportionality of the main components. In this text a significant role is played by the spatio-temporal components of the plot organization: there are global battle scenes and scenes of confrontation of heroes (for example, Jeremiah Vyshnevetskyi and Maxim Kryvonos, etc.), actions of the nobility in the struggle for power, domestic scenes, retrospections, prophecies dreams, memoirs, inserted dumas, legends, letters, historical documents (direct and indirect citations of the 'Litopys Samovydcia', orders, universals, contracts, lawsuits, diaries).

The observed author's achievements in the implementation of the leading idea of the work "Kniaz Jeremiah Vyshnevetskyi", which is to condemn denationalization, allow us to talk not only about the relevance of the problems in the work of I. Nechui-Levytskyi, but also to record a natural increase in readers' attention to the story in last decades.

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THE PROBLEMS OF TEACHING OF THE RUSSIAN LANGUAGE AS A FOREIGN LANGUAGE THROUGH DISTANCE LEARNING (from work experience)

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ABSTRACT

The scientific article deals with the problems encountered in the teaching of Russian as a foreign language to foreign students through distance learning (DL) under conditions of the coronavirus pandemic and quarantine measures taken worldwide. DL has become the only form of education available in many countries of the world. The author speaks about the problems of access of students and teachers to Internet resources, about the selection and use of various Internet platforms in the process of DL. The author shares his experience in organizing and administering lessons, midterms and examinations online. In the article, the author discusses the advantages and disadvantages of DL, the academic, psychological problems of students and teachers, the need for electronic content for each educational programs, ICT competency development courses for teachers and improving DL management. The author sets out the tasks to be carried out by the officials of the Ministry of Education, universities and by teachers ahead of the new school year. The pandemic is ongoing and every effort should be made to use DL in a wider format.

Введение. Пандемия коронавирусной инфекции, охватившая всю нашу планету, внесла свои коррективы и в процесс обучения учащихся во всем мире. В режиме карантина и самоизоляции особую актуальность приобрело дистанционное обучение (далее – ДО).

Настоящие потребности в дистанционном обучении в Азербайджане начали ощущаться еще в 90-ые годы прошлого века под воздействием целого ряда событий, произошедших в стране и обществе, и в связи с необходимостью сделать систему образования в республике более гибкой, совершенной и отвечающей духу времени. Но при всем при этом отношение общества к использованию ДО в системе традиционного, классического образования остается быть неоднозначным, и многие противники расширения сфер употребления ДО рассматривают последнее лишь в качестве дополнительного, хотя и привлекательного, инструмента получения знаний. События последних месяцев в мире заставили многих деятелей сферы образования пересмотреть свои позиции и взгляды на ДО.

Материалы исследований и полученные результаты. Дистанционное обучение в условиях пандемии стало одной из самых стремительно развивающихся в мире сфер индустрии, которая стимулировала освоение и использование новых информационных, коммуникационных и интерактивных технологий преподавателями и учащимися. Большая нагрузка пала и на властные структуры, которым пришлось включиться в процесс обеспечения

непрерывности процесса обучения в средней и высшей школе с использованием Интернет ресурсов. Уже в марте 2020 года в условиях жесткого карантина в Азербайджане более 70% школьников получили доступ к обучению по основным предметам школьной программы с использованием гаджетов, а при отсутствии таковых − к специальным занятиям с помощью услуг телевидения. Более 80% (в некоторых случаях около 90 − 96%) учащихся университетов было задействовано в занятиях на платформах Microsoft Teams, Zoom, Skype и др.

Практика работы во II семестре 2019/2020 учебного года в школах и университетах Азербайджана (и не только!) обнажила все плюсы и минусы дистанционного обучения как основной формы получения образования.

Здесь мы хотели бы остановиться на реальных проблемах, с которыми пришлось столкнуться преподавателям и студентам-иностранцам, изучающим РКИ на предвузовском этапе обучения в университетах Азербайджана.

Первой проблемой стал выбор Интернет платформы и возможность охвата ею студентов, находившихся как на территории нашей страны, так и за ее пределами. Не все студенты смогли вернуться после зимних каникул в страну обучения в связи с карантином и закрытием границ. Учитывая тот факт, что большая часть иностранцев, обучающихся в Азербайджане, это студенты из стран Азии, то возникла проблема, как привлечь уехавших студентов к процессу онлайн обучения в условиях, когда в некоторых из азиатских стран существуют проблемы с непрерывностью Интернет связи, часто отсутствует возможность бесплатного доступа к Интернет сервисам, в которых можно проводить видеоконференции с большим количеством подключенных пользователей. Существенной представлялась и большая разница в часовых поясах между Баку и местами пребывания студентов. Наиболее удачным в этом плане оказался сервис Skype. Он используется во многих странах, прост в применении, доступна его установка и использование на разных гаджетах в бесплатном режиме. Этот сервис не имеет ограничений по времени пребывания в Интернет пространстве. Программа Skype позволила обеспечить стабильное и неплохое качество изображения и звука, возможность общения во время занятий в чате через голосовую и видеосвязь всем учащимся группы друг с другом и с преподавателем, возможность записи урока на видео и последующее его воспроизведение студентами и преподавателем при необходимости и неограниченное число раз, возможность вставлять презентации, слайд-шоу и другие контенты, вести обмен файлами и т.д.

Второй и самой большой проблемой стала сама организация урока в онлайн режиме. Урок РКИ на удалении сильно отличается от занятия "вживую". В условиях, когда занятие проводится не на родном языке учащегося, а урок представляет собой обучение иностранному языку (РКИ) во многом средствами последнего (русского языка, в данном случае) без привлечения (или частичного привлечения) родного языка и в отсутствии языка-посредника, а также в условиях неоднородности национального состава группы студентов-иностранцев, все проблемы обучения удваиваются, утраиваются... Главная трудность в этой ситуации − это невозможность непосредственного контакта преподавателя с учащимся. "А это порождает следующие проблемы: отсутствие непосредственного и целостного восприятия материала; снижение возможности общения и совместного размышления" и др. [4]

В прошедшем учебном году преподавателям пришлось в спешном порядке, с одной стороны, "самообразовываться", повышать свою информационную культуру, преодолевать психологические трудности, продумывать и организовывать совместную познавательную деятельность со студентами в рамках ДО, а с другой стороны, готовить специальным образом организованные дидактические материалы (новые типы устных и письменных заданий; новые тексты, диалоги, монологи для аудирования и развития навыков говорения; новые видеоролики, таблицы и т.д.), которые можно совместить с имеющимися на руках у студентов базовыми учебниками и учебными пособиями и которые позволяют обучающимся лучше и более качественно усвоить учебный материал в условиях ДО. И здесь встает еще одна важная проблема – это "проблема плагиата" и соблюдения авторских прав на контентные и методические элементы образовательной среды.[4] Разработка курсов дистанционного обучения – это очень трудоёмкая работа. Так, создание 1 часа действительно интерактивного мультимедийного взаимодействия занимает более 1000 часов профессионалов.[2] Поэтому один из путей решения этой проблемы – это поиск и использования существующих в

свободном доступе в Интернете видео и аудио файлов, их комбинация и адаптация к потребностям учебного процесса, к чему и прибегли многие наши преподаватели.

Реальная работа со студентами-иностранцами в режиме ДО в прошедшем семестре показала невозможность в рамках одного урока РКИ или НСР (80 мин.) освоить объем материала, который без проблем усваивался учащимися при классической форме урока. Преподавателям пришлось пересмотреть порядок, объемы, методы и способы презентации отдельных лексико-грамматических тем по РКИ и НСР. Пришлось прибегнуть к микромодульному обучению − подаче учебного материала небольшими информационными блоками (модулями), так как этот способ презентации позволил облегчить студенту как усвоение и обработку собственно учебного материала, так и дал возможность снизить тревогу учащегося перед обучением; повысить его мотивацию к обучению; моментально проверить собственные знания и навыки и осознать собственные достижения и успехи одногруппников. С целью выполнения учебных планов и программ преподавателям все-таки пришлось сократить и объединить определенные темы, что, конечно, не смогло не сказаться на качестве образования.

В процессе работы преподаватели столкнулись и с рядом других проблем. Из-за недостаточно качественной аудиосвязи, невозможности в полной мере ощутить тембр, интонацию и другие характеристики голоса преподавателя студентам было трудно выполнять фонетические упражнения, писать фонетические диктанты, наблюдались сложности и с адекватным восприятием и выполнением заданий по материалам аудиотекстов, диалогов.

В условиях ДО трудно развивать навыки устной речи учащихся, трудно визуализировать смоделированные преподавателем и студентом ситуации, так как студент видит преподавателя и собеседника не вживую, а с монитора компьютера, не ощущает чувств, эмоций, настроения товарищей; кроме вербальных средств в процессе коммуникации мы нуждаемся и в невербальных средствах общения (мимика, жесты, интонационные паузы и т.д.), к чему мы, конечно, не можем прибегнуть в условиях ДО. Поэтому в процессе работы парами (или с участием нескольких игроков) студенты часто не могут полностью сконцентрировать свое внимание на теме беседы, диалога, вовремя и адекватно подать реплику или дать резюмированный ответ после прослушанного монолога или диалога. Количество предполагаемых участников беседы в условиях ДО приходится лимитировать, приходиться снижать и объём, и уровень сложности аудиоматериалов. Однако ДО позволяет геймифицировать обучение [1], т.е. добавить в образовательный процесс игровых элементов: систему поощрения наиболее активных и успешных учащихся (значки, сертификаты); соревнование в выполнении на время постепенно усложняющихся заданий; создание увлекательного сюжете или запоминающихся персонажей с помощью специального программного обеспечения, анимированных видеороликов и изображений и др.

При работе в режиме ДО следует сказать и об индивидуально-психологической нагрузке на преподавателя и учащегося. Многие преподаватели и студенты изначально не были ни морально, ни психологически готовы полностью перейти на онлайн обучение в условиях пандемии:

- не все участники образовательного процесса располагали персональным компьютером или иными современными дивайсами с доступом в Интернет;

- методологически и методически преподаватели не были готовы к организации своей собственной работы и самостоятельной работы студентов в условиях виртуальной обучающей среды;

- лишь малая часть профессорско-преподавательского состава владела различными инновационными методами инклюзивного обучения и располагала соответствующими учебными материалами;

- студенты не были готовы к самообразованию, самодисциплине в таком большом объеме в условиях нового для них ДО и др.

Все сказанное вызывало стресс, депрессию и другие негативные психологические реакции организма преподавателей и учащихся, которые усугубились в конце учебного года проблемой приема/сдачи зачетов и экзаменов в онлайн режиме.

Именно необходимость проведения итогового контроля в веб-режиме еще больше привлекла внимание к необходимости кардинального решения одной из ключевых проблем

Интернет-обучения − проблеме аутентификации учащегося при проверки его уровня знаний и сформированности навыков на уровне поэтапного и итогового тестирования.

Преподавателю трудно контролировать работу учащегося во время онлайн занятий и в ходе выполнения домашних работ. Преподаватель не всегда отчетливо видит, сколько студентов и кто именно присутствует на уроке, не всегда в достаточной мере может оценить степень участия студентов на уроке, не знает, какими дивайсами пользуются учащиеся при выполнении заданий, не прибегают ли студенты при подготовке к ответу к помощи других студентов или третьих лиц и др. Последнее очень актуально особенно, когда речь заходит об экзаменах. В этом учебном году на подготовительном отделении иностранные студенты сдавали только один экзамен по НСР и РКИ в онлайн режиме, а обычно 2: 1) письменный экзамен, включающий написание конспекта текста по НСР и развернутые ответы на вопросы, затрагивающие основные положения текста, а также лексико-грамматические задания по РКИ (нейтральный стиль); 2) устный экзамен, состоящий из 4 вопросов: чтение и пересказ текста по НСР; определение научных понятий (дефиниции); выполнение лексико-грамматических тестов; беседа на заданную тему (нейтральный стиль). Успешная сдача обоих экзамена позволяет быть зачисленным на 1 курс бакалавриата. В этом году большие группы студентов были разбиты на подгруппы в составе 6-8 человек (в зависимости от того, на какой интернет платформе проводился экзамен), за прохождением экзамена наблюдала специальная группа ответственных лиц от администрации, которая, подключившись к экзамену, должна была следить за тем, чтобы в ходе экзамена студенты все время находились в поле зрения наблюдателей и экзаменаторов, не прибегали к помощи третьих лиц и дополнительным Интернет ресурсам и другим материалам, так как у учащихся было более месяца на подготовку к экзамену. Во время устного экзамена (записывался на видео) студентам предлагалось назвать номер экзаменационного билета (что документировалось преподавателем в экзаменационной ведомости), затем на индивидуальный адрес электронной почты высылался экзаменационный билет. В связи с тем, что экзамен проводился в новом, незнакомом для студентов, формате - онлайн, количество вопросов в билетах было сокращено с 4 до 3 вопросов, отдельные типы вопросов пришлось упростить или заменить.

Экзаменационный билет включал 2 вопроса по курсу НСР и 1 − собственно по Русскому языку (нейтральный стиль):

1. Прочитайте текст по научному стилю речи "...", составьте план текста, ответьте на поставленные вопросы (давалось по 4 вопроса к тексту) *и перескажите содержание текст*а (объем текста с 450-500 слов в эту сессию был уменьшен до 250-300 слов и подвергся дополнительной адаптации)

2. Дайте определение следующему научному понятию "..." (в эту сессию количество дефиниций было снижено с 3 до 1).

3. Проведите беседу на тему "..." (часть беседы — это монолог студента, вторая часть − диалог с преподавателями)

Здесь были отмечены некоторые проблемы, возникающие в условиях ДО в качестве основного способа обучения иностранных студентов РКИ, но какие плюсы (а о минусах мы уже поговорили) имеет ДО для иностранных студентов.

Веб-занятия открывают широкие перспективы перед студентом в течение семестровых занятий:

- большие группы учащихся (14-16 чел.) делятся на малые (5-6 чел.) в целях сохранения качества обучения и улучшения усвоения учебного материала;

- преподаватель максимально персонифицирует учебный процесс, стараясь сделать его минимально стрессовым;

- преподаватель и студент больше используют мультимедиа технологии, чем при классическом очном обучении;

- студент имеет широкий доступ к виртуальным ресурсам, а также быстрый доступ к словарям;

- студент может пользоваться бумажными версиями учебников и учебных пособий или открывать учебные материалы на разных типах электронных устройств (на персональном стационарном компьютере, ноутбуке или моноблоке), практические задания выполнять на планшете, а мини-ролики смотреть на телефоне (кроссплатформенность − [1]);

- учащийся имеет возможность сопоставить свои достижения с успехами товарищей и сделать соответствующие выводы, повысить свою самооценку и рейтинг среди учащихся;

- возможность записать урок на видео и пересмотреть его в более комфортных условиях и обстановке;

- находясь в привычной обстановке и сохраняя привычный образ жизни, получать образование и возможность на удалении консультироваться со своим преподавателем или иным квалифицированным специалистом вне занятий.

Главной положительной чертой ДО является то, что технологии ДО ориентируют студента на самостоятельное и ответственное отношение к учебе, учат добывать знания и применять их в соответствии с жизненной ситуацией. У учащегося формируются навыки самостоятельной работы и делового общения. Студент учится планировать свой рабочий день и последовательность, темп освоения предметов по программе вне зависимости от своего местонахождения. Большой же минус ДО — это отсутствие тесного, прямого, непосредственного общения с преподавателем и одногруппниками. Ничто не заменит прямого человеческого общения и традиционных занятий в аудитории! Однако жизнь диктует нам свои правила. В условиях пандемии и карантинных мер, принятых во многих странах мира, ДО становится единственным способом продолжение получения образования и нам необходимо развивать и совершенствовать технологии ДО. Перед многими учебными заведениями стоит на повестке дня задача − подготовиться к обучению в онлайн режиме и в следующем учебном году, так как велика вероятность не начать учебный год в классах школ и аудиториях университетов.

Выводы. Какие задачи предстоит решить системе образования разных стран и обществу в целом в преддверии нового учебного года?

1. Улучшить Интернет трафик, совершенствовать возможности интернет платформ в целях улучшения качества образования.

2. На уровне учебных заведений улучшить централизованное автоматизированное управление процессом обучения.

3. За счет средств государства и внутренних возможностей учебных заведений обеспечить малоимущих студентов необходимыми дивайсами и другим инструментарием.

4. Заняться подготовкой электронного контента по каждой образовательной программе, содержащего учебно-методические комплексы и электронные библиотеки.

5. Увеличить эвристическую составляющую учебного процесса за счет применения интерактивных форм занятий, мультимедийных обучающих программ.

6. Персонализировать учебные контенты и сделать возможным их многократное применение преподавателями и студентами;

7. Организовать дистанционное обучение преподавателей, заинтересованных в развитии своей ИКТ-компетентности (онлайн-курсы)

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LITERARY ENVIRONMENT OF BAKU – ABSHERON AT THE END OF XIX AND BEGINNING OF THE XX CENTURY

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ABSTRACT

Baku-Absheron has been famous as the land of poetry, mugham and art from the ancient times. Names of many representatives such as science, literature, music and art, born and grew up on the Absheron Peninsula bringing fame not only to our country, but also to the every corner of the world.

Without any words, culture − was clearly presented in Baku, which has been built as the great city. But poetry and art was one of the great means not only in all Azerbaijan, in Baku and its villages also, people not only in literary Mejlis, but in the family parties : when the guests comes , around the table, at weddings, in educational institutions and in other places, for enjoying soul, for sharing sorrows, for hearty enjoying, and for respecting each-other they read poems.

People of Baku and Absheron mostly loved ghazelles, listened with great love and enjoyed from gazelles, which performed by the mugham singers. For this reason, almost, all poets, who grew up in the literary environment of Baku and Absheron based their creativity mainly on gazelles, but at the same time they also wrote odes, couplets, and elegies.

Azerbaijani literature has a great history. History of our oral folk literature dates back, at least, three thousand years. However, the history of our written literature began to take shape after the spread of Islam in Azerbaijan, and our classical artists, mainly over poetry, created beautiful verses from each other and presented to future generations. Human Development Program in Azerbaijan, source of guidance, quite progressive and the religion of worldview after the spread of Islam, history of Azerbaijani Turks in the socio-philosophical, artistic-political, theoretical and aesthetic, cultural and philosophical history totals almost four thousand years, from the end of XIX century, diversity demanding of the time, the beginning XX century revolutionary enthusiasm, contradictions, class struggles, often changed the shape despite trouble, which were created at the beginning of XX century, but in reality this diversity didn't slow down or worsen it, but rather was a means of lightening the future through its development. It is no chance, that at this period there were many creators, which created magnificent works, as Mirze Alekber Sabir, Abbas Sakhat, Mahammad Hadi, Jalil Mamedquluzade, Uzeir Hacibeyov, Huseyn Javid, Akhmed Javad, Jafar Jabbarli and etc.

Literature is a specific form of aesthetic perception of the world based on the beauty laws of the figurative perception and is a great idea and a means of moral education. Literature enlighten aesthetic feelings and forms its worldview. Fiction that embodies reality through literary means, at the same time, influences actively modifying effect to beauty and life, determines perfection according to ideal laws and changes.

In addition to the words of the literary critic, Aydin Hajiyev, it can be said that Azerbaijani literature is part of Muslim-Eastern literature, and with enlightening of aesthetic feelings, with the forming of worldview, provided special services according bases of verses from Holy Quran, on creating perfect people, people of Azerbaijan had been formed more than seventy years the ideology of socialism under a poisonous sword despite living quite tolerant, peaceable, caring, patriotic, being closely to religious values, customs and traditions, respecting to smallest and older, wise-men, helps them, who in needs, provider of material and moral support to those in need, good manners, good morals, hardworking, laboring, talented, knowledgeable, educated. In a word, Azerbaijan people can be an example for the whole world, although they are urban, rural, lowlander and hillman, especially in the modern world, regardless of their position or wealth.

According to some historical source, Baku still had existed during the time of the prophet Musa (as) and Pharaoh. For example, Greek geographer Promotey, who lived in the II century BC, mentioned in his textbook of geography, that on the shores of the Caspian Sea, there was a city, called Baku. For example, the Christian-Albanian temple in Buzovna, the fortresses in Mardakan, Raman and the Maiden's Tower, built by Manuchor Shirvanshah II in the XII century, and the fortress walls built for the defense of Baku, proving that Baku isn't yesterday's or today's city. "The Maiden's Tower, which has a very original architectural appearance, has existed among the defensive tower of Azerbaijan since the XII century." (2. p.156)

Baku-Absheron has long been famous as a country of poetry mygam and art. The names of many representatives of science, literature, music and art, who were born and grown up in Absheron Peninsula, bring fames not only to our country, but to the whole world. (7. p. 100)

Poetry and art were the most loved mean in Baku and its villages, as well as throughout Azerbaijan. People read poetry not only at literary parties, but at home, at parties, during visiting, around the table, at festivities, in educational enterprises, where science is taught and for imitating spirits, relieving pains, to cherish hearts and showing how to respect each other. Baku and Absheron inhabitants mostly fond of gazelles, listened and enjoyed the gazelles with great enthusiasm which were sung by mugham singers. That's why, all poets who grew up in the literary environment of Baku and Absheron based their work on gazelles, but also wrote lyrics, couplets and elegies.

When the ideology of socialism revolted, the slaves of this ideology in former times, poets who wrote the gazelles, were indifferent to the masses and because their voices, which sounded like foreign spirits, were strangely irrelevantly to people, literature created in Azerbaijan over thousands of years has been called unnecessary and meaningless. Because, the greatest poets of Azerbaijan were the excellent students of the literary school of Mevlana Fizuli, which we see in the person of Seyid Azim Shirvani, M.A. Sabir, Mohammed Hadi, Abbas Sahat, Huseyn Javid and finally Aliaga Vahid, who presented pearls to Azerbaijani literature. It is clear that the most great and famous singers of Azerbaijan reached to this peak by going through all kinds and corners of mugham spheres, which require great professionalism through gazelles, and helped humanity to love the amazing musical examples created by the synthesis of gazelles and mughams.

Poem arose even before the gazelle and contains the beginning of literary forms. Thus, all of our classical poets used this genre when creating "divan" and wrote poetry in form of poems "Tawhid", "Minajat", "Nat", "Madhia", "Fakhriya", "Qita" and "Mercia" like "qaside". It was reflected the atrocities committed by perverted Armenians against the Azerbaijani people in 1905, as well as the united struggle of the Azerbaijani people against the villain Armenians which edited by Haji Mustafa Mayla oglu, editor of the Academic Council of the Institute of Manuscripts named after Muhammad Fizuli of the National Academy of Sciences of Azerbaijan, academician Mohsun Nagisoilu in the collection of poems "Der Madhi-Musulmanan" by Lala Shukurova the name of the secretary Abdulhaliq Badkubey (mentioned on page 21) manuscripts the works of unknown poets Rikai, Akbar Saig, Rahman, Sadig, Nazim, Sheida, which was published in the jurnal "Science and education", Baku - 2017, January 26, 2015, by the decision of the meeting No. 01. This massacre, which began in 1904 in Karabakh, Shusha and from time to time against our people throughout the Caucasus, spreaded in Baku in 1905, and the Armenian Dashnaks did their best to sheld blood in Baku, the incomparable city of the entire Caucasus. But even here, regardless of their wealth, poverty or position, the Azerbaijani people joined hands and defeated the Dashnaks.

It was explained a very vivid picture of the events that took place in Baku, with the verses written by the above poets reflect at that time. Poems written by these poets, were written with great

professionalism, artistic skill and amazing artistic expression. Their poems are so advanced, that it is very difficult to decide which one to use as an example. However, it is enough to mention some verses from these poems, so that the reader has a clear idea of the events, which took place in Baku the day before, and also to find out, how they were the owner of powerful pens:

<div align="center">

Look at the fate, how did it became,
Armenians were erected ... did them, as remedy ailments.

Armenians did healing their compatriot always,
Killing the mass, they crumbled everything

Muslims didn't forced to this, perhaps,
Look, how Armenians were raged in sneaking.

At last, the revolt of Armenian was happened...
But, they knew that Lalaofyan did this.

Pity is that, Agharza was thrown to boulevard,
Armenians said, and, Tigran did this work.

As Muslim took the rifle..., look
How did crumble Kirkor 's house.

Came to wilderness, for strolling, because,
World was embarrassed with bleed from sound of bullets.

As the worst was happened on Balabeg home,
Creator-Sultan helped us, on all these events. (3 p. 26-27)

</div>

Verses and qasids, as noted above, adorned parties of poets everywhere. So, sometimes the most famous singers of that time were invited to these literary parties, who read the gazelles from Mevlana Fizuli, other classics, as well as members of the literary parties, at that time, the artistic value of the newly created verses became known only after reading it together with mugham. Generally, singers, who were invited to the parties, liked qazelles or verses of the poets, who were members of those literary parties, they began reading them at folk festivals and weddings from that time.

"Majmaush-shuara" ("Party of Poets") was one of such literary parties under the leadership of Muhammad Aga Jumru in Baku in the 80s of the XIX century. The most famous artists of the time were invited to this literary party, and these parties, held at least once a week, sometimes lasted from evening to morning.

It should be noted, that Mashadi Azer headed the literary party of "Majmaush-shuara" after Muhammad Aga Jurmu and gave the great care to a number of poets on being master in Baku.

"Mesmeush-shuare" (literary party of poets) had the special place in the overall development of our national literature, which functioned from the 80s of 1915, XIX century. Mashadi Azer, head of the literary collection "Mesmeush-shuare" (party of poets) named after Muhammad Aga Jurmu, played a major role in developing lots of poets. This literary collection brought together not only Baku poets, but also famous Baku scientists and musicologists of that time.

"Majmaush-shuara" ("Party of Poets") which Mashadi Azer leadered, had poets such as Agadadash Suraya, Abdulhalig Yusif, Mirza Muhammad Musavvir, Agadadash Muniri, Karim Aga Salik. "Majmaush-shuara" ("Party of Poets") were actively connected with the poetic parties in Azerbaijan − Shamakhi, Derbent, Shusha, Lankaran, and also, as well as in Ardabil and Tabriz (4 p.)

We are witness, that there were enough poets, who mentioned Creator Almighty in their works, we clearly saw this when acquainted with the works of these poets, in Baku and Absheron. We can present one of those representatives − Hasan Sayyar, who was born in 1891 in the village of Shaghan, whose families moved to Baku at an early age, and who was executed in 1936 for disobeying the ideology of socialism:

<div align="center">

If hermit didn't avowed his love,
Blasphemed, didn't faith, avowed.
If wine glass is the shariah the truth and humanity,
Devil would avowed in front of Adam's rank.

</div>

Seeing your face, fainted him on Turi − Sina,
Musabii-Imran avowed this, on his being.
You are the bright light, source of knowledge, behavior,
And Quran avowed this source verse by verses. (5.p.300)

Abdulkhalig Gafar oglu Gafarzade (Jannaty) who wrote and created at the end of XIX − beginning of XX centures was one of the poet in Baku. He was born in 1855, and died in 1931 year. His many poems were published in "Tekamul", "Fuyzat", "Irshad", "Sada", "Tereqqi", "Tuty", "Dirilik", "Maarif and medeniyyet" jurnals and magazines. Mysterious rhythm, harmony and expressiveness of the poetry of his time with samples of folk and folklore poetics can be heard in form and artistic coloring in combination of progressive traditions and innovation in content and meaning in the artist's poetry:

"Motherland"
Zakhid, don't think, world is your ... or mine
All this mass of grave are my motherland, motherland!
I never give my slave to the enemy, even,
The last shirt is my wrap in shroud
Flute is my pen, sweetness in its voice,
And it's the flute, which cuts the sweetness

It is very important to note, that Abdukhalig Jannati was well versed in theology sciences, and in 1909 his 115-page book "Tajvid" was published by the publishing house Baku, Kaspy, funded by Haji Zeynalabdin Taghiyev. Thus, academician Vasim Mammadaliev made speech about the book "Problems of Iranian Philology" at the All- Union Scientific Conference about the book of Abdulkhalig Jannat "Tajvid" in 1979. (6.p.23-24)

Besides that, it would be noted that Abdulhalig Jannaty was one of the most famous and beloved poets in Baku and Absheron. He was Aliagha Vahid's master, who left an amazing mark in the gazelle genre of Azerbaijani poetry and, adorned the repertoire of gazelle singers during his lifetime.

One of the masters Aliagi Vahid was Mashadi Azer, who has been very popular in Baku and Absheron during his career. Mashadi Azer was born in Buzovna in 1870 and died in 1951. He educated his primary education in Mollakhana, but at the age of fifteen he moved with his father to Petrovsk (now Makhachkala), possessed the sciences of theology, and at the same time he had learned Arabic and Persian perfectly. By this way he read Nizami, Khagani, Firdovsi, Khayyam, Rumi, Hafizi, Sadi from original. However, he was mainly an admirer of M. Fuzuli and, like many Azerbaijani poets, fell in love with Fuzuli on the poetic stage, taking advantage of the poetry of the Muslim East.

Mashady Azer, who began his career at the age of 15, returned to his motherland age of about 20 and began publish poems with various signatures in brochure "Babayi-Amir", "Nusrat", "East-Russian", "Union", "Molla Nasreddin", before the establishment of Soviet union in Azerbaijan. But after establishment of Soviet in Azerbaijan, he published poems in brochure "Flame of the Revolution", "Eastern Woman".

When his native land Azerbaijan was a part of tsarist Russia, both after two years of independence and after the loss of independence, Mashadi Azerin, who wrote and created under the occupation of the Soviet government, was the author of the series stories and hundreds of poems which called "Oguzname", "Chingizname". "Rustam and Isfandiyar", "Rustam and Sohrab" by Mashadi Azer. He is the author of the poems "Rustam and Burzu", "Sayyad and the Nightingale", a poetic novel, "History of Islam" and etc. Becides that, poet translated Kalila and Dimna into Azerbaijani, which is very popular throughout the Eastern world.

It should also be noted that Mashadi Azer, as the son of Turk - Turk, didn't afraid the pressure of tsarist Russia or the threat of a totalitarian communist regime, and he wrote poetic poems about the great history of the Turks in a number of his works, characterized a strong creative medium, with literary manners, a high artistic level and the identity of a Turk, at the same time, with undeniable poetic plaques, he stated that the Azerbaijani people are the Turkic people and that this holiday is a Turkish holiday in protest against the closure of the "Novruz holiday" on behalf of other peoples on distorted dates:

Today is the day of salvation, because,
For Turks... is the wedding day today.

Ajams said to it "Novruz" also,
They was celebrated today as holyday also.

The host is the careless to this,
And invented lots of legends.

As, was saying that Jumshud put on crown,
Got revenge from other kings ... today.

Besides, it was saying, that ...
Gava defeated Zokhaky today.

They dreamed up to my mind
Meaningless legend, by them self.

False ... which Ajam's dreamed up ...
This is would be sample, calling the truth,

Because, Turks are saved today,
Clearly, they are filled to the plain.

Ratio belongs to Turks today,
Ajam's weren't lucky in this.

Property belongs today to the Turks.
Ajams have to reconcile with this.

Today is the prosperous day for Turks
Never would be no wedding, no knot, as today. (4.280)

Samed Mansur − one of the creator who wrote and created at the beginning of the XX century. Samed Mansur was born in 1879 in Baku. Many of his poems were published before and after establishment of Soviet Union in Azerbaijan in newspapers and magazines. Samed Mansour, who was fluent in Arabic, Persian and Russian, had previously published his poems in press such as Iqbal, Sada, Basirat, Tuti, Zanbur, Molla Nasreddin and Literary lines, and then in newspapers and magazines such as "Rabochy" and "Red Soldier" before his death. Poet worked in various positions in government agencies for a long time. Samed Mansur was the creator, who managed to color his poems with the miraculous power of the literary word, to show a high example of art. The poet 's creative quest, thinking about the fate of man and, as he thinks, philosophizing in the process of spiritual rebirth, ends in his poetic victory:

Oh soul, don't believe, no loyalty to people, this is a trick,
This is a poetry trick, this is a love trick
This is a trick wine, hypocrisy, beloved, glory, honor.
This is a trick of different mourning, different joy, fun,
Understand, ... the created, this is a trick of around. (5.p.74)

Mirza Abdulhalig Yusif, one of Alagha Vahid's masters, was of the active members of "Majmaush-shuara" ("Party of Poets"). Poet was born in Baku in 1853. He moved to Ashgabat for trade in his young years, then returned and lived in Baku to the end of his life, until 1924. Abdulkhalig Yusif's rich poetic creativity has became one of the important events in literary environment of Baku and Absheron. His poetry was peculiar to originality, to changing with relation of flexible rising social-mutual, innovation and modernity. Poet's poems were different according to their form, style and language. His poetry is characterized by anxiety and sensitivity. Thus, besides with the great prowess, life, influence to the social-poetry events were strong in his poems. At the same time, like many poets of his time, poet tried his pen on the gazelle genre and verses, managed to show mastery in this genre also. Classical poetry tradition had peculiar place in his gazelles. Thus, it was shown in his gazelles that, poet had influence of his predecessors:

Hair like the chain is waved on the shoulder,
Or dispersed with a pleasant scent on a bare shoulder,
As two beauties ... are waving on beauty

>Two black moles ... lighting stand on the edge of the lips
>Two black moles lighting stand at the edge of the lips (5, p.33)

Mammadagha Jurmu − is one of the founder and chairman of "Majmaush-shuara" ("Party of Poets"), who had special style of poetry. Although, there is no information about the date of his birth and death, it is known that, he founded the " Party of Poets " "Majmaush-Shuara" in 1880. That's a pity, we have got few examples of poetry from the poet's creativity. But only poet's one poem is enough to understand the level of poem. From this point of view, the small number of Jurmu 's poems show that, his poetic power is high. It is no coincidence that, on foundation of this party, he was able to gather around himself the most famous masters of his time and headed this part of poets.

Jurmu, who is very well acquainted with the poetry of classical poets and benefited from Mevlana Fuzuli, like thousands of Turkic-speaking poets of the Muslims East, professionally followed the rules of poetry, didn't violate the tradition of poetry, each line is polished and embroidered with jewelry precision, in a word, never betraying poetry, he could change each of his poems into the priceless poem:

>My black eyed beloved running away from me,
>Impossible to do something, which Sayeed has that time,
>What did I do, Almighty, to this unfaithful, I don't know,
>She made for me whim, far away,
>May be promised to other, that's why ... left me,
>Pretended the word that, she was engaged. (5, p.40)

Our intelligentsia, who lived and worked in the end of XIX and beginning of XX centuries, have always had struggled, by exposing two-faced and shown them to people. Everyone knows that, many of our poets and creators, who had pen in hand, prick those with their pen and showed people all their faults in XIX and even XX centuries.

Baba Dzhabrayilov also was one of the creators, who was brought up in Baku and Absheron, which revealing scammer − mullahs.

He was born in the village Shaghan, in Baku, in 1980, studied at the "Russian-Muslim" school at the beginning of XX century, then studied at one of the Baku gymnasiums, after that entered the Easten Faculty of the State University, which founded by Mammad Amin Rasulzade in 1927. He graduated university and taught for a long time at schools in Baku and Ganja. Mainly, Baba Dzhabrayilov - incomparable creator, who follow the path that M. A. Sabir put, wrote mainly satirical poems throughout his career, and in these poems, pseudo-religious figures and hypocrites hard criticized at the end XIX and beginning of XX centuries:

>Let, sacrificing myself for you, fasting!
>My dear, honor for me, my religion, my faith, fasting!
>Free food became a constant habit for me,
>Dolma, terey, firii-fisinjan,my meals, fasting !
>Who is hungry, let him stay, I haven't something with him,
>Everyday is laid the table for me, my fasting! (5, p.115)

Aliabbas Mutallim oglu Muznib is one of the most active representatives of the literary environment of Baku and Absheron. Muznib was born in Baku, in 1883, was educated in the mollakhana in his childhood, but he couldn't continue his education here, because his family moved to outskirts of Absheron in order of spreading illness plague in Baku, then he went to the Russian - Muslim school, after that studied at one of the gymnasium in Baku. Poet trying to make living of his family by building the cart, and at that time he published his first article in "Shaki-Rus" newspaper, in Tiflis (Tibilisy),then took part on newspaper "Teze - Heyat" (New Life) in 1907, then tried to publish journal under the name "Shihaby- Sadiq" in 1011, for publishing this article against Tsarist Russia, he was exiled to Siberia for two years, and after returning he was one of the main authors of the newspaper "Iqbal" in 1913, whose editor was Hussein Sabi, from 1908 year he worked at newspaper "Ittifaq" (Union), then 1909 began to work as editor at the newspaper "Zanbur", from 1914 till 1916 years he was the main participants of the journal "Dirilik". Aliabbas Muznib was a very patriotic man, and his patriotism made him one of the closely activists "Organization of Muslim Youth" founded by Mohammad Amin Razulzadeh, took him close to the "Muslim Democratic Musavat Society" and

"Muslim Social Democratic Organization of Hummat" which emerged from this Society, and formed under the influence of the great educational ideas of the newspaper "Sherqi-Rus" which published in Tibilisi (Geogria) in 1903-1905 years. Poet - who studied at the State University, which was opened on the initiative of Mamed Amin Rasulzadeh in 1919, but he was expelled from the university for not writing poetry praising Bolshevism, as the student after the establishment of Council Government in Azerbaijan, he became a victim of the red terror, was arrested as a "pan-Turkist", "pan-Islamist", "anti-Soviet organization" and "traitor" and exiled to the cold Siberian steppes, where he was tortured by guards of the outcast camp and died a year later in 1937 year.

Poet - which began his literary works with notes of patriotism, independence and freedom, amazed the reader with their harmony and unusual means of expression. Patriotic motives are very strong in his poems.

A. Muznib's poem "Azerbaijan" is written on the basis of patriotic and Turanian motives. Poet appreciated his native land, the tricolor flag, and this is a great work that can play a very important role in educating the younger generation, raising the spirit of patriotism, protecting the earth like the apple of his eye, preparing for jihad and war at every step:

> Azerbaijan is rose garden of claps,
> Bakikhanovs are flower garden of this country.
> Muhammad Khan's, Ahmad Khan's residence,
> Javad khan's grave is ... this country.
>
> Turans race grew up in this country,
> ... Had raised the flag of braves,
> Walked round of the world with the zeal,
> Satellite of heroes ...is this country (8.p.276)

Aliabbas Muznib is also one of the first writers, who wrote a novel in Azerbaijani literature. So, the poet wrote the novel "Yusuf and Zuleikha" based on Surah Yusuf, XII of the Holy Quran, conved to the reader in a very clear and simple speech, that, where Yusuf (as) was thrown into a well by his jealous brothers as a child, and then Egyptian merchants found and took him to Egypt, here the palace vizier brought him to the palace and took care of him, and in his youth, the vizier's wife, Zuleikha, slandered him and he was thrown into the prison, he amazed everyone as an interpreter of dreams, and king of Egypt heard about it and because of the nightmare that he had, he freed him from prison, and the advice of Hazrat Yusuf (as), who at the same time with his deep intellect saved the Egyptian people from disaster seven years of drought and finally, the reunion of Hazrat Yakub (as) with his son, blinded by the separation of his son in literary form.

As known, the Holy Quran was translated by Haji Abu Turab, into our language with the help cash of philanthropetist Hacı Zeynalabdin Tağıyev, at that time, but this version disappeared after the Soviet government began to persecute our religion. Later, Ali Fahmi - the scholar-researcher of Fizuli's poems, translated into the Azerbaijani language two greatest Surah of the Holy Quran, Al-Bakar and Ali-Imran, but at that time Aliabbas Muznib was no alive already. The main purpose of this statement is that Aliabbas Muznib didn't read the Azerbaijani version of the Holy Quran, but despite the novel he wrote, it was fully aware the life, prophecies and events which was happened of the Prophet Yusuf (asa), understanding of Surah "Yusuf" demonstrates his excellent knowledge of the Arabic language. But that's not all. It also shows that the poet is a person devoted to Almighty God and a person who follows all the laws of Islam. However, Aliabbas Muznib, like many creators of his predecessors and contemporaries, throughout his career took an uncompromising position in relation to the hypocritical "religious persons". So, in the number of his poems, poet, whose work is mainly filled with educational ideas, criticizes the swindlers, who stand for the pulpit of the mosque, reproach the people and play tricks on the street:

> My believer, don't be ashamed of the current mess
> Say the words of Fazil Allamaddin, from the temple.
>
> Don't take it seriously from birth, let go,
> Since the day, blessing, don't break up, let go,
> Passing time with lust, let go, put in order

Believer, don't be ashamed of the current mess
Say the words of Fazil Allamaddin, from the temple (5.p.94-95)

Besides composing ghazalles, odes, couplets, elegies creators, who wrote and created in Baku and Absheron at the end of the XIX or beginning of the XX centuries, earlier, despite the pressure, injustice and stepfather's attitude of tsarist Russia, and then the Bolshevik government, they struggled for national independence with implications and deep expressions, which the enemy didn't understand. That's why, it is no coincidence, that, their small percentage of literary heritage reached us and people of our time read their works with love, and with them we knew real history of that period, at the same time, we got closely acquainted with the sorrows they underwent, perseverance, struggle, and heroism.

After establishment of Soviet government in Azerbaijan, the strong army of poets had grown the literary environment of Baku and Absheron. But, unfortunately, for some reasons, these poets were suffered injustice and, despite the fact that they are great writers, there are no scientific-researching works, no monographs have been written about them, their works haven't been properly researched and included in textbooks. However, despite all this, the poets who grew up in this environment didn't get depress, and didn't put down their pen, but always used poetic inspiration given by Almighty, to create magnificent works. Thus, this tradition has always continued, Dr. Ghani, who has a wonderful poetic nature, was born and grew up in the village of Pirshaghi in 1990,on his initiative, the literary union of "Majmaush-shuara" ("Party of Poets") was recreated under the under the guidance of our great literary critic and textologist Haji Mail, who is considered the elder not only of Nardaran settlement, but all villages of Baku.

Haji Mail, Dr. Ghani, Alamdar Mahir, Jafar Ramzi, Yashar Jahid, Gazanfar Khan Talib, Safay Samit, Hikmet Mohammadaga oglu, Mirza Mushtak, Vafa, Kerbalai Idris Gor, Ilham, Shahin Fazil, Sudaba Jalil, Natiqa Yusif qizi, Sona Khayal, and other poets, as well as the most prominent singers of that time, Hajibaba Huseynov, Alibaba Mammadov, Yagub Mammadov, Haji Talat Gasimov, Aghakhan Abdullayev, Mammadbaghir Baghirzadeh and others took part at the, literary union of "Majmaush-shuara" ("Party of Poets"),which began to continue its activity again.

Fact is that, literary union of "Majmaush-shuara" ("Party of Poets") remaining true to its tradition, doesn't only discussed the poems of the poets, who gathered at the mejlis, but also try to demonstrate literary works of our classics to the every corner of the world.

It is no coincidence, that, Sona Khayal, a senior researcher Institute of Manuscripts by named Mohammad Fizuli, Azerbaijan National Academy of Sciences, publishing article on the newspaper "Gunay", December 23, 1995, under the name of "A look to history ... and on the occasion for annual activity of Majlis", presented annual activity of Mejlis brightly:

"It's already year that, poetry and creation lovers have been gathering under the light of this candle which was lit by Haji Mail. No only poets, but also publishers, literary critics, aruzists, as well as fans of Fuzuli, everyone, from 10 -years-old Orkhan to 82-years-old Mirza Mushtak, and Shahin come to this Mejlis with a desire to hear and for searching something. Poets try their pens on all genres of poetry. Fizuli's poems have been translated into Russian and Persian. With suggestion of Haji Mail, Dr. Ghani has already translated hundred gazelles of the poet into Russian. Ghazalles which translated Mirjalal Zakiev into Persian deserve praise."

A book consisting of an interpretation of Fuzuli and commentaries on the poet's gazelles, one hundred gazelles translated into Russian and etc. and members of the Mejlis are going to publish poems. It is going plenty of works about life and creativity of Fuzuli in future. We congratulate members for annual activity of Mejlis, Fuzuli lovers and wish them new creative success.

Unfortunately, the favorite of Azerbaijani people:

If someone asks you for my address,
Tell this person: - Beloved address - is homeland!

Which said Haci Mail, and he didn't continue his activity in Mejlis after his death. But literary environment Baku and Absheron,which had created hundred creators such as Meshedi Azer, Abdulkhaliq Jenneti, Abdulkhaliq Yusif, Samad Mansur, Aliabbas Muznib, Aliagha Vhid, Seyidagha, Aliagha Bkir, Aliakber Shahid, Haci Mail, Dr.Qani, Hacibaba Huseynov: will continue to grow up more creators, In Sha Allah, and we hope that such kind of Mejlis will again gathered and create pearls for our people and nation.

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PARADOXES AT LEXICAL, SYNTACTIC, AND TEXTUAL LEVELS

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ABSTRACT

The presented article aims to study the problem of contradictory concepts, ideas by discussing oxymoron and antithesis, to give an outline of these very important and frequently used stylistic devices, their peculiarities and classification; also, to identify those new classes which were revealed after meticulously studying the material under investigation. Exactly these classes are the novelty that is suggested in the given article. Besides, the article studies contradictory themes developed in the text what we call a textual paradox.

Introduction. The aim of an author while using any kind of paradox is to convince and inspire readers/listeners as well as to evoke emotional feelings in them. It is noteworthy that each word, phrase, or idea should be as important as its counterpart. In the presented article, paradoxes are based on stylistic devices. It is a well-known fact that lexical stylistic devices are more impressive and emotional than syntactic ones, though the latter is rather informative.

The offered article deals with very interesting lexical and syntactic stylistic devices – oxymoron and antithesis that serve the same purpose, particularly to show a writer's/speaker's opposite feelings and attitude towards this or that phenomenon. Besides, the article studies contradictory themes developed in the text what we call a textual antithesis.

Let us discuss each of them separately and find similarities and differences between them.

Oxymoron. The lexical stylistic device − oxymoron is a seemingly absurd expression, a figurative combination and witty juxtaposition of conflicting concepts, a combination of words with opposite meanings. It is based on the combination of incongruous, mutually exclusive concepts, moving a contrasting sign, thus creating a new concept. "Oxymorons may be used for achieving rhetorical effects. They may remain unnoticed when the meanings of the contradictory parts are not distinguished, as in spendthrift, virtual reality, and Artificial Intelligence. Typically, contradictions of this kind are resolved by taking one term as the inferior attribute of a superior concept" [6].

Oxymoron is widely used in everyday speech (*dry wine*, *eloquent silence*, etc.), rhetoric, and fiction. It is noteworthy that when a writer/speaker uses the mentioned stylistic device, he/she minds the presence of all its constituent components. For instance, in the collocation *deafening silence*, which is a classic example of an oxymoron, both elements should be considered. At the first glance, silence cannot be deafening. Though, the phrase describes such silence which is definitely disturbing.

Oxymoron should not be confused with an intensifier which often consists of opposite concepts. For instance, the phrase *a terribly interesting film* does not mean that a film is terrible and interesting at a time. In this case, the modifier *terribly* is reduced to *very* and the whole phrase means *a very interesting film*; the word *terribly* simply intensifies the degree of the modifying word *interesting*.

Thus, there is a great difference between an oxymoron and an intensifier: oxymoron includes the meanings of a modifier and a modifying word, whereas, an intensifier – only the meaning of a modified intensified by a modifying word.

It is interesting to note, that most of the oxymora are not fixed in dictionaries, otherwise saying they do not belong to the etic level. Thus, they are "possession" of the emic level, and even here can be classified according to the frequency of usage. To develop this idea, it can be stated that under this classification oxymora fall into two classes: a) those which are widely known and can be perceived even without a context (e.g. *heavy lightness*) and b) those that are contextual (e.g. *beautiful tyrant*, *melancholy merriment*, etc.).

The next classification is based on the structure of oxymora, i.e. structural classification. According to the structure, oxymora have simple (consisting of only two elements) as well as complex structure (consisting of more than two elements). Based on studying the material on the phenomenon under investigation, the simple structure of this stylistic device can be further classified according to its constituent components. The research revealed that the formula of the great majority of oxymora having a simple structure is as follows: **adj+n**, e.g. *serious vanity, sick health, fearful bravery, painful pleasure, sweet sorrow, proud humility, expressive silence*, and others. In minor cases we also came across other formulas: **adv+adj** (e.g. *falsely true, conventionally unconventional*) and **adv+v** (e.g. *hopelessly hoped*).

Formulas of oxymora having the complex structure are various: **n+prep+n** (e.g. *feather of lead*), **n+prep+pron** (e.g. *anything of nothing*), **n+that+v** (e.g. *joy that kills*), **adj+adj+n** (e.g. *warm, scalding coolness*), **n+v+prep+n** (e.g. *honour rooted in dishonour*), **compound adj+n** (e.g. *still-waking sleep*).

The study of the material under investigation revealed different interesting cases which require special analysis.

1. The examples when an oxymoron at the same time appears to be another stylistic device.

> *No light, but rather **darkness visible***
> *Served only to discover sights of woe.*
>
> (J. Milton, Paradise Lost)

As we see, the formula of an oxymoron is **n+adj**, though, in reality, it should be **adj+n** (*visible darkness*); but the author used the stylistic inversion to emphasize the fact of absolute darkness, though sights of woe were still visible. In this case, the meanings of both words are realized simultaneously. We consider that the stylistic inversion makes oxymoron even stronger.

The same can be said about the example found in Shakespeare's tragedy "Romeo and Juliet" when Juliet learns that her beloved Romeo killed her cousin Tybalt.

> *O serpent heart hid with a flowering face!*
> *Did ever dragon keep so fair a cave?*
> ***Beautiful tyrant!** **Fiend angelical!***
>
> (W. Shakespeare, Romeo and Juliet)

Though being the enemy of the Capulets, Romeo is an angel for Juliet. Thus, the author, with the help of oxymoron, shows the reality of the existing enmity and Juliet's feelings toward Romeo. In addition, the writer uses the mentioned stylistic device also as a stylistic inversion to emphasize the fact that Romeo was an angel for Juliet.

This stanza contains another example of an oxymoron *beautiful tyrant*. Though this example is not a stylistic inversion or any other stylistic device at the same time, we still decided to discuss it in the given section as it also shows Juliet's attitude towards Romeo; namely because of this, it can be considered as an oxymoron. If we understand the word *beautiful* as a person's visual beauty, the phrase, certainly, cannot be an oxymoron, but based on the context, we know that Juliet means Romeo's spiritual beauty that is definitely opposite of tyrant. This case can be considered only as a contextual oxymoron.

Let us discuss a stanza of Alfred Lord Tennyson's poem "Lancelot and Elaine" where we come across two oxymora.

> *And peradventure had he seen her first*
> *She might have made this and that other world*
> *Another world for the sick man; but now*
> *The shackles of an old love straitened him,*
> *His **honour rooted in dishonour** stood,*
> *And **faith unfaithful** kept him falsely true.*
>
>   (Alfred Lord Tennyson "Lancelot and Elaine")

Both cases of oxymoron serve the same purpose – to describe Lancelot's temptation as he hesitates whether or not to remain true to his love for Guinevere, as he is tempted by another woman. The phrase *faith unfaithful* refers to the fact that Lancelot cannot decide to be faithful or not and the phrase *honour rooted in dishonour* – to the fact that Guinevere is really King Arthur's wife and his love is already less than honourable.

Both examples at the same time are another stylistic device, particularly root repetition – the case when not the same words are repeated but the same root. They are different words having different meanings (*faith* – noun and *unfaithful* - adjective; *honour*- noun and *dishonour* – noun with the negative prefix *-dis*), but the shades of meaning are perfectly clear. Using the oxymora as root repetitions, the author wants to emphasize the feelings he considers to be significant. In this stanza, special attention should be paid to the second case of the oxymoron which besides being a root repetition is also a stylistic inversion.

As we see, three stylistic devices are united in the phrase *faith unfaithful* – an oxymoron, a stylistic inversion, and a root repetition.

There are some more cases when an oxymoron and a root repetition are found in the same phrase.

> *Mr. Ferraro drove slowly back towards the City. This was the first time he had checked on Miss Saunders - Three prizes for piety had won his trust. Now on his homeward way he remembered that Hitler had been educated by the Jesuits, and yet **hopelessly he hoped**.*
>
>   (Graham Green "Special Duties")

This is a very good example of the combination of an adverb and an adjective split with a pronoun (*hopelessly he hoped*). With the mentioned oxymoron the author wants to inform a reader that the hero hoped in vain. In addition to the oxymoron and the root repetition, the phrase is also an alliteration.

2. While studying different cases of an oxymoron, we came across an example when an oxymoron is found within an idiom.

> ***Damn with faint praise**, assent with civil leer,*
> *And without sneering, teach the rest to sneer;*
> *Willing to wound, and yet afraid to strike,*
> *Just hint a fault, and hesitate dislike.*
>
>   (Alexander Pope "Epistle to Dr. Arbuthnot")

According to the Cambridge Dictionary, the idiom *damn with faint praise* means "to praise someone so slightly that it suggests you do not really admire them". The explicit phrasing of the modern English idiomatic expression used by Alexander Pope in the poem, "Epistle to Dr. Arbuthnot" can also be considered as an oxymoron as it contains opposite words *damn* and *praise* which are both realized simultaneously and with which the author wants to show insincere praise and at the same time elusive criticism.

3. Now we would like to say a few words about the case when an oxymoron is based on the symbolic meanings of its components.

> *O serpent heart hid with a flowering face!*
> *Did ever dragon keep so fair a cave?*
> *Beautiful tyrant! Fiend angelical!*
> ***Dove-feathered raven, wolvish-ravening lamb!***
>
>   (W. Shakespeare "Romeo and Juliet")

a) *Dove-feathered raven* – At the first glance, dove and raven both are birds and nobody considers them as antonyms. But in the context, their semantic and symbolic meanings make them an oxymoron. Dove – a symbol of peace, raven – a symbol of ill-fortune, rage. Their colours can also be taken into account while considering the phrase as an oxymoron.

b) *Wolvish-ravening lamb* – Similarly, wolf and lamb both are animals and cannot be considered as antonyms. But in the context, their semantic and symbolic meanings make them an oxymoron. Wolf – a symbol of something evil, lamb – a symbol of gentleness, innocence, and purity. *Wolvish lamb* would also be an oxymoron, but the author uses the word *ravening* to make the phrase even stronger.

Both examples, like those discussed above (*Beautiful tyrant! Fiend angelical*!), emphasize Juliet's attitude towards Romeo at the moment when he kills Tybalt. They are only contextual oxymora.

4. In this part, we would like to discuss a very interesting case, particularly, when a stanza consisting of 6 lines contains 10 oxymora. We call such a stanza "a stanza of oxymora".

> *Why then, O **brawling love**, O **loving hate**,*
> *O **anything of nothing** first created!*
> *O **heavy lightness**, **serious vanity**,*
> *Misshapen chaos of well-seeming forms!*
> ***Feather of lead**, **bright smoke**, **cold fire**, **sick health**,*
> ***Still-waking sleep**, that is not what it is!*
> *This love feel I, that feel no love in this.*
>   (William Shakespeare "Romeo and Juliet")

The use of all oxymora given in the aforementioned stanza serve the same purpose – to vividly show Romeo's emotions. Exactly the contradictory words underline his inner conflict, the gravity of his difficulties. Each oxymoron as a literary tool and figure of speech works effectively in the presented passage.

The oxymora given in this stanza mostly have the same structure, that of classical one; particularly **adj+n**: *loving hate, heavy lightness, serious vanity, bright smoke, cold fire, sick health, still-waking sleep* (the latter is a compound adjective and a noun). Only three examples have different structures or require special discussion.

a) *Brawling love* – it is interesting that the word *brawling*, in reality, is not an adjective at all. *To brawl* – v (to fight in a rough, noisy, uncontrolled way), *brawl* – n (a noisy, rough, uncontrolled fight). Shakespeare formed *the* adjective from the verb contextually and composed an oxymoron in the collocation.

b) *Feather of lead* **–** the structure of the phrase is **n+prep+n**.

c) *Anything of nothing* - the structure of the phrase is **pron+prep+pron**. It is a very rare case when pronouns form an oxymoron contextually.

Thus, the analysis of the material under investigation showed that besides the classical structures (**adj+n, adv+adj**), an oxymoron can have a lot of different structures and various interesting cases of this rather remarkable phenomenon are highlighted. As has already been mentioned, a great majority of collocations forming oxymora are met on the emic level but even here there is a difference between them, particularly, some of them are widely known oxymora, and some of them are coined only in the context, the so-called contextual oxymora.

Antithesis. Antithesis is a syntactic stylistic device which is based on the opposition of objectively contrasting, antonymous pairs. It aims at drawing readers'/listeners' attention and making the choice unforgettable. "Stylistic structures of antithesis arose from the usage of opposite concepts and features to each other with the aim of increasing the manner and level of the word" [10].

Classically, an antithesis should be met in consecutive clauses or sentences, i.e. parallel constructions (full or partial). Thus, to explain the linguistic structure of an antithesis, both the semantic aspect and the structural pattern are of utmost importance. As in the case of an oxymoron, a great majority of antitheses are certainly found on the emic level. Though, a couple of examples are still fixed in dictionaries: *Man proposes, God disposes*; *Speech is silver, but silence is gold*. These phrases are so often used and so widespread, that lexicographers took them from speech to language, and thus they became the possession of the etic level. Among the whole bulk of antitheses, some are

purely contextual, i.e. created in a particular context, and some of them are widely known though, being possessed by the emic level.

The conducted research allowed us to single out different cases of the use of an antithesis.

I. Antithesis based on **antonymous pairs**. Even this group can be divided into four subgroups: a) examples in which we deal with full parallelism, b) examples of absolutely full parallel constructions, c) examples of full parallelism – antithesis + another stylistic device, d) examples constructed with the help of partial parallelism, and e) examples of partial parallelism – antithesis + another stylistic device.

a) **Full parallelism**

Better to reign in Hell than serve in Heav'n.
(John Milton "Paradise Lost")

The author uses the contrasting ideas of *reign/serve* and *Hell/Heav'n* which are antonymous pairs to achieve an antithetical effect. The mentioned sentence is fixed in dictionaries i.e. belongs to the etic level. Meanwhile, the whole phrase appears to be a proverb.

A well-known proverb *easy come, easy go* is also a classical example of antithesis meaning what is achieved easily is easily lost.

*And let my liver rather **heat** with wine than my heart **cool** with mortifying groans.*
(W. Shakespeare "The Merchant of Venice")

The antonymous pairs *heat* and *cool* make the sentence antithetical.

b) **Absolute full parallelism**

By this concept, we mean the construction in which clauses are absolutely identical syntactically.

Man proposes, God disposes.
(Source unknown)

This is a classic example of antithesis, which, as has already been mentioned, belongs to the etic level (are fixed in dictionaries). Antonymous pairs *man – God* and *proposes - disposes* makes antithesis. As we see, we deal with absolute full parallelism – noun + verb (I clause) and noun + verb (II clause).

The same can be said about the following example:

Speech is silver, but silence is gold.
(Source unknown)

Money is the root of all evil: poverty is the fruit of all goodness.
(Source unknown)

The first clause belongs to the etic level and its combination with the second clause makes the whole sentence antithesis, based on three antonymous pairs: *money – poverty; root – fruit; evil – goodness*.

c) **Full parallelism – antithesis + another stylistic device**

When Neil Armstrong became the first man to walk on the moon, he said that it was *a small step for man, but a giant leap for mankind*.

It is a case of full parallelism and at the same time contains a lexical stylistic device - hyperbole (*giant step*). Antonymous pairs: small – giant; man – mankind (the latter is a variation of concrete and abstract nouns).

d) **Partial parallelism**

Patience is bitter, but it has a sweet fruit.
(Aristotle)

It is an example of partial parallelism as the second clause, unlike the first one, has an object and its attribute. Antithesis is formed using the antonymous pairs *bitter* and *sweet* what is strengthened by the conjunction *but*.

e) **Partial parallelism – antithesis + another stylistic device**

> *Some say the world will end in **fire**,*
> *Some say in **ice**.*
>> (Robert Frost "Fire and Ice")

This example of antithesis can also be regarded as another stylistic device – zeugma what makes partial parallelism. An antonymous pair *fire – ice* makes the sentence antithetical. Moreover, in the same example, we come across one more stylistic device – an anaphoric repetition *some say*.

II. Antithesis that is not based on antonymous pairs, but certain words become antonyms in the context. Thus, we deal with **contextual antithesis**. This group can also be divided into two subgroups: a) examples of full parallelism containing another stylistic device, b) examples of absolutely full parallel constructions based on a reversal idea.

a) **Full parallelism – antithesis + another stylistic device**

> *We must learn to **live together as brothers** or **perish together as fools***.
>> (Martin Luther King, Jr.)

Though the words *brother* and *fool* cannot be considered as an antonymous pair, in this particular context they become contextual antonyms and consecutive clauses can be regarded as a contextual antithesis. Meanwhile, the sentence also contains another stylistic device, namely zeugma. Thus, the same phrase appears to be the lexical and syntactic stylistic device simultaneously.

b) **Absolute full parallelism based on a reversal idea**

> ***Integrity without knowledge** is weak and useless, and*
> ***knowledge without integrity** is dangerous and dreadful.*
>> (Samuel Johnson)

Though Samuel Johnson's statement does not contain any single antonymous pair, the whole sentence still consists of antithetical clauses based on the inverse construction of the beginning phrase of each clause (*integrity without knowledge* vs *knowledge without integrity*) what makes the idea reverse. As we deal with the purely contextual antithesis, the words: *weak – dangerous, useless – dreadful* become contextual antonyms.

III. While analyzing the material, we came across a very interesting example of a set of antitheses used in one paragraph. As in the case of an oxymoron (a stanza of oxymora), we call this case "**a paragraph of antitheses**".

*It was **the best of times**, it was **the worst of times**, it was **the age of wisdom**, it was **the age of foolishness**, it was **the epoch of belief**, it was **the epoch of incredulity**, it was **the season of Light**, it was **the season of Darkness**, it was **the spring of hope**, it was **the winter of despair**, we had **everything before us**, we had **nothing before us**, we were **all going direct to Heaven**, we were all **going direct the other way***.

>> (Charles Dickens "A Tale of Two Cities")

The author uses contrasting ideas, antonymous pairs set in parallel constructions to vividly emphasize the existing conflict described in the novel, thus making the whole paragraph stylistically significant.

Textual antithesis. Under textual antithesis is implied any contrasting idea given in the text. In this case, we do not deal with specific phrases or sentence structures, but with the global ideas, viewpoints which are antithetically developed throughout the whole text. This class also comprises opposite characters of a novel, story, poem, etc.

a) **Characters**. In William Shakespeare's tragedy *Julius Caesar*, Marcus Brutus and Mark Antony can be considered as antithetical characters. Marcus Brutus is described as a nobleman who loved Rome and was in friendly relations with Julius Caesar. Unlike him, Mark Antony is characterized as a person having malicious purposes who intended to harm Caesar and take his place. The antithetical characters painted in opposite colours highlight the conflict depicted in the play.

There are a lot of literary texts depicting such opposite characters: Othello vs Iago, Tybalt vs Mercutio, Cain vs Abel, Hans vs Miller, and many others.

b) **Antithetical development of a text**. Alfred Coppard's story "Tribute" comprises both antithetical characters and antithetical development of a text. The author describes the main heroes –

Nathan Regent and Tony Vassal – as absolutely conflicting characters; even their names (Regent and Vassal) are opposite. Their life, as well as death, is utterly contrasting and consequently, the plot is developed in two opposite ways. Exactly such a development of different texts inspired us to coin the term "a textual antithesis".

Similarities and differences between paradoxes at lexical, syntactic, and textual levels. Similarities of all three stylistic devices under investigation (oxymoron, antithesis, textual antithesis) are that they serve the same purpose to highlight contradictory words, phrases, clauses, ideas, themes, characters. All of them depict an author's opposite feelings, attitude, viewpoint towards this or that phenomenon.

The main difference between the concepts under investigation is that they belong to different levels and consequently, their structures are different. An oxymoron unites two opposite words semantic meanings of which are realized simultaneously (*low skyscraper, nice rascal, optimistic tragedy,* etc.). On the other hand, an antithesis displays two contradictory ideas presented in consecutive clauses or sentences (***To be, or not to be***, *that is the question…*). As for a textual antithesis, it involves contrasting ideas, themes antithetically developed throughout the text.

Conclusions. Thus, the research was based on two stylistic devices (oxymoron and antithesis) and the third one – textual antithesis was invented during conducting the study of the material. The analysis revealed different classes of the investigated paradoxes at lexical, syntactic, and textual levels that enabled us to find out their peculiarities as well as similarities and differences between them.

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THE IMPORTANCE OF NAMES IN T. S. ELIOT'S POETRY

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ABSTRACT

Names are of great importance in Thomas Stearns Eliot's poetry. He chooses titles to provide a general overview of a particular poem. The author used a variety of names in his literary activity to intrigue the reader's curiosity. In this article, we will discuss the titles related to musical terms. Here proper names will be analyzed in detail. Names the poet utilizes in his poetry are of different origins: some of them are mythological heroes, others are formed just by combining the letters, and some are acquaintances or place names. Due to T. Eliot's conversion, the naming of personages underwent a religious transformation. The character names with negative meanings preoccupy his early poems. They are associated with animals who only rely on their basic instincts, the living deads who only exist physically, infertile and unloving creatures that betray each other. After changing of faith, he added Christian names to power his poetry. We will lay stress on the formation, usage, relation of titles, and analyze how they identify the poetry.

Introduction. Titles in literature are one of the key factors in conveying information to the reader. The names might serve to predict information about the content of the literary work and the personality traits of the characters. In other words, the names reveal the character's national and cultural affiliation in a certain sense of the time and place in which he lived. Thomas Stearns Eliot used different titles in poetry, which lead to contradictory ideas among scholars and researchers. Thus, the author guided the readers and researchers in the discovery of conflicting points and in covering the semantic meaning by using various names. As we travel into the inner world of the images created by the poet, we witness the direct or indirect connection of the names with the outside world. Sometimes the poet uses titles that do not exist, as a product of his imagination by combining different letters. In general, in T. Eliot's poetry, names play an important role in revealing the characteristics and the temperament of the personage.

Discussion. In T.S. Eliot's poetry, the titles sometimes are called by musical terms. Poems such as "The Love Song of J. Alfred Prufrock," "Rhapsody on a Windy Night," "Preludes," and "Four Quartets" mention different terms in music theory. The poem "Rhapsody on a Windy Night" was written in 1915 at a time when European society and culture were in decline. As we know, a rhapsody is a free-flowing structured instrumental work written on the base of folk songs and dances. It usually expresses strong and romantic feelings. Although free rhyme is preserved in Eliot's poem, the reader feels an irony against festivity. The poem, written in a free form, is composed of irregularly arranged different images, repetitions, and inappropriate rhymes. Although rhapsody is associated with ideas such as passion and extreme enthusiasm, these feelings are not reflected in the poem. The main themes are distrust of God, alienation, people's hatred of each other, and less communication. "Preludes" was published in 1917 in his first book of poems, "Prufrock and Other Observations." The prelude is a

short introduction before a long piece in music. The prologue in literature and the prelude in music play the role of introduction and create the basis for the development of subsequent events. The verse depicts the worries of city life in a short period. To be more precise, the events in the poem take place in one day. The title of the poem can be related to the beginning of the poet's literary activity. Thus, this work laid the foundation for the writing of "The Waste Land," which brought him fame in the world literature. It is no coincidence that the poem "The Waste Land" also reflects the burden of city life and the alienated people living there.

Some of the titles in T.S. Eliot's poetry are directly related to the names of the protagonist or anti-heroes, such as "The Love Song of J. Alfred Prufrock," "Gerontion," "Mr. Apollinax," "Aunt Helen," "Sweeney Erect," "Sweeney Among the Nightingales" and others.

The title of the poem, "Mr. Apollinax," is reminiscent of Apollo in Greek mythology. Apollo was one of the oldest gods in Greece and used to be the god who protected the flocks. Later, he was considered the patron saint of immigrants and Greek colonies, art, poetry, and music.

In a two-volume book co-edited by Christopher Ricks and Jim McQueen, the title Mr. Apollinax was claimed to be taken from a place called Appollis Arc, which is mentioned in Greek mythology. It should be noted that Appolonis Arc is the entrance to the cave where Sibyl received her prophecy. Taking this into account, we assume that the poem is either about a man of divine power or a prophet who makes wise decisions. The poem begins with a professor's visit named Apollinax to the United States and a meeting with Mrs. Phlaccus and Professor Channing-Cheetah. Valerie, who edited Eliot's letters, claims that Mr. Apollinax was B. Russell, a Cambridge philosopher. Eliot met Russell while studying at Harvard University. The philosopher, who played a key role in Eliot's philosophical views on life, invited him to defend his doctoral dissertation at Oxford University. Thanks to him, Eliot decided to come to Britain and live here for a lifetime. He later met and married a woman named Vivienne. During Eliot's six-week trip to the United States, a love affair begins between Vivienne and Russell. The illicit relationship between Vivienne and Russell continues after the husband and wife rent the philosopher's house. It is not in vain that Apollinax is likened to Priapus in poetry. Priapus is a mythological character embodying high sexual desire. Unable to suppress his primal instincts like Priapus, Russell had a love affair with his friend's wife.

The character Sweeney is considered one of the main figures in T.S. Eliot's poetry. Poems, such as "Sweeney Erect," "Mr. Eliot's Sunday Morning Service," and "Sweeney Among the Nightingales," written between 1918 and 1919, portray him in a bad light. The name Sweeney is also mentioned in the second section of the poem "The Waste Land." In "A Game of Chess," Sweeney is mainly portrayed in negative shades as an anti-hero of the modern age, prone to primitive instincts. The main characteristic of the early period of T. Eliot's work is that the inhabitants of the poet's modern society are described as irregular, meaningless, insensitive, and empty beings. Love has been replaced by material wealth for the members of that community. Sweeney, as an immoral and uneducated being, has no understanding of culture, civilization, and rational thinking. There are certain hypotheses about the etymology of the word Sweeney. According to H. Nancy, it sounds like the word swine. "First, the name "Sweeney" not only has a sound which is common, prosaic, unmusical, perhaps even vulgar, but also it evokes the word "swine" with its connotations of bestial and gross physicality, ugliness, dirtiness, and stupidity." [Critical essays on T.S. Eliot: the Sweeney motif, 1985:150] G. Smith points out that the title is inspired by the name of the protagonist of the horror novel " The String of Pearls" written by T. P. Prest: "Todd, the demon barber of Fleet Street, created by T. P. Prest in the 1840s, was a shock-headed villain in the trade of butchering his clients to make meat pies." [Smith, Grover, 1971:45] According to Conrad, Sweeney was named after Stephen O'Donnell, an Irishman who once worked as Eliot's boxing teacher. [Richard March, Tambimuttu, 1949:21] In the article, his coach is connected with the physical strength because he once blackened T. Eliot's eyes. Everett Gillis introduces Sweeney as a man of modern society who represents the degradation of the spiritual world: "Eliot's most familiar symbol of gross materialism and vulgarity of contemporary civilization.... modern man in all his grossness and spiritual ineptitude." [Critical essays on T.S. Eliot: the Sweeney motif,1985:228]

Another notable name in T.S. Eliot's poetry is Prufrock. There are different approaches to the title of the poem "The Love Song of J. Alfred Prufrock" published in 1915. Prufrock, an aristocrat, is an anti-romantic hero who is completely cut off from the society he lives. The title of the poem is ironic. The absurdity of the title suggests that the essence of the poem is based on abstract ideas.

Prufrock, characterized as a spiritually weak personality, is deprived of love and care. It is not a love song, but the heartbreaking groans of Prufrock's inner anguish. Eliot's poem is claimed to be based on the title of "The Love-song of Har-Dyal" by Rudyard Kipling. In 1959, at a meeting organized by the Kipling Society, T.S. Eliot discussed the author's influence on his poetry. "Traces of Kipling appear in my mature verse where no diligent scholarly sleuth has yet observed them, but which I am myself prepared to disclose. I once wrote a poem called "The Love Song of J. Alfred Prufrock": I am convinced that it would never have been called "Love Song" but for a title of Kipling's that stuck obstinately in my head: "The Love Song of Har Dyal".[Eliot, T.S., 1959:9] F. Ruth, on the other hand, has a completely different view concerning the title of the poem: "His name is a play upon the words "proof "and "rock". The Germanic "Alfred" means a good counselor. And this persona is rock proof as buildings are fireproof. He is a figure as weak as himself who became the rock upon which Christ would build this Church. The J. is perhaps for Judas- another deceived Adam. [Ferrell, Ruth, 1972:48]

"Gerontion" (1920) is the other poem written in the style of a dramatic monologue by T.S. Eliot. Here Gerontion is described as an old man living in the period of the First World War. Gerontion means a little man in Greek translation. T. Eliot originally called the poem "Gerausia." Gerausia was associated with the name of the council of elders in Sparta. At Ezra Pound's suggestion, the name was replaced by a new one. The old man compares his memories with the current society. For him, life has no meaning, and he does not feel like a whole person. Gerontion is angry at the greedy society, where the material world is superior to the spiritual world, and religious ignorance prevails.

The woman depicted in the poem "Aunt Helen" (1917) is the complete opposite of Helen portrayed in Greek mythology. The mythical image Helen, who is an incomparably beautiful and irresistible woman, is compared to a woman who has no beauty. She can only be proud of her luxurious mansion. Helen of modern times is a poor being who only exists physically.

T.S. Eliot keeps the names of the poems as they are in original languages. "Melange Adultere de Tout" (General Adultery), "Lune de Miel" (Honeymoon), and "Le Directeur" (Director) were written in French. The title of the poem "La Figlia Che Piange" (1916) is translated from Italian as "a weeping woman." G.Smith stated: "While Eliot was travelling in Europe in 1911, he visited a museum in Italy possessing a stele designated, according to a friend who suggested that he take a look at it, "La Figlia che Piange" (young girl weeping)." [Smith, Grover,1971:26] Eliot visited Italy in the late summer of 1911, but he did not have a chance to see the monument, so he decided to write a poem about a stone pillar that he had not seen and imagined. H. Gardner supported the same view: "The poem is actually about a statue of a weeping girl, which the poet missed seeing in a museum in Italy." [Gardner, Helen. The art of T.S. Eliot, 1949:26] Considering it, many critics have controversial ideas about whether the girl depicted in the poem is real or imaginary. Picasso's painting "The Weeping Woman" directly resonates with the title of the poem too. Picasso portrayed a woman ugly and in fragmented bright colors to visualize a weeping woman in mind. In this poem, Eliot poetically reflects the subconscious feelings of a woman and her estranged lover.

Thomas Eliot's religious conversion influenced his poetry dramatically. The titles of such poetic examples as "Journey of the Magi," "A Song for Simeon," "Ash Wednesday" create an associative-semantic connection with the main idea. In the poem "Journey of the Magi,"(1927) the poet described the long and difficult journey of three sages to the place where Jesus was born. The journey of the wise men is clearly described in Matthew 2: 9-11: "After they had heard the king, they went on their way, and the star they had seen when it rose went ahead of them until it stopped over the place where the child was. When they saw the star, they were overjoyed. On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold, frankincense, and myrrh." [The Holy Bible, 2013:1188-1189] "A Song for Simeon" (1928) refers to the image of the believer Simeon in Luke's Gospel. The second chapter of Luke's Gospel gives information about a righteous believer named Simeon. He was informed by God that he would not die until he saw Christ. Inspired, Simeon goes to the temple, takes the newborn in his arms, and prays: "This child is destined to cause many in Israel to fall, and many others to rise. He has been sent as a sign from God, but many will oppose him. As a result, the deepest thoughts of many hearts will be revealed. And a sword will pierce your very soul." [The Holy Bible, 2013:1276]

It is clear from the title of the poem "Ash Wednesday" (1930) that we, the readers, will go on a religious journey here. In Christianity, from the 4th century onwards, the Orthodox Church called forty days before Easter the Great Diet, and this is due to Jesus' fasting in the wilderness, as recorded

at Matthew 4:2. Except for Sundays, the Great Diet begins on Ash Wednesday and lasts until the last Sunday of Easter. In the poem, the new believer turns his face to eternal existence.

The title of the poem "Marina" is taken from Shakespeare's tragicomedy "Pericles, Prince of Tyre." This poem is reminiscent of the scene in Shakespeare's play in which Pericles encounters with his lost daughter. The poem deals with the enduring bond between a father and a daughter. Marian, Pericles' daughter, is a heroine who lost her father at birth and faced various challenges in life. In the fifth act of Shakespeare's play, the Prince of Tyre reveals that the girl dancing in front of him is his child. She looked like his wife who died after giving birth. He is very pleased to meet his daughter. She was named Marina because she was born by the sea. Marina means sea. The girl depicted in the poem embodies the triumph of salvation and peace. Pericles' encounter with Marina gives a subliminal message in the poem. The girl introduced her father to a completely new world − a divine kingdom and took him to a place where he could distinguish his friend from his enemy, where his soul was purified. Marina is an indication of the resurrection here. It should be noted that the poet later discovered a new world for himself due to conversion in religion.

"Four Quartets" is considered one of the largest poems of T.S. Eliot's poetry. The title is associated with the musical term "quartets." A quartet is a music played or sung to the accompaniment of four instruments or performers. The epic consists of four poems, each consisting of five parts. Although "Burnt Norton" was published in 1935, other poems in the quartet were written during World War I between 1939-1945. The similarity of the poems in the quartet is that the titles of each poem are related to the real places. Norton was a mansion in the Cotswold Mountains in Gloucester. The name of the burned Norton is associated with landlord William Kate, who burnt his property. Wealthy W. Kate fell in love with a housemaid, left his wife and children, and moved to Norton with his mistress. He turned Norton into a magnificent, luxurious area and planted a large garden. He betrayed his new wife with a young servant in the same year. As a result, he became addicted to alcohol and was left alone. The landlord, who had lost his whole life, set fire to his mansion in despair, and everything inside the house, including himself, burned to ashes. Helen Gardner in her book "The Composition of the Four Quartets" states: "No trace remains today of the mansion Keyte built; the name that commemorates the catastrophe is attached to the estate and the original farmhouse which through centuries has been expanded into a family house." [Gardner, Helen. The composition of Four quartets,1978:36] Eliot urges people to pay attention to the present moment and tries to convince them of the existence of universal order. According to him, only after understanding the nature of time and order, human beings will be saved by God.

Another poem included in the quartet is called "East Coker". East Coker is one of the places that play an important role in the life of the poet. He visited here in 1937. The poet's ancestors settled in this place. In 1669, Eliot's ancestor, Andrew Eliot, left East Cocker and moved to America. "The place held particular importance to Eliot and his family because Andrew Eliot, Eliot's ancestor, left the town to travel to America in 1669." [Pinion, F.B.,1986:6] The artist focuses on the enrichment of the inner world, religious world, the attachment to the ancestors.

The third poem of the quartet is called "The Dry Salvages". The epigraph states that the dry salvages are a group of small islands in the northeastern Gulf of Massachusetts, where the poet spent his childhood. In this sense, the poem is more autobiographical than other sections. In his book, "The composition of the Four Quartets," H. Gardner stated that the area described in that poem had played an important role in the poet's life: "In the summer, Eliot's family migrated every year from the heat of St. Louis to the Massachusetts or Maine coast, usually to the seaport of Gloucester, Massachusetts. Here in 1896, on Eastern Point, the spit of land which forms the eastern arm of Gloucester's deep harbour, Eliot's father built a house for the family's summer home. The Atlantic off the great promontory of Cape Ann is studded with rocks and reefs. It is a dangerous and difficult coast, as well as a supremely beautiful one. Eliot and his older brother, Henry, were taught to sail on its waters by an ancient mariner of Gloucester and became expert at navigating its hazards. Later, they sailed in Henry's boat, the Esla, and in his Harvard days Eliot sailed in variations with a college friend, Harold Peters." [Gardner, Helen. The composition of Four quartets,1978:50] In the poem, the poet recalls his childhood memories by traveling to the past. The work, which has a religious character, vividly expresses the belief in eternity and divine power.

The fourth poem of the quartet "Little Gidding" is also connected with the name of the place. Little Gidding functioned as a small Anglican community in England in the 17th century and was

burned during the Civil War. B. Henry explained Gidding's description like that: "The community's unique blend of religious discipline and family life makes the place a peculiarly powerful symbol of reconciliation between the way of Negation and the way of Affirmation, between the practice of austerity and the acceptance of life's revelatory richness, the way of the fire, and the way of the rose. The place is now also a symbol of past conflicts resolved- the conflict between king and Parliament, Episcopacy and Dissent, the Catholic and the Evangelical strains in Christian doctrine and practice." [Blamires, Harry, 1969:122] Humanity and time are interconnected in this poem.

Conclusions. Thus, in the poetry of Thomas Eliot, the name and the character form a dialectical unity, and there is a semantic denial in the naming of anti-heroes. The poet widely used irony in naming any work. It is not debatable that the influence of place names and their connection to the literary text in the titles are vividly described.

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PEDAGOGY

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ПРОФЕСІЙНА ПІДГОТОВКА МАЙБУТНІХ ВЧИТЕЛІВ ФІЗИЧНОЇ КУЛЬТУРИ, ЯК ВАЖЛИВОЇ СКЛАДОВОЇ ПАТРІОТИЧНОГО ВИХОВАННЯ

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ABSTRACT

As part of the research, a retrospective analysis of scientific developments on various aspects of professional training of future teachers was made. The state of development of theoretical and methodological bases of professional training of future teachers of physical culture in General and professional readiness for the formation of Patriotic values in particular was revealed. Research in the field of organizing the process of Patriotic education of children and young students, both national and foreign experts, was highlighted.

The main goal was to study the theoretical and methodological foundations of developing a system of professional training of future physical culture teachers to form Patriotic values of students in a modern educational institution. Important issues of professional training of future teachers was highlighted. The importance of using modern newest technologies, methods, and educational innovations was proved, using the accumulated national and foreign experience in training a professional. The importance of forming professional competencies of future physical culture teachers was revealed. According to the results of the study, it has been established that recently the interest of national and foreign scientists has only increased in the context of improving the process of forming the professional readiness of future teachers for teaching activities in today's conditions. As part of the scientific search, we have found that in foreign literature in the context of professional training of future teachers, as well as improving the professional activities of teachers-practitioners, scientific developments on the use of information technologies are carried out using Facebook for the professional development of teachers and students of pedagogical specialties. By identifying the state of development of theoretical and methodological foundations of professional training of future physical culture teachers in General and professional readiness to form Patriotic values in particular, it is established that the scientific achievements of modern national and foreign teachers are mainly focused on such problems as: search for new forms and methods of training in the preparation of future teachers of physical culture in the context of educational reform and increasing requirements for relevant specialists (L. Nikiforova); improving and modernizing the content of professional training of students of physical culture in the conditions of European Integration of national education (P. dzhurinsky, S. Burdyuzha); improving the process of training future specialists in physical culture with the help of innovative approaches and its humanization (R. Akhmetov, V. Shaversky); orientation of the content of professional training of future teachers of physical culture and the use of various forms and methods of training in the field of formation of their readiness to educate physically, mentally, spiritually and socially healthy citizens of Ukraine (L. Sushchenko); development of conceptual provisions for training future specialists in the field of physical culture and sports (N. Stepanchenko); research on the level of confidence and self-efficacy of physical education teachers (E. Öncü); adaptation processes of future physical culture teachers in real conditions of teaching physical culture in secondary education institutions (W. Zayed, M. Zguira, N. Souissi, N. Bali); problems of self-regulation of future teachers of physical culture (S. Kudin) and others.

Постановка проблеми. У Концепції національно-патріотичного виховання молоді зазначається: «Головною домінантою національно-патріотичного виховання молоді є формування у особистості ціннісного ставлення до навколишньої дійсності та самої себе, активної за формою та моральної, за змістом, життєвої позиції». Таким чином, урахування об'єктивних обставин та викликів, які (на сучасному етапі розвитку країни) постали перед українським народом, свідчить, що виховання патріотичних цінностей учнівської молоді має стати основою державотворення в Україні.

Надзвичайно потужний потенціал щодо виховання патріотичних цінностей учнівської молоді закладено в сфері фізичного виховання і спорту. Безцінні надбання українського народу в контексті патріотичного та військово-патріотичного виховання (як важливої складової патріотичного виховання) закладено пращурами ще з часів Запорізької Січі. Саме сфери фізичного виховання і спорту здатні передавати досвід української козацької педагогіки і духовності (використовуючи відповідні фізичні вправи, українські народні рухливі ігри, засоби духовного та морального загартування), основою яких є героїчні традиції українського народу.

Між тим, використання цього безмежного потенціалу на якісному, продуктивному рівнях потребує відповідної підготовки (удосконалення процесу підготовки) майбутніх фахівців фізичного виховання та спорту, здатних виховувати українців-патріотів, відроджуючи козацьку славу, розбудовуючи суверенну, демократичну, правову і соціальну державу (про що зазначається у Концепції національно-патріотичного виховання).

Аналіз результатів теоретичних напрацювань учених, практичного досвіду професійної підготовки майбутніх фахівців фізичного виховання та спорту до формування патріотичних цінностей учнівської молоді стали підставою для виявлення низки *суперечностей* між: потребами держави у вихованні справжніх патріотів своєї країни та недостатньою зорієнтованістю в зазначеному контексті найбільш впливових соціальних інститутів країни, в тому числі сфери фізичної культури і спорту; наявністю значного потенціалу фізичної культури в контексті виховання патріотичних цінностей учнівської молоді, в тому числі воєнно-патріотичного виховання (як важливої складової патріотичного виховання) та недостатньою професійною готовністю до його реалізації відповідними фахівцями; можливостями освітнього процесу у вищих навчальних закладах та не розробленістю теоретичних і методичних засад системи професійної підготовки майбутніх фізичної культури до формування патріотичних цінностей учнівської молоді.

Аналіз останніх досліджень та публікацій. Теоретико-методологічним підґрунтям розв'язання проблем дослідження стали наукові праці вітчизняних та зарубіжних учених, у яких представлено: *питання теорії й практики професійної підготовки майбутніх учителів* (О. Абдулліна, А. Алексюк, В. Беспалько, Н. Волкова, І. Гавриш, О. Дубасенюк, М. Євтух, І. Зязюн, Н. Кузьміна, В. Кремень, В. Краєвський, В. Курило, О. Кучерявий, В. Луговий, Н. Ничкало, О. Пєхота, С. Савченко, С. Сисоєва, В. Сластьонін, С. Харченко, В. Шадрикова, В. Армстрон (W. Armstrong), Х. Бойд (H. Boyd), Дж. Педроса (J. Pedrosa), С. Корел (S. Corrall), М. Найш (M. Naish), Г. Портер (G. Porter) та ін.); *проблеми професійної підготовки майбутніх фахівців фізичного виховання та спорту* (О. Вацеба, Л. Волков М. Герцик, В. Завацький, О. Куц, В. Платонов, Л. Сущенко, Ю. Шкребтій, Б. Шиян та ін.); *різні аспекти патріотичного виховання учнівської молоді* (І. Бех, Г. Ващенко, М. Зубалій, В. Івашковський, Ю. Красильник, С. Максименко, Р. Проць, М. Томчук, В.Сухомлинський, О. Сухомлинська, К. Чорна та ін.).

Об'єкт дослідження – професійна підготовка майбутніх учителів навчальних закладів освіти.

Предмет дослідження – теоретико-методичні засади системи професійної підготовки майбутніх учителів фізичної культури до формування патріотичних цінностей учнівської молоді.

Мета дослідження полягає в дослідженні теоретико-методичних засад розробки системи професійної підготовки майбутніх учителів фізичної культури до формування патріотичних цінностей учнівської молоді в умовах сучасного навчального закладу. В залежності від мети були обрані наступні задачі:

1. Здійснити ретроспективний аналіз наукових напрацювань з різних аспектів професійної підготовки майбутніх учителів.

2. Виявити стан розробленості теоретичних і методичних засад професійної підготовки майбутніх учителів фізичної культури взагалі та професійної готовності до формування патріотичних цінностей зокрема.

3. Вивчити дослідження у сфері організації процесу патріотичного виховання дітей та учнівської молоді.

Виклад основного матеріалу. Виховання патріотичних цінностей учнівської молоді ґрунтується на ряді нормативно-правових документів, серед яких: Закон України «Про освіту» (2017), «Про загальну середню освіту», «Про вищу освіту»; Державна національна програма «Освіта (Україна XXI століття)»; Національна доктрина розвитку освіти України в XXI столітті; «Концепції національно-патріотичного виховання молоді», «Національна програма патріотичного виховання громадян, розвитку духовності» та ін.

В питаннях професійної підготовки майбутніх учителів наразі здійснено надзвичайно великий пласт роботи вітчизняними та зарубіжними вченими. На даний час концептуальні положеннях вищої освіти, що висвітлюються останніми роками провідними вітчизняними вченими відіграють неабияку роль, як в контексті повноцінної реалізації впроваджених нині реформ освіти в Україні (розкриття загальних аспектів підвищення якості професійної підготовки майбутніх учителів в ракурсі нової філософії освіти), так і стосовно проблеми підготовки майбутніх учителів в умовах сучасності, що тим чи іншим чином пов'язані з розв'язаною проти України війною, а як наслідок гострої потреби посилення уваги до виховання в загальноосвітніх навчальних закладах «громадянина-патріота».

Провідний науковець, академік НАПН України В. Курило зазначає наступне: «Наразі подальший розвиток нашої країни безпосередньо залежить від якості освіти, що вимагає чітких і обґрунтованих відповідей на питання: що таке якість освіти, як її виміряти, які механізми й інструменти застосовувати, щоб якість підготовки фахівців відповідала потребам людини, держави, суспільства й роботодавців». На думку вченого, дотепер дискусійним залишається саме поняття якості освіти, яке вчені ототожнюють з якістю навчання, якістю діяльності навчального закладу, рівнем освіченості й вихованості людини, якістю навчально-виховного процесу, відповідністю вимогам соціального й професійного середовища. Усі ці питання вимагають якнайшвидшого, але науково-обґрунтованого педагогічного розв'язання. У нас, в Україні, будемо говорити відверто, питання якості освіти, хоч і перебувають на порядку денному, але за десять останніх років майже не знайшли свого реального розв'язання. [5, с. 22-25].

Підтвердженням вищезазначеного може слугувати вислів Л. Гриневич, яка чітко зазначає: «критичним елементом, що уповільнює розвиток освіти, є неефективна система професійної підготовки вчителів і освітніх керівників». Якісні зміни в освіті, як зазначає Л. Гриневич, неможливі без щасливого, упевненого, компетентного педагога, який користується загальною повагою та має комфортні умови праці. Як свідчать міжнародні дослідження, особистість педагога чи не найважливіша для успіху змін у шкільній системі [5, с. 20-21].

Бездуховність, на думку науковця В. Андрущенко породжує розлад, розпад, спонукає до руйнації. Такі прояви певним чином впливають й на формування патріотичних цінностей особистості. Чим безкультурніша особистість, чим менше уваги вона приділяє власному розвитку, тим більше вона є соціально безвідповідальною і не здатною до самовизначення, самодіяльності і нормо-творчості і тим зручніша для зовнішнього маніпулювання [8, с. 88]. В кінцевому рахунку, це мало вплив на ті події, що виникли навесні 2014 року на Донбасі. Одурені люди, серед яких і молодь, віднеслись надмірно довірливо до відвертої неправди яка лунали з засобів масової інформації РФ в бік України. А прояви бездуховності, низького рівня патріотизму у певної кількості мешканців Донбасу значною мірою сприяли розвитку зазначених подій.

Між тим, значущою для нас є думка відомого вченого Б. Коротяєва, про те, що найбільша цінність тих кого виховують і навчають – це загальне здоров'я, в основі якого – здоров'я фізичне, психічне, соціально-духовне (здоров'я – тіла, думки, духа) [4, с. 18-19]. Звертаємо увагу, що здоров'я (як головна цінність учнів) Б. Коротяєв розглядає не лише в контексті його фізичного та психічного аспектів (що також дуже важливо для будь якої особистості, в тому числі в ракурсі відповідальності за формування цих аспектів здоров'я вчителів фізичної культури), але й стосовно соціально-духовного аспекту. Сам процес формування соціально-духовного аспекту здоров'я особистості на нашу думку, тісно взаємопов'язаний з процесом формування патріотичних цінностей учнівської молоді, про що ми вже зазначали вище.

Л. Никифорава (2014) вважає що в реальній практиці професійної фізкультурної освіти навчання студентів в основному спрямовується на вузькопрофесійну і рухову підготовку, обмежуючи загальнокультурний та особистісний розвиток майбутніх фахівців. Тому проблема підвищення рівня культури майбутніх учителів фізичного виховання на її думку, має відбуватись через послідовну гуманізацію освітнього процесу на загальнокультурному, професійному й особистісному рівнях з акцентом на його повноцінний духовний, інтелектуальний, моральний та естетичний зміст [3, с. 52-53]. Вчені П. Джуринський (2016), С. Бурдюжа (2016) зазначають, що в умовах подальшої Євроінтеграції важливого значення набуває модернізація освіти на принципах демократизації та гуманізації, створення умов для всебічного розвитку інтелектуальних і професійних якостей особистості й формування високого рівня її здоров'я [7, с. 53].

Р. Ахметов (2014), В. Шаверський (2015) вважають, що підготовка професіонала, справжнього фахівця з фізичної культури має здійснюватися з використанням найновітніших технологій, методик, освітніх інновацій, з використанням набутого вітчизняного й зарубіжного досвіду. Зауважимо, що фундаментом цього процесу, автори розуміють через сукупність принципів гуманізації освіти, особистісно-орієнтований підхід, а також удосконалення змісту й форм організації відповідного процесу. Серед найбільш помітних проблем в практиці викладання вчителями фізичної культури відповідного предмету в загальноосвітніх навчальних закладах Р. Ахметов, В. Шаверський виокремлюють надзвичайно бідний арсенал форм і методів фізичного виховання, які використовуються учителями в більшості шкіл, невміння останніх застосовувати інноваційні технології в практичній діяльності.

Н. Степанченко цілком справедливо зауважує, що професійна підготовка майбутнього учителя фізичної культури як суб'єкта багатоаспектної, інтегрованої навчально-виховної діяльності – складне завдання, що завжди турбувало науковців і практиків. Проте психолого-педагогічні підходи до цієї проблеми концептуально не раз змінювались, трансформуючи зміст професійного навчання педагогічних працівників цього профілю. Нині їхня підготовка переживає черговий етап модернізації [9, с. 68].

У Своїх працях С. Гуменюк наголошує на те, що нині у відповідності до особливостей сучасного етапу розвитку вищої педагогічної освіти відбувається реформування змісту підготовки майбутніх педагогів, зокрема й учителів фізичної культури, формуються нові вимоги до їхньої професійної компетентності, упроваджуються інноваційні технології фахової підготовки. Тому сьогодні постає проблема підготовки майбутніх учителів фізичної культури, які повинні мати не лише глибокі спортивно-педагогічні знання та практичні навички, а й спроможні кваліфіковано застосовувати їх у майбутній педагогічній діяльності [5, с.8].

Особливу цінність для нашого дослідження набуває розроблена Л. Сущенко концепція особистісно орієнтованої професійної підготовки майбутніх фахівців фізичного виховання та спорту побудована на таких основних положеннях: спрямування на формування фахівців, які будуть конкурентоспроможними відповідно до потреб вітчизняного та європейського ринку праці; необхідність створення відповідних умов щодо формування свідомості й самосвідомості особистості в процесі професійного становлення майбутнього фахівця, створення нормативного зразка професійної та особистісної поведінки випускника вищого навчального закладу на ринку праці [10, с. 403-404].

Аналіз досліджень зарубіжних фахівців щодо напрямку покращення освітнього процесу навчання та виховання свідчить про те, що важливим у підготовці майбутніх вчителів є формування їх професійних компетентностей [13, 15, 17]. А рівень їх розвитку залежить від

застосування сучасних технологій в навчальному процесі. Одним з таких технологій є використання мережі Інтернет як для особистого професійного розвитку вчителя так і в підготовці майбутніх фахівців в режимі онлайн.

N. Stepanchenko, Y. Briskin вивчали проблеми професійного розвитку особистості майбутнього вчителя фізичної культури і тренера. В даному дослідженні науковці прагнули уточнити уявлення про внутрішні чинники інтраперсонального рівня, що позитивно позначаються на професійному розвиткові майбутніх вчителів фізичної культури і тренерів. В результаті досліджень було встановлено середній рівень розвитку інтелектуальної студентів. Між тим, стосовно комунікативній сфері було встновлено переважно низький рівень у майбутні вчителі фізкультури і тренерів, що не відповідає вимогам до професійно-педагогічної діяльності відповідних фахівців. На основі проведених досліджень авторами також було встановлено, що властивості різних аспектів темпераменту майбутнього вчителя фізичної культури та тренерів в інтелектуальній та комунікативній сферах є недостатні для професійної діяльності і вимагають їх цілеспрямованого розвитку за допомогою ефективних методів професійного навчання та необхідними для цього психолого-педагогічними впливами мотиваційного характеру [21, с. 202-205].

Такі дослідження засвідчують, що при підготовці відповідних фахівців слід особливу увагу приділяти комунікативним умінням, оскільки досить часто, як свідчать результати дослідження (в різних країнах), це залишається однією з головних прогалин фахівців з фізичної культури.

На наш погляд, результати досліджень адаптаційних процесів вчителів-стажерів (з фізичної культури) Тунісу, як жіночої так і чоловічої статі до реальних умовах викладання фізичної культури в школі, отриманих авторами W. Zayed, M. Zguira, N. Souissi, N. Bali (2019) доречно враховувати й при підготовці майбутніх учителів фізичної культури до формування патріотичних цінностей учнівської молоді, а саме більш уважно підходити до підготовки студентів до педагогічної практики враховуючи при цьому не лише статеві відмінності майбутніх учителів фізичної культури, але й їх темперамент [22, с. 99-105].

Привертає нашу увагу також дослідження присвячене аналізу зарубіжного досвіду у підготовці майбутніх учителів фізичної культури. Так, досліджуючи досвід формування культури здоров'я майбутніх вчителів фізичної культури у польських навчальних закладах T. Iermakova (2016) визначила, наявні розбіжності у ставленні українських та польських студентів до свого здоров'я та культури здоров'я. Так, за допомогою опитування польських майбутніх учителів фізичної культури було встановлено, що у польських студентів переважають такі мотиви, як поліпшення фізичного стану, зміцнення почуття власної гідності та поліпшення стану здоров'я. Серед українських студентів фізкультурного спрямування переважна більшість вважає значущою складовою формування культури здоров'я їх безпосередню участь в різних спортивних секціях, а також набуття умінь правильно організувати фізкультурну, спортивну й виховну роботу зі школярами у позанавчальний час. Звернемо увагу, що польські студенти (майбутні учителі фізичної культури) розглядають культуру здоров'я, не лише через призму поліпшення власного фізичного стану, але й як можливість зміцнення почуття власної гідності. На наш погляд, це досить важливо, оскільки відчуття власної гідності є досить близьким до відчуття патріотизму, гордість за власну країну тощо. Натомість, студенти українських ВНЗ (які навчаються на факультетах фізичного виховання) розглядають культуру здоров'я та взагалі власну спеціальність як можливість зміцнення фізичного здоров'я, та фізичних кондицій школярів. Це може також свідчити, про поки що недостатню гуманізацію навчально-виховного процесу майбутніх учителів фізичної культури.

Натомість зарубіжні фахівці, зокрема V. Feuerman, зазначають на важливості формування у майбутніх учителів фізичної культури духовних цінностей в процесі їх професійної підготовки. У своїй статті «Вплив соціально-філософських і духовних цінностей на формування соціальної спрямованості і фізичне здоров'я фахівців сфери фізичної культури і спорту» науковець чітко доводить наявність пропорційного взаємозв'язку соціально-філософських цінностей і рівнем соціально-обумовлених підструктур майбутніх учителів фізичної культури з їх фізичним здоров'ям [15, с. 41-42].

На важливості розвитку фізичної культури і спорту в контексті відродження духовного, національно-культурного стану українського народу, реалізації основ патріотичного виховання

української молоді наголошує вітчизняний вчений А. Леоненко (2014). Науковець наголошує, що в умовах реформування освітньої системи України та формування національної концепції молодого покоління особлива увага приділяється зазначеним вище процесам за рахунок розвитку фізичної культури і спорту [6, с. 41-287-296]. Розділяючи думку даного автора, зазначимо, що до здійснення процесу формування патріотичних цінностей, відродження духовного та національно-культурного стану українського народу засобами фізичного виховання і спорту мають бути готові (на високому професійному рівні) фахівці фізичного виховання і спорту, зокрема вчителі фізичної культури.

Проведений аналіз літературних джерел за трьома основними напрямками наукового пошуку, дозволив зробити наступні висновки узагальнюючого характеру:

1. За вивченням наукових напрацювань з різних аспектів професійної підготовки майбутніх учителів було встановлено, що останнім часом інтерес вітчизняних та зарубіжних науковців лише підвищується в контексті удосконалення процесу формування професійної готовності майбутніх учителів до педагогічної діяльності в умовах сьогодення. В. Курило наголошує на не дієвості застарілих методів і методик сучасним вимогам, а також на необхідності підвищення рівня професійної готовності майбутніх учителів до здійснення інноваційної діяльності. На зростанні вимог до рівня кваліфікації вчителів та потребі удосконалення системи педагогічної освіти, зокрема в контексті підвищення готовності останніх до інноваційної діяльності зауважує О. Дубасенюк. На потребі по новому готувати майбутніх педагогів в реаліях війни наголошує С. Савченко. Необхідність модернізації освітньої діяльності у контексті європейських вимог підкреслює В. Кремінь. Про зорієнтованість підготовки майбутніх учителів, здатних виховувати учнів в тісному взаємозв'язку духовності та патріотизму зазначає В. Андрущенко.

2. Отже в межах наукового пошуку нами встановлено, що в зарубіжній літературі в контексті професійної підготовки майбутніх учителів, а також удосконалення професійної діяльності вчителів-практиків здійснюють наукові напрацювання щодо застосування інформаційних технологій використання Facebook за для професійного розвитку педагогів та студентів педагогічних спеціальностей, а також застосування мережі Інтернет за для удосконалення процесу професійного розвитку вчителів.

3. Щодо виявлення стану розробленості теоретичних і методичних засад професійної підготовки майбутніх учителів фізичної культури взагалі та професійної готовності до формування патріотичних цінностей зокрема встановлено, що наукові напрацювання сучасних вітчизняних та зарубіжних педагогів переважно сфокусовано на таких проблемах, як: пошук нових форм і методів навчання при підготовці майбутніх учителів фізичної культури в умовах реформування освіти та підвищення вимог до відповідних фахівців (Л. Никифорова); удосконалення та модернізація змісту професійної підготовки студентів фізкультурного спрямування в умовах Євроінтеграції вітчизняної освіти (П. Джуринський, С. Бурдюжа); удосконалення процесу підготовки майбутніх фахівців з фізичної культури за допомогою інноваційних підходів та його гуманізації (Р. Ахметов, В. Шаверський); спрямованість змісту професійної підготовки майбутніх учителів фізичної культури та застосування різноманітних форм і методів навчання в сфері формування їх готовності до виховання фізично, психічно, духовно та соціально здорових громадянин України (Л. Сущенко, 2003); розробка концептуальних положень підготовки майбутніх фахівців у галузі фізичної культури та спорту (Н. Степанченко, 2017); дослідження рівня впевненості та самоефективності вчителів фізичної культури (E. Öncü, 2015); адаптаційні процеси майбутніх учителів фізичної культури в реальних умовах викладання фізичної культури в закладах середньої освіти (W. Zayed, M. Zguira, N. Souissi, N Bali); проблеми саморегуляції майбутніх учителів фізичної культури (S. Kudin) та інші.

Стосовно вивчення досліджень у сфері організації процесу патріотичного виховання дітей та учнівської молоді було встановлено, що на теперішній час сучасними науковцями (І. Бех, К. Чорна) розроблено комплекс відповідних програм, теоретичних та концептуальних положень щодо патріотичного виховання сучасної молоді в умовах війни, розв'язаної Російською Федерацією проти України. В науковій літературі зустрічаються лише поодинокі наукові праці в контексті патріотичного виховання майбутніх учителів фізичної культури та їх підготовки до

здійснення цього процесу (О. Онопрієнко та ін.), а також формування патріотичних цінностей учнівської молоді засобами фізичної культури (Р. Проць, М. Тимчик та ін.).

Висновки. Вище зазначене дозволяє констатувати, що, не зважаючи на надзвичайну актуальність, проблема підготовки відповідних фахівців до формування патріотичних цінностей сучасної молоді, особливо в умовах агресії РФ проти України, проблема професійної підготовки майбутніх учителів фізичної культури до формування патріотичних цінностей учнівської молоді залишається мало дослідженою.

Аналіз доступних нам літературних джерел змушує констатувати, що ця проблема залишається майже не розробленої, та потребує більш детального вивчення на методологічному, теоретичному та відповідно практичному рівнях.

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THE IMPACT OF PANDEMIC ISOLATION ON THE PROCESS OF EDUCATION

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ABSTRACT

This work discusses the problems of modern education due to the social and economic impact of COVID-19 on society, and it is an attempt to describe the new reality for many educators, along with prescriptions for mitigating the overall burden on the education process by imposing specific national and European policies. The theoretical narrative aims at informing the researchers in the area of education, as well as teachers, educators and to expand the horizons of many students, explicitly majoring in early education and pedagogy on important current topics of modern culture.

Introduction. There is a common understanding of education as being a vital necessity and an essential guide to social development, which is why educational practitioners, theorists, experts, as well as parents, governmental and non-governmental representatives work together to find solutions in a time of challenges, such as economic, social or financial distress. Nowadays, sadly enough, humanity is facing a severe crisis in fighting the Covid-19, which continuum resulted in the acceptance of one new "normality" that in turn reshapes all areas, including the rather conservative field of education. The organization and implementation of the learning process in post-pandemic society demand that modern teachers and educators, to be committed to adequately addressing the current implications, with regard ensuring one of the fundamental human rights - the right to learn and in a broad sense with respect ensuring the protection and well-being of the community. This rough analysis requires serious work - from the conceptual level to the smallest practical details.

The modern pre-pandemic learner.

For most individuals, knowledge is the key motivator for personal growth and moral embellishment, while the process of thinking about society demonstrates the reflection on his condition. The common understandings in the 21st century, however, are marked by significant consumer nuances that seem to diminish the value of fundamental theory and its meaning for the physical, emotional, spiritual, moral, health, and overall progression of today's young people. It is difficult to generalize the learning pattern of all young individuals, and this work is an attempt to identify a significant part of this group. The presented description is not very attractive, and for that reason it should not remain hidden but rather highlighted to the modern specialists in the field of education. Education and society, regarded independently are mutually connected entities. The condition of each of them separately is carried as information to the opposite side. The society is developing and "demands" on the same changes from education so that the former can be useful for its qualitative formation and its full existence.

Based on direct observations on the expressed real and virtual behavior and a short test to measure the general knowledge with a group of five hundred students, all with pedagogical specialties, several unenviable patterns of modern students can be derived, as we are not trying to imply our conclusions in a general way to a wide population of students.

Modern young Bulgarian students are skeptical of the classical way of learning, which they find unattractive and boring. Their view is rather oriented towards achieving quick results and easy successes, which reveals their emphasized practicality towards education. Studying the theoretical aspect of a given problem leads to them asking themselves the question of whether this knowledge will be of practical use to them and quickly determine the need for intellectual connection with it or not. Here a major role plays the sufficiency of their social maturity for effective reflection given their formation as future successful individuals and good professionals.

The results of the testing show somehow degraded levels of general knowledge: spelling gaps, poor speech, poor argumentation, lack of ability for metaphorical expressions, and poor communication skills. We consider the main reason for this troublesome result to be insufficient time for reading practice in a very general sense, and an abundance of mental patterns with predominantly consumer characteristics, that can lead to damage to the development of the youth. This is supported by speculation with new pedagogical paradigms that interpret learning as entertaining, fun, involving minimal effort and maximum pleasure.

For example, all of the surveyed students gave an incorrect answer to the question which asks for the name of the Bulgarian city where the so-called "Danube Bridge II" or "New Europe Bridge". The same number of wrong answers were received to the question about the location of the city of Essen, as well as the question about the capital of Estonia. The questions related to the topics of the Bulgarian history and literature and even elementary math problems such as multiplying numbers resulted in 75% incorrect answers. However the surveyed students admit that the complexity of the test questions is not great, but despite their disastrous performance, 90% of the group pointed that the salary they deserve has to be as much as it is for a young teacher.

The modern learner in time of the pandemic

Not a long time ago, the word "pandemic" was mostly referred to as the historical account of great plagues and epidemics. Nowadays before Covid-19, it was unthinkable that history will repeat itself. The idea that everyday life during a pandemic will result in a New Reality, mostly associated with feelings of fear, adopting low-living standards, feelings of doomed feature, along with a general sense of apathy, results in a lack of will for long-term planning and goal setting. Physical limitations such as social distancing make it difficult to maintain high levels of spiritual freedom and proactive behavior.

Today, more than hundreds of countries have empty kindergartens, schools and universities, without any teachers nor students. At the same time, education should continue, in a new emerging form: distance learning. This idea is supported by two major learning concepts:

- (Classical) Distance Learning − synchronous or asynchronous learning, well established for many years, that now can be considered traditional. This learning is developed in many countries, studied by researchers and suitable for upper level students or accomplished individuals.

- Home education − a form of education for students that takes place in a home environment, led by the parents or by the aid of a remote assistant of a teacher. This form of distaste learning is common for the western countries, where this is a matter of a personal choice of the family, but not very popular in Bulgaria.

In the specialized literature there are many studies referring to both learning concepts, as neither one of them is in the focus of the current theoretical presentation. This work focuses on a new form of education, imposed by the danger of the pandemic − compulsory distance learning, for which the world was unprepared, given the urgent and sudden or inevitable circumstances. Due to the fast spread of COVID-19, new forms of distant learning were implemented. Unsurprisingly this trend was regarded as something new and uncommon, hence the effectiveness of the entire education was about 10-15% (author's estimate). This type of training carries elements of distance and home training, but conceptually is neither one of the two already well-known methods. Here in the pedagogical perspective, the teachers face two main problems:

- Desocialization of the personality − The new form of distant learning becomes a test for new way of socialization;

- Depersonalization in education - The discontinuity teacher-student motivates the concept of "dehumanization" of education.

At the present, compulsory homeschooling takes place in an asynchronous environment and a synchronous learning is predominantly online. However in both cases it is clearly understood that the old, traditional, classical style of teaching cannot simply be "transferred" to E-space and be expected to work. We would rather assume that this effort would lead to unsatisfactory educational practice. For example, in asynchronous environment, teachers provide information, but do not use their pedagogical skills to internalize it by students, and in synchronous online environment, teachers have difficulties of various kinds - lack of respect or attitude issues from students, lack of technical means to support the online activities, including insufficient IT skills.

Forced isolation learning requires adaptability in three directions:

- Parents are unable to provide professional educational services and are powerless in unfamiliar territories, leading to tensions in family relationships;

- To achieve good results in this type of training requires a lot of self-control and self-determination in students, which can not be guaranteed in any way;

- Quite a few teachers do not have the cognitive and emotional readiness to use educational technologies.

Conclusions.

In recent years, the education in Bulgaria is in deep crisis due to many social and political factors. The pandemic of COVID-19 added more problems to already unenviable situation, mainly associated with the distance learning:

- The distant learning generally requires much more time to ensure same achievements, in comparison to the traditional learning;

- It leads to significant visual fatigue;

- The home environment is limited in didactic means;

- Most of distant learning lacks of clear feedback - teachers cannot understand whether what is being taught is interpreted correctly;

- The technological environment cannot allow teachers to work with all their pedagogical skills;

- The students are poorly motivated to "attend" in virtual classrooms;

- All didactic principles are obstructed and to the greatest extent the individual approach is obstructed, since the teachers are not able to assess the individual qualities of the student;

- Poor concentration in the home environment affects the principle of consciousness and activity;

- The lack of live contact affects the principle of accessibility; The remote learning approach also influences the principle of systematization and permanence of knowledge, skills and habits;

- The didactic methods are also deteriorated - it is not possible to carry out a quality discussion, exercises, practical classes, imitation methods and oral communication, as all have specific qualities and barriers in their implementation to the online environment. The methods for control and assessment of student's knowledge, skills and habits are also insufficient and unrealistic.

Pedagogical theory and practice are already in a new era that requires the development of appropriate new University didactics, changes in the pedagogical approaches, didactic forms and methods, and expanding the cognitive outlook of teachers and mentors, but also changing the studying attitudes in students. The education processes in general suffer by the implications of COVID-19, as the pandemic created an additional crisis and exposed the underlying problems, which are about to be officially recognized and addressed. The crisis in Education requires changes in the following directions:

- System changes in terms of flexibility in face-to-face interaction online and in homeschooling in relation to the specific physical needs and overall health of the students;

- Changes related in keeping the best practice of traditional education;

- Taking into account the needs of modern students, and ensuring the continuity in their overlook toward the classical theories that should provide same "intellectual commitment" as well as toward modern concepts for education.

- Implementing the pattern of Lifelong Learning for teachers - They should update their professional portrait with knowledge of modern educational technologies, which will later enable them to generate feedback and to bring more value from the traditional learning theories;

- Working toward conceptual change in the attitudes of students toward education. In essence, the major directions to work on are in understanding that educators carry high responsibility and that learning is a serious effort, requiring leaving the personal zone of comfort to achieve personal development and social well-being.

For pedagogical science and teaching practice, the coronavirus is a serious challenge that we all hope to be history sooner. Hundreds of countries urgently need to consider compulsory home distance learning and to prepare teachers and learners for the new postcovid reality, but still providing a high level of education. Adequate options need to be established for face-to-face training, which historically has proven to be the most effective, but until then the current European and national education policy should focus on the following directions:

- Open sourcing, free of charge for about 90% of the curriculum and overall educational content;
- Establishing of STEM centers;
- Provisioning of digital devices for online face-to-face interaction;
- Provisioning an auxiliary technological equipment;
- Developing dedicated online platforms for teachers for exchanging ideas and good pedagogical practices;
- Promoting innovations in teaching, learning and assessment;
- Providing incentives and expanding of Erasmus Programme.

If we look at the pandemic and all social and economic implication as the main source for declining of citizen freedom in general terms, we must recall the words by Delors saying that in time of deprivation, a man would grow and change accordingly and he would take vital steps to unlock the currently "closed" door to the "hidden treasure". The human mind develops while there is a purpose, where the goals are inspired from lack of comfort, freedom and gratification, and pave the path to development and innovation. The way out of this situation is the New Normal and its social and economic patterns are to be accepted and interpreted as a change in the social environment to which man with his intellectual adaptability is about to adapt. We all should accept this challenge after all.

THE ROLE OF INNOVATIVE COMPUTER TECHNOLOGIES FOR THE IMPROVEMENT AND FORMATION OF STUDENTS' SPEAKING SKILLS AT ENGLISH LESSONS

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ABSTRACT

The issues of teaching a foreign language using computer technology are considered in this article. Moreover, the article gives the concept of such a term as the communicative activity of students, that is, practical knowledge of speaking skills in a foreign language; lists the tasks of the teacher, whose role is to enhance the speech activity of each student in the educational process, creating a situation for their creative activity. The article provides evidence that the use of computer technologies in the classroom makes it possible to move from reproductive forms of educational activity to independent, creative types of work, where the emphasis is on the formation of students' communicative culture and the development of skills in working with various types of information and its sources.

At the present stage of development of our society of one of actual problems is preparation of the qualified expert that speaks a foreign language and capable to professional growth in the conditions of use of new information technology. Recently there were many possibilities for an establishment of contacts in a foreign language as in the conditions of direct dialogue with native speakers, by means of such computer telecommunications, as the Internet and e-mail. Internet resources not only help to make the informative message, the full answer on the set topics, but also to organize oral report accompanied by audio and video support. Statements (monologic, dialogical) with a basis on the information taken from a network, differ with fuller answer and students' increased interest.

It puts rather hard, but perspective problems before teachers of foreign languages, namely to teach students to obtain the information and to process it, using a foreign language not only as the tool communication, but also cognition. Statement and the decision of the given problems focuses on constant acquisition and updating of the knowledge necessary for the future expert for the organization of the professional work.

The important means providing creation of a new information field are telecommunication projects that open new possibilities in the organization of educational process on a foreign language; provide wide access to the information, interactive dialogue. Intercultural training assumes interaction of representatives of various cultures, including virtual in which prospects of another language culture knowledge speaking open. At teaching foreign language by those means students join world cultural-educational space that, undoubtedly, raises their motivation to mastering by a foreign language.

Our society is named an information society or a society of knowledge and in the centre of this definition there is information technology.

The concept of information culture was generated in the course of activation of research attention to mechanisms of an information exchange in connection with enormous strengthening of a role of the information in sociocultural processes in the second half of the 20th century, connected in some theories with formation of new, postindustrial type of a society in which the leading role is played not by production of goods, but information processing, with the advent of the automated information systems and fast development of transmission media of the information.

Essential progress in development of information communication technologies leads to change in the course of training to foreign languages as well. Active and pertinent application of the computer at a lesson of English language is obviously possible also expedient proceeding from specificity of the subject.

It is obvious that using of information communication technologies means of various types at English language lessons promotes increase of interest of students to a subject and their activation verbal activity, development of independent work skills and work in collaboration, to effective formation of all kinds of speech activity.

Computer allows to show elements which can be used as a background of formation at trainees' speech activity in a foreign language on the screen. Interactive programs and games help to create real situations of dialogue, to remove psychological barriers and to raise interest to a subject.

Application of information communication technologies helps to actualize the personality-oriented approach in studying, provides an individualization and differentiation taking into account features of students, their level of knowledge. Multimedia means are aimed at creation of conditions for formation and development of communicative and language abilities.

At the present stage, the state order for specialists who speak a foreign language is changing. Increased requirements which include visually interrelated components are imposed on them, − communicative competence, the ability to conduct a conversation within the chosen specialty, as well as the acquisition of computer literacy skills as a user capable of extracting foreign language information.

Language education is the most important tool for a person's successful life in a multicultural community of people, a means of communication between specialists from different countries, and a part of culture. The knowledge of a foreign language is of particular relevance to students who are mastering a specific profession and competence in their chosen specialty.

The modern communicative method of teaching a foreign language provides for the formation of linguistic and communicative (speech) competence associated with the mastery of all types of speech activity, as well as with the culture of oral and written speech, the rules and methods of using the language in different areas of communication, and is a combination of many ways and educational methods, including modern pedagogical technologies.

One of the main goals − teaching professional communication skills can be achieved only with the obligatory interaction of encyclopedic, linguistic, interactive aspects. In the formation of communicative competence, it is necessary to educate an active personality capable of providing adequate intercultural communication, a dialogue of cultures. A person who has formed the skills of communicative communication in a foreign language is distinguished by the ease of communication, natural behavior, and self-confidence. Therefore, the main thing in teaching foreign language, as well as other disciplines, is the achievement of development, self-development, professional competence.

The final result of learning presupposes not only mastery of the corresponding foreign language technique (i.e., the language competence of students), but also the assimilation of colossal non-linguistic information necessary for adequate learning and mutual understanding, because the latter is unattainable without the relative equality of the basic information of those communicating about the surrounding reality. Communicative competence and ways to achieve it is one of the most pressing problems, theoretically and experimentally solved by the method of foreign languages. Mastering communicative competence in English without being in the country of the target language is very difficult. Therefore, an important task of the teacher is to create real and imaginary situations of communication in a foreign language lesson, using various methods and techniques of work (role play, discussions, creative projects, etc.). A visual representation of life, traditions, linguistic realities of English-speaking countries to give educational videos, the use of which contributes to the

implementation of the most important requirement of the communicative methodology "... to present the process of mastering a language as comprehension of a living foreign language reality …".

Speaking as well as audition is a productive (expressional) kind of speech activity with the help of which speech communication is carried out. The content of speaking skill is expression of thoughts, information transfer in the oral form.

Speaking is based on productive pronunciation, rhythmic-intonation and lexical-grammatical skills. Foreign speaking as a complex integrated skill is characterized by motivation, activity and independence of the speaker, purposefulness, connection with thinking, situational conditioning, heuristicity. According to the greater or lesser role of independence in the programming of oral speech utterance, initiative (active), reactive (responsive), and reproductive speech are distinguished.

Thus, when teaching speaking, an important place belongs to modeling communication situations that stimulate the speech-thinking activity of students. Developing ICT technologies can act as a means of forming phonetic speaking skills, organizing communication in pairs and small groups using role-playing games based on simulation programs. They develop abilities to inform, explain, approve, convince, congratulate, give the description, and also promotes increase of motivation of pupils and their activation of verbal activity, effective mastering of a teaching material.

Let us consider three basic directions of use of information communication technologies at formation of abilities of oral speech at lessons:

1. Use of ready multimedia training programs (multimedia textbooks);
2. Creation own multimedia presentations by the teacher (presentation Microsoft Power Point);
3. Use of the network and e-mail means.

In recent years, many multimedia teaching programs and electronic English textbooks have appeared which contributes to:

· enhancing the cognitive activity of the student in the process of teaching foreign languages;

· development of computer technologies skills by the teacher and students;

· mastering language, speech knowledge, skills and the abilities providing formation of the elementary communicative competence by students;

· improving the results of the education quality and the use of interesting, effective control of the assimilation of the studied material during intensive training.

The main condition for teaching speaking is the formation and improvement of speech skills (speaking and listening), which, in turn, can be formed only as pronunciation skills develop, lexical and grammatical skills, and listening skills are formed. At the initial stage of training, it is almost impossible to separate the process of skills formation. The teacher introduces the students to the new structure. This involves learning new words, sounds, intones. Students listen to this structure and repeat after the teacher or speaker. It is also used in microdialogues with a teacher and friends. When there are enough such structures within the framework of the educational situation, they can be combined into small monologues and dialogues.

Technical teaching aids greatly facilitate the acquisition of a foreign language by listening to sound recordings, watching films and video films, using personal computers. In addition, technical teaching aids can teach students using equipment specially designed for these purposes without the participation of a teacher.

Microsoft PowerPoint is the most widespread among set of presentation computer programs. Use PowerPoint is effective in the decision of a problem of formation of the communicative competence of students. With its help it is easy to prepare slides, schemes, fragments of speech telling, theses of the report for audience. It can be used in work practice, both by teachers, and students, as means of preparation of presentations for support of the oral message and as the new tool of writing.

The speaking presentation should meet certain requirements:

- structuring material;
- consistency of presentation (organization and coherence);
- critical selection of material in accordance with the set goal;
- synthesis;
- critical analysis of the selected material;
- own point of view and personal contribution (synthesis and personal contribution);
- the presence of conclusions (quality of introduction and conclusion);
- reflection of comprehension in the presentation.

When students have to write and voice something that their audience not only hears but also sees, they are much more committed to achieving quality work, both in form and content. The word spoken orally is ephemeral, fleeting, while the written word remains. As a result, students re-read (sometimes rework) their presentation and this repetition improves the quality of assimilation of the material.

The use of video recordings in the classroom contributes to the individualization of training and the development of motivation for the speech activity of trainees. Video helps to teach all 4 types of speech activity − reading, speaking, listening and writing. When using videos in the classroom, two types of motivation develop: self-motivation, when the film is interesting in itself, and motivation, which is achieved by the fact that the student will be shown that he can understand the language he is learning. This brings satisfaction and gives confidence in one's own strengths and desire for further improvement. The use of various ropes of information flow (auditory, visual, motor perception) has a positive effect on the strength of capturing regional and linguistic material.

In the structure of a video lesson for teaching oral speech, four stages can be distinguished: 1) preparatory − the stage of preliminary removal of language and linguistic and cultural difficulties; 2) video perception − the development of information perception skills; 3) control of understanding of the main content, 4) development of language skills and speaking skills. The use of video opens up a number of unique opportunities in terms of mastering a foreign language culture, especially in terms of the formation of socio-cultural competence as one of the components of communicative competence in general. Unlike audio or printed text, which can have high informative, educational, educational and developmental value, video text has the advantage that it combines various aspects of the act of speech interaction. In addition to the content side of communication, the video text contains visual information about the place of the event, the appearance and non-verbal behavior of the participants in communication in a particular situation, often due to the specifics of the age, gender, and psychological characteristics of the speaker's personality. The visual range allows you to better understand and consolidate both factual information and purely linguistic features of speech in a specific context. Video materials provide almost unlimited opportunities for analysis based on comparison and juxtaposition of cultural realities and characteristics of human behavior in various situations of intercultural communication (provided that the selected video texts provide the necessary basis for such a comparison). The effectiveness of using a video film in teaching speech depends not only on the accuracy

When teaching a foreign language with the help of technical teaching aids, students become familiar with the world cultural and educational space, which undoubtedly increases their motivation to master a foreign language.

The purpose of teaching a foreign language is the communicative activity of students, that is, practical knowledge of a foreign language. The tasks of the teacher are to activate the activity of each student in the learning process, to create situations for their creative activity. The use of ICT in the classroom makes it possible to move from reproductive forms of educational activity to independent, creative types of work, shift the emphasis to the formation of the communicative culture of students and the development of skills in working with various types of information and its sources.

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USAGE OF INFORMATION TECHNOLOGIES IN THE PROCESS OF TEACHING FOREIGN LANGUAGES OF TECHNICAL UNIVERSITY STUDENTS

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ABSTRACT

The article is devoted to the peculiarities of the use of multimedia presentations in the process of teaching a foreign language to students of technical universities. The educational process uses multimedia encyclopedias, tutors, tutorials, tests and individual assignments. However, in the educational process of higher education, the use of electronic presentations is the most acceptable way of using a computer that helps to competently organize the learning process, since the degree of assimilation of audiovisual information is very high.

The interactivity of the presentation makes it the most popular form of communication visualization in life. Presentations serve not only to present knowledge when studying new material, presenting new information, but also to control them, consolidate what has been passed, work out educational skills and skills, repeat the practical application of the acquired knowledge, abilities, skills, generalization, systematization of knowledge, therefore, they successfully perform didactic functions.

The basic requirements for the creation of multimedia presentations, their use and the principles of organizing this form of education are described. Presentations can support discussion. With the use of information technology, the very concept of education is currently changing.

The article discusses new principles of a specific nature. allowing to form presentation competence necessary for various activities in the curriculum, productive plans and in real life, and in the future - the formation of the media culture of the future professional.

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Введение. Современную жизнь невозможно представить без использования информационных технологий. В последние годы в системе высшего образования Азербайджана при обучении студентов активно используются мультимедийные технологии. Презентация, будучи одним из видов мультимедийных технологий, стала обычной практикой преподавания в высших учебных заведениях. Термин презента́ция (от лат. praesento − представление) можно перевести как документ или комплект документов, предназначенный для представления чего-либо (организации, проекта, продукта и т. п.).

Основной целью статьи является рассмотрение значения и роли презентаций в процессе обучения иностранному языку студентов технических вузов

Основная часть. Существует много способов представления информации, но именно презентация отличается от остальных способов особым содержанием и интерактивностью,

являющейся способностью определенным образом изменяться и реагировать на действия пользователя, позволяя ему играть роль активного деятеля.

Интерактивность презентации делает ее самой популярной формой визуализации коммуникаций в жизни. По своей форме презентации делятся на линейные и интерактивные нелинейные презентации (анимация, видео, нелинейность, интерактивность и управление). К линейным относятся классическая любительская, классическая профессиональная и нестандартная презентации.

Учитывая определенные особенности и места использования презентации, различают презентации, созданные для самостоятельного изучения и реализуемые с использованием элементов гипертекста, для поддержки какого-либо мероприятия или события, отличаются большей минималистичностью, для видео демонстрации, для электронной рекламной рассылки, для мобильных телефонов и смартфонов и учебные презентации, созданные для проведения занятий в образовательном учреждении, где обычно используется конспект урока. Основная цель презентации − помочь донести требуемую информацию об объекте презентации. Они могут быть с использованием компьютера и без компьютера, что дает больше возможностей для вовлечения аудитории к обсуждению и использованию их творческого потенциала.

В образовательном процессе используются мультимедийные энциклопедии, репетиторы, обучающие программы, тесты и самостоятельные задания. Однако в учебном процессе высшей школы применение электронных презентаций является наиболее приемлемым способом использования компьютера, помогающего грамотно организовать процесс обучения.

В учебном процессе презентация является широко распространенным средством интенсификации образовательного процесса, незаменимым инструментом на лекциях, семинарах и конференциях и используется очень активно. В вузах Азербайджана активное использование презентаций составляет не менее 15-20 лет. Но исследований, позволяющих разработать методики по созданию конкретных видов презентаций, демонстрирующих основные закономерности визуального восприятия и степень их эффективности, к сожалению, очень мало.

Следует учесть, что степень усвоения аудиовизуальной информации высока, поэтому принцип наглядности лежит в основе применения презентаций. Эффективность применения их возрастает, поскольку повышается мотивация, что также способствуют систематизации знаний, значительному увеличению объема предъявляемой учебной информации [6, с.114], увеличению доли самостоятельной учебной деятельности и позволяют сократить время изложения материала [7, с.98]. Это существенно экономит учебное время. Презентации служат не только для преподнесения знаний при изучении нового материала, предъявления новой информации (иллюстрации, фотографии, портреты, видеофрагменты изучаемых процессов и явлений, демонстрации опытов, видео экскурсии, динамические таблицы и схемы, интерактивные модели, символьные объекты и т.д.), но и для их контроля, закрепления пройденного, отработки учебных умений и навыков, повторения практического применения полученных знаний, умений, навыков, обобщения, систематизации знаний, следовательно, успешно выполняют дидактические функции. Применение при создании презентаций принципов научности, наглядности, доступности, системности, последовательности, сознательности и активности, прочности, связи теории и практики, интерактивности, индивидуализации, перманентности комплексного восприятия информации позволяет сформировать у студентов, изучающих иностранный язык, необходимые знания, умения и навыки.

Особенно это актуально для иностранных студентов. Сферы общения, связанные с их будущей специальностью, представлены в стилистике учебно-научной сферой и научным стилем современного литературного языка. Термины составляют необходимую часть специальной лексики, поэтому терминированность текста является одним из важных экстралингвистических факторов научного стиля речи. В своих работах основоположник по изучению научного стиля речи профессор Митрофанова О.Д. отмечает, что "условный язык терминов − это такая семиотическая система, которая функционирует по законам естественного языка, во многом подвержена тем же процессам, что и словарный состав общего языка в целом. Правда, нельзя не заметить ее ярко выраженной интернациональной корневой основы» [5, с.39]. Терминологическая лексика несет большую информативную нагрузку. Знание терминологической лексики − одно из основных условий понимания высказывания, поэтому сочетание слова с наглядным образом создает в

сознании студента прочные связи между понятиями и их ментальными репрезентациями. Применение презентаций при обучении иностранных студентов очень эффективно, оно дает преподавателю неограниченные возможности для творчества в использовании информации в любой форме представления, в компоновке материала в соответствии с целями, задачами конкретного занятия в конкретной группе.

Специфические принципы использования мультимедийных презентаций допускает использование цветной графики, анимации, звукового сопровождения, гипертекста, есть возможность постоянного обновления при небольших затратах на публикацию и размножение и возможность размещения интерактивных веб-элементов, копирования и переноса частей для цитирования, а благодаря множеству гиперссылок − возможность нелинейности прохождения материала, а также гиперсвязь с дополнительной литературой в электронных библиотеках или образовательных сайтах. От качества используемых презентаций и конструкторских умений преподавателей зависит успешность проведения как лекций, так и семинарских занятий. Учебные презентации обычно делаются в программах PowerPoint, поскольку эта программа позволяет интегрировать в презентацию видео и аудиофайлы, создавать примитивную анимацию на уровне «слайд шоу». Учебная презентация состоит из слайдов, на одном слайде дается тезис и несколько его доказательств. План содержания презентации обычный: титульный лист, содержание, заголовок раздела, краткая информация (тезис - аргументы - вывод.) и резюме, выводы. При создании презентации следует тщательно осмыслить информацию, вычленить из нее главные идеи и логически последовательно изложить материал. Но использование PowerPoint только для создания простых слайд-шоу обедняет ее ресурсные возможности, поэтому использование текстовых и графических редакторов, инструментов для создания диаграмм и иллюстраций, звукового сопровождения, видеофрагментов и прочее ведет к созданию презентаций со статусом мощного аудиовизуального средства обучения. Отбор текста и иллюстративного материала к презентациям должен быть тщательным и отражать главную идею, что позволит открыть дискуссию, спровоцирует вопросы со стороны студентов, а собственно иллюстративный материал (портреты, аутентичная визуальная информация) должен быть конкретным и соотноситься с текстом.

На занятиях по иностранному языку используются различные приемы: опора на презентацию, работа собственно с текстом. Можно использовать и другой прием - показывать не все слайды, а только основные, дома студенты самостоятельно работают со всеми слайдами презентации. Презентации могут стать опорой для дискуссии. С использованием информационных технологий в настоящее время изменяется само понятие обучения: усвоение знаний уступает умению пользоваться информацией, получать ее с помощью различных телекоммуникационных систем, поэтому появились принципы, носящие специфический характер. К ним относятся:

1) требование адаптивности, подразумевающее приспособление процесса обучения к уровню знаний и умений, психологическим особенностям обучаемого и градация уровней и условий адаптации имеет здесь большое значение: от индивидуального темпа изучения материала до разработки индивидуальных заданий для студентов;

2) требование интерактивности, предполагающее интерактивный диалог и обратную связь с аудиторией, что способствует осуществлению контроля деятельности обучающихся;

3) требование развития интеллектуального потенциала студентов при работе с мультимедийной презентацией. Это предполагает формирование различных стилей мышления;

4) требование обеспечения целостности и непрерывности дидактического цикла обучения.

Выводы. Это означает, что мультимедийная презентация должна предоставлять возможность выполнения всех звеньев дидактического цикла в пределах одного сеанса работы с информационной техникой. И преподаватели, и студенты, создающие мультимедийные презентации для использования их на занятиях и на экзаменах, должны соблюдать эти принципы. Это позволит сформировать презентационную компетентность, необходимую для разнообразной деятельности в учебном, производственном планах и в реальной жизни, а в будущем − формирование медиа культуры будущего профессионала.

Использование презентаций позволяет усовершенствовать учебный процесс, повысить качество обучения, его эффективность. развить творческие способности студентов, научить их самостоятельно мыслить и работать с учебным материалом.

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PROBLEMS IN REFORMATION OF MEDICAL HEIS IN KYRGYZSTAN

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ARTICLE INFO

ABSTRACT

The article deals with problems of medical HEIs in the Kyrgyz Republic, related to transition from the model of directive management to a new educational policy. Integration of Kyrgyz education to international modern standards in terms of ensuring quality of education.

KEYWORDS

During the last decades, education has transferred from an elitist process to a unique global process of distribution of knowledge and competencies. Information become open and easy to access. In contrast to ancient times when pure knowledge was stored separately and looked as secret treasure, today knowledge is always open and easy to access.

It's very difficult to find the truth at the age of e-information. Today the main problem is not the search for sources of information, but identification sources of reliable information. Accessibility to information leads to another challenge – the change of the role of instructor. The archaic authoritarian model of instructor's behavior has passed on. The emerging model of an instructor-researcher, whose aim is not a simple provision of knowledge, but teaching methods and processes of getting knowledge of the world and creation of art-products, becomes necessary in the context of current problems in the sector of education. Laws of large numbers allow us to identify trends and find correlations among implicitly related objects. It is often impossible to explain the logic of such correlations, but they still exist.

Since the time of receiving the independence the Republic pays special attention to development of its system of education. There are multiple HEIs opened: the Kyrgyz-Turkic University, the Kyrgyz-Russian University (Slavic), the American University, the International University, etc. Also there are some regional universities opened during that time.

Emerging market relations have changed the face of the country and the psychology of its citizens, who are starting to think by new socio-economic categories. Education has to strengthen and develop these new trends in the public mind. We should adapt ourselves to conditions of globalization of education, with all its challenges and imperatives.

Due to this we have to state the Bologna process has emerged at right time. That Process can be taken as a general outline for a program of modernization of higher education, in compliance with requirements of market globalization.

Joining the Bologna process will help Central Asian countries to eliminate threats of isolation from the global educational environment and expand their connections with other countries in the field of higher education.

It's necessary to mention that during many decades the USSR's higher education was mostly oriented to European educational values. Today there is no need to stop this tradition, along with this we have to develop connections with other systems.

The modern global practice of education-development in terms of the search of new educational paradigm is more oriented on building integrative trends.

Many countries have taken measures to modify national educational systems. The system of higher education of Kyrgyzstan has been transformed as well. The pedagogic community in late 90-s has realized the necessity of big changes in the system of higher education. One of the principles of the state policy in the field of education is integration to the global system of higher education along with maintenance of traditions of domestic higher school. The direction of KR transformation of education is oriented to integration with European educational systems.

Global integration in the field of education can be used as a factor for transformation the society, as it opens new connections by being an interrelated substance. There is the Strategy for development of education, which is built to increase the quality of education in the Republic. That made it possible to initiate important changes in the system of quality control and norms for control and licensing of HEIs.

At the same time, development of the system of education led to such negative phenomena, as organization of HEIs, which were not matching modern standards of higher education. So, the Government has taken measures: in 2009 14 HEIs and affiliated structures were closed. In 2010 licenses of 14 faculties were revoked.

Public healthcare is one of the factors of sustainable development of the country. For that purpose, there should be introduced an effective system of healthcare, medical education. Due to this the Government has taken measures for introduction of international standards to the system of healthcare, medical education. At the same time, there is a need to continue development of the system of healthcare, medical education, so we rely on potential help of the World Federation for medical Education (WFME).

Medical education in Kyrgyzstan has become attractive for students from Central and South-Eastern Asia. Today we teach many students from India, Pakistan, Bangladesh, Nepal, Kazakhstan, Uzbekistan, etc. They study at the Kyrgyz State Medical Academy, International Higher School of Medicine, Osh State University, Kyrgyz-Russian Slavic University.

Those universities have organized the Association for Medical Education of the KR with the purpose of development and optimization of the medical education sector and academic medicine of the KR. Its main objective is enhancement of cooperation in the field of medical education, medical science, development of independent accreditation of medical HEIs in compliance with international standards and WFME recommendations.

The long-term goal for cooperation is introducing an idea of a Regional union, ensuring quality and unified standards of medical education at the region.

We welcome efforts of WHO and WFME on initiation of international accreditation of medical HEIs, and we support the necessity of conducting such accreditation in the Republic.

There are some negative trends in the system of medical higher education. Currently there are 17 medical HEIs and faculties in Kyrgyzstan. Also there is a program of revocation of license started to increase the quality of education. Particularly, the license of the medical faculty of the University of Science and Business is revoked, the license of the medical faculty of KNU is suspended.

Considering essential role of the Association of Medical Universities of KR in improvement of education-quality, expansion of contacts with medical HEIs of Central Asia, the Government expects to receive support of the World Association in its development.

Due to this the education-sector becomes a pivotal direction of state policy for any civil society. Reformation of all main sectors of state interests has influenced the whole system of education. A new type of society based on market-relations and principles of democracy demands new specialists, who are able to ensure sustainable development of the state in the field of prospective medical education and reach of an equal dialogue with the global society. However, the local system of education sets serious barriers in recognition of domestic diplomas at the international "Masters" level.

Non-recognition of domestic diplomas can be explained by following circumstances: 1) there is a significant difference in the duration of secondary education, which allows to be admitted to higher education institutions of different countries; 2) there are significant differences in curriculums and study plans, programs and methods of education; 3) there are some distinguishing structural features. There is a firm negative trend of the educational system of KR to be behind leading states of the world.

The development of a new concept for reformation of education-system of KR has to deal with following principles: 1) it's essential to consider that there is no an ideal system of education, and each existing system in a certain country is a part of its culture, and first of all is based on historical and cultural traditions; 2) the domestic system of education is advanced in many specialties by its contents, and by level of training of specialists; 3) transition to market-relations leads to fundamental changes in topics of use of specialists with higher education in a practice of training specialists under conditions of specific fields makes it unpromising; 4) integration of Kyrgyzstan with global society makes the problem of correspondence of the domestic system to global systems of education more salient.

Changes in content of education are the foundation for reformation of education-system. They contain elaboration of new programs of education and training specialists within the framework of multistep system of higher education, which is approved in many countries of the world, establishment of new principles of organization of education-system management, ideas and requirements, taken from different international agreements, as well as Kyrgyzstani Constitutional and International Declaration rights, global humanistic values, culture, and democracy.

There are principled topics, related to transformation of forms of property and introduction new types and forms of study institutions. There are great perspectives opened in front of the system of education, in connection to introduction of new principles of educational activities, based on permanent presence of elements of a competition.

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СУТНІСТЬ І ЗМІСТ КОМУНІКАТИВНОГО КОМПОНЕНТА ГОТОВНОСТІ МАЙБУТНІХ МЕНЕДЖЕРІВ ДО СТВОРЕННЯ ЗДОРОВ'ЯОРІЄНТОВАНОГО СЕРЕДОВИЩА ОРГАНІЗАЦІЇ

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ABSTRACT

The essence and content of communicative component of the readiness of future managers to create a health-oriented environment of the organization are substantiated. The communicative abilities of future managers are characterized. The change of communication types inherent future managers before and after the experiment is analyzed. The dynamics of qualitative changes in the levels of formation of the communicative component in control and experimental groups of students before and after the experiment is presented.

It is declared that health-oriented managerial behavior of future managers, their activities related to the dissemination of information about the effectiveness of health-preserving technologies in the work environment depend on their communicative abilities. The results of the introduction of the author's complementary-integrative pedagogical technology of formation the readiness of future managers to create a health-oriented environment of the organization in terms of influences on the development of their communication skills are presented. The obtained experimental data allow us to conclude that the absolute average value of qualitative changes in the level of the communicative component after the experiment in the experimental groups of students is higher compared to control groups of students (by 14.4%), and the coefficient of efficiency is 12.52%. This fact indicates the effectiveness of the implemented complementary-integrative pedagogical technology of formation of future managers' readiness to create a health-oriented environment of the organization.

Вступ. Широке тлумачення терміна «комунікація» означає спілкування або взаємодію людей через спілкування [2; 3; 7]. Те, як менеджер висловлюється, уміє вислухати підлеглих, реагує на думки інших, вказує на рівень його управлінської культури. Комунікативний компонент означає здатність до емпатії у здоров'яорієнтованому виробничому середовищі, різні форми пізнання міжособистісних стосунків, що для майбутнього менеджера є важливим концептом. Адекватність управління залежить від уміння студентів-управлінців побачити психологічний портрет колективу, ідентифікувати потреби і проблеми кожної окремої людини. На нашу думку, від комунікативних здібностей майбутніх менеджерів залежить їхня здоров'яорієнтована управлінська поведінка, діяльність стосовно розповсюдження інформації

про дієвість здоров'язбережувальних технологій у виробничому середовищі. На сьогодні, все частіше можна почути про підсилення відповідальності майбутніх менеджерів за здоров'язбережувальні процеси в умовах організації [11; 12]. Актуальним стає впровадження в систему професійної освіти майбутніх менеджерів такої педагогічної технології, що впливатиме на розвиток комунікативних здібностей і забезпечить формування в них готовності до створення здоров'яорієнтованого середовища організації в майбутньому.

Матеріали і методи. Дослідження проводились упродовж 2017–2018 і 2018–2019 навчальних років. Експериментальною базою для проведення формувального етапу педагогічного експерименту слугували наступні заклади вищої освіти: Національний університет «Львівська політехніка», Львівський державний університет фізичної культури імені Івана Боберського, Східноєвропейський національний університет імені Лесі Українки, Чернівецький національний університет імені Юрія Федьковича, Черкаський національний університет імені Богдана Хмельницького, Національний університет «Запорізька політехніка», Луцький національний технічний університет, Українська інженерно-педагогічна академія, Університет економіки та права «Крок», Національний лісотехнічний університет України. У формувальному етапі педагогічного експерименту брали участь студенти, які входили до контрольних груп (далі – КГ) – n = 198 осіб та експериментальних груп (далі – ЕГ) – n = 204 особи.

Для вирішення поставлених завдань використовувалися наступні **методи** дослідження: теоретичні (аналіз і синтез філософської, психолого-педагогічної, навчально-методичної, фахової наукової літератури, нормативно-правових документів у галузі освіти та охорони здоров'я, Інтернет-ресурсів), педагогічний експеримент, емпіричні (контент-аналіз), статистико-ймовірнісний аналіз.

Мета: наукове обґрунтування сутності і змісту комунікативного компонента готовності майбутніх менеджерів до створення здоров'яорієнтованого середовища організації. Для досягнення поставленої мети вирішувались **завдання:** здійснити аналіз літературних джерел, що є дотичними до теми дослідження; охарактеризувати комунікативні здібності майбутніх менеджерів; проаналізувати зміну типів комунікації, що притаманні майбутнім менеджерам до і після експерименту; відстежити динаміку якісних змін рівнів сформованості комунікативного компонента у студентів КГ та ЕГ до і після експерименту.

Результати досліджень. Розв'язання проблеми формування у майбутніх менеджерів комунікативних здібностей здійснювалося через впровадження у систему професійної освіти авторської технології формування їхньої готовності до створення здоров'яорієнтованого середовища організації. Зазначена технологія передбачала зміни у трьох напрямах: фундаменталізацію та універсалізацію змісту дисциплін навчального плану; створення таких комплементарно-інтегративних міждисциплінарних зв'язків, що сприятимуть більш орієнтованій на соціальні запити сфери управління професійній підготовці студентів-управлінців; створення сучасного комплексу навчально-методичного забезпечення і використання сучасних організаційно-педагогічних умов (форм, методів, засобів проведення занять). Таким чином, фахове навчання студентів ЕГ передбачало оптимізацію змісту для формування у них здоров'яорієнтованих комунікативних здібностей, а студенти КГ навчалися за стандартною методикою професійної підготовки. Для дослідження комунікативного компонента (здатність до емпатії) у процесі впровадження комплементарно-інтегративної педагогічної технології було модифіковано методику В. Бойка.

Після експерименту рівень комунікативних здібностей у студентів ЕГ зріс. У студентів КГ суттєвих змін не відбулося. Так, в ЕГ після експерименту, зросла кількість студентів, котрі мали високий (з 10,3 до 17,6%), оптимальний (з 25,0 до 34,3%) і задовільний (з 29,9 до 44,6%) рівні комунікативних здібностей. Водночас знизилася кількість студентів, котрі мали низький (з 34,8 до 3,5%) рівень комунікації. Графічно динаміка якісних змін рівня сформованості комунікативного компонента майбутніх менеджерів упродовж науково-педагогічного експерименту представлена на рис. 1.
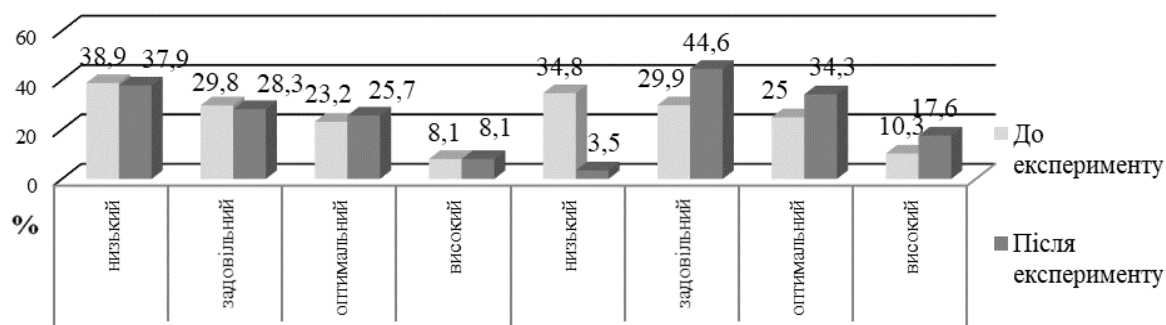
Рис. 1. Динаміка якісних змін рівнів сформованості комунікативного компонента у студентів КГ та ЕГ, %

Порівняльний аналіз величин абсолютного середнього значення якісних змін рівня готовності майбутніх менеджерів до створення здоров'яорієнтованого середовища організації за комунікативним компонентом наведено в табл. 1.

Таблиця 1. Динаміка якісних змін рівнів сформованості комунікативного компонента у студентів КГ та ЕГ

Рівень	КГ			ЕГ		
	кількість студентів (%)		динаміка змін (%)	кількість студентів (%)		динаміка змін (%)
	до експ-ту	після експ-ту		до експ-ту	після експ-ту	
низький (початковий)	38,9	37,9	-1,0	34,8	3,5	-31,3
задовільний (достатній)	29,8	28,3	-1,5	29,9	44,6	+14,7
оптимальний (продуктивний)	23,2	25,7	+2,5	25,0	34,3	+9,3
високий (творчо-креативний)	8,1	8,1	0	10,3	17,6	+7,3
Абсолютне середнє значення (C_P)			1,25%	Абсолютне середнє значення (C_P)		15,65%

Як видно із *табл. 1,* найбільш вагомі якісні зміни у студентів як КГ, так і ЕГ після експерименту відбулися на низькому рівні сформованості в них комунікативного компонента. Однак ці зрушення в КГ та ЕГ студентів суттєво відрізняються. Кількість студентів ЕГ, котрі мали низький рівень сформованості комунікативного компонента, зменшилася на 31,3%, тоді як КГ – лише на 1,0%.

Також слід зазначити суттєві якісні зміни оптимального рівня сформованості комунікативного компонента у студентів ЕГ (на 9,3%), у студентів КГ за оптимальним рівнем результати поліпшилися лише на 2,5%. Кількість студентів ЕГ, які мають задовільний рівень сформованості комунікативного компонента, збільшилася на 14,7%, а високий – на 7,3%. Найменшу динаміку якісних змін рівня сформованості комунікативного компонента студентів ЕГ було зафіксовано в категорії «високий рівень» (7,3%).

Студенти КГ, які займалися за стандартною методикою професійної підготовки, мають зовсім незначні зрушення рівня сформованості в них комунікативного компонента. Слід зауважити, що кількість студентів КГ, які мали задовільний рівень, на 1,5% зменшилася, у них після навчання поліпшився рівень сформованості комунікативного компонента до оптимального. За високим рівнем сформованості комунікативного компонента в КГ змін не відбулося.

Такий спектр експериментальних даних дозволяє зробити висновок про те, що позитивна динаміка якісних змін рівня сформованості комунікативного компонента у студентів КГ ($C_{p(КГ)} = 1,25\%$) зумовлена навчанням за традиційною методикою. Більш суттєві якісні

зміни рівня сформованості комунікативного компонента у студентів ЕГ ($C_{p(ЕГ)} = 15,65\%$) – це результат навчання за спеціально розробленою авторською комплементарно-інтегративною педагогічною технологією фахової підготовки.

Абсолютне середнє значення якісних змін рівня комунікативного компонента після експерименту у студентів ЕГ є вищим порівняно з КГ (на 14,4%), що свідчить про ефективність розробленої здоров'яорієнтованої комплементарно-інтегративної педагогічної технології навчання студентів-управлінців і комплексу відповідних педагогічних засобів її реалізації. Коефіцієнт ефективності розраховуємо за формулою:

$$K = \frac{C_{p(ЕГ)}}{C_{p(КГ)}} = \frac{15,65}{1,25} = 12,52\%. \tag{1}$$

Шкала комунікативних здібностей студентів-управлінців складається з різних типів комунікації: раціонального; емоційного; інтуїтивного; установок, що сприяють комунікації; проникаючої здатності у комунікації; ідентифікації комунікації (емпатії).

Шкальні оцінки виконують допоміжну роль в інтерпретації основного показника – рівня комунікації (емпатії), однак дозволяють зрозуміти сутність і характеристики комунікативних здібностей майбутніх менеджерів. Саме тому, опрацьовуючи отримані дані за оцінюванням рівня комунікативного компонента, було проаналізовано шкальні оцінки, тобто виявлено, як змінювалися типи комунікації студентів-управлінців до і після експерименту в КГ та ЕГ (табл. 2).

Таблиця 2. Зміна типів комунікації студентів-управлінців КГ та ЕГ до і після експерименту

Типи комунікації	К-сть респондентів	КГ (n=198)		ЕГ (n=204)	
		до експ-ту	після експ-ту	до експ-ту	після експ-ту
раціональний	к-сть осіб	43	37	42	20
	у %	21,7	18,7	20,6	9,8
емоційний	к-сть осіб	69	61	62	22
	у %	34,9	30,9	30,4	10,8
інтуїтивний	к-сть осіб	17	23	22	30
	у %	8,6	11,6	10,8	14,7
установки	к-сть осіб	21	24	24	34
	у %	10,6	12,1	11,8	16,6
проникаюча здатність	к-сть осіб	23	28	26	44
	у %	11,6	14,1	12,7	21,6
ідентифікація	к-сть осіб	25	25	28	54
	у %	12,6	12,6	13,7	26,5

Раціональний тип комунікації (емпатії) характеризує спрямованість уваги, сприйняття і здоров'яорієнтованого мислення студента-управлінця на сутність іншої людини – на її стан, проблеми, поведінку. Це спонтанна цікавість до іншої людини, що відображає його емоції та інтуїцію. У раціональному типі емпатії не слід шукати логіку або мотивацію допомоги і зрозуміти іншу людину. Ідеться про загальний, звичайний людський інтерес управлінця до підлеглого, що ні про що не говорить. В ЕГ після експерименту кількість студентів із раціональним типом комунікації знизилася на 10,8%, а в КГ – лише на 3%.

Емоційний тип комунікації (емпатії) характеризується здатністю управлінця входити в емоційний резонанс із підлеглими – співпереживати, перейматися, дбати про здоров'я підлеглих. Емоційна чуйність у такому разі стає засобом для створення єдиного енергетичного поля між управлінцем і підлеглим. Завдяки цьому в менеджера з'являється можливість зрозуміти внутрішній світ підлеглого, прогнозувати і впливати на поведінку. Чуйність, співпереживання і готовність зрозуміти створюють можливість для єднання між менеджером і підлеглим. В ЕГ після експерименту кількість студентів із емоційним типом комунікації знизилася на 19,6%, а в КГ – лише на 4%.

Інтуїтивний тип комунікації (емпатії). Бальна оцінка свідчить про здатність респондентів (майбутніх менеджерів) бачити поведінку підлеглих, діяти для збереження їхнього здоров'я в умовах трудових процесів, спираючись на досвід, що перебуває в підсвідомості. На рівні інтуїції замикаються й узагальнюються дані про можливості і механізми організації здоров'яорієнтованого середовища організації. Інтуїція, мабуть, менше залежить від оцінювальних стереотипів, чим усвідомлене сприйняття. В ЕГ після експерименту кількість студентів інтуїтивного типу комунікації зросла на 3,9%, а в КГ– лише на 3%.

Установки, що сприяють або перешкоджають комунікації (емпатії) полегшують або сповільнюють дію багатьох факторів. Ефективність емпатії, імовірно, незначна, якщо менеджер уникає контактів із підлеглим, вважає недоцільним цікавитися його проблемами, байдуже ставиться до нього. Подібні настрої різко обмежують діапазон емоційної чуйності й емпатичного сприйняття. І навпаки, якщо немає перешкод з боку управлінця, то емпатичні впливи є активними і надійними. За результатами наших досліджень кількість студентів ЕГ, у яких з'явилися установки на здоров'язбереження після експерименту, зросла на 4,8%, у КГ – лише на 1,5%.

Проникаюча здатність у комунікації (емпатії) розцінюється як важлива комунікаційна властивість менеджера, що дозволяє створювати атмосферу відкритості, довіри, духовного спокою. Кожен управлінець своєю поведінкою і ставленням до здоров'я підлеглих сприяє або перешкоджає емоційно-енергетичному обмінові. Сприятлива атмосфера підсилює емпатію, а атмосфера напруги, недовіри, підозрілості перешкоджає емпатичним проявам. Після експерименту така властивість стала характеризувати 21,6% осіб ЕГ. До експерименту проникаюча здатність у комунікації була притаманна лише 12,7% осіб. У КГ такі зрушення є незначними: проникаюча здатність у комунікації до експерименту була притаманна 11,6% осіб, після експерименту – 14,1% осіб.

Ідентифікація – ще одна обов'язкова умова успішної комунікації і емпатії. Це вміння менеджера поставити себе на місце підлеглих, зрозуміти їх на основі співпереживань, чуйності і доброти. Основою ідентифікації менеджера є легкість, гнучкість емоцій, здатність робити найкраще для підлеглих, зокрема впроваджувати в умовах підприємства здоров'яорієнтовані заходи. Кількість студентів ЕГ із типом комунікації на засадах ідентифікації після експерименту зросла на 12,8%. Щодо КГ, то змін не відбулося.

Результати шкальних оцінок типів комунікації у студентів КГ та ЕГ до і після експерименту представлено на рис. 2.
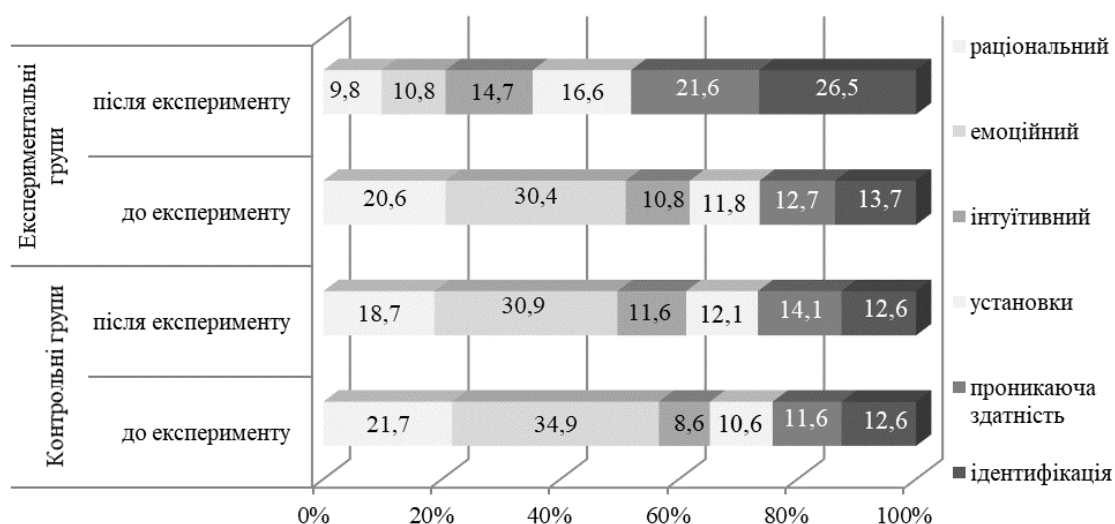
Рис. 2. Результати шкальних оцінок типів комунікації
у студентів КГ та ЕГ до і після експерименту, %

Обговорення. Сьогодні важливим завданням професійної освіти майбутніх менеджерів стає не просто формування системи економічних знань, вмінь та навичок, а навчання їх самостійно здійснювати здоров'язбережуючі заходи, формування готовності до створення здоров'яорієнтованого середовища організації в майбутньому. Як зазначають М. Виноградський

[4], А. Виноградська [4], О. Шканова [4] результати роботи менеджерів, у першу чергу, залежать від організації власної праці, а вже потім від діяльності колективу, який він очолює і апарату управління.

Проведені дослідження підтвердили думку Т. Бурмаки [2], Н. Жигайло [7], М. Васильченко [3], В. Гришко [3], про те, що комунікація є важливим елементом системи управління, єднальною ланкою в структурі інтелектуального капіталу. Міцність та якість стосунків між персоналом залежить в основному від того, наскільки чіткими та чесними є їхні міжособистісні стосунки, а комунікативні навички та риторичні здібності відіграють важливу роль в управлінській діяльності. Важливою умовою ефективного функціонування кожної організації є комунікативні процеси. Розширено інформацію про те, що конкуренто-спроможність підготовки фахівців закладами вищої освіти має здійснюватися відповідно до сучасних умов ринку праці, як зазначають О. Носова [10] та О. Маковоз [10].

О. Грішнова [6] зазначає, що основним об'єктом економічної науки нової епохи є людина. Результати проведених нами досліджень вказують, що психофізіологічні особливості людей в умовах праці вимагають особливого підходу у процесі формування їхньої готовності до створення здоров'яорієнтованого середовища організації.

Науковці [8] стверджують, що формування навичок здорового способу життя студентів в умовах сучасності потребує інноваційних підходів. У зв'язку з цим, професійна освіта майбутніх менеджерів має здійснюватися у процесі соціалізації здоров'язбережувального навчання і забезпечувати вирішення першочергового завдання – формування здоров'язбережувальної компетентності студентів, рівень сформованості якої визначає культуру їхньої ефективної управлінської поведінки задля збереження власного здоров'я і здоров'я підлеглих. Розширено інформацію про ідеї використання комплементарних зв'язків в умовах освітнього процесу закладів вищої освіти [5; 9].

На основі вивчення сучасних тенденцій та інновацій в системі управління персоналом [1], подальшого розвитку набуло вивчення типів комунікації, адже проведено дослідження комунікативних здібностей майбутніх менеджерів через впровадження авторської комплементарно-інтегративної технології формування в них готовності до створення здоров'яорієнтованого середовища організації.

Висновки. Комунікативний компонент (здатність до емпатії) свідчить про те, що під час спілкування і взаємодії з підлеглими майбутні управлінці будуть відкритими, природними, уважними, доброзичливими. Ці якості є надважливими для сучасного менеджера, котрий має здійснювати здоров'яорієнтоване управління. У студентські роки важливим є виховання соціабельності майбутніх менеджерів. Соціабельність – це здатність на групову взаємодію, колективну роботу на основі товариськості, здатності до налагодження зв'язків із підлеглими людьми. Комунікабельність і соціабельність – риси, що дуже схожі і взаємопов'язані. На основі комунікативно-соціабельних здібностей майбутнього менеджера проявляються такі його конкурентні переваги: здатність бути рівним із іншими, не лише з тими, хто однаковий за статусом, а й із підлеглими, залишаючись при цьому лідером; здатність керувати людьми, володіючи інформацією про їхні проблеми, запити, самопочуття; здатність взаємодіяти з підлеглими, уникаючи конфліктів, а також не допускаючи непорозумінь і стресових ситуацій між ними; здатність до створення системи комунікацій на основі переконань про те, що найважливішим в умовах виробництва є людський капітал; здатність приймати нестандартні здоров'яорієнтовані управлінські рішення, що сприятимуть збільшенню капіталу здоров'я працюючих людей; здатність до інноваційної здоров'збережувальної поведінки в умовах виробничого середовища і пропаганди здорового способу життя.

Отримані експериментальні дані дозволяють зробити висновок про те, що більш суттєві якісні зміни рівня сформованості комунікативного компонента у студентів ЕГ $(C_{p(EГ)} = 15,65\%$ – це результат навчання за спеціально розробленою авторською комплементарно-інтегративною педагогічною технологією формування у майбутніх менеджерів готовності до створення здоров'яорієнтованого середовища організації. Абсолютне середнє значення якісних змін рівня комунікативного компонента після експерименту у студентів ЕГ є вищим порівняно з КГ (на 14,4%), що свідчить про ефективність вищезазначеної технології навчання і комплексу відповідних педагогічних засобів її реалізації. Коефіцієнт ефективності становить 12,52%.

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SOCIOLOGY

THE EFFECT OF THE TRIBAL JALWA ON THE EDUCATIONAL ATTAINMENT OF THE DESCENDANTS OF THE COMMUNITY FAMILIES AND THE SONS OF THE FUTURE SOCIETY OF AL-JALWA (An exploratory study in one of the villages of Kara, Jordan)

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ABSTRACT

The study aimed to find out the effect of the tribal glow on the educational attainment of the children of the community families and the children of a future society of the Jilwa, an exploratory study in one of the villages of Karak, and this study is considered a new study about the damages resulting from the tribal glow on the university academic achievement of the children of the community families and families receiving the glow, and the impact on Their thinking in the future and how they choose scientific majors in universities, which would help them change their current conditions and improve their lives for the better, and the least expensive, due to their poor financial conditions imposed on them by the clan. The role of the tribal judiciary is considered important in limiting or minimizing the negative effects resulting from the tribal clan by creating suitable conditions for those arriving by the act of jealousy. In this way, it examines one of the social problems that the society suffers from in order to find some solutions, and to achieve the objectives of the study, a questionnaire was constructed for the purpose of data collection, and a regular random sample was chosen, and the study concluded with a set of recommendations, the most important of which were: Increasing awareness and education through means The media, about the damage caused by al-Jawwah in terms of harm within a society, and the acceleration of judicial procedures to absorb anger, and the creation of places designated for their reception in which the conditions for a decent life are met, and the state's provision of material and security assistance to al-Jawa's recipients to reduce the burdens and problems resulting from the jail, and the state's distribution of community families on More than one area; To reduce overcrowding in public places, schools, transportation, and universities.

Introduction. It is not possible for a person to live in isolation from others, and a person by his makeup is a social being who can live, except in a society regardless of the behavior of the society in which he is. It is not possible for this society to be established without the presence of ties, customs and patterns of behavior that govern them. Hence, laws and customs must be in place to regulate human behavior and protect its rights and property. The tribal judiciary in the Hashemite Kingdom of Jordan is an important part of the civil judiciary.

Rather, this judiciary is based on social norms and customs, which performs one of the most difficult and complex functions in the local community, as the Jordanian authorities almost always entrust the task of dealing with the most complex types of cases and the most dangerous to society and its cohesion, which include: blood crimes, honor, and tribal justice in particular In the countryside and to a lesser extent in the cities.

Aljlwa is one of the penalties imposed by tribal custom. On the perpetrator and his relatives, in cases of blood and honor, or it is one of the immediate measures imposed on the perpetrator and his relatives who are responsible for him, according to customs and traditions, and for nearly ten years, different areas in Karak Governorate are still suffering as a result of the arrival of hundreds not for the guilt committed by these coming families, Rather, a sin committed by a member of the clan, but blood ties made them clan partners in the punishment.

Al-Jalwa imposes on the future families of the community on them (the Majali community), a lot of pressures and negative effects, which affect their family and their village, and they become the victims of that sin committed by an irresponsible person, whether in natural or compulsory circumstances, and this leads to pressures on all areas in A + area such as water, housing, health and education, which negatively affected the volume of services provided to the citizen, especially educational institutions, which are suffering from an increase in the number of students. Some students from community families abandoned their university seats by virtue of jealousy, and their outlook for the future and their ambition to study specializations in the universities they desired changed.

And to complete their higher studies, which they aspire to by virtue of the fact that the community families cannot secure the expenses of their children's study.

It was noted that with the arrival of new individuals who carry values and customs of their own, these individuals have made distinct persons that the children of a future society seek to get closer to them and to be affected by their ideas and change of their aspirations for the future. They compete with them on the university majors (university seats) closest to them.

The tribal Jalwa has an official and legal cover by the state and its security services.

There are two documents for the glory:

First. The traditional basis for the jalwa: the tribal legislation that abolishes the application of the jalwa, it returns to a set of laws related to the tribes and the Bedouins that were issued in 1936 CE and were repealed in 1976 CE in Law No. 34, however there is a continuation of the application of the jalwa until now, and no one has ever questioned its legitimacy, except for some Judgments issued by the Supreme Court of Justice and the Administrative Court.

Second. The modern support for the jalwa: reading the law in the language of tradition, and here the administrative governor imposes the tribal jalwa in support of the provisions of the Crime Prevention Law 1954/7. It applies exclusively to her and does not include the family of the perpetrator and his relatives. The jelly is more customary than legal.

The study Problem.

In light of the increase in awareness, education, and social and political changes that affected the whole society, and the rule of laws and regulations over matters, and their substitution for prevailing customs, traditions and norms, and with the high rates of education in Jordan significantly, and in spite of that, cases of tribal clan were recorded at the same time higher The numbers are years ago, according to the Clans Department of the Ministry of Interior. In 2011, 22 cases were recorded, while the first four months of 2014 were recorded, 12 clans were recorded.

Where al-Jalwah creates great pressures on the future community of al-Jalwa (al-Majli) and on members of that community, on public facilities in terms of health, education, social, legal and housing, we begin to talk about it:

First. The pressures on public facilities, including schools, universities, roads, libraries, and playgrounds, as the increase in the number of families using public facilities, especially on society in the future for the glory (Al - Majli), leads to tampering and pressure on public facilities, and they have a feeling of returning sooner or later, this leads to Lack of interest and pressure on transportation, and this generates congestion, which hinders students' access to their universities and arrives on time for lectures, and leads to a decline in academic achievement.

Second. As for the social pressures imposed by the tribal clan on society, through the prevailing relations between members of that community, and the arrival of new people and individuals to this community, the relations in this society are weaker and less coherent, which affects

the stability and harmony that prevails in the region, and increases The tension in relations between individuals makes students in conditions not prepared for study and makes educational attainment decline, and wrong behaviors harm individuals.

Third. With regard to the educational aspect, pressures may arise represented in the increase in the number of students inside schools and competition for university and postgraduate education opportunities at the university closest to them, and a change of their ambition and orientations towards studying the specializations they desire by virtue of their honor. This leads to an imbalance in the educational process and confusion among students, which leads to an increase in problems due to their abandonment of their academic seats and the increase in the number of unemployed.

Fourth. As for economic pressures, the increase in the number of individuals and the arrival of large numbers were not suddenly taken into account. We note the lack of appropriate support to provide appropriate services to those coming, whether from the government or from the future community, and we cannot blame any of them, because the glory does not come in a planned way, but suddenly, it is difficult to provide services faster, because the people coming, were living in a different standard of living from what they became, which creates a feeling of inferiority and the inability to pay university tuition fees.

Objectives of the study.

This study aims to know the level of the effect of tribal glory on the educational attainment of the children of the community families and the children of a future society of Al jelwa. The main objective stems from the following sub-goals that the study seeks to achieve, which are as follows:

1. Knowing about the social changes that happen to the members of the community families and the future society of Aljalwa and their impact on educational attainment.

2. Knowing whether the tribal Al jalwa is a solution or is it the cause of new pressures on the community families and the future society of Al jalwa.

3. Knowing the role of the tribal judiciary in controlling the developments and challenges that arise in society.

The importance of studying. This study sought to contribute to the identification of the effect of tribal al-Jalwa on the level of educational attainment on both the descendants of the community families and the future al-Jalwa community.

This study will contribute to improving the vision of officials and specialists in the Jordanian society of this problem, and in drawing plans and programs to prevent it, and developing proposed solutions to alleviate the suffering of students and achieve their educational ambitions.

The importance of this study also lies in the scarcity of studies on this topic, after conducting initial surveys in this regard, and the study seeks to monitor and analyze the aspects adopted in this field of research and its impact on various aspects of life, and the focus will be on the role of the tribal judiciary, in reducing these problems, and help bring about security.

We expect that the results of the study will make a theoretical contribution from which the tribal judiciary will benefit, and to reduce the reception of many tribunals on the same area, in a successive manner that makes this region an environment that is not suitable for the educational and future aspirations and ambitions of its children.

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Study questions.

1. What is the level of the study sample's perceptions of the tribal jalwa?

2. What is the degree of influence of the tribal jalwa in increasing the pressures on public utilities from the viewpoint of the study sample?

3. What is the degree of influence of the tribal jalwa on educational attainment from the viewpoint of the study sample?

4. Are there statistically significant differences in the attitudes of the study sample toward the changes caused by the jalwah that are attributable to gender, age and education?

Procedural definitions. The tribal judiciary: It is a law that has its provisions and chapters by tribal agreement to resolve disputes that arise between them and to protect rights from loss and liquidation of souls. It is the process of litigation and the conduct of reconciliation between them.

Urf: It is what settled in the souls from the point of view of the minds, and the sound character was destroyed by acceptance, or it is what the souls settled on according to the testimony of the minds, and custom is the oldest official source of the legal rule. It is also the people's agreement on a specific plan in different colors of social activity, with their sense of this plan as a customary legal rule that does not come from the ruling authority, and is always deduced from the reality of the life of the group. (Abu Hassan, 1987)

The room: It is a place that is customary for the residence of the perpetrator and his relatives, and is equivalent in the modern terminology (exile), and that the general rule that defines the place of residence is (the relationship with the clan and not the location of the deer). (Abu Hassan, 1987).

Theoretical framework and previous studies.

This research deals with the psychological and social theories, which show the development of societies, accompanied by social growth and imbalances in the social fabric, which have an impact on the educational attainment of the children of a future society, and the children of the community families.

Psychological theories: The individual is linked to the society in which he lives, with many connections. Society is the one that provides him with the material and moral causes of life, providing him with food and drink, shelter, security, stability and protectors. Likewise, society provides the individual with culture, experiences and skills from the summary of long human experiences. As for the psychological trend, it is considered a state of mental, psychological and nervous preparations, formed in the individual through experience and experience, which the individual is going through, and this situation significantly affects the individual's responses, or his behavior towards all things and the position that relate to this case, meaning that the trend A state of readiness for physical and mental activity that prepares the individual for specific responses. (Al-Essawi, 1984).

And it operates in a way far from the individual's awareness and perception, and is directed in a perverted manner, and man is driven by two instincts: the instinct of death and the instinct of life, which provide him with vital energy, so the instinct of death aims to destroy public property, which leads to the destruction of others when they head to the scientific future. Be responsible for every positive connection in life. This theory seeks to clarify conflicts within the Jalwa community, between the arrivals and the welcoming people. (Alureikat, 2004).

Al-Jalwa is one of the reasons for the relative deprivation of Al-Jalwa members because they left everything behind and the cause of frustration, and their failure to reach their future aspirations in their educational attainment. As for social theories, and as a result of biological and psychological determinism, social determinism has emerged, which goes that behavior is bad, results from various aspects of behavior and social processes, which result in joy in the society of the welcome, and that deviation from social values is a learned behavior, and that the character Criminal, for a group of new individuals. That is, the personality is related to the environment that the individual lives during his developmental career, through his various developmental roles. And through his association with delinquents, through friendship, affection and academic fellowship, by those coming through Al-Jalwa.

Deviation is a social phenomenon resulting from oppression and social activity, which some individuals practice towards others, because poverty and emptiness generate pressure against the social structure of the system, and this leads some of them to achieve their desired goal, by threatening to earn money or steal. The deviation is a phenomenon resulting from the failure of social control over individuals, for a cohesive society is the opposite of a mixed society, which disintegrates as a result of the arrival of new individuals. What is observed in the community of Al-Jalwa is that each group is, as a general rule, self-sufficient, so that there is no need to resort to other groups to meet the needs of its members. (Abu Amer, 1982).

Due to the lack of studies on this topic, we will refer to the most relevant studies that have dealt with the topic of Al-Jalwa. Among these studies that talked about the punishment of Al-Jalwa and its impact on members of the community families and members of the society that welcomes Al-Jalwa such as educational attainment.

Concerning the concept of the Al Majli, the study (Othman, 1995) under the title Crime in Upper Egypt showed that the Al Majli, and what is known in Egypt as (Harees), is the geography of the police. Committing crimes there, and on the other hand, they know the areas in which the police presence is weak or weak, and in which they focus their criminal activity.

With regard to the penalty for jelwa, the study (Ibrahim, 2001) from the tribal judiciary, which showed the punishment for jelwa, showed that it is the departure of the aggressor's clan from the Deira

or the village in which they live to another deira, which is foreign to them. And they are not returned home except after the completion of reconciliation between the two parties. The jalwa is in cases of very serious crimes such as blood crimes and honor crimes.

With regard to the description of groups, a study (Al-Zantani, 2008) under the title of Organization and Groups showed that groups are considered the mediator and link between the individual and society. Therefore, their importance for the individual is of great importance, especially in the current era, where social life is complicated and the growth of groups increases. Newcomers, interaction occurs between the person's behavior, and the behavior of these groups. Newcomers either acquire them to influence his behavior, or he influences their behavior, and sometimes the individual achieves the satisfaction of needs, which he could not achieve before, so he is attracted to them to fulfill those needs, and the tradition occurs in a way. More among the members of these groups, so their behavior becomes justified.

Regarding the disadvantages of the tribal jalwa punishment, the study (Al-Hejazin, 2009) showed in his thesis entitled Attitudes of Tribal Lawyers and Judges Toward the Punishment of Jalwa Punishment, which concluded by all means working to educate the citizen about the rule of law, and the establishment of civil society institutions with the state, to persuade all segments of society The disadvantages of the tribal jalwa punishment, which leaves psychological, social and economic effects on the members of the Jordanian society, so that the society reaches a full conviction of the need to abolish it, and regulate the punishment of jalwa in the penal law to limit its effects.

Study methodology. The method used in this study is the descriptive (analytical) approach, because this approach is best suited for studying societal phenomena and highlighting them as they are in their environment through the use of appropriate tools to collect data from the study sample, and analyze it with statistical methods to find meaningful conclusions regarding the problem presented in the study. And to achieve its goals and come up with appropriate recommendations.

The study relied on the social survey method, which is considered one of the quantitative approaches and helps in obtaining information from the required sample. Through the social survey, the nature of the social phenomenon to be studied is determined and its characteristics are known (Hassan, 1998). The curriculum aims to describe the characteristics of different groups of people and to identify their feelings, needs and attitudes about different issues, as it is distinguished in its focus on the present conditions that already exist at the time of the survey, and it is concerned with a detailed description of the studied community, and it is concerned with representing the study units as accurately as possible (Lutfi, 1995).

Since the problem of this study is one of the present problems, and due to the nature of the field study and the spread and diversity of the study population, this approach is the most appropriate to cover the field side of this study, and it was applied through a field survey to collect data.

Type of study. Descriptive study is the most used in human studies, and it is based on describing the phenomenon as it is in reality, accurately describing it, and expressing it qualitatively or numerically. Organizing and classifying information, conclusions and generalizations are reached that help researchers in developing the studied reality (Obeidat et al., 1992).

This type of study was chosen due to the purpose of this study and the description of the problem under study in terms of collecting and defining the features of the problem of weapon acquisition, and the use of weapons, in terms of determining the social effects resulting from the acquisition of weapons and the personality and family characteristics of the arms owners. What requires a description of the manifestations and factors that led to the acquisition and use of weapons and the situations that require the use of weapons.

Study population and sampl. Determining the study population is of importance, and it is one of the main elements in survey research, and since it is difficult in many social researches to do a comprehensive study of the entire study community; Relying on the sample is the most appropriate, saves time, effort and costs, and allows a degree of accuracy that may not be available in the case of studying all cases of society (Lutfi, previous reference).

The study population consists of the community families in one of the villages of Karak, and the families in **Sarfa** area, which is one of the villages in Karak, were selected as a community for the study because it is one of the areas that had previously received the community clans more than once, and the number of the community families reached nearly (200) community families, and the receiving families and their number (200) received families.

Study variables. The study variables were determined as follows:

1. Independent variables: What is meant in this study is the clan dignity, which is the legal procedures imposed by social norms on the perpetrator's family.

2. Dependent variables and the intent with which in this study the educational attainment of the children of the community families and the future society of al-Jalwah, and the effects resulting from the tribal glory on the educational attainment.

Statistical methods. The nature of the study, and the tool used (the questionnaire) to collect data, use some statistical methods and process the data as follows:

- Correlation coefficient (Pearson), to calculate the validity of the instrument.

- frequencies and percentages; To describe the characteristics of the sample.

Arithmetic means and standard deviations, to answer the study's questions.

The following is a presentation of the characteristics of the study sample.

1. Distribution of study sample individuals according to gender

To identify the characteristics of the study sample individuals according to gender, the frequencies and percentages were found, which are shown in Table (1).

Table 1. Distribution of the study sample according to the gender variable.

Gender	Repetition	percentage %
Male	240	60
female	160	40
Total	400	100

It appears from Table (1) that the male members of the study sample formed 60% of the sample size, while the females formed 40%.

2. Distribution of study sample individuals according to age

To identify the characteristics of the study sample individuals according to age, the frequencies and percentages were found, which are shown in Table (2).

Table 2. Distribution of the study sample according to the age variable.

Age	**Repetition**	**percentage %**
From 23-30 years	90	22.5
From 31-38 years old	170	42.5
From 39-46 years old	85	21.2
From 47 and over	55	13.8
Total	400	100

Table 2. shows that the individuals of the study sample of the age group "from 23-30 years" constituted 22.5% of the sample size, while the study sample members "from 31-38 years" constituted 42.5% of the sample size, and from 39-46 years, a rate of 21.2%, and finally from the age group "from 47 and over", constituted 13.8%.

3. Distribution of the study sample according to the educational level variable

In order to identify the characteristics of the study sample individuals according to the place of work, the frequencies and percentages were found, which are shown in Table (3).

Table 3. Distribution of the study sample according to the educational level variable.

Educational level	**Repetition**	**percentage %**
High school and less	50	12.5
Community college	106	26.5
Bachelor	204	51
Postgraduate	40	19.6

It appears from Table No. (3) that the study sample individuals of secondary level or less formed 12.5% of the sample size, while the study sample individuals from the bachelor's level constituted 51% of the sample size.

Data collection tools. The questionnaire was used to collect data from the sample members, and it included the following points:

A. The primary data for the study sample, and included "gender, age, and educational level."

B. The first axis "relates to measuring the perceptions of the study sample members of the tribal jalwa."

C. The second axis "relates to measuring the effect of the tribal al-Jalwa on the level of educational attainment of the study sample."

All the previous axes included phrases for which a number of answers were given, so that the respondent chooses only one answer for each statement.

All responses to the second part of the questionnaire were classified according to the Likert Five-Point Scale (Likert) and five answers were determined by their weight numerically as follows:

- (Strongly agree) and (5 marks).
- (Agree) and (4 marks).
- (Neutral) represents (3 degrees).
- (Disagree) and represents (2 marks).
- (Strongly disagree) (1 score).

Honesty and Stability Actions.

The researcher followed all necessary procedures to verify the validity and reliability of the data collection tool, as follows:

● Truthfulness: The veracity of the content was verified by the following:

1. Presenting the data collection tools (questionnaire) to a group of sociology professors in the Faculty of Social Sciences at the University of Mu'tah; This is to evaluate the questionnaire to ensure its suitability with the topic of the research and its measurement by what was set for it, the clarity of the phrases, and the importance of each statement to the axis to which it belongs, and in light of the directives shown by the arbitrators, the researcher made some amendments that were agreed upon by most of the arbitrators.

2. To calculate honesty, the researcher used the method (internal consistency) or the so-called "internal agreement coefficient", which is a method that shows the validity of a part or unit of the dimension units, and in which the result of the answers about this part or that unit is compared to the results of the whole dimension, and then the internal agreement coefficient is the coefficient. The link between each item of the dimension and the whole dimension (Khairy, 1970).

The following are the correlation coefficients (Pearson) of each dimension's items and the total score of the same dimension in the study questionnaire.

Table 4. It shows the correlation coefficients (Pearson) between the items of the first and second axis (28 items) and the overall degree of the dimension.

M	Correlation coefficient	M	Correlation coefficient
1	0.444 **	17	0.671 **
2	0.545 **	18	0.721 **
3	0.747 **	19	0.703 **
4	0.775 **	20	0.651 **
5	0.552 **	21	0.655 **
6	0.662 **	22	0.781 **
7	0.560**	23	0.730**
8	0.539**	24	0.689**
9	0.432**	25	0.802**
10	0.612**	26	0.749**
11	0.525**	27	0.778**
12	0.505**	28	0.639**
13	0.706**		
14	0.711**		
15	0.710**		
16	0.678**		

* Function at the level of 0.01

* Function at the 0.05 level

Analyze the study results. The current chapter includes the answer to the study questions, as shown by the results of statistical treatments, on the answers of the study sample individuals towards the dimensions of the study.

In order to answer these questions, the arithmetic averages and standard deviations were found for the answers of the study sample individuals about their attitudes towards the tribal Al jalwa and its impact on educational achievement. The following table shows these results.

Table 5. Arithmetic means and standard deviations about their position on the tribal jalwa and its effect on educational achievement.

Number of Paragraph	Paragraph	Arithmetic mean	standard deviation	Ranking level
1	I prefer to communicate with my clan more than others.	3.158	1.007	1 medium
2	The relationships between the members of the jalwa and my relatives are based on common interests.	3.050	1.058	2 average
3	The presence of the tribal judge is a refuge to solve the problems of the future society.	2.951	1.081	3 average
4	Stay away from interacting or getting to know members of the clan (community).	2.951	1.062	4 medium
5	The members of the (community) clan and the receiving clan share many characteristics.	2.931	1.022	5 average
6	Make sure to choose only my clan friends.	2.810	1.061	6 average
7	I communicate with members of the new clan because they are of the same level of education	2.790	1.076	7 average
8	I communicate with members of the new clan because we share the same ideas.	2.713	1.033	8 average
9	The clan presence of the jalwa is the cause of overcrowding in educational institutions	2.634	1.138	9 average
10	The presence of the clan jalwa increases the damage to public property.	2.555	1.091	10 average
11	The occurrence of the clan clan leads to the formation of negative thoughts.	2.485	1.038	11 average
12	The attributes of community members change with the presence of the jalwa from sharing to selfishness, jealousy and envy.	2.366	1.009	12 average
13	The presence of the tribal jalwa influenced options in choosing the major to study	2.411	1.033	13 average
14	The occurrence of the clan jalwa, I cannot think of the future.	2.414	1.034	14 average
15	The effect of the tribal jalwa on focus on the future.	2.422	1.037	15 average
16	The presence of the clan jalwa causes pressure on the utility.	2.432	1.051	16 average
17	The occurrence of the tribal jalwa increased the problems and interest in clan matters and diverted from a focus on educational attainment.	2.415	1.032	17 average
18	The clan jalwa increases tension, creating an atmosphere unsuitable for studying.	2.412	1.038	18 average
19	I feel that there is an intellectual participation among the members of the Al Jalwa clan community.	2.415	1.035	19 average
20	The effect of the tribal jalwa in changing my view of the future.	2.413	1.033	20 average
	The general trend	2.946	0.694	- Average

The results in the table indicate that the level of perceptions of the study sample, which came with a medium degree, where the general arithmetic mean was 2.946, and a standard deviation of 0.694. The mean of the responses of the study sample on the contents of the paragraphs ranged between the mean, as a maximum, 3.158, and the mean, 2.366 as a minimum associated with the paragraphs.

It is noticeable in the table that all the standard deviations of the variables of this dimension were close, as they ranged between (1.138 - 1.007). This scale is an indicator of the homogeneity of the answers of the study sample individuals.

Discuss the results.

The study mainly aimed to identify "the effect of the tribal jalwa on the educational attainment of the children of the community families and the people of the community who welcome the jellyfish." The study relied to achieve its objectives on a questionnaire tool that was applied to a sample of families in the city of Sarfa in the governorate of Karak, which consisted of 400 A family, chosen randomly from the families of the city of Sarfa, considering that the families of this city had previously welcomed the families coming to it, more than once. In light of the criteria adopted by the study, the results showed the following:

The results showed that the general level of the perceptions of the study sample from the tribal Jalawah came with a medium degree, with a mean of 2.412, and a standard deviation of 1.038. It was found through the results that the perceptions of the members of the study sample towards "tribal jalwa and its impact on educational attainment" came to a moderate degree on all paragraphs, and the result is received with the result of a study (Abu Hassan, 1987) which showed that the tribal judge plays a fundamental and distinct role in solving many problems , And that the sample members submit to what is asked of them without discussion or objection. This is what influences their decisions and aspirations to welcome and think about scientific disciplines that help them solve their problems.

It also does not agree with what has been clarified by the social theories, which considered that the learned behavior is not inherited, and results from the individual's involvement in the group and his acquisition of the behavior that changes their thinking in the future. (Al-Wurikat, 2004) Therefore, they are keen not to communicate with the new individuals due to the tribal jalwa, and this is contrary to the human nature, which is characterized as social, and to identify and interact with new individuals, in which the results were moderate.

The study also showed that there are statistically significant differences between the answers of the study sample individuals, which are attributed to the difference in the level of education, and the differences were in favor of the study sample members of different educational levels. The countryside is distinguished by its modest educational level, so because it is greatly affected by the behavior of the incoming individuals, and this is what was explained by the study (Ibrahim, 2001), which described the hall as a place for arrivals by the tribal clan, and it is often in rural areas, which are simple societies that adhere to customs and traditions, no matter what Its members got high educational levels.

The results showed about the dimensions of the study, which are attributed to the difference in age, the negative psychological effects that the tribal jalwa punishment leaves on the children, especially those who come to compete with them in places of play and study and deal with new comrades imposed by the tribal Jalwa. The results also showed that young people see that the tribal jalwa is a problem and not a solution, as the elderly see, and the problems it causes within the welcoming community.

Recommendations. Depending on the foregoing, the study recommends the following:

1. The study recommends raising awareness, and education, through various media, about the pressures caused by the tribal jalwa on society.

2. Speeding up the judicial and executive procedures to absorb anger. Because this leads to prolonging the life of the community families and the resulting problems.

3. Raising awareness of the necessity of limiting the penalty of jalwa to the second grandfather as long as its cancellation is not possible, to reduce the number of displaced families.

4. Creating places designated to receive displaced families, in which the conditions for a decent life are met.

5. The state provides the necessary financial assistance to the Welcome of the Glory to ease the economic burden on the displaced and welcoming families, in order to make their children study the specializations they desire.

6. The state's distribution of community families over more than one region; To alleviate overcrowding in schools, universities, public places and services.

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ВЛИЯНИЕ ЦИФРОВЫХ ТЕХНОЛОГИЙ НА ПРАВА ЧЕЛОВЕКА: ПОЗИТИВНОЕ ВЛИЯНИЕ, РИСКИ, ТЕНДЕНЦИИ И ПЕРСПЕКТИВЫ РАЗВИТИЯ (мировой и национальный опыт)

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ABSTRACT

The article is devoted to the impact of digital technologies on human rights. The author examines the positive impact of digital technologies on human rights, as well as the negative consequences of digitalization on human rights. The article provides an overview of international standards in this area, examines foreign countries for the protection of human rights in the context of digital transformation. Particular attention is paid to the consideration of measures taken in Uzbekistan in this direction. In conclusion, the author puts forward a number of recommendations for improving international and national mechanisms for ensuring and protecting human rights in the context of digital transformation.

Введение. Происходящая цифровая трансформация в мире, ускоренная вследствие пандемии COVID-19, оказывает влияние на все сферы жизни, включая права человека.

С одной стороны цифровые технологии оказывают положительное влияние на осуществление прав человека, открывая новые возможности для их обеспечения и защиты, а также новые направления международного сотрудничества в данной сфере. Цифровая революция формирует новые права в цифровом пространстве Интернета, иных информационно-коммуникационных технологиях, придает новые, порой неожиданные, аспекты реализации основных прав и свобод гражданина [1].

С другой стороны, цифровизация имеет и негативное влияние, порождая новые угрозы для реализации прав человека. Особое негативное влияние имеет наличие цифрового неравенства между государствами и внутри стран, что вызывает в определенной степени дискриминацию определенных групп населения, не имеющих качественного доступа к цифровым технологиям.

Цифровая трансформация оказывает влияние как на теорию, так практику прав человека. Она способствует появлению новых понятий и концепций в области прав человека, новых институтов и механизмов, обогащая теорию прав человека и расширяя круг исследования и программ обучения по вопросам прав человека. Безусловно, это находит закрепление в международных стандартах и в национальном законодательстве, которое должно отражать существующие тенденции.

Позитивное влияние цифровых технологий на права человека.

Цифровые технологии открывают новые возможности для реализации прав человека, как личных и политических, так и социальных и экономических, а также культурных прав человека.

Прежде всего, это позитивное влияние сказывается на реализации права на информацию. Цифровые технологии обеспечивают разнообразие источников информации – помимо печатных СМИ и телевидения, сегодня информация доступна на официальных вебсайтах государственных органов и ведомств, учреждений, а также в социальных сетях. Важно отметить, что не только государственные ведомства, но большинство институтов гражданского общества активно пользуются возможностями цифровизации, что позволяет получить более полное преставление о тех или иных вопросах.

Создание вебсайтов, наличие социальных сетей дает возможность не только получать информацию, но и выражать свое мнение по поводу происходящих событий. То есть цифровизация расширяет также возможность свободы выражения мнения.

Цифровые технологии способствуют также укреплению взаимодействия государственных органов и ведомств с гражданами и институтами гражданского общества, что имеет немаловажное значение и является одним их критериев оценки эффективности государственной политики в области прав человека.

Социальные СМИ и такие средства, как система шифрования коммуникаций, помогают объединению и росту движений правозащитников. Сотрудники по правам человека могут собирать информацию в социальных СМИ, помимо того, что расследования в области прав человека улучшаются и дополняются благодаря снимкам со спутников, а система шифрования сообщений обеспечивает более эффективные мониторинг, расследование и анализ [2].

Цифровые технологии оказывают благотворное влияние и на реализацию права на обращение, создавая условия для обращения в режиме онлайн, что часто способствует экономии времени и финансовых расходов для обращения.

Огромное влияние цифровые технологии оказывают на социально-экономические права человека. В частности, цифровизация, Интернет, наличие дистанционного обучения, онлайновых курсов обучения по различным направлениям открывают много возможностей для реализации права на образования, получения не только базового образования, но и повышения квалификации и переподготовки кадров.

Благотворно это и сказывается и на сфере занятости, создавая возможности работы в удаленном режиме и применения гибких рабочих графиков, что особенно важно в условиях карантина и борьбы с пандемией.

Благодаря цифровым технологиям наибольшие возможности открываются и для реализации культурных прав человека, например, для реализации права на научное творчество.

Помимо обеспечения права, цифровые технологии создают новые возможности и для их защиты, поскольку создают новые способы обращения с жалобами. Кроме того, цифровые технологии позволяют привлечь больше внимания к случаям нарушения прав человека, что повышает транспарентность принимаемых мер и подотчетность за права человека.

Нельзя оставить без внимания и тот факт, что расширение доступа к информации способствует повышению правовой культуры общества и культуры прав человека, создает новые возможности для принятия креативных стратегий в области образования по правам человека.

Цифровые средства также могут помочь нам в вопросах раннего предупреждения. Рост случаев языка ненависти и других показателей роста напряженности в Интернете могут служить важным сигналом о надвигающемся насилии. Осуществляя мониторинг этих явлений и быстро принимая меры, мы можем надеяться на предупреждение насилия. [2].

Новые потоки данных используются для отслеживания и прекращения торговли людьми и эксплуатации, а также указывают на элементы, которые могут свидетельствовать о современных формах рабства в коммерческих цепочках поставок [2].

Помимо этого, цифровые технологии способствуют укреплению международного сотрудничества в данной сфере.

Таким образом, цифровые технологии оказывают положительное влияние на обеспечение и защиты прав человека, открывая новые возможности для реализации всех категории прав человека.

Негативные последствия развития цифровых технологий для прав человека.

Вместе с тем, цифровые технологии создают и новые угрозы для обеспечения прав человека и несут в себе определенные риски.

Один из главных факторов, которые может снизить положительное влияние цифровых технологий на права человека, − это наличие цифрового неравенства, которое существуют как между странами, так и в рамках одной страны, между сельскими и городскими районами.

Например в развитых странах интернетом пользуется 81 процент населения, что более чем в два раза превышает долю пользователей в развивающихся странах (40 процентов), которая в свою очередь более чем вдвое выше аналогичного показателя в в наименее развитых странах (15 процентов) [3, С.17]. Африканская молодежь является группой с наиболее низкими показателями сетевого подключения. Около 60 процентов юношей и девушек не пользуются интернетом, в то время как в Европе соответствующий показатель составляет всего 4 процента. [3, С.3]. Примерно 29 процентов молодежи во всем мире − около 346 млн человек − не пользуются интернетом. [3, С.3]. Кроме того, этот разрыв углубляется и гендерным разрывом в доступе к цифровым технологиям. На мировом уровне в 2017 году доля мужчин, пользующихся интернетом, превышала соответствующий показатель для женщин на 12 процентов. [3, С.4]. Помимо доступа к Интернету, еще одним цифровым барьером служит отсутствие навыков пользования цифровыми технологиями и уровень образования в целом.

Особенно это актуально в нынешних условиях борьбы с пандемией и ее последствиями. Так, одним из способов сдерживания коронавирусной инфекции по-прежнему остается социальная изоляция, ее меры потребовали частичного или полного закрытия образовательных учреждений и сопутствующей им инфраструктуры. Данные ЮНЕСКО показывают, что в разгар кризиса почти 1,6 миллиарда учащихся, что составляет 94% от общего числа учащихся в мире, в более чем 190 странах пострадали от закрытия учебных заведений. Как отметил Генсек ООН в своей концептуальной записке «Образование в эпоху пандемии COVID-19 и последующие годы», несмотря на проведение уроков по радио, телевидению и в интернете, а также на все усилия учителей и родителей, многие ученики по-прежнему остаются вне досягаемости. Учащиеся с ограниченными возможностями, представители меньшинств и малообеспеченных общин, беженцы, а также жители отдаленных районов подвергаются наибольшему риску безнадежно отстать в обучении». Генсек ООН призвал объединить усилия в целях восстановления систем образования, поскольку важно снизить градус сложившегося серьезного цифрового неравенства [4]. Кроме того, пандемия бросила вызов и сфере занятости. По оценкам МОТ, только около 18% работников выполняют работы или работают в местах, позволяющих применить принцип удалённой работы. Этот вариант доступен далеко не всем [4].

Другими словами, появляется новая группа уязвимых людей – группы населения, не имеющих или имеющих весьма ограниченный доступ к цифровым технологиям. То есть вследствие цифровой технологий усугубляется проблема защиты прав уязвимых категорий населения.

Другой важнейший вопрос защиты права человека в условиях цифровизации – это защита информации о частной жизни. Это в первую очередь вызвано тем, что в цифровой среде информация о частной жизни (как, впрочем, и любая другая) распространяется гораздо шире и гораздо быстрее, чем раньше. Риски нарушения приватности растут [5]. Данные о человеке и его частной жизни могут быть использованы злоумышленниками, например чтобы похитить его имущество, обманом выманить его деньги, или спланировать нападение на него. Разглашение приватных сведений может повлиять на положение человека в обществе. Как социальному существу, человеку важны отношение и реакции других людей: одобрение или осуждение, восхищение или насмешки, репутация и пр. [5]

Международные органы подчеркивают, что Интернет все больше становится пространством, угрожающим правозащитникам. Люди все чаще подвергаются нападениям и злоупотреблениям со стороны частных субъектов лишь по причине их деятельности в Интернете в поддержку прав человека. При этом, международные органы отмечают, что это особенно касается женщин, которые несоразмерно страдают от агрессивных провокационных кампаний, которые также подвергают их физическим нападениям в реальном мире [2].

Помимо этого, цифровые технологии, открывая новые возможности для свободы выражения мнений, в то же время могут оказать и негативное влияние на свободу выражения мнения. Так, Специальный докладчик по вопросу о поощрении и защите права на свободу мнений и их свободное выражение регулярно сообщал о том, что цифровые технологии, включая вредоносные и шпионские программы, также дают правительствам беспрецедентные

возможности для вмешательства в права на свободу мнений и их свободное выражение [6]. Кроме того, Специальный докладчик считает, что отключение пользователей от доступа к Интернету, независимо от представленного оправдания, в том числе на основании нарушения закона о правах интеллектуальной собственности, является несоразмерным и, следовательно, нарушением пункта 3 статьи 19 Международного пакта о гражданских и политических правах.

Важно также отметить угрозы, которые несут цифровые технологии, в частности, появление новых преступлений в сети Интернет и с использованием современных цифровых технологий, новых способов преступных хищений (краж) путем использования учетных данных собственника или иного владельца имущества, в том числе получение доступа к таким данным (тайно либо путем обмана использование телефона потерпевшего, подключенного к услуге «мобильный банк», авторизация в системе интернет-платежей под данными другого лица и т.п.).

Тенденции развития прав человека в условиях цифровой трансформации.

Важнейшая тенденция – рост количества международных документов, посвященных права человека в условиях цифровизации.

На международном уровне можно отметить уже принятие ряда документов касательно влияния цифровых технологий на права человека. В частности, можно отметить Резолюцию Генеральной Ассамблеи ООН от 18 декабря 2013 г. № 68/167 «Право на неприкосновенность личной жизни в цифровой век» [7]. Следует отметить также усилия ОЭСР в данном направлении - Организация экономического сотрудничества и развития приняла Руководящие принципы о защите конфиденциальности и трансграничной передаче персональных данных [8].

На региональном уровне также принимаются меры в данном направлении. Особенно активен в этом плане европейский регион. Принята Конвенция Совета Европы о защите частных лиц в отношении автоматизированной обработки данных личного характера (Конвенция 108) [9]. Кроме того, Совет Европы разработал документы рекомендательного характера о защите ПД, применимые к отдельным технологиям или отраслям: Руководящие принципы защиты лиц в связи с обработкой персональных данных в мире больших данных [10]; Рекомендация Комитета Министров Совета Европы о защите данных о здоровье [11].

Следует также отметить и Совместную декларацию о независимости и разнообразии средств массовой информации в цифровую эру 2018 г., принятую совместно такими структурами как Специальный докладчик Организации Объединенных Наций (ООН) по вопросам свободы убеждений и их выражения, Представитель Организации по безопасности и сотрудничеству в Европе (ОБСЕ) по вопросам свободы средств массовой информации, Специальный докладчик Организации американских государств (ОАГ) по вопросам свободы выражения мнения и Специальный докладчик Африканской комиссии по правам человека и народов (АКЧПН) по вопросам свободы выражения мнения и свободы информации[12].

В вышеуказанных и других документах, принятых по данному вопросу, все чаще встречается понятие «цифровые права человека». То есть одним из последствий влияния цифровых технологий стало появление концепции «цифровые права человека». Цифровые права обычно понимаются, как права граждан на доступ, использование, создание и публикацию цифровых произведений, право на свободный доступ к сети Интернет (иных коммуникационных сетей) с использованием компьютеров и иных электронных устройств [1]. С приходом цифровых технологий возникают так называемые цифровые права — право на доступ к Интернету, право на забвение, право на защиту от нежелательной информации, уже получившие законодательное признание в разных странах [13].

Среди этих прав все большее значение приобретает право на Интернет, которое рассматривается уже как отдельное право человека. Интернет не просто оказывает влияние на реализацию прав человека, создавая новые угрозы для их обеспечения, но и открывая и новые возможности для их осуществления, но и получает постепенное закрепление и признание в качестве отдельного права, одного из важнейших в условиях цифровой трансформации. В этой связи следует отметить, что 88 рекомендаций, сделанных Специальным докладчиком по вопросу о поощрении и защите права на свободу мнений и их выражения в докладе в мае 2011 года Совет по правам человека от Генеральной Ассамблеи Организации Объединенных Наций включают в себя несколько , которые несут на вопрос о доступе в Интернет. В своем докладе Специальный докладчик отмечает, что в отличие от любого другого средства массовой информации Интернет позволяет людям искать, получать и распространять информацию и

идеи всех видов мгновенно и недорого через национальные границы. Значительно расширяя возможности людей пользоваться своим правом на свободу мнений и их свободное выражение, которое является «средством реализации» других прав человека. Специальный докладчик призывает все государства обеспечить постоянный доступ к Интернету, в том числе во время политических беспорядков. Учитывая, что Интернет стал незаменимым инструментом для реализации ряда прав человека, борьбы с неравенством и ускорения развития и прогресса человечества, обеспечение всеобщего доступа к Интернету должно быть приоритетом для всех государств. Эти рекомендации привели к предположению, что доступ в Интернет сам по себе является или должен стать одним из основных прав человека [6].

Мировые тенденции оказывают влияние и на развитие национального законодательства в данном направлении. В Конституциях многих стран мира получает закрепление права человека в информационном обществе. Кроме того, во многих странах принимаются отдельные законы, например, законы «О персональных данных». Особое внимание уделяется защите прав детей в цифровой среде. Например, в США принят закон о защите конфиденциальности детей в интернете (Children's Online Privacy Protection Act), в котором прописаны обязанности операторов веб-сайтов и онлайн-сервисов, направленных на детей до 13 лет. В Великобритании разработан кодекс практики для онлайн-сервисов по дизайну, соответствующему возрасту (Age Appropriate Design: Code of Practice for Online Services). В документе закреплены стандарты для игр, мобильных приложений и других цифровых сервисов, которым разработчики должны следовать для защиты детей [14].

Права человека в условиях цифровой трансформации в Узбекистане.

Республика Узбекистан является участницей более 70 международных договоров по правам человека и последовательно принимает меры по их обеспечению, в том числе с учетом цифровых технологий.

В настоящее время формируется правовая база для цифровой трансформации.

Разработан проект Концепции «Цифровой Узбекистан- 2030» [15]. Принята Концепция развития органов и учреждений юстиции в 2020 − 2024 годах, которая предусматривает меры по поэтапной цифровизации баз данных органов и учреждений юстиции, перевод государственных услуг в электронную форму и внедрение системы «виртуальная юстиция» [16].

Во всех концепциях других сфер также особое внимание уделено внедрению и широкому применению цифровых технологий. Так, в Концепции развития высшего образования в качестве отдельной главы закрепляется «Внедрение цифровых технологий и современных методов в образовательный процесс» (глава 3, параграф 2.) [17]. Это должно не только обеспечить повышение качества образования, но и расширение доступа к получению образования.

Приняты законы о «О гарантиях и свободе доступа к информации» [18], «О защите персональных данных» [19], «О защите детей от информации, наносящей вред здоровью» [20] и др. Закон «Об обращениях физических и юридических лиц» принят в новой редакции, где закрепляется понятие «электронного обращения» [21]. Закон закрепляет право на обращение в электронной форме, что может облегчить процедуру обращения.

Особое внимание внедрению информационно-коммуникационных средств уделяется в Национальной стратегии по правам человека [22].

Среди принятых мер также можно упомянуть следующие меры:

- создание вебсайтов всех государственных органов и ведомств, что расширяет доступ к информации;

- создание платформы www.regulation.gov.uz, где размещаются проекты нормативно-правовых актов, по поводу которых общественность может выразить свое мнение;

- создание сайта «Mening fikrim», где граждане могут выдвинуть свои инициативы по совершенствованию законодательства или государственной политики;

- создание система электронного правосудия (E-sud) для обращения в суды, что способствует экономии времени и финансовых расходов для граждан в случае необходимости обращения в суд для защиты своих прав;

- расширение системы оказания бесплатной юридической помощи населению, возможностей правовой информационной системы «Advice.uz», а также поддержки негосударственной некоммерческой организации «Мадад», предоставляющей гражданам бесплатные юридические консультации.

Особое внимание уделяется обучению и привитию навыков работы с цифровыми технологиями.

Вышеуказанные меры способствует обеспечению и защиты прав человека в стране.

Перспективы развития прав человека в условиях цифровой трансформации.

Большинство международных инструментов в области защиты прав человека были приняты задолго до начала стремительной цифровизации всех областей человеческой жизни. Это обуславливает необходимость разработки новых стандартов по правам человека с учетом цифровой трансформации. При этом, важно учесть, что пандемия ускорила цифровизацию и усугубила некоторые ее последствия. Особенно это касается преодоления цифрового разрыва, поскольку без этого иначе экономический разрыв будет углубляться.

В этой связи, предложенная Узбекистаном на 75-й сессии ГА ООН инициатива о принятии Международного Кодекса о добровольных обязательствах государств [23] будет способствовать укреплению глобального партнерства и недопущения разрыва между странами, включая цифрового разрыва и обеспечению прав человека на должном уровне и предупреждение ухудшения уровня жизни и благосостояния людей. Кодекс послужит правовой основой для объединения усилий государств в данном направлении. Даже в случае его принятия в качестве рекомендательного документа, а не обязательного, его политическое значение будет весомым. При этом, он должен содержать не только обязательства развитых стран перед развивающимися в условиях кризиса, спровоцированного пандемией. Кодекс должен определить новые принципы и направления сотрудничества, формы и форматы взаимодействия для достижения вышеуказанных задач. Можно сказать, что данная инициатива стала логическим продолжением всех призывов со стороны международного сообщества об объединении усилий.

Помимо мер по преодолению цифрового неравенства на мировом уровне, важно принимать меры по преодолению разрыва на национальном уровне. Как отмечает Верховный комиссар ООН по правам человека Мишель Бачелет «нужно работать совместно – юристам в области прав человека, специалистам по вычислительной технике и инженерам, представителям коммерческих предприятий и правительственным и межправительственным органам – в целях разработки методов оценки воздействия на осуществление прав человека и других систем анализа и руководства, которые могут учитывать специфические требования цифровых систем…. Прежде всего, обязанность защищать права человека должна быть явным приоритетом всех заинтересованных сторон: государств, разработчиков, ученых, инвесторов, коммерческих предприятий и гражданского общества [2].

Кроме того, Верховный комиссар ООН по правам человека Мишель Бачелет подчеркивает роль молодежи в этом процессе: «Нам нужно иметь возможность рассчитывать на инновационную и объединяющую силу молодежи. Слишком часто молодежь исключают из процессов принятия решений: их даже не приглашают за стол переговоров» [2]. Еще более повышает значимость инициативы Узбекистана о принятии Конвенции ООН по правам молодежи, выдвинутой на 72-й сессии ГА ООН [24].

Как уже отмечалось выше, лица, не имеющие доступа к цифровым технологиям, можно считать уязвимой категорией населения. Возможно, органам ООН по правам человека следует принять новые общие рекомендации, посвященные именно этим категориям населения.

На национальном уровне важно принимать меры по систематизации информационного законодательства, избавлении от повторов и приведении его понятийного аппарата в стройное, непротиворечивое состояние. Одним из вариантов такой систематизации могло бы стать принятие Информационного кодекса. При этом, в Кодексе должны найти отражение такие вопросы как цифровые права человека, защита прав детей в цифровой среде. Разработка проекта Кодекса предусмотрена в Национальной стратегии по правам человека Узбекистана, упомянутой выше.

Также целесообразно разработать программы цифровой грамотности населения, в которые нужно включить и осуществление международных проектов.

Таким образом, важно продолжать меры по совершенствованию международных и национальных механизмов по защите прав человека с учетом реалий процесса цифровой трансформации.

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LEGAL AND POLITICAL SCIENCE

PECULIARITIES OF THE PHENOMENON OF POLITICAL LEADERSHIP IN POST-SOVIET GEORGIA

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ABSTRACT

The socio-political processes developed in Georgia in the 90s of the twentieth century led to the political transformation of the country. The political changes that began during this period led to the ideological and value transformation of elite structures, including procedural changes in the mechanisms of elite circulation. All this was reflected in the country's domestic and foreign policy.

In Georgian reality, the main part of the society is focused on a specific political figure, however, the elite groups united around this leader differ from each other in their values and ideological orientation. At the same time, all post-Soviet political leaders followed different paths of accumulating social and political capital, which became an important component of developing their individual political charisma.

The article discusses the features of 4 political leaders of post-Soviet Georgia (Z. Gamsakhurdia, E. Shevardnadze, M. Saakashvili, B. Ivanishvili) and the political processes related to them.

Understanding the phenomenon of political leadership is still relevant today. Since ancient times, it has been interpreted differently at different historical periods. Every epoch had its leaders and this was due to the peculiarities of that epoch. Political philosophy itself can be divided into two stages − before Machiavelli or ancient philosophy, based on philosophical principles and focused on ideal models and the post-Machiavellian period, when the search begins not for ideal forms of government and leaders, but for analyzing the already existing types and determining the type of management and leaders based on pragmatism. Even at the present stage, we cannot ignore the phenomenon of the leader formed as a result of globalization and the influence of different political cultures, because these factors help us to better analyze the phenomenon of the leader in today's world.

The socio-political processes developed in Georgia in the 90s of the twentieth century resulted in the political transformation of the country. The political changes that began during this period led to the ideological and value transformation of elite structures, including procedural changes in the mechanisms of elite circulation. All this was reflected in the domestic and foreign policy of the country.

As a result of the value changes of the political elites, the political vector of Georgia changed and it became oriented towards the West, which complicated the relations with the Russian Federation, which ended with the 2008 military conflict between the two countries. When we talk about the personification of political processes, it is very important to consider the conceptual aspects of the formation of Soviet and post-Soviet Georgian society.

Some sociologists point out that during the Soviet modernization period there was a symbiosis of two cultural principles − traditional and modernist, but this process actually took the form of a pseudomorphosis if we use Oswald Spengler's terminology. Such a society was, in essence, a hybrid society. Traditional cultural principles and elements of modernity coexisted in one society, but they were not systematically related to each other and were not logically interdependent. Even the social modernization of traditional society did not lead to a complete transformation of the lower strata of society. In a given sociocultural type of society, at different stages of its historical development, one or the other principle becomes dominant.[1]

During the Soviet period, social modernization, technological development, and industrialization of the country were impossible without introducing modernist elements to the broad masses of people and linking them to the traditional cultural values of Georgians and some different ethnic groups. This fact led to the symbiotic functioning of society, which was formed on the basis of traditional peoples living in the Soviet Union. As the subsequent development of events showed, modernism was not able to completely erase traditional values from the minds of the peoples, thus conditioning the coexistence of two cultural norms in one society.

Perhaps it is related to the above mentioned that in the last years of the Soviet system in Georgia, the traditional principles were much more relevant than the modern Soviet ones which along with the political pressure from the lower stratum personified political life and legitimized charismatic leaders who were distinguished by proclaiming national values and declaring religious attitudes.

Therefore, in the study and research of the political elite of post-Soviet Georgia, the focus should be on political leaders. The political elite, in this case, is a "train" of a charismatic leader. Max Weber called them "retinue."[2]

When we talk about the political leader of Georgia, it is better to study this leader's past and the history of his career growth, because the path he took in the system of social relations allows for the best sociological research. The process of socialization shows what stages he went through during his public life, what factors influenced the formation of his personal qualities that evoke boundless respect and trust of the people.

The formation of the political phenomenon of Zviad Gamsakhurdia − the first president of independent Georgia, took place in stages over several decades. He was a man who got into politics first of the Soviet Union and then of independent Georgia from the dissident movement.

His dissident career began in 1956 when after the events in Hungary Zviad Gamsakhurdia and his friends posted proclamations in the streets of Tbilisi criticizing the Soviet Union's policy. This was an unprecedented event in the Soviet reality of that time.

Due to this fact, Zviad Gamsakhurdia and eight of his friends − members of the illegal organization "Gorgasliani" were arrested.[3] He was only 16 years old at the time of his first arrest.[4] The panel of judges passed different sentences to the convicts − from 3 to 4 years in prison. Gamsakhurdia was sentenced to 5 years in prison. But eventually the court took into account the mitigating circumstances and commuted the prison sentences to probation.[5]

Nevertheless, the leader of the dissident movement did not stop fighting against the Soviet system. Together with his friend Merab Kostava, he became even more active. On their own initiative the Helsing Group Georgia was founded in Tbilisi in 1976 led by Zviad Gamsakhurdia until the end of his life. (The Helsinki Group actively promoted human rights, and in the first place, the rights of the Georgian nation, Georgian cultural monuments, the Georgian Orthodox Church. The group published underground samizdat journals "Georgia", "The Golden Fleece", "Messenger of Georgia", etc. On Gamsakhurdia's own initiative "The Gulag Archipelago" by Russian dissident writer Alexander Solzhenitsyn was for the first time published in Tbilisi in the form of samizdat).

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In 1977-1979 the Soviet State Security Service (KGB) arrested Z. Gamsakhurdia for dissident activities again. In April 1977 he was expelled from the Georgian Writers' Union for "anti-Soviet propaganda."

In the course of an irreconcilable struggle against the Soviet system his personal qualities as a politician were formed and manifested with particular intensity in the era of Gorbachev's "Glastnost" and "Perestroika."

When talking about Zviad Gamsakhurdia's political phenomenon, we should also focus on the important events that led him from being an ordinary dissident to coming to power and becoming the leader of the ruling elite.

During Gamsakhurdia's public and political career, everyone unanimously acknowledged his oratorical talent, his ability to influence people's feelings, and control their political energy. As his friend and closest comrade Temur Koridze recalled, Zviad Gamsakhurdia did not make any calls for support at the rallies, but his speeches on the patriotic-religious themes had a unique effect in terms of mobilizing people, so great masses of people trusted and respected him.[1]

"Here we have a new choice. The Lord came and told us: Georgian nation, there are two ways in front of you, your national movement is approaching the crossroads. There is the way of Ilia the Righteous, the way of morality and purity, and there is the way of Barabbas savagery and insidiousness, there is the way of terrorism! Make your choice, Georgian people! Make your choice, Georgians! Choose the way of Christ and goodness, choose the way of Ilia the Righteous, because this way will lead us to purification! Gamsakhurdia: The Way of Christ − The Way of Judas![2] According to Temur Koridze, people's attitude towards Zviad Gamsakhurdia could be expressed in three words: "People adored him!"[3]

The question arises − what caused people to love Zviad Gamsakhurdia so sincerely, trust and support him?

Apart from oratory, the fact that he was the son of the famous Georgian writer Konstantine Gamsakhurdia played a big role in the socialization of Zviad Gamsakhurdia, in the formation of his personal qualities and people's selfless love for him. (Konstantine Gamsakhurdia was a prominent Georgian writer, academician, classic of the twentieth century Georgian literature). In Georgian society he was perceived as a great patriot, whose death was regarded by Georgians as a national tragedy. Therefore, in the mythologized and ideologized society Konstantine Gamsakhurdia's son was a priori considered a great patriot of the country and no one at the rallies doubted the sincerity of his words imbued with national-religious pathos. In addition, his academic success played an important role in his dissident biography. He was a doctor of philological sciences, writer and translator, author of about 40 scientific papers and more than 200 publicist essays.[4]

All these components were combined in a complex way throughout Zviad Gamsakhurdia's entire dissident political career, which in turn became a contributing factor toward the consolidation and mobilization of the active members of the elite with a dissident political past. At the same time, a great mass of patriotic-religious people gathered around him.

The reality created in the early 90s led to the rise of the political elite mobilized at the highest level of the socio-political hierarchy around the charismatic leader Zviad Gamsakhurdia. In the first phase of the activities of the ruling dissident political elite of independent Georgia the confrontation between Zviad Gamsakhurdia and the counter-elite escalated into a civil war. The government of Zviad Gamsakhurdia failed to come to an agreement with those in power and the privileged intellectuals due to the sharp confrontation with them. In the end, the ruling political elite and counter-elite failed to achieve the required level of political maturity. They failed to reach a consensus through political compromises, and a radical confrontation escalated into an armed conflict. With the active intervention of outside forces and with the broad participation of criminal elements the Army and Mkhedrioni overthrew the legitimate government elected by the people, which led to the civil war and the fragmentation of the country.

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The destabilization of the political situation caused by the civil war, the chaotic functioning of the political system to a large extent contributed to the destruction of the economic infrastructure and a sharp deterioration in the socio-economic and material situation of the population.

Crime and criminality increased, which left a significant mark on the public awareness. There was a demand in the society for a change of the charismatic leader with a leader who would have experience in managing administrative and political structures, working in high positions of government.

At that time the society perceived Eduard Shevardnadze as a person who had gone through almost all the levels of the administrative hierarchy in the communist party system.[1]

The graduate of Kutaisi Pedagogical Institute had gone through really important stages in the administrative positions hierarchy. In 1957-1961. – the First Secretary of the Central Committee of the Soviet Republic of Georgia, in 1961-1964. – First Secretary of the Mtskheta Regional Committee of the Communist Party, then the First Secretary of the Communist Party Committee of Tbilisi 1st May District. Shevardnadze was a member of the Central Committee of the Georgian Communist Party from 1958. In 1964-1965 he was the Deputy Minister of Internal Affairs of Georgia, and in 1965-1972 he was the Minister of Internal Affairs of Georgia. In 1972 he was elected the First Secretary of the Central Committee of the Communist Party of Georgia.[2]

As we have mentioned, in 1965 Shevardnadze was appointed Minister of Internal Affairs of Georgia and headed the structure for 7 years. He declared an irreconcilable fight against corruption. At that time the country's economy was managed by clan principles and corruption pervaded the entire vertical of the ruling elite. The new interior minister launched an attack on the shadow economy and corruption immediately after his appointment. Although the campaign received widespread publicity, it did not work, since it was impossible to fight corruption in Soviet Georgia. Shevrdnadze knew this well, but in this campaign he established himself as an energetic, effective and uncompromising ruler. Shevardnadze's efforts did not go unnoticed in Moscow. He made new contacts in the capital of the USSR. He had a particularly close relationship with the Soviet Interior Minister Nikolai Shchelokov, who was part of Brezhnev's inner circle. As a result, Shevardnadze started an independent game in support of Moscow in Georgia.[3]

In 1972, he replaced Vasil Mzhavanadze, who was exposed to corruption, and became the first secretary of the Central Committee. Shevardnadze's "dizzying" progress began in 1985, and he became a "world-class" leader. With the support of the General Secretary of the USSR Central Committee Mikhail Gorbachev, he was appointed the Minister of Foreign Affairs of the USSR. According to many analysts, it was from this period that his political activities began to be mythologized in the consciousness of the Georgian society. This was due to the withdrawal of Soviet troops from Afghanistan, the destruction of the Berlin Wall and the collapse of the Soviet Union. At that time, this was well perceived in Georgia and was considered as an indicator of his high qualification as a civil servant.

In the minds of Georgians, the last two facts made Shevardnadze a global political figure having a high level of recognition and acknowledgment among the political elites of the United States and Europe. At the same time, as it turned out later from various sources, E. Shevardnadze was against the withdrawal of Soviet troops from Afghanistan. This is confirmed by the minutes of the meetings of the politbureau, where Gorbachev said: "Shevardnadze's hawk-like cry is unacceptable to me."[4]

As for E. Shevardnadze's high authority in the Western political elite, we can quote the words from the memoirs of the former US Secretary of State J. Schultz which clearly reflected the attitude of the American and European political class towards him: "From the point of view of practical experience in Georgia at that time, E. Shevardnadze was an uncompetitive political figure."

His mythologization as a person with great political influence led him to the role of a charismatic leader and the weakening of Zviad Gamsakhurdia as a charismatic leader and his

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replacement. Many people created exaggerated expectations regarding him and considered him the savior of the homeland. It was this political situation that led to the replacement of Zviad Gamsakhurdia and the national dissident elite associated with him. The political elite of the former Soviet ruling class gathered around Eduard Shevardnadze.

Despite Shevardnadze's government's strong focus on Western democratic-liberal values, the political rule in Georgia, like in other post-Soviet republics, was elitist. The political elite, due to total corruption, unlimited growth of privileges and wealth, as well as the extremely difficult economic situation of the population, lost its social bases and the people's support.

The revolutionary processes that took place in November 2003 radically changed the political situation in the country. A qualitatively different new political elite came to power under the leadership of President Mikheil Saakashvili. Prior to his presidency, the biography of Mikhail Saakashvili had no particular achievements in the political arena. He got involved in Georgian politics at the request of his political partner Zurab Zhvania. According to various sources, during his life and work in the United States, Zurab Zhvania contacted Saakashvili in 1995. At the request of President Eduard Shevardnadze, he was invited to the ruling "Georgian Citizens' Union."[1] In the same year, Saakashvili was elected a member of the Georgian Parliament. While working in the Parliament in 1995-1998, he became the Chairman of the Constitutional and Legislative Committee, in 1998-1999 he headed the ruling faction "Citizens' Union of Georgia."[2] As part of Georgia's political elite, Saakashvili often found himself in the center of media attention due to his populist and unorthodox behavior. This behavior shaped his political image in society as an energetic, hardworking young politician fighting against corruption. Georgia's third president, as his counterparts in the West recall, was a brave and energetic man who offered the Georgian people simple recipes to fight poverty and corruption. The third president of Georgia, as his Western colleagues recall, was a brave and energetic man who offered the Georgian people simple recipes for fighting poverty and corruption. Highly established European leaders describe Saakashvili as an inconsistent leader.[3]

In addition to populism and heterogeneous behavior, Mikheil Saakashvili had what is highly regarded in traditional Georgian provincial thinking − Western education − for a successful political career in Georgia's diverse political spectrum. This in turn significantly contributes to career advancement in any field. After graduating with honors from the Kiev Institute of International Relations, he enrolled at Columbia University under the Edmund Muskie Program. In 1995 he received a Master of Laws degree. In the same year he received an honorary diploma from the Strasbourg International Institute for Human Rights in Comparative Human Rights Law. In 1995-1996 he was a Graduate Student at National Law Center, George Washington University,

In 1995-1996 he studied for a doctorate at George Washington University, National Center for Law.[4]

Western education, Western social and political life reflected in his consciousness, significantly contributed to the formation of the personal qualities of the populist politician and good image maker, which he tried to transfer to a specific Georgian political reality and even achieved success. His success was also driven by the problems in Shevardnadze's government - stagnation, corruption, severe socio-economic situation of the population, etc.

Against the backdrop of the frustration experienced during Shevardnadze's time, Saakashvili's public speeches and social and political activities gave a spark of hope to a large part of the society. The population supported him in all regions of Georgia. But despite the significant support of ordinary people, prior to Shevardnadze's ouster, M. Saakashvili and the group of young reformers, separated from the Citizens' Union, did not have a particularly high rating in post-Shevardnadze Georgia. However, Saakashvili's political activism and leadership status during the Rose Revolution ultimately determined his role as the leader, fueled by his charisma and the rise of the United National Movement to power.

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During his tenure, a number of successful reforms were carried out – the improvement of the status of patrol police, introduction of unified national exams, the fight against crime, the elimination of corruption at the household level, the increase of the state budget, the payment of pensions and salaries, and so on. All this at some point gained him the support of the people, but soon the time of failure came in the international arena. This was followed by an increase in the use of authoritarian methods and, consequently, an increase in violence, especially after the 2008 war. The propaganda machine was activated, and Saakashvili took on the role of the main ideologist, demagogue, propagandist and savior of the country. All this was accompanied by abundant funding of foreign lobbying groups. The Georgian political arena became on the one hand, "a space of public, nominal rights and a free market, and on the other hand, a covert sphere of control, corruption and intimidation."[1] The tendencies of introducing servility into political thinking were intensified in the country. The creator of all this was an authoritarian leader, with amazing energy and restless nature.

A new group of people of totalitarian thinking and culture appeared on the political scene. The United National Movement "successfully privatized the state." Close ties with the authorities became a means of success in all spheres of public life. "Elite corruption" reigned in the country. The maintenance of power was possible at the expense of establishing full control over the media and launching the state propaganda machine in every possible way. The maintenance of power took place at the expense of establishing full control over the mass media and launching the state propaganda machine.

Consistent conversations and populist promises were enough as criteria for selecting political leaders. According to foreign experts (Stephen Jones, Lincoln Mitchell), the United National Movement created an "aggressive political culture" in the political arena of Georgia. Lincoln M. Georgia: Four Opinions and Four Questions About the Georgian Elections.[2] Under Saakashvili, façade democracy, on the "path to complete democratization" of society, exaggeration of success, and propaganda of illusory promises acquired an unprecedented scale. In the war lost to Russia in 2008, Saakashvili's government declared that they were victorious and promised the people that the country would soon join the NATO and the European Union. During the rule of the National Movement, more lies were told and more false promises were made than ever in the history of Georgia. Stephen F. Jones called the political orientation, rhetoric and behavior of Saakashvili's government "political schizophrenia."[3]

The authoritarian regime just like the totalitarian regime introduced its terminology with totalitarian elements into political circulation, − "washed away", "red intelligentsia", "corrupt professors", etc. The policy of creating an "enemy icon" was aimed at intimidating the population, achieving an imaginary stability, consolidating around the government and, most importantly, creating political culture based on obedience and submission.

The tendencies of authoritarianism were getting stronger and stronger, and we finally got a violent regime that served the supremacy of one man, and the United National Movement was the creator of this regime.

And in this situation Bidzina Ivanishvili appeared on the political scene. His political appearance and critical statements gave a "spark of hope" to the people embittered and frustrated by Saakashvili's repressive regime. Considering Ivanishvili's financial capabilities, his rise to power was associated with the country's new industrialization, construction of factories, economic development and material well-being. The population believed that he would invest most of his financial capital in the Georgian economy in the form of investments.

Before he appeared in politics, there were many rumors about him. The media talked a lot about him. "Ivanishvili did not like to be in the spotlight, so only 'legends' circulated about him as a person who just helped people."[4]

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[1] Stephen F. Jones. Democracy in Georgia. Retrieved from http://www.cicerofoundation.org/lectures/Stephen-Jones.Georgia.pdf. (date of access: 14.09.2017. In Georgian).

[2] Retrieved from http: //foreignpress.ge/chven-shesakheb/4120.html. (Date of access: 14.09.2017. In Georgian).

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[4] Ramazashvili T. Bidzina Ivanishvili is a person who managed the impossible. Retrieved from http://reportiori.ge/old/aww.ge/sputnik-georgia.com?menuid=48&id=883&lang=1 (Date of access: 14.09.2017. In Georgian).

Unlike other political leaders and political groups, the source of power for Bidzina Ivanishvili and the opposition elite mobilized around him consisted of Ivanishvili's achievements in business, not in politics. Before 1988, that is, before moving to Moscow, Ivanishvili had his own business in Georgia. He traded in computers. His first customer was the Georgian Academy of Sciences. As a result of these business operations, he amassed a solid capital. Then, B. Ivanishvili continued his business in Moscow with new partners, after some time a business of copying machines and telephones was added to the computer business. Later, his company acquired an electrical engineering plant in Hong Kong. By 1990, Ivanishvili had become one of the leaders in the sale of electrical appliances in Russia. With the accumulated capital, Ivanishvili and his partners opened the bank "Roscredit."[1]

In 1991, he became Chairman of the Board of Directors and President of Rossiysk Credit Bank. As a result of B. Ivanishvili's business activities, a number of companies turned out to be wholly or partially owned by him, which made quite large profits (e.g., Holding Metaloinvest, Dr. Stoletov Pharmacy Chain, Impexbank, Interfin Trade, Stoilenskaya Niva, Tiazhmekhpress, RTI-caoutchouc, Ural plant of rubber products, "Erkapharma", Insurance Company "RK-Guarantor", Hotels "Minsk" and "Central", Transport Company "Ore Transportation Center"; in Georgia: Food Company Tolia, Cartu Bank).[2] B. Ivanishvili made a special contribution to a very important part of the Georgian society. The increase in trust and the formation of charisma necessary in political leadership was achieved through his charitable and patronage activities, which he carried out after his arrival in Georgia from Moscow. He provided financial assistance to intellectuals and members of the public who were doomed to poverty. This list is quite impressive and includes about 3550 people.[3] (Bidzina Ivanishvili, how much and to whom did he pay each month? The list includes artists, scientists, athletes and ordinary citizens B. Ivanishvili scholarships.[4] Ivanishvili's charitable activities are also linked to his many non-profit infrastructure projects. With his help, a number of national and cultural monuments were reconstructed and rehabilitated.

In his first political statement, he sharply criticized Saakashvili, accusing him of "falsifying election results, aggressive dispersal of demonstrations, violence against business and monopolization of power." The businessman noted: "The flow of lies about Saakashvili's achievements is insulting." Bidzina Ivanishvili joins Georgian politics.[5] A mythologized idea about the businessman greatly contributed to the formation of Ivanishvili's charisma, with the support of Ivanishvili the political bloc "Georgian Dream − Democratic Georgia" was founded. This movement and the above factors finally determined the fate of the 2012 power change in favor of B. Ivanishvili and his elite entourage.

Conclusions. Overall, it may be said that after gaining independence, political leaders at different stages of Georgia's recent history differed in both political values and foreign policy orientation. In addition, they differed from each other in personal qualities that had a significant impact on the mechanisms for recruiting elites, as well as on the further development of Georgia. As a result, in Georgian reality the main part of society is focused on a specific political figure, while the elite groups united around this leader differ from each other in their values and ideological orientation. At the same time, all post-Soviet political leaders followed different paths of accumulating social and political capital, which became an important component of developing their individual political charisma.

Here we must pay attention to the most important detail that had a significant impact on the process of creating the charisma of these leaders. With the exception of the first president of the country, Z. Gamsakhurdia, the charisma and its related components of all the other leaders were formed outside the country and the electorate socialized in the patriarchal society focused on them - on famous and successful people working abroad.

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HISTORY

STUDY ON THE RITUAL ARCHITECTURE OF LUOYANG CITY IN HAN AND WEI DYNASTIES

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ABSTRACT

The author of this article reviews the architectural style of Luoyang City during the Han and Wei dynasties by studying historical data, analyzes its architectural style characteristics from a historical perspective, and provides some suggestions for later scholars to study Chinese ancient architecture.

The sacred space is also the place of temples, ancestral temples, etc. It is mainly used for religious activities, sacrifice rituals and large national ceremonies, and has the spiritual function of communicating with heaven and earth. The sacred space of Luoyang City mainly includes ritual places and religion. There are two types of sites. The current relevant archaeological findings are mainly official facilities, and rare folk-shaped related sites, including Lingtai, Mingtang, Piyong, Yongning Temple and other building facilities.

Lingtai, Mingtang, and Piyong are the three major ritual buildings of the feudal dynasty in China, and their uses are different. Lingtai is the observation place for celestial phenomena, the emperor ascends to Lingtai to watch the celestial phenomena. Mingtang is the place where the emperor sacrifices his ancestors. Pyongyang is a preaching education in the place, the emperor led the minister to sacrifice Confucius. Documents on the etiquette building recorded "Water Sutra · Gushui Zhu": Gushui moved east to Taipei. Look at the clouds, Lingtai, Guangwu, Gao Liuzhang, "Fang Twenty Steps". "Shui Jing Zhu · Gu Shui Zhu": Gu Shui is east to the south of Pingchangmen, and moved to the north of Mingtang, Han Guangwu was established in the first year of the first year, looking for its tomb structure, Shangyuan Below, there are nine rooms and two halls, twelve halls, and they move to the south of Kaiyangmen to the east, and two move to the east to the north of Taixue Shijing. The survey and excavation of ceremonial buildings in the southern suburbs were mainly excavated in Lingtai, Piyong, Taixue, and Mingtang from 1972 to 1981. After the survey, the spatial distribution, construction scale, Shape structure, construction and era of use.

1. Lingtai Ruins

Located on the west side of Pingchengmen Avenue, the site is square in shape and surrounded by walls. There are gate sites on the east, west, and south walls, but no gate site is found on the north wall. The site is 220 meters east-west, 200 meters north-south, and covers an area of 44,000 square meters. The platform foundation for observing astronomical phenomena (see Figure 1) is still on the ground, the

plane is square, and it is at the center of the site. There are two platforms on each side of the platform foundation, and there are architectural ruins on the platform. The north side is relatively complete and the rest is seriously damaged. A prominent achievement in ancient Chinese astronomy is the careful observation of astronomical phenomena. The Eastern Hanling Observatory was the largest observatory in the country at that time. It had a well-organized and clearly-defined division of labor, which represented the highest level of development of Chinese astronomy. A famous Chinese astronomer Zhang Heng has been directing the observation of astronomical signs at Lingtai from 115 AD to 133 AD. Behind the five buildings on the west platform of Lingtai, there is also an inner room, which is about 2 meters deep, separated by an earth wall from the outer room. Some scholars believe that the "Book of Jin · Astronomy" records that "Zhang Pingzi (Zhang Heng) made copper armillary celestial rituals in a closet", which may refer to this closet. The Lingtai site is used by Cao Wei and North Wei.

Fig. 1. Lingtai Central Platform Foundation Site

2. Mingtang

According to the results of the survey and excavation, the Han Wei Mingtang site is located on the west side of Kaiyang gate Avenue and the east side of Pingchang gate Avenue in Tanyang City of Han and Wei, and it faces east and west of the Piyong site on the west side of the road, 150 meters apart. The plane of the site is square, each side is about 240 meters long, of which there is a circular platform with a diameter of 62 meters, which is where the main building is located. The location of the Mingtang site is the same as that of the Piyong, Lingtai and Taixue sites mentioned below. In the same way, it is quite consistent with the records of the literature. The exact location of Mingtang is also clearly recorded in the literature, that is, "Mingtang goes to Pingcheng (Chang) Men'erli". "The building shape reflected in the Mingtang site is the same as" Water The record of Jingjing · Gushuizhu "Finding its structure, below the upper circle" is also corroborated. Archeological exploration revealed that the Mingtang is square in shape and surrounded by walls. The east, west, and south wall foundations still exist, and the north wall foundation does not exist. The central part has a flat building foundation as a prototype, with a diameter of 61 meters. A large number of square building foundations are found in the appendix of the circular building foundation.

Cao Wei's Ming Hall was rebuilt on the site of the Ming Dynasty Hall in the Eastern Han Dynasty. In addition to the Ming Hall in the southern suburbs of the Ming Dynasty to perform the same day, there is also a special note of the Ming Dynasty Emperor Ming Ming Hall. Wen Di Cao Wang pei. This method of "strict father with heaven" in Mingtang is quite different from that of Mingtang in the late Western Han Dynasty, "Ether ancestor matched heaven", but it is inherited by later generations.

Fig.2. Ermingtang Center Architectural Site

3. Piyong

The Piyong site is located on the east side of the main road outside Kaiyang gate in the southern suburb of Hanyang and Weiyang City, with a square shape and a length of 170 meters. There are square walls around the site, one on each side. The center of the square compound is a rectangular ram. Tu Dianji, 42 meters long from east to west, and 28 meters wide from north to south. There is a north-south avenue north of the temple base. A stone monument was unearthed with a seated statue of Confucius. There are a group of buildings around the central building. The screen-like building composed of the direction.In 1930, "The Emperor of the Long Jin Dynasty, Three Emperors, Three Princes, and the Prince of Yong Emperor, and the Longxi Monument in Shengde", was unearthed to the south of the foundation of the rammed earth. After 1949, it was found nearby. According to the literature, the architectural pattern of Piyong should be a house inside, no courtyard wall, four doors surrounded by water, and a circle of water. But the excavated Piyong site has a square courtyard wall. The center has a square base address, surrounded by gates on all sides, and round water outside the marriage, but the circular water ditch is not a circular shape recognized in traditional etiquette, but a square shape that attracts people's attention.

Fig. 3. Piyong Center Architectural Site

Cao Wei continued to use the Eastern Han Dynasty to clear Yong, and in the beginning of the first year, Qi Wangfang preached "The Analects of Confucius", "Shangshu", and "Book of Rites" in

Piyong, and sent Tai Chang to lay Confucius in Piyong, with Yan Yuan (Yan Hui) as a sacrifice. To understand Pyongyang, but there is no system of predecessors, so Wei Zheng said "Although the Han Dynasty established scholarship, there is no observance in the courtesy". Cao Wei Shi lays Confucius Yu Piyong, a major new measure in the etiquette system, more effective imitation in later generations, as far as the Ming and Qing dynasties. Cao Wei respected Confucius, and in the second year of Emperor Wei Wenhuang, sealed off Confucius descendants Kong Xian as "Zong Shenghou", Yibaihu, worshipped by Confucius, Linglu County repaired the old Confucius temple, set up guards, and repaired the premises in addition to the Confucian temple.

4. Investigation of Yongning Temple in the Northern Wei Dynasty Royal Monastery

Yongning Temple is the largest Buddhist temple in Luoyang City in the Northern Wei Dynasty. It was built in the first year of Emperor Xiaoming Emperor Xiping (516) and was founded by the Empress Dowager Hu.The temple is located on the west side of Yudao, one mile south of the gate of palace. The nine-story wooden tower built is tall and majestic, and magnificent. "Going to the capital of the capital, you have already seen it" is undoubtedly the largest building at the time. According to the relevant literature, the height of the wooden tower is the most conservative. The restoration height is also equivalent to the current scale of more than 100. The investigation of this temple site began in 1962 and several archeological excavations from 1979 to 2005. The temple is a north-south vertical rectangle, 301 meters long and 212 meters wide the walls of the rammed earth courtyard are about 1.2 meters wide. According to the contained courtyard walls, short rafters are used, and the roof is covered with tiles. The trees are surrounded by green locust trees and green water. One door is opened on each side of the courtyard, and the south door is located on the south wall. In the middle, the east and west gates are similar in shape to the south gate, and the scale is slightly smaller. The north wall is the aconite gate. The south gate is the best preserved, the bases of the east and west gates still exist, and the north gate has no trace.

In the center of the temple, a nine-story wooden pagoda with the main structure of the temple is built, followed by a Buddhist temple.

1) Ruins of South Gate of Yongning Temple

Located in the middle of the south wall of Yongning Temple, the largest scale is the gate of the temple. The remaining rammed earth foundation is horizontally rectangular, 45.5 long from east to west, 19.1 wide from north to south, and about 1.2 meters high. It surrounds the four sides of the base, and there is scattered water built by broken tiles. The width is about 1.3 meters. There are 24 column foundation sand pits remaining on the surface of the compacted soil of the platform foundation, which can be confirmed as 7 faces wide and deep.

The palace-style door site of 2 rooms. According to the records in the literature: "The south gate tower is triple and connected to the three roads. It goes to the ground 20 feet, and it looks like this end gate."

2) The site of the wooden tower of Yongning Temple (Figure 4) Located in the middle of Yongning Temple, there are existing architectural remnants of the basement and base of the wooden tower. The base of the wooden tower is built on 100 meters of ground rammed soil, which is 6 meters thick under the ground today. The base is 2.2 meters high M, 38.2 meters square, built of rammed earth, four walls covered with blue stone, one slow track on each side. 124 on the base

The column foundation, the fourth circle of which is a square tower core solid made of adobe and wooden columns, with a side length of 19.8 meters, and there are 5 curved concave alcoves on each of the east, south, and west sides. The deities of Buddha statues. No niches were found on the north side of the tower core entity. According to the remnants, it may be the wooden ladder that erected the tower. Between the 4th and 5th circle pillar foundations, there are wooden towers around the core of the tower. There are 9 rooms with no partition wall between them to facilitate the pagoda. The fifth eaves column is provided with a front eaves wall, doors and windows. Each side has "three households and six windows, and the households are all lacquered."

3) Ruins of Yongning Temple

It is located in the middle of the northern part of the base of the wooden tower. Its foundation is slightly rectangular in shape as a whole, about 54 meters in length from east to west and 25 meters in width from north to south. According to historical records, the Buddhist temple is shaped like a Tai Chi temple with a figure of Zhang Ba Jin. The middle long gold statue is like ten bodies.

Fig. 4. Yongning Temple Pagoda Foundation Site

The Eastern Han Dynasty, Cao Wei, Western Jin Dynasty and Northern Wei Dynasty were important periods in the history of Chinese ancient ritual system. At the same time, there are many excavations of ritual architectural sites in this period, so from the perspective of archaeological research, ritual architecture in this period should also be a focus of attention.

The measures of the Eastern Han Dynasty in the etiquette system inherited the process of the reform of the etiquette system since the late Western Han Dynasty, and at the same time, there were some innovations. The reform measures of sacrificial system in the late Western Han Dynasty and the early Eastern Han Dynasty basically established the planning principle of ritual architecture in ancient Chinese capitals. "Zuo Zuyou Society" was formally incorporated into the planning and design of the capital, which is the earliest example of reliable literature since Qin and Han dynasties. "Zuo Zu Right Society" is one of the core contents of Chinese etiquette system, and has a strong ideal color. Qin Xianyang City, the Western Han Dynasty Changan City in the beginning of urban planning, whether the "left ancestor right society" into the planning, now can not be fully affirmed. Guangwu Emperor Liu Xiu in the first year (25 years) Dingdu Luoyang, then began a large-scale construction of Luoyang City, all the projects until the construction of 14 years (38 years) before the completion. The temple of Luoyang City in the Eastern Han Dynasty was completed in two years, and the temple was on the left and the country was on the right. It can be seen that at the beginning of the Eastern Han Dynasty, the "left ancestor and right society" had been brought into the planning of the whole capital. "Zuo Zuyou Society" was formally incorporated into the planning and design of the capital, which is the earliest example of reliable literature since Qin and Han dynasties.

The ritual architecture of Luoyang City in Wei and Jin dynasties continued the reform process of the temple system since the Eastern Han Dynasty, and transformed the "seven temples of the emperor and one temple of the emperor" into "one temple and seven masters", which greatly simplified the sacrifice of the temple and formed the temple system.

During the period of Cao Wei and the Western Jin Dynasty, the reform and progress in the etiquette system were further consolidated and carried forward in the Eastern Jin and Southern dynasties, which laid the foundation for the establishment of the etiquette system in the Sui and Tang dynasties.

The Historical Characteristics of the Ritual Architecture in the Wei Capital City. The distribution law and historical characteristics of Luoyang ritual architecture are mainly reflected in the following aspects:

1. with the Han Dynasty of Xianbei nationality in the Northern Wei Dynasty, the imperial architecture of the capital city of the Northern Wei Dynasty gradually gave up the old Xianbei nationality's sacrifice to the ancestors of heaven and earth

Vulgar, and deliberately emulate the ritual tradition of Han culture. North and South ceremony building, respect Confucius, Ming Tang and so on. The ritual tradition of Han culture was paid attention to and carried out in the Northern Wei Dynasty.

2. the Northern Wei Dynasty, while imitating the tradition of Han culture etiquette, it also made a drastic and simplified reform of the sacrificial system, which was especially remarkable in the period of Emperor Xiaowen, such as reducing provincial sacrifice, abolishing imperial temple and abolishing six cases.

3. North Wei set up Confucius Temple in Ping city and Luoyang, which was the source of Confucius Temple in ancient Chinese capital.

After the middle of the Western Han Dynasty, the theory of Yin and Yang five elements and Confucian ethics gradually rose to the ancient Chinese national philosophy. Sacrifice system. Degree also gradually according to Yin and Yang five elements and Confucian etiquette concept to put into practice. Location and internal structure of ritual architecture. The design and even the decoration of the divine position, the dress of the principal and so on, all contain the profound meaning of Yin and Yang five elements.

Conclusions. In summary, the style of Luoyang City during the Han and Wei Dynasties embodies its special status as a political, economic and cultural center. Its design level is an outstanding representative of the ancient oriental architecture at that time, and reflects the wisdom and superb design level of the ancient Chinese.

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