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THE SOME ASPECTS IN QUESTION OF DECODING THE MEANING OF THE CONCEPT «SOCIAL BENEFIT» OF PHILOSOPHY IN THE CONTEXT OF CONTEMPORARY CULTURE

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ОСНОВНЫЕ АСПЕКТЫ К ВОПРОСУ РАСШИФРОВКИ СМЫСЛА КОНЦЕПТА «СОЦИАЛЬНОЙ ПОЛЬЗЫ» ФИЛОСОФИИ В КОНТЕКСТЕ *СОВРЕМЕННОЙ КУЛЬТУРЫ*

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Abstract. In this article discusses the different levels of a composite complex of philosophical knowledge in the modern culture Humanities, theoretical aspects of philosophical and practical implications of both individual and public implementation of one or another philosophical system of value orientations.

Key words: wisdom, materialism, idealism, theism, philosophy, science, benefit, truth.

Аннотация. В данной статье рассматриваются различные уровни сложносоставного комплекса философского знания в рамках современной культуры гуманитарного образования, теоретические аспекты философского мировоззрения и практические следствия как индивидуальной, так и общественной реализации той или иной философской системы ценностных ориентаций.

Ключевые слова: мудрость, материализм, идеализм, теизм, мировоззрение, наука, польза, истина.

The main text. The process of understanding the philosophy as a unique phenomenon of human culture should begin on elementary level with the transcription of the term «philosophy», which originally means «love to wisdom». In addition, the Greek word «love» («phileo») means not love in general, but the specific amorous feelings, the «friendly love». The ancient Greeks considered what friendship was the one of the types of love, labeling it with the word «phileo», which also a mathematician and philosopher Pythagoras used to define a special field of knowledge – philosophy, or «friendly love to wisdom» [1,6]. Thus, the object of philosophy is «wisdom», to which the philosopher should take as his «friend», to turn to wisdom for help and advice. However, what is wisdom, what sources to draw it from, and in what form we have to store and transmit her legacy? The answer to this question determines the differences in the interpretation of the essence of philosophy. Conventionally, we distinguish the triple structure of philosophical knowledge, which relies on three different areas of human wisdom: life experience, rationally substantiated worldview and verifiable science about the general principles of the origin, existence and development of all that exists.

First, philosophy is a worldly wisdom, based on experience of many generations

of people who «lived» in a similar life situation and summarized the results in the form of aphorisms, proverbs, sayings, fairy tales, works of literature that contain tips, hints to future generations how to behave in certain everyday situations and how, conversely, should not be; what one should aspire and what should be avoided in order, ultimately, to achieve success in your own life. For example, even simple proverbs and sayings often carry a grain of worldly wisdom, directing a person to a suitable solution of domestic problems, the correct organization of time. Even in folk tales and folk epic, you can often find ethical recommendations about what lifestyle is better to lead and why, what dangers and temptations have to avoid in your life («tale is lie, but it has hint – for good fellows is a lesson»). Similarly, classic literature, although it is a collection of copyright works, however, often accumulates people's life experience, the wisdom of generations. Finally, the conventional wisdom may be formulate in the form of philosophical aphorisms, the most concise statements about appropriate practice of life, just as it did in its time, German philosopher A. Schopenhauer, formed a separate collection of it in his book «Aphorisms of worldly wisdom» [2]. However, the first level of philosophical knowledge – a wisdom is not entering in the academic courses of lectures, because it is not scientific and theoretical knowledge, only a conscious and generalized life experience. That is why familiarity with the national and world heritage in the form of a composite complex of worldly wisdom is a purely private matter.

The second level of philosophical knowledge is completely rationally justified worldview that should give a system of answers to the main questions of human life: what is origin and destiny of the cosmos (world order), of nature and man. In other words, philosophy seeks the root causes, the reasons of things, including the human being, the essence or «idea of the World». Philosophy is above all interested in not how the World works and who or what made it and in that way, and for what purpose. What is the task assigned to the person and what idea he should be guided in determining the final goal of his life. The need for rational, logical evidence in favor of the truth of the main provisions of the philosophical worldview is fundamentally different it from the mythological and religious types of worldview, which emanate primarily from the act of faith, an intuitive confidence in the truth of supernatural, divine Revelation. Sometimes separately allocate another type of worldview: it's the scientific worldview, but it should be considered a kind of philosophical materialism, as a true experimental science, poses a much more narrow (not ideological) challenge of explaining the processes and phenomena of the existing world on the basis of empirical facts. Then, if science should tries to use verifiable experience theories to create a common worldview, answering questions about the origin and destiny of all that exists, then it becomes a philosophy. Therefore, the philosophical Outlook has designed to use a serial chain of reasoning and supporting logical arguments to find and justify the purpose of man, the ultimate meaning of human life itself. However, in the framework of two different types of philosophy – materialism and idealism, in philosophy has given two completely different answers to the main questions of human life. Materialistic concept based on the recognition of matter is the primary reality and rejects the possibility of independent existence of any transcendent, supernatural disembodied entities (souls and spirits, God), on believing that the

human mind is the highest stage of development of the matter. According to logic of materialism, that in addition to matter and its three major states (substance, vacuum and plasma), we have to denies existing ideal substances, and must makes sense of whole human life to perform a specific material purpose in the framework of natural human existence, or denies the existence of such purpose at all. However, the fact of dominant in nature appropriateness and balance, observe the harmony of ecosystems, biocenoses and biotopes must lead to the conclusion that man, as a complex and conscious creature, that has creative, transforming force, could not be made of material nature is completely random and aimless. Until now, philosophers and scientists are not able to end to clarify the complex mechanisms of the transition of inanimate nature to live as actually unconscious life to conscious. So today, the fundamental question of the philosophy of the primacy of matter or consciousness in the scientific picture of the world adopts a modified form and reads as follows: if a living cell can exist and reproduce itself only via its intrinsic DNA molecule and the DNA molecule can exist and reproduce itself only in a living cell, what comes first: the living cell or the DNA molecule? Maintaining the complex balance of life on the planet for thousands of years is only possible if the nature has the prevailing rationality, regularity and expediency, and acts not according only blind chance. Thus, it would be absurd to consider man simply a «mistake of nature», an aimless by-product of evolution, though within the framework of materialism, such a conclusion is inevitable. The complex structure of human beings compared to other species of flora and fauna tells us that any complexity of the biological structure of the species should be justified, and caused by the need to perform certain natural functions, such as the increasing complexity of biological structures makes the species more vulnerable (for example, the most able to survive the simplest single-celled microorganisms – bacteria and viruses, not multicellular, complex life forms). Therefore, if materialism says that man was made by nature, and represents the highest stage of self-development of matter, that people should be assigned to such a natural function that requires a conscious action of the mind. But the human being is truly terrifying ability: with the help of consciousness, intelligent, creative skills, people can create entirely new things which were not before in nature, as, for example, a weapon that can destroy not only life on the planet, but the planet itself. In particular, specialists O. B. Toon and R. P. Turco, who together with colleagues discovered the effect of «nuclear winter» as the inevitable consequences of military action with the use of atomic weapons, argue that the indirect effects of nuclear weapons, causing the release of radioactive soot, large-scale fires and global cooling of the climate as a result of stratospheric smoke in the continuation of the decades, will lead to agricultural disaster and widespread famine and destroy much of the human population [3,37-39]. Why would nature create such a powerful force as the human mind, if it would able as a result to destroy his own cradle, nature ultimately? It is precisely the lack of consciousness of various living types of consistently and smoothly carry out its natural purpose, not exposing its feasibility is in doubt. That is why from the point of view of logics it is not clear what natural feature bears a human consciousness, if the nature of the existence of unconscious life's work to maintain the balance of ecosystems is more effective. Then the researcher should conclude that

the appearance of human consciousness in nature should be due to so important a function of that nature «were willing to take the risk» of self-destruction through the intelligent of the human species, to give the opportunity to open up the consciousness of a man. However, if the person is using his consciousness is fundamentally not able to make nature «better», is there any way to improve it, if his mind is more destructive than constructive force in nature, so why this power has given to man? Within the framework of philosophical materialism, this question is unsolvable!

Idealism in comparison with the materialism has a more slender and coherent ideological position, as in ground of being it mounts intelligent spiritual substance or God the Creator, conscious of the absolute. In the philosophy of idealism, matter no longer acts as the sole principle and source of all that exists, on the contrary, matter is the material for reasonable spiritual substance, or is the cumulative product of the process of creation the World by God «from nothing», and forms the totality of material objects of nature through intelligent and purposeful creation. But, on the contrary to deism, Christian theism explains the presence in the World of suffering, evil, murders, wars and social revolutions not by what God absolutely is not involved in the life of his creation, in theism God created people free and gave them a choice. Thus, in traditional Christian theism the human life in the material world is nothing but the test of consciousness, free will decisions, the possibility of moral choice, and this choice determines not only the posthumous fate of the human soul, but the man and society condition here on Earth. People has been created by God for infinite love and goodness, but they need to be earned to fulfill the purpose of the Creator, just as a marathon athlete fighting for a reward at the finish line – it all depends on how the distance has been passed by him, as a life well lived. However, theism is not a simple religious faith; it is a slender and rationally reasoned philosophical Outlook, which has its own logical proofs: starting from the five speculative evidence necessary for the existence of God by medieval scholastics F. Aquinas [4,23-26], to the existential interpretation of the communication of the divine life and the Kingdom of the creation of the modern philosophy of neothomism. Therefore, the ultimate goal of human existence in the idealism becomes the spiritual and moral perfection of man and society, harmony of conscience and consciousness, improvement the ways of human society.

Finally, the third level of philosophical knowledge – philosophy as a science, that helps to convergence a hypothetical, theoretical knowledge with knowledge of experienced, empirical. Therefore, there is an understanding of philosophy as a system of methodological and analytical principles that allow science to open not only new and better criteria of truth, but to construct a unified dynamic picture of the world.

Summary and Conclusions. Thus philosophy appears both as a science and not a science, it is more than just science, as it has in its composition a purely hypothetical, conjectural knowledge, for example, about the metaphysical (supernatural) objects, and also empirical (experimental or scientific) checked knowledge of the facts of our material world. Philosophy is such a complex theoretical knowledge, which includes worldly wisdom, the whole range of logically, rationally justified types of worldviews and reliable scientific sections. However, the

main purpose of philosophy is not a simple collection of facts, hypotheses or theories, but the search for truth – a true, real picture of the whole world. Fair and objective position of the researcher is an important prerequisite of the search for truth today. In addition, gaining true knowledge about the origin and destiny of the cosmos, of nature and of man should, in next turn, lead to the transformation of society, change («permutation») of the system of value orientations. Therefore, philosophy has proven benefits for the conscious personality: it helps to define and justify the purpose of human life and find the means of achieving it, protects people against manipulation of consciousness from others, and enriches the culture of the person, prevents suicidal practices, makes it impossible to accept the fanatic's position in religion or religious-political extremism.

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FORMATION COLLECTIVE IDENTITY OF CITIZENS OF UKRAINE: VALUE ASPECTS

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ФОРМИРОВАНИЕ КОЛЛЕКТИВНОЙ ИДЕНТИЧНОСТИ ГРАЖДАН УКРАИНЫ: ЦЕННОСТНЫЕ АСПЕКТЫ

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Abstract. The article deals with problems of formation of the collective identity of the citizens of Ukraine in 1991 – 2016 years. The results of empirical studies of different forms of collective identity.

Key words: collective identity, religious identity, national identity, value orientation, citizens of Ukraine.

Аннотация. В статье рассматриваются проблемы становления коллективной идентичности граждан Украины в 1991 – 2016 годах. Анализируются результаты эмпирических исследований разных форм коллективной идентичности.

Ключевые слова: коллективная идентичность, религиозная идентичность, национальная идентичность, ценностные ориентации, граждане Украины.

Introduction.

Activation of globalization processes in the world leads to an acceleration of internal transformations in the CIS states and actualizing the problem of formation of different forms of collective identity in the new socio-cultural coordinates. In terms of radical socio-economic transformations in the CIS countries, the rise of ethnic and cultural particularism and sub-cultural diversity, increasing geopolitical and geoeconomic competition, an increase in the territorial displacement of large groups of people can be admitted. Such specificity of social development of post-Soviet states is associated with the emergence of new social and cultural phenomena that require an integrated (interdisciplinary) analysis. Globalization carries a radical impact on the spiritual sphere of any society, distorting the traditional values and transforming collective identities. Under such conditions, particularly acute is the problem of the formation of a positive collective identity of the citizens of the CIS countries, it is only those countries that will be able to preserve their national identity, its own type of existence, spirituality and creativity, will not succumb to the globalization schemes. In this regard, the relevance of the interdisciplinary study of the shaping of collective identity (the main forms of which are ethnic, national, religious, regional and continental identity) citizens of Ukraine is not in doubt.

The main text.

It is known that the phenomenon of collective identity has long attracted the attention of many researchers and actively discussed in the diverse social and humanitarian discourses. The foreign science studies this phenomenon mainly in line

with the socio-cultural anthropology, sociology and psychology from different theoretical and methodological positions [1; 2; 3; 6]. Theoretical analysis of different conceptual approaches to the study of the collective identity problem shows that identity is the result of the identification process, which should be seen as a process included in the complete vital activity of the subject; inextricably linked with cognitive, emotional and behavioral spheres of personality; due to its needs, motives, goals and attitudes; mediated semantic-symbolic, ideological and imaginative, and value-semantic culture systems. A. Melucci believed that collective identity appeared because of a joint interactive process of self-determination of the given social community that is associated with the general orientation of their activities and the field of possibilities and limitations, where their joint actions are made. Formation and development of a collective identity is mediated by an appeal to the universal phenomena of culture and actualization of semantic processes [4; 5]. Thus, the concept of "collective identity" covers certain collective "we" of a particular community (regional, religious, ethnic, national, continental, etc.). On this basis, the various forms of collective identity are highlighted (regional, religious, ethnic, national, continental, etc.), and collective identity itself (as a general sense of belonging to a particular community or society) reflects the essential connections between people. In this case the identity of collective actors is always dependent on the self-identifying of individuals who are members of this community. The individuals may be members of different communities, they can also be included in these groups and exit them at any time. That is why in the process of collective identity forming a certain collective image of the community is constructed, with which members of this community identify themselves.

To collective identity any individual comes, as a rule, from the "bottom" of the real collective actions, in the context of which its own self-determination and the total "We" is constructed. Collective identity is always rooted in real social practices and relationships. That is why collective identities can be regarded as communicative constructs, discursive facts that need to be correctly interpreted, identifying those socio-cultural horizons, which are hidden behind them [2; 3; 7]. The crisis of collective identity is always associated with the leveling of traditions, the disintegration of the common cultural memory, rejecting authentic semiotic-symbolic and value-semantic culture systems, the system of collective historical experience and general concepts destruction, etc. The process of formation of the Ukrainian citizens' collective identity was investigated by us in 1991 – 2016 years in several international research projects of the Taras Shevchenko National University of Kyiv Center of Ukrainian studies ("Ukrainian national idea: theoretical and empirical aspects", "Socio-psychological and regional aspects of formation of national consciousness of Ukrainian citizens as a factor of state-building"; "The transformation of national identity: historiosophic, cultural and socio-psychological aspects", etc.), which were supported by the "Renaissance" Foundation, the Friedrich Ebert Foundation, the Ministry of Education and Science of Ukraine Foundation for Fundamental Research, as well as the Association of Ukrainian Banks. In these projects were studiedgender, age, professional, religious, ethnic, meta-ethnic, local, regional, national, European (or continental), planetary, post-Soviet and other types

of identity of Ukrainian citizens, living in different regions of the country. A total of 50 000 respondents were studied from 18 to 89 years [7].

In order to study different types of identity transformation, we used the Who-am-I method of M. Kuhn – T. McPartland, an adapted technique of "Identity Measurement Scale" by M. Sinerella and other methods. To study axiological peculiarities of formation the collective identity of Ukrainian citizens, we used the methodology of studying value orientations by M. Rokich, as well as theoretical and empirical approach by S. Schwartz [4; 5], who in the 80s – 90s of twentieth century conducted a cross-cultural study of basic values in 46 countries (Bulgaria, Czech Republic, Poland, Estonia, Hungary, Slovakia, Slovenia, Russia, Georgia, and others). The reliability of the results of research carried out by us is provided by methodological justification of its initial positions, using combination of diagnostic techniques, appropriate goals and tasks of the study; combining quantitative and qualitative analysis of empirical data; using mathematical statistics methods using modern data processing programs, a representative sample.

An interdisciplinary approach allowed us to trace the dynamics of the collective identity of Ukrainian citizens: 1) leveling of the post-Soviet identity (1991 – 1999); 2) an increase in ethnic (1991 – 2005) and religious (in 2001 – 2015) identity; 3) Common Slavonic identity transformation (1999 – 2010); 4) strengthening of regional identity (2006 – 2007; 2010 – 2012); 5) an increase of the prestige of the national identity in 2001 – 2008; 2012 – 2016 (high level of national identity had 26% of respondents in 2001, in 1991 – 25%, and in 2011 – only 21% of respondents, the low level of national identity in 1991 had 18%, in 2001 – 27%, and in 2011 – 39% of respondents); 6) approval of the European identity in 1999 – 2016 (when it became a noticeable trend of increasing rates of European identity in the group of ethnic Ukrainians, and in the minority group; while European identity until 2016 did not lose its importance for the citizens of Ukraine, so that a request for Europeanness is very strong in the Ukrainian society, although the presence of the pro-European rhetoric in the Ukrainian media is combined with a complete lack of balanced policy of national identity in Ukraine); 7) synchronization of ups and downs in the development of national and European identity in 1999 – 2016 (National and European identity have reached the highest level of development in 2004 – 2005; in particular, in 2005 the high level of national identity had 28% of respondents, and the low level of national identity was characteristic only for 22% of respondents; in the same year a high level of European identity had 37% of respondents, and a low level – 18%).

The respondents, who were identified to have a high level of ethnic, national and European identity (Group 1), are characterized by a structural hierarchy of life's meanings (they possess mainly the existential and self-realization meanings) and higher level of patriotism than for respondents with a low level of ethnic, national and European identity (Group 2), who have mainly hedonistic meanings and status. The representatives of the Group 2 have 2.5 times greater gap between ethnic and national identity than the Group 1. Also, representatives of Group 1 and Group 2 have been detected to have four types of ethnic identity (by Berry typology [7]): a) mono-ethnic identity (i.e. the identity with their own ethnic group (respectively – 71% and 24%));

b) changed identity, which was formed on the basis of self-identification with another ethnic group (or – 5% and 36%); c) biethnical identity (19% and 6%); d) marginal ethnic identity (5% and 34%) when the alien ethnic group is seen as one that has a higher economic and social status, rather than its own (this phenomenon is explained by the desire of the individual to integrate into the dominant group, and thus get a positive social status).

The study empirically has traced the transformation of value orientations of the respondents. To this end, the methodology of studying value orientations by M. Rokich has been used. Respondents were asked to rank the 18 terminal values in the order of their subjective importance. The members of Group 1 are characterized by the dominance of such terminal values: health, interesting work, love, happy family life, active life, friends, freedom, knowledge, creativity, practical wisdom. The members of Group 2 are characterized by the dominance of other terminal values: health, financially secure life, fun, love, self-confidence, a happy family life, friends, the beauty of nature and art. The study revealed some value transformations, which caused dramatic socio-economic and socio-political changes in Ukraine: quite noticeable are the changes in orientations of Ukrainian citizens with pacifist and ethical values to business activity, pragmatic and tangible assets. The dynamics of value priorities of respondents in terms of socio-economic crisis has been traced (when the importance of values "active, active life", "interesting work", "financially secure life" is growing) as well as in terms of relative economic stability (when the importance of "knowledge" values and "creation" is increasing). A gradual increase in the "weight" of values such as "health", "confidence", "freedom", "interesting work" is revealed. These value orientations can be used constructively as an important democratic resource transformation of the Ukrainian society [7].

The representatives of the Group 2 are more focused on a successful career, financial security and a comfortable life, leisure and entertainment, they are characterized by the dominance of pragmatic and hedonic installations. The members of the Group 1 are characterized by orientation to public recognition, interesting work, knowledge, creativity, life wisdom, they also appreciate the peace of the world and in Ukraine. In general, the transformation of value orientations of Ukrainian citizens are connected with the desire to improve their lives in material and financial terms, with the strengthening of pragmatic and utilitarian aspirations, with the deformation of social and moral ideals, with a general decline in the importance of traditional values.

The use of technique by S. Schwartz allowed to allocate a block of core values of Ukrainian culture (these are the fundamental rules and principles that ensure the integrity of the social systems and national communities, as they express a special importance of certain material and spiritual goods for the existence and development of these systems and communities) which are inherited from generation to generation. At the same time the representatives of the older generation are more typical to have a desire for stability and certainty, and the younger generation – the desire for agility and variability. It was found that during the 2004 – 2008 years there was a basic value profile of modern Ukrainians: Goodwill (4.62); Universalism (4.58); Expression (4.53); Traditional (4.49); Security (4.43); Skill (4.37); Equality (4.33);

Autonomy (4.21); Harmony (4.06); Conformity (3.88). The combination of Self-expression and Universalism reflects the desire of respondents for the justice and tolerance; Universalism and Benevolence – for altruistic orientation; Traditional and Conformity – the desire to preserve stability at the expense of voluntary self-restraint and subordination; Conformance and Security – desire to defend the order, stability and social harmony; Expression and craftsmanship – for creative orientation. The study shows that the core values of Ukrainian culture are existential, personalist and ecophilic. Destructive transformation of values such as Equality and Autonomy (in 2010 – 2013), is necessary to overcome, because they are the axiological and moral basis of social responsibility and are very important for the maintenance and development of democracy. Restoring the importance of the values of Skill and Autonomy is the core and value basis for the development of free enterprise. A reinforcement of the values of Self-expression and Skill is axiological basis for the approval of Ukrainian work ethic and creative purpose of the Ukrainian people. The most powerful factors that determine the semantic space of value-motivational structure of all groups of respondents are Tolerance, Peacefulness, Self-determination, which can be called the basic value trends of Ukrainian culture.

The members of Group 1 are characterized by a close link with the system of the Ukrainian people basic values (coefficient of correlation between the high level of ethnic identity and core values – 0.68; between the high level of development of the national identity and basic values – 0.63; between the high level of development of the European identity and core values – 0.52) than members of the Group 2 (Coefficient of correlation between low levels of ethnic identity and core values – 0.24; between low levels of development of national identity and basic values – 0.18; between the low level of development of the European identity and the core values – 0.13).

Summary and Conclusions.

The results show not only a significant educational potential of the basic value system of the Ukrainian culture, but also the "national contribution" of the Ukrainian people in the system of human values, because the last common human tendencies (globalization and informatization, the fight against terrorism, environmental problems, etc.) show that the basic values of the Ukrainian culture is a kind of "response to the global challenges of our time", as humanity seeks new strategy of cooperation and ability to live on planet Earth, and therefore Ukrainian peacefulness, tolerance, ecophilia, friendliness, non-aggressiveness, non-expansion views and respect towards other cultures acquire universal sound. This "Ukrainian contribution" to the process of human civilization development confirms the gradual increase in the ideals of non-violence priority, nature conservation and humanistic values in the new system of ideological guidance of humankind.

The study showed that the subject (both individual and collective) is the center of values and semantic relationships within the national community, that the basic values of the Ukrainian culture significantly affect not only the hierarchization of entire collective identity structures, but also the integration of collective identity in an integrated system. Saving the basic values and the development of a collective identity is an important condition for the existence and development of the Ukrainian

nation and the Ukrainian national culture in a globalizing world.

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THE TRANSFORMATION OF MUSICAL TRADITIONS IN CONSTRUCTECH AESTHETIC PRACTICES OF ANTIQUITY

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ТРАНСФОРМАЦІЯ МУЗИЧНОЇ ТРАДИЦІЇ В КОНСТРУКТЦІЯХ ЕСТЕТИЧНОЇ ПРАКТИКИ АНТИЧНОСТІ

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Abstract. This article examines the transformation of the musical tradition of art as a form of aesthetic practices of mankind. Analyzes the historical period of Antiquity. It argues that human development is complicated as the numerical structure of music and its spiritual content.

Key words: tradition, music art, aesthetic practice and attainment.

Анотація. У статті досліджується трансформація традицій музичного мистецтва як виду естетичної практики людства. Аналізується історичний період Античності. Стверджується, що з розвитком людства ускладнюється як числова структура музики, так і духовний її зміст.

Ключові слова: традиція, музичне мистецтво, естетична практика, осягнення.

Introduction.

Music is a kind of sensory knowledge of reality, and therefore, the aesthetic practices of mankind. The development of society contributes to the complexity of the spiritual world of man, his emotions, so structures of aesthetic activity. Musical art of the last centuries clearly demonstrates the full extent of the complexity and depth of the emotional world of a person. Modern man tends to the attainment of mixed emotional material – socially significant emotions that constitute the content of musical works. The transformation of musical traditions, which we define as the goal requires in-depth analysis of its formation and historical development against the background of aesthetics, anthropology and history of music. The goal led to the following tasks: according to the cultural-historical development, identify the stages of musical traditions in the context. The base for the decision of tasks in view is a historical-philosophical approach, which makes the overall concept of the article.

The main text.

In primitive society, which is the initial stage of development of society, music was a syncretic activity that was perceived as a continuation of reality itself. As a direct proportion of social practices, music existed only as a result of joint activity of subjects who clearly perceived its content. Collective music playback was due to a corresponding level of development of musical thinking: the performance was based on copying. Since the musical content of the sample determined by the social content

of social practice, and unambiguous understanding of music due to the similarity of socio-practical experience of people and reinforced by their direct participation in execution. Based on the characteristics of the development of music at this stage of social development, it can be defined as the undifferentiated stage of understanding the music.

Further changes in social practice, such as the disintegration of the tribes, the formation of cities-policies, leads to the transformation of musical traditions. The assimilation of the latter makes it difficult to provide stable content playback of music through traditional means. The formation of the musical art in this period due to a gradual selection of music activities from other activities of its differentiation. If in the process of collective execution by all participants of the musical action clearly perceived the content of music being played, the emergence of a new category of participants of the musical action – students who have not been directly involved in the implementation, makes it dependent on performing traditions and creates a need for their special training.

In ancient Greek music theory has gradually realized the fact that the organization of the musical material may cause a certain emotional state. Music is treated as a sacred entity, as an expression of character, of human nature. The Greeks believed that each musical twist was brought up in man a certain moral and aesthetic qualities. According to A. F. Losev, V. P. Shestakov, and others, the source of the idea of matching music and human nature must be sought in the ancient Greek tradition. Along with the aforementioned, there is a view according to which the idea of the conformity of human character to the music borrowed by the Greeks from the East (G. I. Gruber, K. Sachs). The temper, character in Greek language meant the concept of «ethos», and hence constant relative similarities of music and of human nature is the basis of the developed in Ancient Greece, the doctrine of musical ethos that proclaims the music the power to influence the soul. The doctrine of ethos gives the music a social status.

Aesthetic-anthropological interpretation of the music of this stage is concretized these provisions: the music is a reflection of the soul, its nature, mood, ethos; it is the "natural" expression and the unique; the music is good or bad depends on what kind of character she was; due to the connection of the soul with the music by means of music to affect the soul, how to improve, and corrupt it; the purpose of music is not the fun that it represents, and the formation of character; with the help of good music is achieved by the purification of the soul and its liberation from the shackles of the body; in that context, the music is exceptional, all alone, not like other art. It is against this background developed the doctrine of ethos of music, its psychological and educational impact. It became the constant motif of the Greek understanding of music even more popular than its mathematical interpretation.

So, from the point of view of aesthetics it should be noted that gradually, going from the rationalism of the Pythagorean school to the idealism of Plato and the doctrine of inheritance of Aristotle, the music stands out sensual inclination, which is natural quality. It is the ability to correlate the music and the man provided in Ancient Greece the opportunity to influence the mood and character of the person who she or weakens or strengthens. Music became an extremely powerful tool for inclusive

(magic, medical, educational, aesthetic, moral) of human exposure. Comprehension music with harmonies mathematically described by Pythagoras provided for overcoming the unreliability of sensory perception of music. From this period, as noted by L. Vojvodina, begins the long process of formation of rational methods of interpretation of literary phenomena [1,186].

The spread of the rational principle in music, his fixation on canonical forms helps to perpetuate the uniqueness of her awareness, as a consequence of understanding of the ethos of musical modes, their character. Strict definiteness of the interpretation of music has provided music development of that time a kind of, albeit undifferentiated, holistic. This stage, according to the concept A. Voevodin relative to the formation of rational-theoretical form in the structure of artistic consciousness in the context of the historical-genetic reconstruction, defined as the canonical stage in the development of music. The complexity of social practices, sensual sphere of human life will break down traditional ideas about the content of musical modes. There is the possibility of different interpretations of music. Knowledge of the rules of organizing music is the main thing in its attainment. The realization of the fact that music is a complex phenomenon that requires the unity of emotional and rational knowledge, at the same time, this unity destroys. It begins to gradually cause the phase of canonical forms in music, before the advent of musical works as self-contained aesthetic objects.

A further step in the development of musical theory is associated with the tendency to overcome the gap between the traditional canonical understanding of the music and the changes that occurred in musical aesthetics. The next stage in the development of music associated with the direction substantive interpretation of music recognition of the role of aesthetic pleasure as a regulator of human behavior. Understanding of the meaning of music is considered to be the result of the correct perception of shape works. However, rational knowledge is not seen as a purely formal means and provides for the definition of its social and aesthetic meaning. In this regard, the comprehension of the music is represented as the ability to hear the formal organization of music in all its many colors together – how do you feel certain moods.

Summary and Conclusions.

The operation of the laws of canonical integrity emanate from the unity of content and form of the artwork, their dialecticism. If the initial stage of the development of music was characterized by a direct integrity act of awareness of the phenomenon of music, in process of complication of aesthetic practices and as a result, the complexity of the content and form of musical works, there is discrepancy of their human understanding. Awareness of the theorists of antiquity the difference between sensual and rational knowledge of music have led to merging them into a single process.

Examining the transformation of musical traditions in the constructions of aesthetic practices of Antiquity, we identified and confirmed the main reasons the interpretation of musical art as a means of influence on the human world: such music as was the hidden corners of human nature, the mood, the «ethos». The modern domestic philosophical, aesthetic, musicological thought, emphasizing the

multifunctional nature of art, its ability to the satisfaction of the whole complex of human needs, which clearly shows the importance of analyzing the transformation of tradition in music in particular and aesthetic practice in General.

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EVOLUTIONAL DYNAMICS OF THE LANDSCAPE DESCRIPTION FUNCTION IN THE ENGLISH BELLES-LETTRES DISCOURSE OF THE 18th CENTURY

Пасичник Г.П.

ДИНАМИКА ЭВОЛЮЦИИ ФУНКЦИЙ ОПИСАНИЯ ПЕЙЗАЖА В АНГЛИЙСКОМ ХУДОЖЕСТВЕННОМ ДИСКУРСЕ XVIII СТОЛЕТИЯ

Abstract. The article deals with the cognitive study of the text fragment representing the sub-variant of the compositional-speech form in the English belles-lettres discourse of the 18th century, i.e. the landscape description, which is the projection of the "space continuum" into this discourse. The development of the landscape description functions are analyzed in terms of the discourse study in particular.

Key words: English belles-lettres discourse (further – EBLD), landscape description (further – LD), evolutional dynamics of the functional capacity/load.

Аннотация. Статья сфокусирована на когнитивном изучении текстового фрагмента, который представляет один из подвидов композиционно-речевой формы в английском художественном дискурсе XVIII века, то есть описания пейзажа, являющимся проекцией "пространственного континуума" в художественный дискурс. Проводится анализ развития функциональной нагрузки описания пейзажа в рамках дискурсологии.

Ключевые слова: английский художественный дискурс, описание пейзажа, динамика эволюции функциональной нагрузки.

In the framework of modern cognitive linguistics the sub-variant of the compositional-speech form – landscape description is considered structurally, meaningfully and functionally composed and hierarchically oriented text fragment, and simultaneously a static and dynamic reflection of a human being's outer surrounding, which includes physical elements (earth forms, water reservoirs, flora, fauna and the sky), weather conditions and artifacts (man-made external reality). In this way, a landscape description is a projection of the space continuum into the belles-lettres discourse.

Landscape portrayals draw not once researchers' attention in the boundaries of both art (O.I. Benua, L.G. Bogemskaya, etc.) and literary (A. Bielyj, M.N. Epshtein, V.F. Savodnik, etc.) spheres of scientific studies. LD has been an object of a several linguistic investigations, dealing with its place and role in the works of fiction, with its functions relative to the comprehension of the author's ideas in general and the heroes, in particular (M.P. Brandes, V.A. Kukharenko, D.S. Likhachov, etc.). However, a number of linguistically relevant issues have been left unsolved, including evolutional dynamics of the LD functional capacity. So, the **goal** of our work is to elucidate the development of LD's functional load, which is both fictional and objective representation of the nature and environment. Obtaining the aim anticipates solution of the following **tasks**: to determine functional capacity of LD in

the categorical system of the English belles-lettres discourse of the 18th century together with the specificity of its evolution. The direct **object** of the scientific investigation is the landscape description, which combines an organic link of the depicted natural surrounding and/or phenomena with the personages, resulting in the broad spectrum of its functional load. The **topicality** of the work is determined by the interest of the current anthropological paradigm of linguistic researches to speech communication from the point of view of its realization in the discourse. Fragments from LD, has been chosen in the nine English novels of 18th century writers, encompassing the initial stages of the realistic novel formation, and, adequately, of the English belles-lettres discourse. These passages have become the material of our scientific investigation.

The difficulty in understanding of the English national landscape with its weather/ climatic conditions lies in the individual perception of nature by every author. Besides, there is a big difference in the writers' styles, that was absent in the era of mythology and folklore formation. Every national culture is known to have the system of the traditional and stable natural images. For instance, solid studies have been performed, dedicated to the image of a forest in the German literature, of a stream – in the French one, a birch – in the Russian literature [9: 3-7]. Concerning English national aspect of the landscape description in the EBLD, it is identified as a constellation of images, realized in the heather valleys, moors and hills, covered with green vegetation, inundated with fog or a moon light, and severe mountain summits, various forests as well as diverse marinas.

The essence of LD – is the description of the external spatial environment with its constituents, which acquires temporal and anthropocentric features, expressing author's individual views, ideological position and intentions. Such description is projected on the heroes' mood and disposition. Thus a fictitious reflection of LD is becoming closely tied with a human being – both an author and his personages, their inner and outer worlds. Hence, the LD major functional capacity – is an anthropocentric one, i.e. a human being in its living environment. Our scientific study is based on the multi-aspectual functionality of the LD in the plane of the modern linguistic paradigm.

D. Defoe, J. Swift, H. Fielding, L. Sterne, T. Smollett are the founders of the English realistic novel. That has caused an effect on the choice of LD stylistic design, i.e. the scantiness of figurative means. The tendency to the authenticity of the depicted sceneries and events has led to the specification, even a certain schematization, e.g. (1) *The kingdom is a **peninsula**, terminated to the northeast by a **ridge of mountains** thirty miles high* [10: 110].

The fragment above (1) is an example of this kind of description, consisting of gradually stinging details. Despite the absence of the original tropes the emotional tone is created by the following stylistic devices: alliteration (repetition of consonants – *terminated to*) and assonance (repetition of vowels – *miles high; impassible by reason*), whose interplay actualizes some peculiarities of the author's vision of the place. However, in this passage as well as in other ones the parallel between the heroes' feelings and LD motives is direct. Text linguistics traditionally interprets 'a description' in the belles-lettres work as a mean for creation of the picturesque

pictures [8: 137].

But landscape description of that time is not a passive picturesque background to the events. Even the first LD in the novel "*Robinson Crusoe*" by D. Defoe proves our statement as it is in tune with the hero's tragic fate, e.g. (2) ***All this while the storm increased**, and the sea, which I had never been upon before, **went very high**, though nothing like what I have seen many times since …. I expected every wave **would have swallowed us up**, and that every time the ship **fell down**, as I thought, in the trough or hollow of the sea, we would never rise more*   [12: 5]. Storm appears here as a dynamic process, which is reproduced with the help of action verbs to accentuate natural disaster (*increased, went very high, would have swallowed, fell down*), realizing an expressive function of this LD. The author brings in the impact of the elemental forces on the personage's emotions (realized by the inverted modifier of time, complex sentence structure). The conformity between the outer surrounding and Robinson's inner state is obvious.

LD is always connected with this or that territory as well as with a certain period of time (season, part of the day, etc.). It is "a static-dynamic unity of the space and time" in EBLD, having a propensity to transform into the subjective "chronotope" [7: 23, 24], i.e. it is cognitively conditioned. Strict cognitive origin of LD dictates its temporal and local continuum, e.g. (3) *It is called **Spring Gardens** …. As the situation is **low and damp**, and the season has been remarkably **wet**, my uncle won't suffer me to go thither* [11: 52]. In the given example LD is being individualized due to the usage of a toponym ('*Spring Gardens*'). Temporal parameters are verbalized by various words (*season, spring*). Indication on the placename is done with the aim to show a precise position of a hero, to verify the truthfulness of the depicted events. Thus, it is obvious that the author's communicative intention is an integrative base of all LD, without exception.

Thematic, local and chronotope features give the possibility to make landscape descriptions more concrete, and thus to represent them as temporal (seasonal – winter, summer ones; day, night, morning ones, etc.); in accordance to the landscape type (mountain, forest, marine) ones; according to the character of the area (country, rural, urban, etc.).

Compare: (4) *It was **a fine still evening** in **the latter end** of the month of **May** – the crimson window curtains … were drawn close – the **sun was setting** and reflected through them* [13: 446];

(5) ***The Gothick stile of building** could produce nothing nobler than Mr. Allsworthy's house…; **It stood on the south-east side** of a hill…; **In the mist of the grove** was a fine lawn…; **On the right of this valley** opened another of less extent…; **The left hand scene presented the view** of a very fine park…; **It was now the middle of May**, and the morning was remarkably serene…* [14: 58].

The first fragment (4) recursively names determinants of the evening weather *(May, a fine still, the latter end, sun was setting)*, the next passage (5) introduces the recipient to the future event location by means of the inverted modifiers. LD (5) includes six paragraphs, in which parallel constructions stand out as peculiar organizers of a 'topochrone' space. Even above given sentence excerpts (5) demonstrate, that the major purpose of LD is to activate the emotional reaction of the

addresser.

Every author has contributed a special functional nuance into his LD, which is expanding and strengthening further on. Taking into consideration anthropocentricity of all English novels, we may assume the fact of the psychological capacity origin of LD in the memoir novels of 18th century. LD's psychology – is a conceptual and character-forming component of its poetics, therefore productive in revealing of both personage's inner world and state in the process of his contacting with the external environment: landscape and weather. This in turn is forming reader's figurative associations, which stimulates his/her active perception of LD.

In the novel "*A Sentimental Journey*" by L. Stern an attempt has been found to "force" LD work on the disclosure of the mind work. Separate items of LD are refracted through the hero's consciousness, who has been impressed by the house, e.g. (6) *It was a little farm __house__ – and close to the __house__, on one side, was a potagerie of an acre and a half, full of every things __which could make plenty__ in a French peasant's __house__ – and on the other side was a little wood __which furnished wherewithal to dress it__* [13: 481]. LD both reflects the writer's individual creative manner and performs a function of a certain characteristic of the hero. LD acoustics is created by the framing repetition of the noun (*house)*, by application of pauses (hyphens instead of punctuation marks) and the construction of syntax itself. Due to these, LD is allotted with a special rhythm, acquiring an individual "musical" vibration. Dislocation of the narration into the personage's subconscious has been a considerable step in overcoming the sketchy character of linguistic means of the first realistic novels, which has been inherited from the documentary prose of a previous epoch.

A description of weather conditions prevails in the adventurous novels of   D. Defoe and J. Swift, because the life of a traveller dramatically depends on the weather. Besides, they simplify the task of creating a recipient's appropriate mood. The action of H. Fielding's novels mainly occurs in the rural area, consequently his LDs are saturated by details and are not so sketchy (look at the passage 5 above).

Our brief study of the evolution of LD functional load will be incomplete, if we do not examine its urban hypostasis. The description of a city landscape is found in the realistic novel by J. Swift, e.g. (7) *The city is an __exact square__, each side of the wall being __five__ __hundred__ foot long. The __two__ great streets, which run cross and divide it into __four quarters__, are __five__ foot wide. The lanes and alleys, which I could not enter, but only viewed them as I passed, are from __twelve__ to __eighteen__ inches. The town is capable of holding __five hundred thousand__ souls* [10: 54]. The picture of the fictitious town of a non-existent country is described with exceptional accuracy full of digital data (is underlined), so that LD more resemble a topographic report than a piece of fiction.

To describe an object or phenomenon means to enumerate its characteristics. But, LD of English BLD reflects the surrounding, refracted through the author's mind, which being adjusted to his intentions, appears in consonance / dissonance with the heroes state / mood. An expressive function of a LD, is undoubtedly preserved, but the variety of the LD types (weather, morning, day, night; marina, mountain, valley; urban, rural, etc.) are caused by the main task of the 18th century authors – to

establish the canons of a genuine realistic novel. Although some traces of other dominant literary trends have been noticeable in this or that LD.

Conclusions**:** LD's functional capacity in 18th century English realistic belles-lettres discourse is determined by ideo-specificity of intentions, fantasy, facilities and skills of the author. Integrity of LD results in the triple unity system: "a human being – nature - time", moving out the following functions on the first place: local-temporal and logocentrical ones, though its chief teleological directive is anthropocentrism, because a hero's spiritual state and inner mood, not LD details, are more significant for the recipient, as this is an impetus for his (reader's) personal emotional experience. And this is enough for the realization of a communicative goal. Evolutional dynamics of LD capacity in that time English belles-lettres discourse has moved from the neutral-decorative and sketchy background of the events, moreover every writer contributes individual nuances: lyrical, expressive, picturesque, "musical" showing a hero's / narrator's emotional state, towards the attempt to refract the items of the landscape through the personage's conscious. 18th century English writers works on the ready-made methods of displaying the weather, nature, etc., enriching the functional load of the LD, creating conditions for further LD function development in the English realistic belles-lettres discourse of the subsequent centuries. An offered scientific study identifies some promising directions for the next researches of LD capacity from the perspective of the prototype theory in different languages.

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TYPES OF LEGAL TEXTS IN THE ANGLO-AMERICAN WRITTEN DISCOURSE OF LAW
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ВИДЫ ЮРИДИЧЕСКИХ ТЕКСТОВ В АНГЛО-АМЕРИКАНСКОМ ПИСЬМЕННОМ ДИСКУРСЕ ПРАВА
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Abstract. In this paper we describe different types of legal texts in the Anglo-American written discourse of law, which gives rise to legislations couched in legal language.

Key words: legal discourse, legal drafting, Legal English

Аннотация. В работе рассматриваются виды письменных образцов англо-американского дискурса права, отражающего правовое и языковое развитие законодательной базы государств с прецедентной системой права.

Ключевые слова: дискурс права, виды письменных юридических текстов, юридический английский язык

Introduction

Legal discourse, particularly the written kind, gives rise to legislations couched in legal language. The meaning of terms used in drafting laws may either be in its ordinary sense or its technical one. The phrasing, the organization, and the overall form of the drafted laws have legislative intent that brings forth legal analysis.

The main part

Legal drafting. Legal drafting creates binding, legal text. It includes enacted law like statutes, rules, and regulations; contracts (private and public); personal legal documents like wills and trusts; and public legal documents like notices and

instructions. Legal drafting requires no legal authority citation, and generally is written without a stylised voice.

Enacted Laws. Enacted law is the entire body of law that a government has implemented, including its constitution, the legislation that's been passed by the legislature and signed into law by the executive, and the regulations promulgated by government agencies to carry out the legislation. Enacted law includes:

- Constitutions as adopted by the people.
- Statutes (ordinances/laws) passed by legislative bodies, and;
- Regulations passed by administrative bodies that have the force of law.

Constitutions .A constitution is a set of fundamental principles or established precedents according to which a state or other organization is governed. These rules together make up, i.e. *constitute*, what the entity is. When these principles are written down into a single document or set of legal documents, those documents may be said to embody a *written* constitution; if they are written down in a single comprehensive document, it is said to embody a *codified* constitution. As of 2013, only two sovereign states have uncodified constitutions, namely New Zealand and the United Kingdom. For example, The British Constitution is derived from a number of sources. Statutes are laws passed by Parliament and are generally the highest form of law. Conventions are unwritten practices which have developed over time and regulate the business of governing[1]. The Basic Laws of Israel are arguably its equivalent to a constitution. See the example of *USA Constitution, Article I.*

ARTICLE I
LEGISLATIVE DEPARTMENT

Section 1.

All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 2.

The House of Representatives shall be composed of members chosen every second year by the people of the several states, and the electors in each state shall have the qualifications requisite for electors of the most numerous branch of the state legislature [2].

Statutes.

Statute_is_an act of a legislature that declares, proscribes, or commands something; a specific law, expressed in writing.

A statute is a written law passed by a legislature on the state or federal level. Statutes set forth_general propositions of law that courts apply to specific situations. A statute may forbid a certainact, direct a certain act, make a declaration, or set forth governmental mechanisms to aid society.

The Statute of Anne (short title Copyright Act 1709 8 Anne c.19; long title "An Act for the Encouragement of Learning, by vesting the Copies of Printed Books in the Authors or purchasers of such Copies, during the Times therein mentioned") was the first copyright law in the Kingdom of Great Britain (thus the United Kingdom), enacted in 1709 and entering into force on April 10, 1710. It is generally considered to be the first fully-fledged copyright law. It is named for Queen Anne, during whose reign it was enacted.

Anno Octavo
Annæ Reginæ.

An Act for the Encouragement of Learning, by Vesting the Copies of Printed Books in the Authors or Purchasers of such Copies, during the Times therein mentioned.
Whereas Printers, Booksellers, and other Persons, have of late frequently taken the Liberty of Printing, Reprinting, and Publishing, or causing to be Printed, Reprinted, and Published Books, and other Writings, without the Consent of the Authors or Proprietors of such Books and Writings, to their very great Detriment, and too often to the Ruin of them and their Families[3].

Contracts. A contract is an oral or a written agreement which specifies the obligation of individuals/parties, involved in the contract, towards each other. A breach of obligation is unlawful and can lead to litigation.
 In the language of business law, a contract is defined as, 'An agreement between two or more parties, with legal binding enforceable in the court of law'. There are many other stages involved in the formation and acceptance of a legal contract. There are various types of contracts in business law depending upon various legal transactions like transfer of property, sale of goods, etc. *e.g.*
This contract is made on the ....(date) between
......................................(name 1), of ....(address) and
......................................(name 2), of ....(address).

The parties agree to the following terms and conditions:The agreement between the two individuals will be valid till ....(date).
......................................(name 1) will lease ....(name 2) a total of twenty computers in exchange of a monthly payment of $.....................................[4].*

Personal Legal documents. Legal Letter drafting
Legal letter drafting is an essential part of any legal dispute or arrangement. Most jurisdictions place an elevated value on memorialized thoughts, wishes, and demands. It is important, then, that letters be carefully drafted: each word has meaning, and in many cases, what is written in a legal letter is binding. Drafting tasks typically fall to an attorney, though most anyone can craft an effective legal letter with a bit of research. The best tips for legal letter drafting are to know the issues, know the party, and know the legal rules of the governing jurisdiction. There may a great choice of personal legal documents, e.g. Demand letter, Power of attorney letter, Client advisory letter, Notice of Legal Representation **,** Affidavit, General Claim Form, Will, Trust etc, e.g.
Language and word choice is also an important consideration in any sort of legal letter drafting. It can be tempting for a non-lawyer to pepper a letter with legal-sounding language, but this is not usually necessary or helpful. Legal terminology may make a letter sound important on the surface, but it will not fool a court. If a letter is not legally sound, no amount of "legalese" language will save it.
Public Legal Documents
Governmental Safety Instructions can be one of the examples of public legal

documents, e.g. *If you see an explosion ahead, speed up and drive straight into it [5].*

Conclusion.

Written communication in law involves significant variations of grammar and word usage, which are a manifestation of the intent of the framers to have a word or phrase understood in one way for a specific field of law, yet comprehended in another way for a different legal area. Understanding these nuances is typically very important in obtaining an accurate interpretation of the texts.

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ON PARONYMY OF TERMS OF MILITARY AFFAIR
(ON THE EXAMPLE OF THE WORK BY
O. DOVZHENKO "TALE OF ARDENT YEARS")

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ЩОДО ПАРОНІМІЇ ТЕРМІНІВ ВІЙСЬКОВОЇ СПРАВИ (НА ПРИКЛАДІ ТВОРУ О. ДОВЖЕНКА „ПОВІСТЬ ПОЛУМ'ЯНИХ ЛІТ")

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The article of the authors is devoted to the problems of Ukrainian terminology. The relevance is defined by the necessity of studying the lexico-semantic aspect of the unexplored layer of Ukrainian military terminology, including the operation of the named terms in the improper artworkfor them.

Inthearticlethemilitarytermsinthementionedcinemastoryareanalyzed, anditisdefinedthespecificsoftheiruseintheworkbytheoutstandingUkrainianwriter, includingtheleveloftheparadigmaticrelations (thephenomenaofparonymy). It is clarified the function of this vocabulary that the talented fiction writer attached them taking into account the idea essence, theme, fiction plan.

Key words:*paronymy, paronyms, military terms, suffix. root.*

Статтю авторів присвячено проблемам української термінології. Актуальність зумовлена необхідністю вивчення лексико-семантичного аспекту малодослідженого пласту української військової термінології, зокрема функціонування названих термінів у невластивому для них художньому творі.

У роботіпроаналізовано військові терміни в названій кіноповісті й визначено специфіку їх використання у творі видатного українського письменника, зокрема на рівні парадигматичних відношень (явища паронімії). З'ясовано функцію цієї лексики у творі, якої надав їм талановитий прозаїк, ураховуючи ідейний зміст, тематику, художній задум.

Ключові слова: *паронімія, пароніми, військові терміни, суфікс, корінь.*

The introduction. Ukrainian terminology in the early 21stcentury has acquired a powerful development. A large number of papers are devoted to the research of the lexical-semantic aspect of terminology of the various fields of knowledge (T. P. Kravchenko [6], T. V. Lepekha [8], M. R. Protsyk [10] and others).

L. A. Lysychenko

notes that "In the lexical system the words come in two types of relations – paradigmatic and syntagmatic. The paradigmatic approach involves consideration of the similar language units in their common and distinctive features ... So,under the paradigmatic approach those differences of the meanings appear which can be used when comparing similar units"[9, p. 17].

Themaintext. Such scholars as N. I. Boyko [1], L. V. Bubleynyk [2], Kh. V. Winds [5] and others study the paradigmatic relationships of the termsin the works of

fiction.

The relevance of the research of the problem is caused by the need to study the lexical-semantic aspect of the practically unexplored layer of Ukrainian military terminology.

The purpose of our article is to study the peculiaritiesof use of the field terminology of warfare in the book byO. P. Dovzhenko"Tale of Ardent Years", particularly the phenomena of paronymy.

As itis known, the same lexical-semantic processes as well as common literary language areinherent in the Ukrainian military terminology [11].

Our analysis of the peculiarities of the use of military vocabulary in the mentioned book proves that the least common is the phenomenon of paronymy.

It is well known that paronyms are"cognate words that are similar in structure and pronunciation, belonging to the same part of speech or having grammatically common characteristics, but differ in meaning"[DLT, p. 180].

Itisbasedonthefactthatinacertainperiodeachcomponentofapairintheforcewhichisc haracteristicofmodernusageofcompatibilityperformsitsfunctionalandstylisticrole: meaningdistinguishing, ideographic, orspecifyingthatservestodifferentiatethemeaningsofthecomponentsofeachpairofparon yms"[4, p. 53-54].

V. S. Vashchenko notes that paronyms have different ways of formation, namely: "a) on the basis of common roots, b) as a result of the absence in one of the words one or two sounds clearly heard and written in another word; c) by changing one sound to another" [3,p. 35].

According to E. V. Kuznetsova, concerning the formal plan of similarity ofparonyms, it "is represented by the only root morpheme and the difference – by the affixed morpheme. In their meaning paronyms usually contain similar semes correlated with the root morpheme"[7, p. 65].

In fiction literature the terms function either in the direct nominative meaning, or stylistically, as a means of expression. "As a stylistic means of language paronyms enhance the expressiveness of thought ..."[DLT, p. 180].

In the analyzed cinema storyO. P. Dovzhenko used two pairs of terms – paronyms of military affair.

1. Thecommonrootof*ві (о) й- (vi (о) y-)*; differinthesuffixes**–ськ/ов- (-s'k-/ov-), –ен/н- (-en/n-)**.

Military, Військовий (Viys'kovyy) – 1. That applies to the army; conventional, established in the army. 2. A man who serves in the army; a serviceman[DPUL, p. 45], e.g.: "What is it? Asked the military lawyer Velichko listening to the confession of the defendant in the military tribunal" [D, p. 47]–*воєнний (voyennyy)*– that is attributed to war[DPUL, p. 45], e.g: It is a military secret [D, p. 69].

2. The common root of *генераль- (heneral-); differ in the suffixes***-н- (-n-), -ськ- (-s'k-)**.

General, Генеральний (Heneral'nyy) – Most important, main, decisive, final, radical [DPUL, p. 50], e.g:"You won a general battle almost without any means to win", said excitedly the surgeon [D, p. 85] –general's, *генеральський(heneral's'kyy)*–that concerns the general, in fact, due to him [DPUL,

p. 50], e.g:TheGeneral's words have not reached their minds yet [D, p. 119].

The above mentionedpairs of terms-paronyms of the military affairs belong to the same part of speech (adjectives, that part of the terms, phrases), have the same ways of formation (on the basis of the common roots with the help of the affixed morpheme (suffixes)).

In theanalyzed work the military terms-paronyms function to gain imagery of the described events, to promote creative thinking and are due to the author's creative plan and the subject of the cinema story.

Summary and Conclusions. The given examples show the great possibilities of modern military terminology for a clear and unambiguous interpretation of paronyms, and their proper use without any doubt, contributes to accurate understanding of the processes and phenomena.

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HUMAN EXISTENCE AS THE EXISTENCE OF A HUMAN-IN-THE-WORLD IN THE PHILOSOPHICAL THOUGHTS OF M. HEIDEGGER

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ЧЕЛОВЕЧЕСКОЕ БЫТИЕ КАК БЫТИЕ ЧЕЛОВЕКА-В-МИРЕ В ФИЛОСОФСКИХ ВЗГЛЯДАХ М. ХАЙДЕГГЕРА

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Abstract. In this paper we describe the analysis of the problems of human existence in the works of M. Heidegger the theoretical thesis were motivated which permit to do phenomenological and ontological reth inking of the traditional ethic and aesthetic categories and to realize the role and place of nonclassical patterns of philosophical discourse of the ontological reflection of the end of the XIX-XX centuries in the modern field of humanitarian knowledge.

It is found out that the moral and aesthetic grounds of the existence of the human-in-the-world in the philosophy of M. Heidegger are represented through the eventual exercising of Dasein in the ontological rootness of a human in the existence, care about it, in the poetical penetration in the truth of existence.

Key words: Dasein, existention, existence, new ontology, freedom, aleteiya.

Аннотация. В работе проведен анализ проблем человеческой экзистенции в творчестве М. Хайдеггера, обосновано теоретические положения, которые позволяют осуществить феноменологическо-онтологическое переосмысление традиционных этических и эстетических категорий и осознания роли и места неклассических моделей философского дискурса новой онтологической рефлексии конца XIX-XX вв. в современной сфере гуманитарного знания.

Выяснено, что морально-эстетические основания бытия человека-в-мире в философии М. Гайдеггера репрезентируются сквозь призму событийного осуществления Dasein в онтологической причастности человека к бытию, заботы и беспокойства за него, поэтического вчувствования и вслушивания в истину бытия.

Ключевые слова: *Dasein, экзистенция, бытие, новая онтология, свобода, алетейя.*

Phenomenological - existential philosophizing of the twentieth century certainly includes the use of the term "existence" that accumulates in it all hitherto shifts which are connected with critical rethinking of the classical rationalist tradition in contrast between subject and object and disregard to everything sensual and individual trying to find new grounds of human existence. The new ontological paradigm that assumed all reflexive and ideological functions, trying to line up in the light of the ontological, anthropological, communicative, phenomenological, existentialist and hermeneutic reorientation number of projects, it has not accidentally put emphasis on the research

question of the depths of the inner world of a human perience in the meaning of a question of its being. The above stated transition to the ontological foundations reveals the phenomenon of being in close contact with human existence and is characterized by such fundamental issues as the question of a human and his existence, because " ... the human being is the main subject and at the same time the method of philosophical inquiry, because only here there is an intimate combination of subject and object, where being seemes to be giving a posibbility to "touch " - and if more precisely, finds himself as a being " [1, p.9]. The person in such case appears not as an isolated being, but always stays in relations with people, nature and life. The person has not got only life, but also shapes its attitude towars it, and that is why, it is the unique and the only possible existent, that seeks life and its rootedness in it. Just in this context of the philosophical heritage of Heidegger it becomes significant and relevant.

The main feature of human being is in the fundamental ontology of Heidegger M. in the context of understanding the problems of temporality, freedom, existence, and truth in scientific studies of V. Bimelya , Gaidenko , N. Motrosholovoyi , I. Mikhailova , M. Pozdnyakov , S. Zaitseva etc. Theming of aesthetic context of the existence with the accentuation of the poetic art as the most adequate way of accomplishment of truth is considered by such philosophers as G. Gadamer, Falov E. , S. Stavceva, R. Safransky, V. Podoroga, A. Wolski and others. To the question of comparative analysis of the philosophical intentions of M. Heidegger and Bakhtin applied such researchers as V. Bibihin, A. Soloviev, Yuri Davydov, etc. , whose researches focus on the similarity of many fundamental provisions of the philosophers, namely: critical reinvention of the classic style of thinking with the typical model of subject- object, the problem of rootedness of a man in existence, interpretation of the concepts of "Dasein" and "Ya yezm", historicism, appeal to the processes of artistic creation, and so on.

However, having an extremely wide range of research interests, heritage of German philosopher and mainly transformational shifts in the understanding of human existence that is inherent to the late M. Heidegger do not currently possess sufficient coverage. Therefore, the aim of the proposed article will be the research of the phenomenon of the human being as a human being - in – the -world in the context of movement from existential intelligence of Dasein to the conceptualization of human existence in the truth of being, listening, care and staying in the proximity and openness to it.

Thus, Heidegger, being armed with a phenomenological method, created fundamental ontology as phenomenology of human existence, "existential analysis of Dasein" and thereby made a radical turn in the contemporary philosophical thought. Basing not on the classical ontology but on the existential ontology with a focus on the problem being that in its depths needs the being of a human, he founded a new phenomenological - existential trend in philosophy which has heavily influenced the formation of anthropological, existentialist, hermeneutic and philosophical studies. That is why good prospects are being laid for further development of a new ontological reorientation with legitimization of the problems of the human inner world in the plane of the meaning of its existence, the justification of personal

presence in the world and responsibility facing life. And so, the fundamental ontology of Heidegger M., and later existentialism, appear in a kind of status of extension of the Husser concept of functional intentionality, which has ontological - existential characteristics.

However, in his phenomenological - ontological interpretation of existence as a human being in the world, Heidegger, largely repelled by the hermeneutic philosophy of W. Dilthey, that in later studies transforms into ontological hermeneutics. Remarkably is that, that under the influence of " philosophy of life " and hermeneutical methodology for the " spirit sciences " of W. Dilthey, Heidegger places particular life as a source phenomenon into the base of his philosophy, as evidenced by his early lectures 1919-1923 which were called " Kassel Reports." Quite interesting for us is the assumption of the researcher of the philosophical heritage of Heidegger of I. Mikhailov, who by analyzing a series of transformations of the concepts of life in the early works of the philosopher, namely "life - factuality - Dasein", suggests, that at some stage of his being A M Heidegger could have written the work not "Being and Time", but " Life and Times " [5, p.127]. I. Mikhailov believes that understanding of life by Heidegger can not be separated from the world, because life is a world in which human lives. Therefore, being is being treated as "being- in - the-world ", Dasein, and Dasein is considered not in terms of his nature, but from the side of his being, in which "Dasein = in - and - through life to be" [5 , p.207]. Therefore, Husser transcendental subject is modified into the ontological structure of Dasein, for which the world - the only area of life and the possibility of self-realization. Fundamental - ontological interpretation of the phenomenology of the subject posits not logical, contemplative construct but active participant in the ongoing process of existence and revealing of the meaning of life. "Being - in -the-world " - the main characteristic of the existence of Dasein. This is "common world in which we all exist " [9, p.64], " the nearest world of everyday presence" , " world that surrounds us" [9 , p.66], " worldness of the world." We would like to emphasize that Dasein by M. Heidegger enables understanding of the world as "here being" implies causality of the world and human and the impossibility of existence besides.

In this regard, human existence appears not as closed, but as opened to the world and appears as "being- in-the- world." This openness to the world is caused by three basic categories, which are - the "mood", "understanding" and "language" as a constitutive existential modes. Understanding according to the German philosopher is identical to the openness of Dasein, because to exist in the world and to understand - it's the same thing. Therefore, understanding as " pre-reflexive and pre-predecative" is carried out not at the level of consciousness, but is the way of human existence " [4, p.372] and one of the constituent, structural elements of Dasein.

Thus, according to M. Heidegger, E. Husserl, analyzing the subject in the cut of sequence of acts of consciousness and constitution of meanings, does not resolve the question of the ontological status of the transcendental Ego, and therefore, in the meaning of Dasein there is "available indication of the ontological interpretation of the being, to deploy the problem of its existence from the existentionalism of its existence " [9 , p.43]. Therefore, intentionally indifferent attitude changes ontological - existential nature of caring contemplation. Intentionality from the way of

relationship with the act of consciousness, thought becomes a way of Dasein attitude to life. In such way, Husser reduction and intentionality transforms into the ability of Dasein – always to be directed to nothingness until death. But if according to Husserl the sense is derivative from universal "logical" structures of pure consciousness, according to M. Heidegger, meaning appears implicated to existence. Therefore to understand the meaning of life is to explore the meaning of human existence as a temporary process of the existence, and subsequently updates in the light of the problem of understanding the sense of life.

However, even in the presence of significant differences of wide semantic range of early and late M. Heidegger, nodal problems of work "Being and Time" still remains a leading reference point and the subject of constant philosophical appeal. not accidentally, to the question of the magazine "I'Exress" according to the specifics of Haydeher thinking before and after turning, the philosopher replied "M. Heidegger II is possible only with the help of M. Heidegger I and Heidegger I already includes M. Heidegger II. "[8, p.154].

You can not agree with the philosopher, as before and after turning the center of the author's reflection is the question of "the sense of life", that in the horizon of "Being and Time" explicates through existential intelligence of Dasein and immediately "after rotation" is interpreted as truth and the possibility of being closer to the sense of being due to the very being in its close association with a person. All this gives bases for P. Gaidenko to correlate stages of M. Heidegger's philosophical discourse with the development of the historical and ontological hermeneutics. According to the Russian researcher, "historical hermeneutics comes from a person and his existence, which last horizon is historicity; ontological hermeneutics comes from the being and suggests to interpret history as " the fate of being" [3, p.125].

We should mention that in early M. Heidegger the problem of the sense of being is tracked through the prism of being in its own experiments considering own variants of its implementation. This makes dynamic Dasein, which is never what it is and that is why it is always a project, outline and therefore appears not as isolation but as openness. The Prerequisite of the openness is temporality, interpreted as historicity, as "self" I – is existence, the essence of which lies in the historicity being, he (man) is opened to the destiny of life. Human existence in the status of existence is historical"[10, p.205]. Thus, the early Heidegger in the light of the phenomenological analysts reveals the underlying structures of the essential existential existence according to which Dasein is interpreted in terms of care, and therefore there is a possibility of enlightenment of a being in the sense of timing. Thus, Heidegger transforms timing as existential basis of existence in significant concepts postmetaphysical philosophy. According to German philosopher timing in its existential characteristics is taper timing. Each existential moment of presence as of the worry confirms certain modes of time: the factuality (past) loosing, fall (present) and project (the future), where the past that is in the present determines the future. The relationship of the three forms of time as the unity of ecstasy of existential timing appears as historicity in terms of event-driven implementation of Dasein, which is implemented as a Selection. A person here is considered from the standpoint of his own attitude towards life, for whom the existence is task. It accumulates the

"continuum of possibilities", where each point is the "specified event in which Dasein might have been fulfilled " [7, p.69].

The late M. Heidegger develops the concept of humanism of human existence in the sense of being, questioning and finding meaning of personal presence in the world, dialogue with being, listening, care and staying in proximity and being opened towards it. It was Descartes' philosophical reflection, the thinker says, unlike pre-socratic "hearing" and "listening" to the truth of being, thematizes the Platonic-Aristotelian technique and logic of thinking that eventually leads to the establishment of humanism technically organized human subjectivity. " Existence ", according to M. Heidegger, is ecstatic staying close to the being. It is shepherd, guard, care about being" [10, p.208] , - the German philosopher states. Heidegger says that the new meaning of humanity should be in questioning by the human being about the sense of being and understanding it as existence, not only in terms of projecting itself into the world of new opportunities, but also in standing in the lumen of being of the openly apparent being. Restoring the true meaning of humanity is possible only on condition of understanding it as a shepherd of being, whereby, the reflection of the truth of being is both a reflection of "homo humanus".

Trying to distance himself from the logical schematic and categorical of objecting metaphysical tradition in its " untruth " and " unreality", Heidegger uses extremely broad language variation. There is a separation from the traditional way of presenting philosophical reflection of thought because a language becomes a home of being that speaks through the great poets. A place of conventional moral and aesthetic categories occupy mithopoetic characters and original concept such as " invention ", " project", " timing ", " lighting", " openness ", " world", " earth ", " aleteiya ", " evidence" and others. Acording to this the requirement of the listening to the language being to get the experience of being, the language appeals to the hermeneutic interpretation of the wealth of meanings that are embedded in the roots of words, the interpretation of poetry, because it is the poetry that is the most close to life. Accordingly, there is a complex semantic context of language constructs of M. Heidegger's philosophical thoughts that arise in the way of antinomic and tautological models, namely , "the immortal mortal" " in that the death lives , and that lives by dying," " world worlding" "language speaks", " being exists", and so on. Here we have an example of philosophically poetic way of thinking, something remarkable and somewhat unexpected, because poetry in the status of meta-language becomes a possibility to express the truth of being.

As noted by O. Sobol, "sense by M. Heidegger exists as a sense of being, that is, as a being that reveals itself. And so the sense is rooted into the way of human's being, which is characterized by openness. Human being itself may be, and may not be in the sense "[6 , p.117]. Although the sense goes to its roots through Dasein as " being- in-the- world," yet " presence " should make landmark choice in personal opportunity to be existentionaly polarized in the space "reality" - " unreality " of human existence. In our opinion, connecting the human to the sense of being is the event that has a deep moral sense, which opens the possibility of Dasein to be itself with a prospect of personal freedom. As we have already noted, after turning existence is defined such a special being that "is open to the opening of a being ...

Able to stand in it " [10 , p.31]. The ability to stand in the opening and unsicretness of being claims itself through the existentially ontological mode of care that indicates a problem of the integrity of existence, extativness and eventfulness. Attempts to interpret the truth as " being unhidden" of certain principle that "highlights hidden" are in the focus of a dialogue with the Greek tradition. In particular, according to M. Heidegger, the very Parmenides was the first to discover the continuity of life and truth, that Plato and Aristotle characterise as understanding of being and lays tendency to neglect the existence of the entire Western European tradition.

B. Bimel, themeing the problem of sense in philosophical discourse of the founder of fundamental ontology, says: " Translating aleteiya as" unintimateness " Heidegger does not only want to get more accurate literal translation, but above all to make visible the experience of distress that is associated with this phenomenon "[2 , p.118]. Thus, the interpretation of the sense - aleteiya is based on the general principle of "self-expression of phenomenon." As we can see, the emphasis is on the experience of emotions of unhidden sense in terms of the relationship between aleteiya and Dasein, as being requires Dasein for its implementation. And as being is opened to Dasein, so Dasein from the fundamental existential worries through modes of understanding, speech, conscience, fear of death and determined is opened to being. The scope of unhidden determines the need of the outline-project "here being" in its existance. It is important to emphasize that the characteristics of Dasein is carried out not only by the fundamental existential structures, but also on the bases of the problem of the sense of being and transparency, interpreted as the freedom of Dasein.

Freedom in such a way is revealed not as the essential human trait, but is interpreted from the standpoint of a new humanism in the sense of personal closeness to the being. This ontologically existential fundamental structure gives the possibility of correlation with existent and appears providing the openness of the world and person. Freedom of Dasein in this perspective, becomes the basis of sense, the power that controls a person demonstrating indifference to life in general. Therefore thinker introduces the concept of "opened behavior" that states the freedom of a human in the horizon of the open world, thereby laying the opportunity to rethink the classical philosophical understanding of freedom. Thus, Heidegger says: "Openness of the behavior as the internal opportunity for correctness has the foundation of freedom. The essence of sense is freedom"[11 , p.15]. This is the freedom of concerns, and permition of displaying the being in the truth of being, its disclosure and accountability of itself to the truth. Freedom, which is interpreted by the philosopher in such a specific way, accumulates the kind of ontological and ethical principles of rejection of existential indifference selfleading itself into the openness.

So, the sense has the vector of eventfulness and according to it there is an affirmation of human freedom in openness to the world. And freedom itself is an event of implementation of being, the disclosure of the sense, meaning and manifestation of unintimateness . Because a thing is able to show itself, to achieve the sphere of unintimateness meeting something openly obvious and Dasein in its openness to the world. Human, being in a situation close to being, recognizing the priority of a being, which is to be listened to, acquires freedom and its own self.

Freedom is achieved by subjecting itself to the truth of being and giving orders in its binding rules.

Experiential experiences of unintimateness is going as the asking for the truth and true being of a person. When " here being " in opening becomes the part of the obvious, it allows the word to come, to give the measure of correct existence. And just the requesting philosophy, as Heidegger believes, should make the transition from the metaphysics to existential thought, to sacrifice the knowledge about existence for updating of the question of the truth of life and make a turn towards being. And the initiative of questioning about the meaning of life and the truth is transferred from the existence towards being itself, where a person is involved. A special role here belongs to the poet, because to listen to the call of life and to carry the truth of life near it, as German philosopher says, befalls only on the fate of thinkers and poets.

Therefore, the existence opens itself a bit, hails the person while revealing things. It requires thinkers and poets to give the word, in the light of which being is transmitted to the world. It is poet who enables the word to speak of it, thus incur to the world the message of life. As an intermediary between being and human, it should in poetic legend experience the language and words, to understand the relationship between a word and a thing, to make the act of naming, because by giving the name the poet creates the world. It bears the words of the call as a gift, because the world, speaking about the sense, has a great power. But it is not an arbitrary poetic tale, but an obedience to the call of being, which makes it possible to present the poet to existential act of naming things, because only in the lumen of being, in the legend, the word is given a being,, that highlights, uplifts and liberates. Therefore, it is so important to hear the call of being, that opposes the absorption of a person by existent and forms the morals of existence.

Thus, the philosophy of M. Heidegger we have a peculiar juxtaposition of metaphysical thinking to ontologically moral and aesthetic concept of proximity of the human being, in the late period of his creation it becomes as poetic listening to the truth of being and receiving the word – gift, which gives a measure of the accuracy of existence. Human existence requires a certain moral to prevent destructive manifestations of Dasein implementation into its existential modus. A representation of " the man - in -the-world " as "the keepers " and "the shepherd of Being" in which truth appears by mythopoetic language of great poets, outlines new perspectives of moral and aesthetic guidelines.

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ROLAN BART'S CONCEPTS AND IDEAS IN THE RESEARCH CONTEXT OF THE LITERATURE FOR CHILDREN AND YOUTH

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КОНЦЕПЦИИ И ИДЕИ РОЛАНА БАРТА В КОНТЕКСТЕ ИССЛЕДОВАНИЙ СОВРЕМЕННОЙ ЛИТЕРАТУРЫ ДЛЯ ДЕТЕЙ И ЮНОШЕСТВА

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Abrasct. In the article Rolan Barth's theory about two types of the reader's response on literary texts (satisfaction / pleasure) and his concept of "textual analysis" is reviewed. The scientist's ideas are particularly palpitating in the study of the literature for children and youth. This literature is a specific branch of the word expression due to the addressee. Subject, genre, language of texts are oriented to readers of a certain age with the reader's life and reading experience. Application of R. Barth's ideas in the study of contemporary texts for children and youth is a new aspect of their interpretation and receptive-aesthetic analysis.

Key words: Rolan Barth, the reaction of readers, textual analysis, literature for children and youth.

Аннотация. В статье рассмотрено теорию Ролана Барта о двух видах реакции читателя на литературные произведения (удовлетворение / наслаждение) и его концепцию «текстуального анализа». Идеи ученого особенно актуальны в исследовании литературы для детей и юношества. Тематика, жанр, язык текстов ориентированы на читателя определенного возраста с соответствующим жизненным и читательским опытом. Применение идей Р. Барта в исследовании современных текстов для детей и юношества - новый аспект их интерпретации и рецептивно-эстетического анализа.

Ключевые слова: Ролан Барт, реакция читателя, текстуальный анализ, литература для детей и юношества

Introduction. Special attention to child's books and development of child's reading deepen scientific interest to the literature for children and youth as to the object of researches. Scientific researches deals with problems of the child's book as literary-publishing phenomenon (E. Ogar), of the genre-thematic analysis (V. Kyzylova, L. Ovdijchuk, I. Bojcun), narative aspects (O.Papusha), typology of protagonists images (B. Saljuk), comprehension of canons (U. Baran), generalization of specificity and trends of development of the Ukrainian literature for children and youth (T. Kachak), theoretical problems of interpretation and poetics of the texts (L. Macevko-Bekers'ka). Literary critics use different methods of cognition of this field of literature. But possibilities of use of the literary-critical theories and methodologies, which are wide-spread in the XX century, in the process of research

of literature for children and youth taking into account the immanent signs of artistic, functional and reception plans, has not been yet outlined.

The purpose of the article is actualization of Roland Barth's theory about two types of the reader's reaction on literary works (pleasure/bliss) and his conceptions of «textual analysis» in the process of study of literature for children and youth. The Barth's theoretical reasoning can be foundations of not only widespread oriented on the text studios of the literature for children but also can be basis of the researches which are orientated on the problem of the reader and reading.

The main text. Research of literature for children and youth through the prism of phenomenological and receptive ideas is one of the aspects of its cognition and explanation. Using of the elected method allows to open the facets of the research's object which are not available in textual analysis, but with it, providing a coherent discourse interpretation of literary texts and the phenomenon of the literature for children. M. Zubryc'ka thinks «about full implementation or functioning of any text one can speak only on the basis of meetings and contact of two worlds: the text's world, the space which enlightens the author's world, and the reader's world» [3, 8]

The reader is a category that determines the specificity of literature for children and youth. Compliance with the age characteristics, level of knowledge, experience, psychological development of the child; consideration of the curiosity, vulnerability and emotion, spontaneity and trust of young readers in the perception of the reality and people; orientation on the subject, the genre's characteristics and printing design are the most characteristic features of such literature [4].

Subjective character of the reader's receptions complicates the study. «Process of perception, as the process of a creation, is heterogeneous, unequal, not subject to programming and prognostication, that is why theoretically it is difficult to reduce to single universal model» [3, 13]. On the other hand we are talking about children's reception of literature texts which are closely related with its functions. The child not only cognizes the world (cognitive function) , behaviors and relationships of people (educational function), but also gets pleasure while reading (entertainment function), enjoys the text (aesthetic and hedonistic functions) or vice versa. Emotions that a text can cause in the reader-child, depends on the age, individual psychological factors, experience, social conditions, reading conditions, gender and etc.

Roland Barth writes about the pleasure and bliss of reading and two types of the texts in article «The pleasure of the text». The pleasure of reading some texts proceeds from certain breaks (or certain collisions) antipathetic codes (the noble and the trivial, for example) then the language is redistributed.

R. Bartheh confesses he himself «stumbles» and «gets confused», because «Pleasure/Bliss: terminologically, there is always a vacillation». Scientist focuses on emotions and perception of the text adult readers, but his concept about two systems of reading relevant and for young recipients: «one goes straight to the articulations of the anecdote, it considers the extent of the text, ignores the play of language», the other is «reading skips nothing; it weighs, it sticks to the text» [2, 12].

Dominance of the discourse or language as the key aspects in the proces of perception of texts can be explained by age classification of readers. Oksana Panko being oriented on work «Becoming a reader. The experience of Fiction from

Childhood to Adulthood» by J.A. Appleyard and analyses to the concepts the reader as player, the reader as Hero and Heroine, the reader as thinker is given. Readers of these types can feel pleasure / her absence and bliss/ dissatisfaction during reading (listening).

 Reader as player – child of preschool age, who is more a listener, than a a story reader. Melodic, poetic and informative texts, interesting small fairy tales and narrative poems are addressed to this category of readers.

Reading / listening to the poetry of modern Ukrainian writers (for example «Letters from an autumn garden» by Anatolij Kachan or «Moon in the cradle» by Galyna Kyrpa) gives a feeling of the pleasure of the language, images and content. Children like literary tales «Harp for spider» by Lesja Movchun, «Christmas Tales» by Bogdana Matijash, «Who will make the snow ?», «Where did the sea ?», «How to understand goat» by Marjana and Taras Prohas'ko, «Stories of the Magic Forest» by Volodymyr Chytaj. Such tales bring them pleasure thanks to clear heroes and events, possibility of miracles, a game, conditional experiencing feelings and fate of the protagonist. One after another events in the tales lead the reader to the culmination that is the highest point of readers' expectations - the bliss.

The reader - hero – child of primary school age who sees through the lens into the protagonist and «enters the world of books». Panko Oksana believes that the most characteristic features of this period are «children's perception of the world, reading interests, system of characters identifying with the world of heroes growing up process: concept of experience of and gender approach» [5, 315]. This explains reader's interest to cognitive and artistic adventure literature, realistic stories and novels about life peers , school stories , historical fiction and fantasy texts in which the heroes overcome obstacles and dangers on the way to the goal.

Adventure story, rapid deployment of events, actions and deeds of the characters , the type of narration are immanent features of poetics literature for children. It creates artistic discourse that captures the reader's attention, intrigues and brings pleasure. Desire to " relive " depicted events can be compared to desire quickly to pass the stages of the hero's quest and reach the ultimate goal. That encourages the recipient to «a rhythm is established, casual, unconcerned with the integrity of the text» [2, 10-11]. Then «our very avidity for knowledge impels us to skim or to skip certain passages (anticipated as "boring") in order to get more quickly to the warmer parts of the anecdote (which are always its articulations: whatever furthers the solution of the riddle, the revelation of fate): we boldly skip (no one is watching) descriptions, explanations, analyses, conversations» [2, 11]. Such type of reading is also caused by inherent child's characteristics: restless , hurry , inability to concentrate on reading a long time and quickly see culmination of the plot. Modern writers who write for readers of the age category "children - heroes" (10-11 years), take into account these aspects. Simple language, short sentences, no detailed description of the inner world of characters, many dialogues , dynamic events, victory of good over evil, heroes endowed with only positive or negative traits, happy ending stories – features of their texts. This is illustrated fairy tales «Fed'ko stranger from the internet» by Sergiy Grydin, «Lovely monster» by Sasha Dermanskyj, «Stranger from the country Nyamlykiv» by Lesja Voronina, «Store Street Voloska»

by Galyna Tkachuk. Children's reception and literature for children cannot be studied without considering its orientation on age categories of readers. One book causes different emotions in readers of different ages.

11-15 years old reader s areinterested in the inner world of characters, motifs of to find themselves, fellings of independence and psychological experiences of typical and familiar problems. The adventure prose «Mermaid of 7-B» by Maryna Pavlenko, «Criminals from a parallel world» by Galyna Malyk, «Incredible Adventures Ostap and Darinka» by Andrij Bachynskij; realistic story «Martha streets of St. Nicholas» by Dzvinka Matijash, «Different» by Sergiy Grydin, «Arsen» by Iren Rozdobud'ko, «Different Home» by Oksana Luschevska, «The way I destroyed the Empire» by Zirka Menzatiuk, «Marichka and Kostyk» and «Vitrolomy» by Stepan Protsiuk, «Schoolgirl with suburb» by Oksana Dumanska, «140 decibels of silence» Andrij Bachynskij; historical novels «Armor-Bearers of Cossack Shvayka», «Blue water» by Volodimir Rutkivskij addressed to them. Thematic-problematic circle, figurative and narrative language levels of the text are complicated, type of reading of recipients of this age group is changing. They read different stories not with the same attention, but do not ignore the "unimportant" places in text; do not want to "move forward ", but grasp the meaning of the written, have own attitude to the characters and dip in reading (as a way to self-knowledge). So they form the category of the «reader as thinker».

Novels «Pupa and Matsko», «Escape animals or New bestiary» fantasy novel «The Kingdom» by Galyna Pagutjak are not amenable to quick or «free rhythm reading». Hermetism, symbolic thinking, duality of meanings are features style author. R. Barthes wrotes: «what "happens," what "goes away," the seam of the two edges, the interstice of bliss, occurs in the volume of the languages, in the uttering, not in the sequence of utterances: not to devour, to gobble, but to graze, to browse scrupulously, to rediscover-in order to read today's writers-the leisure of bygone readings: to be aristocratic readers.» [2, 13]. Only thoughtful, careful reading of the text can give bliss. Such reading is significantly different from the mechanical perception of visual information , which reduces the ability to think and reflect about reading.

Type of child and youth reading depends also on the ganre of the work. The pleasure of reading large volume of historical novels or fantasy novels often arisies thanks to alternation of read and omitted parts of the text. R. Barthes is convinced that «tmesis, source, of figure of pleasure, here confronts two prosaic edges with one another; it sets what is useful to a knowledge of the secret against what is useless to such knowledge; tmesis is a seam or flaw resulting from a simple principle of functionality; it does not occur at the level of the structure of languages but only at the moment of their consumption; the autor cannot predict tmesis: he cannot, choose to write what will not be read» [2, 11].

Special attention to topics and genres can be explained not only by youthful enthusiasm adventure, mysticism, detective investigations, but also the purpose of reading. The concept of «reading-escape», «reading – comfort», «reading- calming» (M. Zubrycka), «reading – relaxation», «reading in search of adrenaline» are relevant in this context. As an example, we can consider children's perception of fantasy texts.

Roland Barthes thinks of that, how related and or equivalent pleasures from reading and from writing of text can be. Specificity of the child perception of the text depends whether or writer not the author crossed the border where begins conflict between author's (adult) and reader's (kids) experiences. Aspects of writer's focus on the horizon reader expectations, the new format of childhood, implementation initial function of literature for teenager are important in the child's perception of the text. Reader approaching to own adulthood and independence, a new type of relationship with others, a new level of self-awareness and self- identity. The reader enjoys reading such texts.

Concept analysis of "work" and textual analysis formulated by R. Barthes can be effective in the study of literature for children and youth. His theory about three basic elements in the structure of cultural signs (signifier - the expression, the signified – plan of content, sign - combine signifier and signified) and two level (plans) values: denotation and connotation is actual.

Denotation and connotation as two equal values appear in the works where adult author by trying to see the world through the eyes of a child, but writes about adult's experience too. The story «Poterchata» by Volodymyr Rutkivskyj illustrates this in modern literature for children and youth. Author definition genre – «Children's confession for adults that nothing learned» – adjusts reader to the children's interpretation of what is happening , but at the same time appeals to adults.

The concept of textual analysis by R. Barth will be effective in the modern interpretation of texts for teens («Vitrolomy» S. Procjuk, «Kingdom» G. Pagutjak), which is inherent intertextuality, ambiguity, multiplicity of meanings, and their reading. Realistic and fantastic texts written in the postmodern era, appealing to readers plexus cultural codes , «about which the author has no idea», but that every reader deciphers, focusing on «reading, seen, done, experience».

R. Barthes distinguish between work and text, and argued that «The Text can be approached, experienced, in reaction to the sign. The work closes on a signified. There are two modes of signification which can be attributed to this signified: either it is claimed to be evident and the work is then the object of a literal science, of philology, or else it is considered to be secret, ultimate, something to be sought out, and the work then falls under the scope of a hermeneutics, of an interpretation (Marxist, psychoanalytic, thematic, etc.)» [1, 158]. Choice of methods and approaches to the analysis of texts for children and youth so can be explained.

Summary and Conclusions. So ideas and concepts by Roland Barthes as elements of semioti attention, structuralist and poststructuralist theories attract researchers' attention to literature for children and youth with opportunities, new methodological approaches to the object and subject of study. The idea about two types of the reader's response on literary texts (pleasure/ bliss) is actualized in the context of age- classification of child readers, revealing new facets reception and explains the specific features of poetics texts for children and youth. Doctrine of R. Barthes about category of sign (signified and signifier) and denotatum and connotative levels of meanings should be used in the process of reviewing texts from «double» addressee. Textual analysis deepens understanding of contemporary postmodern texts.

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FORMATION OF THE EUROPEAN IDENTITY
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ФОРМИРОВАНИЕ ЕВРОПЕЙСКОЙ ИДЕНТИЧНОСТИ ГРАЖДАН
УКРАИНЫ (1991 – 2016 гг.)
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Abstract. The problems of the formation of European identity of citizens of Ukraine in 1991 – 2016 years are considered. The results of an empirical study of European identity as the Continent and as civilization are analyzed.

Keywords: European identity, civilizational identity, types of civilizational identity, the citizens of Ukraine.

Аннотация. В статье рассматриваются проблемы становления европейской идентичности граждан Украины в 1991 – 2016 годах. Анализируются результаты эмпирического исследования европейской идентичности как континентальной и как цивилизационной.

Ключевые слова: европейская идентичность, цивилизационная идентичность, типы цивилизационной идентичности, граждане Украины.

Today, many European countries face with serious challenges that are associated with collective security challenges, information wars, the intensification of migration, terrorist acts, dramatic socio-economic and socio-political transformations, as well as threats of the gradual erosion of national cultures and the European civilizational identity. These problems are closely related to the interaction between civilizations, in fact, in the process of development of the modern world can be traced the growing influence of civilization factors determining a sufficiently large part of the changes occurring in the world. Many countries have entered into a new stage of their information civilizational development, where knowledge economy is fully functioning, resource saving and high-end technologies are implemented, and civil society successfully controls government structures. At the same time, in many CIS countries radical changes were carried out, which led to huge changes in all spheres of society (economic, political, legal, socio-cultural). Moreover, many of these controversial changes have put most of the citizens of CIS countries on the brink of survival.

As a result, in countries lagging behind the modern world level continues to increase in the socio-economic, technological, scientific and other spheres, the traditional moral norms and basic values are leveled, the relationships between people are becoming pragmatic and are becoming criminalized. Such uncritical borrowing someone else's experience and market innovations will undermine stability in any society, if these borrowings are not balanced with the cultural identity of the

society, its mentality and civilizational identity.

Our long-term studies of different types of collective identity (of gender, professional, ethnic, national, regional ones etc.) show that European identity can be studied as a continental and a civilizational [3, p. 710-720]. In the first case, the respondents consider, first of all, that Ukraine geographically belongs to Europe, and in the second case, they begin to integrate a wider range of factors (geographical, macro-cultural, political, legal, religious, ideological, etc.). The purpose of this article is to study the dynamics of formation of the European identity in 1991 – 2016 in terms of social philosophy.

Among the first to put the issue of civilizational identity was Samuel Huntington, who actualized the mentioned problem in his work "The Clash of Civilizations" (1993; 1996). He stressed that European citizens have common cultural traits that set them apart from the representatives of Chinese or the Arabic world. This difference occurs due to the presence of common features, such as language, history, religion, customs, institutions, and also because of subjective self-identification of people [2, p. 32 – 37]. According to Samuel Huntington, in 1990 there was a global outbreak of an identity crisis. Many countries found themselves in this crisis situation, where the questions were updated: Who are we?, Where are we ?, Who is not with us? [2, p. 184 – 186]. At the same time civilizational factors play an increasingly prominent role in the world politics and economy.

It is known that in the Soviet Union the civilizational approach has been actively developed in the second half of the 1980s, and in the late 1990s a multi-faceted perspective of the Russian civilization was included in the list of priority directions of fundamental research in the Russian Federation. In the 1990s, a variety of concepts have been put forward (by A. Andreev, S. Erasov, M. Kagan, A. Kara-Murza, V. Kochetkov, L. Koroleva, N. Lapin, V. Lapkin, A. Maslov, M. Mchedlov, A. Nazaretyan , I. Orlov, A. Panarin, V. Pantin, I. Semenenko, S. Tregub, E. Troitsky, E. Filimonov, V. Tsymbursky, Y. Yakovets etc.), in which civilizational belonging of Russian society is not uniquely determined and is viewed on the basis of different in importance and primacy of the factors (geoclimatic, economic, linguistic, geopolitical, religious, etc.). In modern Russian science, the concepts of the Russian Federation belonging to the Russian, Eurasian, Orthodox or Russian civilization are presented, each of which shows one side of the socio-cultural development of the society [3, p. 710 – 714].

Civilizational methodology in the context of globalization is very effective not only for understanding the current political situation, it is the best tool for the study of the integration processes in the world, predicting the future in the framework of the global geopolitical space and analysis of predictive scenarios of possible development of the various states. For Ukraine, the process of civilizational self-determination is especially important, as well as the specifics of the formation of civilizational identity of its citizens. In this regard, a combination of theoretical approaches and achievements of social philosophy, social psychology and civiliologycal studies is very productive because modern civiliologycal studies can serve as a conceptual basis for multidisciplinary research.

We define civilization as macro-cultural socio-historical community of different

actors (countries, peoples, nations, states), with common socio-normative principles of supraethnic level like ethical and religious systems, similar mentality fundamentals, underlying ideals and core values, resistant special features of economic, political-legal and socio-cultural organizations, which are expressed in the type of activity.

Thus, civilization is a kind of self-sufficient and the space-time (i.e., well-localized in Culture space and History time) integrity, which represents the highest degree of self-organization and development of human society, and in which the stable elements predominate over unstable. Any civilization is capable of self-development, is prone to the spread of own achievements and lifestyle. There are local, primary (early), secondary (modern), continental, intercontinental, subcontinental, global civilization and civilizational Ecumene (the modern civilization is always a supra-ethnic and supranational entities).

Because the study the specifics of different civilizations presupposes an analysis of all forms of life of these macro-cultural social and historical communities (physical, economic, moral, ideological, cultural, religious, axiological and others in the process of their development and continuity), the criteria for allocation of civilizations are eco-geographic, geo-cultural, anthropo-demographic, economic, religious, ethical, political, legal, geopolitical, socio-cultural, technical and technological, scientific, innovative, educative and educational, informational, axiological, spiritual and ideological factors, as well as the overall urban development trends, writing and statehood. According to the UNESCO classification, there are seven types of civilization in our time (which embody the diversity of world cultures): the European, North American, Far East, Arab-Muslim, Indian, African, Tropical, Latin American [1, p. 7-8].

Thus, civilizational identity is the result of the identification of the subjects (collective and individual) with a particular civilizational community, representative of which the subjects are. Of course, practically, the civilizational identity is not perceived by people in everyday life. It is updated mostly when the subject meets with a representative of another civilization, or in cases where there is a need for understanding of the civilizational role and own country's mission.

To study the process of formation of the European identity of Ukrainian citizens, we used the method of M. Kuhn – T. McPartland "Who-am-I", the adapted collective identity questionnaire (Luhtanen R., J. Crocker.), the adapted Identity Measurement Scale technique by M. Sinerelly and a specially designed questionnaire (which included the respondents' self-selection of the civilization to which they identify themselves (the Eurasian, European, Slavic), has also been provided the answer "hard to say"). With the help of these methods it was possible to study European identity both as continental and as civilizational, as well as to identify high, medium and low levels of the European identity of the respondents. The reliability of the results of research carried out by us is provided with methodological justification of its initial position; using a combination of diagnostic techniques, appropriate goals and tasks of the study; combining quantitative and qualitative analysis of empirical data; using mathematical statistics methods and using modern data processing programs, a representativeness sample.

Our research group studied the European identity of Ukrainian citizens in 1991 – 2016 through several projects that have been supported by the "Renaissance" Foundation, the Friedrich Ebert Foundation, the Foundation for Fundamental Research of the Ministry of Education and Science of Ukraine, as well as the Association of Ukrainian Banks. We had 50000 respondents from 18 to 89 years old. An interdisciplinary approach has allowed tracing the dynamics of formation of the European identity of citizens of Ukraine: 1) 1991 – 1995. European identity was held low in the overall ranking of identities, but from 1996 – 1999 years, its importance has increased significantly (especially in the group of ethnic Ukrainians, Poles, Hungarians, Slovaks, Romanians, Crimean Tatars); 2) 1999 – 2008. The assertion of the European identity happened (when it became a significant trend of increasing rates of European identity within ethnic Ukrainians and groups of national minorities; 3) the highest level of European identity was reached in 2004 – 2005. (In particular, in 2005, 37% of respondents had a high level European identity and 18% of respondents had low level of it); 4) until 2010 the ethnic Ukrainians in the South and East of Ukraine had a tendency to an increase in European and national identity (in 2010 – 2013, this process has stopped); 5) the fastest growing of European identity among the inhabitants of large cities could be seen; 6) the synchronization of ups and downs in the development of national and European identity of citizens of Ukraine in 1999 – 2016 was detected; 7) the European identity until 2016 has not lost its importance for the citizens of Ukraine, because a request for Europeanness is very strong in the Ukrainian society (although the presence of the media in the Ukrainian pro-European rhetoric combined with a complete lack of a balanced politics of identity in Ukraine).

Thus, the study showed that European civilizational identity dominates in the identity matrix of Ukrainian citizens for nearly 20 years. The factors that most influenced the activation of this type of civilizational identity were "Orange Revolution" in 2004, host of the finale of "Eurovision" in 2005, the football finals of the European Championship in 2012, and scheduled for the end of November 2013 signing of the Association Agreement between Ukraine and the EU. Adoption of European civilization identity in the Ukrainian society is one of the most important axiological and ideological tasks necessary for the continued survival and development of Ukraine as an independent state.

Today, many modern theoretical and empirical studies (philosophical, historical, politological, cultural, sociological, psychological, anthropological, etc.) prove undoubted cultural and civilizational kinship Ukrainians with the Europeans. In particular, the majority of scientists are convinced that Ukraine has always belonged to the European civilization and attempts to tear her away from this "mother's womb" have never been successful. Thus, today the European orientation should become not only one of the directions of Ukraine's foreign policy, but also a strategic vector of internal transformation of the Ukrainian society. The European choice, the Europeanization of Ukraine, devotion to the European values, the introduction of European standards in real life should be important geopolitical, economic and socio-cultural stratagems for our country.

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EDUCATIONAL BACKGROUND FOR STUDENTS FROM MOUNTAIN REGIONS TO WORK IN PEDAGOGICAL SECTOR

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Abstract. The article presents the study of difficulties in preparation of senior pupils from mountain regions for choosing teaching as a future career. The author analyzes the psychological and pedagogical background of the presented problem defining the essence and structure of the notion "readiness for choosing the pedagogical profession". In the context of solving this issue one of the important conditions the author sees is the comprehensive development of senior school pupils, particularly the development of their creative abilities.

Key words: senior students, pedagogical sector, educational background, comprehensive development, professional orientation, mountain region.

The purpose of the article is to analyze the psychological and pedagogical foundations of upbringing readiness of senior students from mountainous terrain to choose teaching profession. Today we can observe a tendency when young people leave school, enter the university and try to find employment in the urban world, leaving native rural area without qualified professionals. This issue is also a deep concern of teaching in highland regions. As in some mountain villages you will not find even a primary school, that's why the existence of the problem of teaching employment in mountain regions is obvious. Status and level of rural mountain schools today is today determined by the fact that it is a major factor of life, the preservation and development of the village itself.

The current state of socio-economic development in Ukraine stresses the need for training in a comprehensive school not only educated and intelligent personality, and above all a person who can consciously and responsibly carry out professional duties. This is what will enable school leavers to determine the trajectory of learning activities according to their abilities, interests and needs and will provide not only the effectiveness of education process, but also self-realization of every student throughout lifetime.

We attempt to declare that according to these factors mountain school leavers are unwilling to choose teaching as their future profession. Over the past decades the problem of growing personality to perform a particular work attracted attention of many educators, psychologists, sociologists. This is due to the fact that student's career choices depend on the development of important mental formations. In revealing these aspects of the matter we relied upon the researches of the psychology about major activities and their mechanisms (L. Vygotsky, S. Rubinstein, A. Leontiev, V. Davydov and others) the nature of psychological readiness to human activities (P. Anokhin, A. Luria, A. Golubev, V. Rothenberg) setting to performing action (D. Uznadze, A. Pranhishvili, I. Bzhalava).

The concept of "readiness" began to appear in the scientific literature in the early XX century due to the need to establish an individual's activity in different

spheres of life. At that time, psychologists (B. Thomas, F. Znanetskyi, G. Allport, D. Katz, G. Smith and others) explained this category as a phenomenon of social and human values of resistance to external influences and internal environment within regulation and self-regulation of human behavior [7]. Subsequently, the term "readiness" or "commitment" became the leading in the activity theory and has been studied in relation to emotional, intellectual, moral and psychological potential of the individual in future careers. That commitment in essence scientists began to determine as a measure of self-regulation and adaptation at various stages and levels of occurrence of mental processes that outline the behavior of the individual in the area of physiology, psyche, and social behavior (M. Dyachenko, L. Kandybovych, A. Linenko). Since the late XX-th century psychologists began using structural component and functional approaches to disclose the nature of "readiness" [3].

In general, educational and psychological understanding of the concept of "readiness" is from the perspective of different theoretical approaches. Representatives of functional and psychological approach (M. Dyachenko, L. Kandybovych, P. Anokhin) believe that "commitment" is active and effective condition of the individual which contributes to the successful implementation of any activity [3]. Scientists who support active approach in the analysis of psychological and educational phenomena and processes (M. Zyazyun and others) note that "readiness" is an internal orientation of the individual to future activity, specific mental phenomenon, which leads to a certain kind of performance (academic, sports, work, etc.) [4]. In the context of the problem of determining the readiness of students to career choices I. Bolotnikova singled out sociological, economic, natural-scientific, psychological and ergonomic aspects. According to the researcher, the main component of the problem is psychological, that is in the relationship and interaction with the pedagogical aspect of person's readiness to a particular activity and is considered as an integrated set of personal traits and properties that ensure the efficiency of this activity [1].

Considering the psychological aspect of the problem of forming a personal commitment to the profession choice N. Mosol believed that the concept of "personal commitment" is the integral formation of the individual and is based on a consistent internal motivation to future career, formation of professional perspectives, it involves the development of reflective skills and professionally significant qualities and generally defines a person as a subject of future career. The researcher also noted that the structure of personal "readiness" includes cognitive, motivational, subject-personal components. In summary the researcher emphasized that the content of personal commitment to choosing an occupation is defined by the specifics of the profession [5].

In order to clarify the nature of the concept of "readiness for choosing the teaching profession" we should reveal its structure, as it will allow us through clarification of its components to reveal the specifics of our problem. Thus we analyzed a number of studies that presented corresponding structure. In the process of study of psychological and educational literature, it was found that now structure of individual readiness is defined in different ways, depending on what it is directed. Educators have investigated the problem of forming personal readiness for various

conditions of education and training: in preparation for schooling, occupational choice, implementation of various aspects of professional activity and more. According to T. Gutsan and others commitment to a particular activity (teacher, for instance) can be educated, created or developed [2].

Today in the structure of readiness the researchers determine such components as cognitive (or orientation, intellectual, cognitive), motivational, reflexive (or subjective-personal, evaluative), emotional and volitional, operational and activity. According to this approach readiness itself is considered as complex of integrated characteristics, knowledge and experience of the individual.

Exploring the problem of readiness of senior students from mountain terrain to choose the teaching profession in mutual activity of a comprehensive and high school, we have concluded that the issue is a complex structural formation of interconnected, individual, psychological and personal traits, knowledge about the teaching profession, teaching practical skills and skills that are formed according to the society demands regarding teaching profession.

Considering the structure shown above we can speak about a specific phenomenon that characterizes this aspect of the problem – the existence of a creative component, which involves the development of creative teaching abilities of senior students in mountainous terrain. We consider that such feature is the key to educational activity. It determines the pedagogical orientation of senior pupils and their professional competence.

Thus we can conclude that an essential component of readiness of senior students from mountainous terrain to choose the teaching profession is a communicative and creative sphere that manifests itself in the ability to provide educational material which should be meaningful and interesting; to establish contacts with the students. Based on the above, we determined the level of readiness for teaching activity by analyzing the level of formation of specific knowledge and skills which are necessary for a particular type of activity. In our research, it was professional and communicative teaching practices carried out in the course of communication and through communication. During training at school, in our opinion, it is impossible to provide sufficient knowledge, to form perfect professional skills of a growing personality. The challenge is to determine the required minimum, provide professional expertise in pre-professional training. With this understanding of the approach we rely on N. Mosol that the content of personal commitment to the profession choice is based on the specifics of the profession [5].

In the domestic educational theory and practice, the primary means of support for young rural people in the process of choosing a teaching profession and initiate future career is professional orientation. However, to implement all the tasks in this direction only by its means, in our opinion, is impossible. Therefore, we consider it appropriate to use sufficiently thorough investigation of the problem of psycho-pedagogical support of readiness of high school students to choose the profession of a teacher. According to researches V. Prazhnytskyi, D. Zakatnov and others this psychological and pedagogical support is a complex of organizational and psycho-educational events, directed to study the formation, development and adjustment of professional identity formation of a senior rural student [6]. Today a number of

technologies are promoted which encourage students' readiness to choose a teaching profession consciously: developing diagnostics, training development, out-door education games, project method and so on.

Conclusions. Considering the mountain school educational activity as an important factor of social change we must take into account the fact that the possibility of its influence on the development of rural society is significant, however, and difficulties which the school faces nowadays are great. Finally we can conclude that the problem of students' readiness to choose the teaching profession in a mountain school is very complex. In the context of its solution we declare that one of the essential conditions is students' comprehensive development, in particular, creativity skills, formation of independent scientific knowledge, the capacity for self-realization, self-actualization and professional self-determination. Students' readiness for the choice and acquisition of the teaching profession depends on the personal influence of the teacher – the organizer of specialized education in school. He should therefore make every effort to encourage mountain students to careful step by revealing all facets of this profession. So the teacher has yet to act in the role of a psychologist, have empathic understanding, congruence, communication skills, be able to find contact with students.

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