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J11415-001

Grechishnikova N.P.

**UTILITARIAN ETHICS AS A SOLUTION OF A PROBLEM OF MORAL
HARMONY**

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The report devoted to understanding the processes of transformation of public morality. Author specially stopped on the morality of the middle class, as a naturally phenomenon, and shows how utilitarian morality of the middle class becomes a means of resolving a moral dilemma «success or virtue».

Key words: moral dilemma, moral harmony, egodicy, elite, utilitarian morality.

We notice that morality is transformed. It is quite natural processes. But how and where? And by what measures themselves to measure? Torment moral choice is especially common among people who are forced to periodically make responsible decisions. After all, whom much is given, much will be called to account. It is possible, therefore, to understand any person with active life position, hoping to build such a system of relations and ethical norms, in which he would be comfortable.

Where to find these rules, as the crisis in the spiritual sphere smote all mankind? Our time can be called the epoch of the collapse of metida. Several mass ideologies, more recently, quite acceptable to the majority of the world's population today is written off to the scrap, as the used equipment. These are already there, and new ones yet. Spiritual entropy increases. For someone in this situation continues to be a need in development of solid and understandable picture of the world, and someone, and such, probably most, looking for answers to the question “how to live in good conscience?”

Moral harmony comes the end, when one of his actions pays discharged himself moral bills. We are talking about the moral justification or agodzi. Agudiza in this regard is a moral self-reflection, which aims search convincing performance,

consistency ethical background of specific actions and relevant to that person's moral precepts.

This behavior is characteristic first of all, for those who are seriously concerned about finding ways to resolve internal moral conflicts. Even Kant wrote about the paradox of happiness and virtue. Its essence is the following: people who are not burdened with moral duty, faster succeed. You want to be successful, forget about morals; I want to be moral, forget about success. Thus, cheats and cynics triumph, and virtuous citizens fail. This is particularly evident during periods of social upheaval, powerful social transformations. The situation is exacerbated in the case of a sudden extra “democratic freedoms”. Gin, long-suppressed brutal instincts, breaking out of the bottle begins to destroy everything. The transition from authoritarian regimes to liberal (or pseudoliberalism) accompanied, as a rule, the fact that all want as quickly as possible to gain access to the benefits that previously relied only the elected. Looking around, one notices that in this race for the benefits start winning those who managed to throw the chains of the moral precepts and prohibitions. So it is easier to flee. Anyway, at first.

However, after some time among the winners there are people, which begin to speak sincerely, having in mind not their wallet and their good name. They form the backbone of the new elite establishment. They believe, they want to emulate. Look at them with admiration. They were able to resolve the paradox of happiness and virtue.

There is no need to ask them about their secret. It is obvious: the resolution of this paradox, this main contradiction moral consciousness, is in the realm of so-called utilitarian morality. The basic principle utilitarian morality says: to be honest profitable. Good name, too, has a market value. They can be traded. The lawyer, who for ten years he worked flawlessly from the ethical point of view, actually turned his name into the capital. Now he has no difficulty finding the customers. A businessman who did not violate any agreements with partners, now has no problems with loans for any amount of money at low interest rates. Everyone wants to cooperate with him. And so on.

Utilitarian morality is, first of all, the moral middle class. He is the most socialized. In the sense that included a greater number of social ties and relations. This class lives, mainly, at the expense of their labor. Morality need it as a means of survival. It is only at the very top or, on the contrary, on the lower level of the social hierarchy, people can afford to be moralnymi, putting itself beyond good and evil. The lumpen have nothing to lose (it now even chains no, and the high and mighties of this world depend only vital (in the end, and they are mortal and are guided solely by the internal beliefs.

Genetically utilitarian morality grows out of the total amorality, the state of “war of all against all”, where the main principle of life - homo homini lupus est (dog eat dog). We must assume that the following utilitarian morality stage - absolute morality, where the morality of a person becomes a goal in itself, i.e. it cannot be a means to something else. Accordingly, for each stage needs to have its own personality type. The basis for the classification is the focus on preferential satisfaction of a certain type of needs. Accordingly, total amorality assumes the identity of the biological type, utilitarian moral, social, and unconditional moral, spiritual.

Utilitarian morality is convenient that its orders, in contrast to absolute morality, flexible enough to maintaining internal moral harmony, to write your verdict on the resolution of moral dilemmas. Norms absolute morality are characterized by extreme rigidity. They cannot “push”. As said Lao Tzu, “noble man with honest people do honestly, and with dishonest... too honest”. Three types of morality, despite the logic-genetic link between them, do not negate each other, and with the need to co-exist next. This segment of one common ethical system that is subordinated to a certain global law. To understand this law is the task of the future socio-philosophical studies.

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J11415-002

Svetlov V.A.

A SIMPLE INFORMAL AXIOMATIC FOUNDATION OF DRAMA THEORY

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The article is devoted to informal axiomatic foundation of drama theory. The main theorems of drama theory are proved again.

Keywords: drama theory, axiomatic foundation.

Introduction. The theory of drama can be considered as the theory developing a group into an effective team - more widely - as construction of respectful and caring relationships in the family, workplace, and community. But what does such effectively working group mean strictly? Which necessary conditions such a group should satisfy?

Intuitively clearly that the united group of people which are effectively carrying out any common social task represents a set of men each of which

- supports himself;
- supports anyone who supports him;

- supports all those who are supported by the one whom he supports himself.

Fulfillment of all three specified conditions provides mutual support of all without exception of members of group and a high personal self-estimation of each of them. Let us name first of the above-named conditions of support *axiom of reflexivity (AR)*, the second condition - *axiom of symmetry (AS)*, the third condition – *axiom of transitivity (AT)* of the relation of support. Fulfillment of all three given axioms entails that the united and effective group possesses properties of an equivalent class in mathematical sense.

Now we research more carefully those kinds of the special contradictions, named dilemmas, with which the members of a group are facing when they are failing to fulfill any of the specified axioms.

It is obvious that to support anybody means to prefer his position as compatible with the own. Therefore, we can take the following definition.

Def. 1. *If party X supports any party Y, X prefers Y' position with regard to all other positions as compatible with the own.*

The theory of drama asserts that for each of two possible states of a group - cooperation, when positions of members of group are compatible, and confrontations, when positions of members of a group are incompatible, there are special dilemmas.

There are two dilemmas of peculiar to a state of cooperation - cooperation and trust dilemmas. Suppose for clarity, the group consists of two members of parties, named by X and Y, which cooperate with each other.

The party X faces with *cooperation dilemma* with respect to party Y if Y doubts in ability of X to carry out the own obligations; and the party X faces with *trust dilemma* with respect to party Y if she does not trust Y in ability to carry out the obligations accepted by her. Cooperation and trust dilemmas are interrelated. Therefore,

Def. 2. *For members of a group cooperation dilemma exists then and only then, when for them trust dilemma exists.*

If the party X faces with cooperation dilemma with respect to the party Y then X possesses an opportunity to change unilaterally the own position. It means there is at

least one new position which is rejected Y but which X considers more preferable to itself than Y ' position. So though Y supports X but she does not support the new position be supported by X . It means that axiom AT is not valid.

If the party X faces with a *trust dilemma* with respect to party Y then Y possesses an opportunity to change unilaterally the own position. It means there is at least one new option which X rejects but which Y considers more preferable to itself than X ' position. So though X supports Y but she does not support the new option be supported by Y . It means that axiom AT is not valid.

There are four contradictions of peculiar to a state of confrontation - positioning, threats, and persuasion and rejections dilemmas. Suppose again, the group will consist of two parties - X and Y which compete with each other.

The party X faces with *positioning dilemma* if she prefers a position of the party Y competing to her. As X refuses support of own position and prefers a position of the contender axiom AR is not valid.

The party X faces with *threat dilemma* if the party Y does not have trust to the declared threats of X - potential improvements of X from the threaten future t . If Y rejects a position of X , she being consistent is obliged to reject and X ' threats. As far as threats of X are unpersuasive for Y she does not reject them what is breaking axiom AT .

The party X faces with *persuasion dilemma* with respect to party Y if Y refuses to accept her position and prefers the threaten future t . Refusal of Y to accept a position X contradicts desire X to transform Y from her contender into her partner what refutes an axiom AS and axiom AT .

The party X faces with *rejection dilemma* with respect to party Y if her rejection of position of the party Y is unpersuasive for the reason that it for X at least is attractive as well as the threaten future t . Hesitations of X concerning a position of the opponent Y mean that Y is capable finally neither to reject a position Y nor to accept it. So the reason of given dilemma - invalidity of axiom AS and axiom AT .

All told above is summarized in the following table 1.

Table 1

Dilemmas	What axioms are not valid	Party's positions
Cooperation dilemma	AT	are compatible
Trust dilemma	AT	are compatible
Positioning dilemma	AR	it is indifferent
Threat dilemma	AT	are incompatible
Persuasion dilemma	$AT \& AS$	are incompatible
Rejection dilemma	$AT \& AS$	are incompatible

Let us reprove some fundamental drama theory theorems.

The theorem 1. *If the relation of support of members of group is reflective, its members do not have any positioning dilemmas.*

Proof. If the relation of support of members of group is reflective, each party supports itself and according to Def. 1 prefers the own position to all the other parties' positions and possible unilateral improvements the own position. It entails that members of this group cannot have any positioning dilemmas.

The theorem 2. *If the relation of support of members of the group is symmetrical, its members do not have any persuasion and rejection dilemmas.*

Proof. If the relation of support is symmetrical, there is no member of a group whose position would be supported and according to Def. 1 would be preferred by other members of given group in unequal degree. It follows then that no one member of group can prefer threaten future at least as well as position of any other party and consequently can have any persuasion and rejection dilemmas.

The theorem 3. *If members of some group do not have any persuasion and rejection dilemmas, all members of this group assert the same position.*

Proof. For the lack of dilemmas of persuasion and rejection according to theorem T2 it follows that there is no position or its potential improvements which would be supported by all members of group in unequal degree. It means that all members of group assert the same position.

The theorem 4. *If the relation of support is transitive and if the group is in a*

state of cooperation, its members do not have any cooperation and trust dilemmas and if the group is in a state of confrontation, its members do not have any threat dilemmas.

Proof. Suppose, members of the group are in a state of cooperation. If the relation of support of members of the group is transitive, there is no unilateral improvement of a position of any party. Otherwise, the axiom of transitivity of support would not be valid. But then for members of the group there is no cooperation dilemma and according to Def. 2 no its mirror reflection - trust dilemma. This implies the validity of Theorem.

The theorem 5. *If axioms AR, AS and AT are carried out, all members of a group take the same position.*

Proof follows from Def. 1, T1, T2, T3 and T4.

The theorem 6. *If axioms AR, AS and AT are carried out, common position of all members of a group means strict and strong equilibrium.*

Proof. Suppose contrary. Then, there is at least one member having an unilateral improvement from its position. But this contradicts axioms AR, AS and AT and done assumption. Whence the validity of T6 follows.

The theorem 7. *If axioms AR, AS and AT are carried out the group is united in strict and strong equilibrium.*

Proof follows from T5 and T6.

Conclusion. From possible ways of formalization of drama theory an informal axiomatic way – the most obvious and clear. Among other things, it specifies what axioms are responsible for emergence and the resolution of position dilemmas.

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J11415-003

Seregina M.A.

**LINGUISTIC-SEMIOTIC LINKS OF THE GERMAN PAREMIAS WITH
A CONTEXT**

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In this paper we study a model of semiotic analysis of the German paremias' features in a speech interaction. This analysis is based on the semantic, syntactic and pragmalinguistic principles. The author offers a detailed parameterization of the principles discussed in the material of the contextual use of the German proverbs, which is a criterion of the model's adequacy.

Key words: "German paremias", "model of semiotic analysis," "speech communication".

To construct a model of semiotic analysis of the German paremias' functioning in speech communication and to define its basic parameters, which are theoretical and methodological foundations of a new research area "Semiotics of the German paremias", one should refer to the concept of semiotics and model.

A person of any gender, age, social status and political interests hears and uses in different communicative situations of speech communication paremias with an illocutionary intention to change the partner's speech behavior while applying communication strategies and tactics. Such speech methods of paremiological statements' realization in speech communication one should study according to three aspects of semiotics [1]: semantic, syntactic and pragmalinguistic. The semantic aspect reveals peculiarities of the stereotyped reflection of reality in the semantic structure and lexical components of paremias. The syntactic aspect is realized in

different ways to express syntagmatic relations of paremias in context and paradigmatic changes in the structure of paremias. The pragmatic aspect is connected to the formation of pragmalinguistic structure of the paremias' realization in speech communication, to the argumentative potential of paremias in the framework of the theory of speech influence, to the peculiarities of the paremias' using with the external and internal structure of a speech act and the peculiarities of the reflection of speech communication rules with the help of paremias.

Preconditions for creating a model of semiotic analysis of the functioning of paremias in speech communication were scientific works in which paremias are studied from the point of view of semantic [2], [3], syntactic [4], [5] and pragmatic aspects [6], [7].

In recent years, an amount of researches on the problems of modeling the language and artistic realities increases (O.N. Aleshina, V.S. Baevskii, V.V. Boguslavskaja, Iu.N. Varzonin, N.V. Drozhashchikh, E.V. Paducheva, V.N. Poliakov, I.N. Remkhe, I.A. Shchirova, etc.). Modeling in Linguistics is an important part of Linguistics which provides communication of the basic and applied science. A model in Linguistics is an abstract concept of the standard or a sample of a system (phonological, grammatical, etc.); a presentation of the most common characteristics of a linguistic phenomenon; a general scheme of the description of the language system or its subsystem. In this context, the model is a framework for the analysis of general principles of language phenomena for the studying and describing its form and content, as well as for the functioning in objective reality.

The analysis of the present language models covers the whole subject which helps to draw a conclusion about the evolution of the modeling aspect in linguistic sciences. A retrospective study of the existing models of a communicative act in social linguistics (V.V. Krasnykh) and pragmalinguistic model of lie's measurement (A.V. Lenets), along with an adequate assessment of trends and tendencies of modern sciences, has allowed a more sensible approach to the working out of the model of semiotic analysis which studies the functioning of the German paremias in speech communication.

The changing of the vector from “descriptiveness” to “modeling” of linguistic phenomena and processes demanded an extension of the boundaries of linguistic science and the search for new interdisciplinary connections that provide reliable, quantitative and predictive nature of the created language models. Interdisciplinary connections are also seen in the model of semiotic analysis of the functioning of the German paremias in speech communication, since for its construction modern linguistic theories, trends and disciplines that form the linguistic anthropological paradigm are used. They include linguistic semiotics, phraseology, paremiology, theory of the linguistic field, text linguistics, pragmalinguistics, theory of speech influence, theory of argumentation, speech act theory, theory of implicature.

The purpose of the German paremias’ modeling in speech communication is creating a scheme of a semiotic analysis of the paremiological statements functioning in speech interaction. Semiotic analysis is based on semantic, syntactic and pragmalinguistic principles of the German paremias using in communication.

Such a model reproducing an ontological language object of study in this article, linguistic semiotic links of the German proverbs and context, not just schematizes them and graphically represents the subject area under study, but also generates new knowledge about such links.

The basic unit of this model is a paremiological statement - a special unit, a reproducible form of speech having influencing nature, and in terms of content reflecting stereotypical views of people and having different syntagmatic and paradigmatic links with context, and in addition to the structural and semantic scheme of a sentence paremias have a pragmatic communicative potential, which is revealed in speech communication of communicators, i.e. have different associations with them.

Taking into account the basic parameters of a paremiological statement the model of the semiotic analysis of the German paremias functioning in speech communication should be presented as follows (see Figure 1):

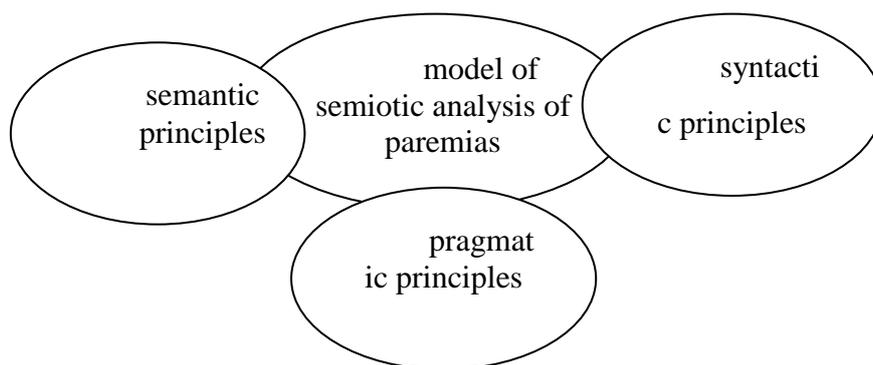


Fig. 1. Model of semiotic analysis of the German paremias functioning in speech communication

According to this model the semiotic analysis is based on the following principles.

I. Semantic analysis principles:

1) determination of a stereotype kind reflected in paremias (for example, a stereotypical picture of the object / phenomenon of reality or typical schemes of actions in different situations of life);

2) determination of the stereotypes' type reflected in the paremias (e.g., actional *Arbeit macht das Leben süß; Ohne Denken und Sinnen muß man nichts beginnen; Lernen macht Meister; Wer viel redet, erfährt wenig*, social *Wenn die Reichen bauen, haben die Armen zu tun; Die Alten zum Rat, die Jungen zur Tat; Der Mann findet leicht wieder eine Frau, die Kinder nie wieder eine Mutter*, spiritual and moral *Besser einmal gut als zweimal schlecht; Wohltun trägt Zinsen; Schlechte Beispiele verderben gute Sitten*, naturalistic *Eine Schwalbe macht noch keinen Sommer; Der Winter verzehrt, was der Sommer beschert; Gesundheit ist der größte Reichtum; Man soll essen, um zu leben, und nicht leben, um zu essen* or emotional *Lachen ist gesund; Froher Mut braucht keinen Doktor; Haß und Neid bringen viel Leid*);

3) forming the field structure of stereotypes' characteristics emphasizing categorical data (expressed in the nucleus of the conceptual field by an archiseme), distinctive (expressed in the nearest periphery by differential semes) and specifying features (expressed in the farthest periphery by potential semes);

4) determining the nature of the conceptual field of emphasized stereotype (e.g., nominative (if the majority of lexical units that characterize this conceptual field, in a percentage form are nouns and adjectives), or mixed, nominative-verbal (if lexical units are expressed by nouns, adjectives, verbs, adverbs);

5) determining the type of a lexical-semantic link in the conceptual field of emphasized stereotypes (for example, embedding with the synonymic and hyperhyponymic links, merger with the associative link on the basis of formal and semantic similarities, and the divergence with the antonymous link);

6) linguistic analysis of lexical-semantic structure of plemias to describe the characteristics of stereotypes, it identifies the semantic potency of lexical components of plemias for substantive, procedural and characteristic specification of stereotypes, and it forms a typical scheme of communicants' actions in a standard situation of communication on the model (stereotypical situation → its characteristics (differential seme → potential seme) → positive / negative consequences and their evaluation).

II. Syntactic principles of analysis (determination and parametrisation of a way to integrate the German plemias in speech communication; identification and disclosure of the specific means of expression of the German plemias in connection with the context for the formation of coherent discourse):

1. Identification and disclosure of a plemia integration method into speech communication:

a) determining the nature of the expression of plemias' coherence with the context (for example, non-verbalized / verbalized) ;

b) determining the method of syntagmatic plemias' connections with the context (for example, a contact and distant *correlation*, coordinative and conjunctionless *adjunction*, *coordination* against the background of one modal and time aspect with the context, as well as an extra, attributive and causative *subordination*);

c) determining a schematic type of paremias' performance in speech communication (e.g., preposition [paremia+context], postposition [context +paremia] or interposition [context+paremia+context] in relation to the context);

d) determining paradigmatic changes of grammatical categories of tense, mood and person in the structure of a paremia.

2. Identification and disclosure of specific expressive means of paremia's connection with the context:

a) identification of the means of cohesion's expression (e.g., lexical, formal, grammar, graphic) and determination of their features;

b) identification of the means of coherence's expression (e.g., semantic or syntactic) and determination of their features.

III. Pragmalinguistic analysis principles (the characteristic features of the German paremias, taking into account the external; internal structure of a speech act in speech communication)

1) characteristics of the situation of paremia's realization in speech communication;

2) parameterization of a sender and a receiver of a paremiological statement;

3) determining a communicative strategy and tactics with the help of which the intention to change the behavior of the receiver of a paremiological statement was realized;

4) determining a type of an illocutionary act when implementing a paremia in speech communication (directive / exercitive, assertive / expositive, behabitive, verdictive, commissive or expressive);

5) determining a type of a speech act (direct or indirect).

In accordance with **the semantic principles** of analysis, the lexical-semantic structure of the German paremias reflects the stereotypes of people about objects / events of reality and behavior in different situations of life, which can be actional, social, spiritual-moral, naturalistic or emotional. Thus, the lexical components of the paremia *Ein Gesetz gilt nicht überall* [8] explicate people's stereotypes of the laws «ein Gesetz» and characterize them as being ineffective «gilt nicht überall». And the

analysis of the lexical components of the paremia *Hunde, die bellen, beißen nicht* [8] helps to form a typical pattern of behavior with people who often scold and threaten to his interlocutors.

The analysis of the lexical-semantic structure of the first paremia allowed to classify it as a social stereotype, which is based on the philosophical dividing of reality and on the universal concept of interpersonal relationships. In the second paremia people are talking about stereotyped ideas of the Germans concerning behavior, which are based on the general concept of activity.

As for the field structure of stereotypes' characteristics which are verbalized in the first and second paremias, they can be represented graphically as follows (Figure 2):

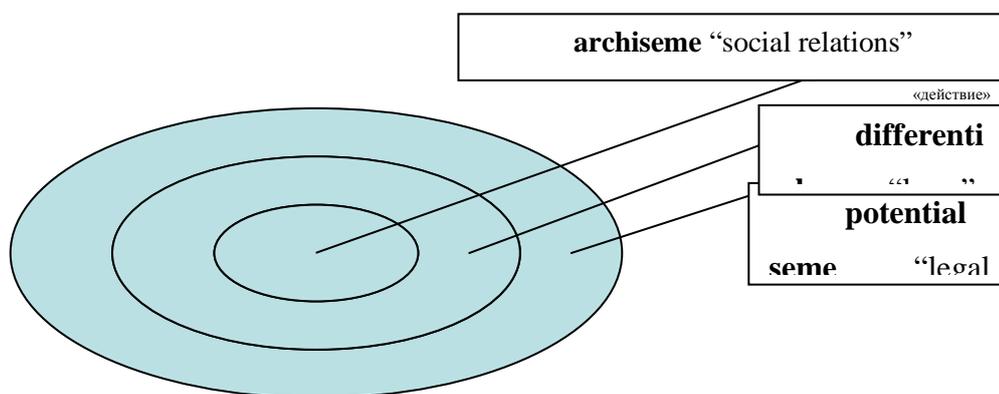


Fig. 2. Field structure of social stereotypes' characteristics of the Germans about laws, verbalized in the paremia *Ein Gesetz gilt nicht überall*

This figure visualizes the field structure of social stereotypes' characteristics of the Germans about laws, verbalized in the paremia *Ein Gesetz gilt nicht überall*. These signs are divided into the following ones: the categorical sign which is expressed by the archiseme "social relations" in the nucleus of the field, the distinctive sign which is expressed by the differential seme "laws" in the nearest periphery, and the additional-clarifying sign which is expressed by the potential seme "legal laws" in the far periphery.

The linguistic analysis of lexical and structural components of the paremia *Hunde, die bellen, beißen nicht* revealed the verbal nature of this conceptual field for the lexeme «bellen» which is expressed by the verb.

This paremia verbalizes an actional stereotypical idea of the Germans' behavior in a situation of loud arguments and threatening. A typical scheme of actions in the similar life circumstances is revealed in the result of definition analysis of this paremia's meaning in the Paremiological dictionary: people who often curse and threaten rarely carry out their threats (Frey u.a., 1981: 39). It can be visually represented as follows (Table 1):

Table 1

Typical scheme of actions in a situation of a great quarrel and threatening

stereotypical situation →	a great quarrel and threatening (Hunde, die bellen ...)
its characteristics with reliance on differential and potential semes →	there will be no serious actions after threats (... beißen nicht)
positive / negative consequences and their evaluation →	one should not pay attention to the abuse and threats as they are often not realized

Now we will demonstrate the scheme of analysis according to **the syntactic principles** with the help of the following example.

Example 1. Betrogene Kumpel: „Wir dürfen nicht mehr nur **bellen**, wir müssen jetzt endlich **beißen**“ (Der Spiegel, 9.10.2008).

In this example the paremia *Hunde, die bellen, beißen nicht* has a verbalized character of being connected with the context. It is also proved by the appearance in the paremia's structure the components which are the result of the context. Their main part is to 'cement' the statement and to promote coherence and integrity of the text. These include, for example, such lexical components as modal verbs «müssen, dürfen» and a personal pronoun «wir».

The integration of the paremia *Hunde, die bellen, beißen nicht* into speech communication takes place within the process of coordination. It creates a new

meaning which is correlated with the communicative situation of the paremia. It is promoted by the same modal and temporal aspect of the paremia and variable sentence which are united by coordinative relations.

This paremia is actualized with the help of coordination, and this configuration has the structure of a conjunctionless compound sentence. Paremiat's place is not fixed here, so the paremia has coordinative relations with the context according to the model which is to the left of the context [context+paremia].

The syntagmatic changes in the paremia's structure concern the grammatical category of person. In this case such a change is caused by the task of generalization and we can observe the replacement of the noun «Hunde» by the exclusive third-person plural pronoun «wir». Such a substitution favors the expression of the subject correlation of paremia with the communicative situation due to its precedent-setting character and makes verbalized the facilities of paremia's connectiveness in speech communication.

The means of this paremia's connectiveness with the context include lexical, formal and graphic kinds of cohesion. Lexical cohesion is revealed in varying of paremia's components, replacing the common noun «Hunde» by the exclusive plural personal pronoun «wir» and including additional components «dürfen, müssen, nicht mehr nur, jetzt endlich». The formal kind of cohesion is associated with the paremia's structural transformation. The graphical means of cohesion are separating punctuation (colon) and intensifying punctuation (quotes).

The main means of this paremia's coherence are semantic (semantic transformation of the paremia, object correlation) and syntactic means (conjunctionless link with the context.)

On the basis of **the pragmatic principles** the paremia *Hunde, die bellen, beißen nicht* from Example 1 was used in the situation when dissatisfied miners, who had been promised to raise wages but had not been done it, refused to go to work. The senders of the paremiological statement are miners and the receivers are the leaders of the mine. In this context the paremia actualizes the strategy of solving the problem

with the help of a positive argumentation, realizing the tactics of explanation of their behavior (strikes) and tactics of stimulation to an action (wage increase).

The above context demonstrates the implementation of the paremia with the intention of commissive in a direct speech act. Moreover, this type of an illocutionary act expresses a promise that the action will happen if something is not changed. Such an intention makes explicit additional tactics - tactics of caution «nicht mehr nur bellen» and tactics of threats «jetzt endlich beißen».

Thus, the present model of the semiotic analysis of the German paremias' functioning in speech communication is based on the semantic, syntactic and pragmalinguistic principles of identifying new patterns of their use in a speech interaction, which makes the theoretical and methodological foundations of a new research area "Semiotics of the German paremias" and German paremiology.

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ASSESSMENT OF LEARNING AND ACHIEVEMENT

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Abstract. One of the facts of educational life is that students' learning must be assessed. Lecturers themselves need feedback about their students' progress (or lack of it), and the world outside demands evidence of the lecturers' success and of the students' readiness to take up places in work or further education.

Keywords: alternative-choice questions, assessing diverse evidence, assessment, assignment, competence, continuous assessment, criterion-referenced assessment, summative technique, essay questions, feedback, final assessment, formative technique, grade, matching-block questions, mark, multiple-choice questions, profile, reliability, short-answer questions, validity

Assessment is as much about learning as about getting marks and a qualification. The first thing we should do is ask why do we assess. Some of the main areas are indicated below:

Diagnosis:

- Establish entry behaviour.
- Diagnose learning needs/difficulties.

Feedback:

- Feedback to students on their progress.
- Diagnose strengths and areas for development.
- Reinforce learning.
- Feedback to teachers.
- Motivate students.

Standards:

- Maintain standards.
- Certificate achievement.

- Facilitate progression.
- Predict future performance/selection.
- Qualify as “safe-to-practice”.
- Data for Quality Assurance System [2].

There are many different views of assessment. Some people find assessment motivates them by providing them with a goal. Some need the grade to obtain a specific qualification. For others it is something of an ordeal or an obstacle to their learning. Nevertheless, assessment can help the student to become a better learner if they consider it more as a diagnostic process than simply a statement of their weakness.

Accreditation is an obvious reason for making assessment part of a language course. In order to obtain a qualification, a student will need to provide evidence to the awarding institution that he has reached a certain standard in his learning. The assessment for the course could be internal and external, or even a mixture of both, depending on who sets the assessment tasks, who decides on the criteria by which students will be assessed, and who awards the qualification.

The distinction between internally or externally set assessments may not matter to a student. However, depending on a student's reason for learning a language, they may want to consider different options and their benefits. For example, if having a qualification as proof of the language level is important to a student, a nationally or internationally recognized award could be beneficial, whereas if the aim of a student is to learn a language for holiday purposes, the form of accreditation that may not be crucial.

Everyone needs some sort of benchmark against which to judge progress in learning language. For some, it could be the extent to which they can follow a television news bulletin, or understanding a business letter. If a student is able to use the language in everyday life (through work or frequent visits to the country), this can provide opportunities for informal progress checks. Many people feel the need for a more formal measurement of their progress. This is where assessment comes in,

providing a 'third-party' verdict to reassure a student of his progress in a more structured way, linked to the aims of his course.

Assessment provides regular progress checks for both lecturer and learner. A lecturer will want to find out what a student can do well and what he still finds difficult. This kind of knowledge helps lecturers to adapt their teaching, providing a student with help where he needs it. Similarly, a student gains an awareness of his own strengths and weaknesses, both through the mark and the feedback he receives on a particular piece of assessed work.

It is important at the start of any study of assessment of student learning that you recognize the distinction between two types of assessment: formative and summative. The distinction between assessment to satisfy the needs of society ('summative' assessment) and assessment to help in both teaching and learning ('formative' assessment).

Summative assessment takes place at the end of a course or topic and is used for certification purposes. It is used to see if a student has learned the material and is capable of going to further study. Formative assessment, on the other hand takes place during the course and is useful in telling the student how the learning is proceeding as well as telling the lecturer about the success of the teaching. There are the different techniques that can be used for the two types of assessment:

Formative techniques: question and answer, supply type questions, selection type questions, projects, assignments, essays, practical tests.

Summative techniques: end examinations, supply type questions, selection type questions, projects, assignments, essays, practical tests.

As you may see many of the techniques are the same but the purpose to which they are put is what distinguishes them. The following figure indicates the different uses to which the techniques can be put, namely:

Uses of formative techniques: lecturers for ensuring that learning has taken place, lecturers for improving methods of instruction, students to gain an idea of their success.

Uses of summative techniques: employers for job selection, curriculum developers for curriculum reviews, examining/validating bodies for award of grades and diplomas, students for selecting courses of higher study.

The nature of formative assessment is essentially diagnostic in. Black [1] quotes research carried out by the Scottish Council for Research in Education, where teachers saw diagnostic assessment in terms of three modes:

- I. The Class – The success of the class in learning what was intended;
- II. The Individual student – Which students have not the intended learning;
- III. The Individual Student – What is/are the reason(s) for the learner not attaining the intended learning.

The answers to the question in III pose other questions as:

- (a) Are the objectives suitable?
- (b) Is the teaching strategy suitable?

So, how do you use formative techniques; what must you do in the classroom to ensure that these ideas are achieved? The following three principles can be employed.

- I. Use short-term informal assessment.

This first principle often means the use of question and answer but can also mean the use of test or homework questions which are given informally. The feedback concentrates upon the ways in which improvements might be made as opposed to giving a mark for the work, meaning more through marking which can be time consuming.

- II. Provide rapid feedback.

If feedback is to be of most effect then it should be given immediately or as soon as possible. This is most effective through question and answer or through a tutorial situation. An effective technique is get students to describe what they have done. In this way their understanding can be gauged and rapid feedback provided.

- III. Ensure feedback gives motivation to the student.

The third principle relates to the manner in which the feedback is provided. It is often said that students are not really motivated to learn until they revise for an examination. Yet, here, we are making a case for you to use assessment methods

which are part of the learning process; where feedback can be given without the formality of an examination or test situation and where the stress factors are removed as much as possible. In consequence, the motivation must come from the manner in which the feedback is given. The emphasis must, at least initially, be upon what has been done well. The aspects that are done less well must be highlighted as opposed to being condemned and suggestions must be given as how they might be corrected [5].

The main aim of the formative assessment is to help students learn by informing them and their teacher of how well they are doing. Formative assessment can simply consist of activities or tests designed to show students whether they have successfully learned a certain language point. It may also be intended as a 'dry run' for an assignment or examination. In all cases, the emphasis is not so much on passing judgement on students' performance, but on identifying their strengths and weaknesses, and suggesting strategies to overcome the later. Where marks are awarded, their prime function is to provide students with feedback and guidance.

Summative assessment, on the other hand, 'sums up' students' learning. It usually takes place at the end of a course of study, or of a particular unit or module within the students' course. Once again, students will usually receive feedback on students' performance, but a major aim is to provide a grade for the completed section, in order to give proof of the overall level students have achieved [4].

Throughout the course a student may be set exercises, tasks or projects that he submits to his teacher by a certain deadline. This is called continuous assessment. There may also be a final assessment, that is, overarching task, project or exam. Marks from both types of assessed tasks are likely to count towards the final for the course. To avoid creating too much stress or anxiety for students, institutions that award qualifications are placing more and more emphasis on continuous assessment. Final assessment is used to check what students have achieved, taking into account everything they have learned on a course.

A teacher has to decide which type of test to use in a particular situation. The main type of questions that are used are the various kinds objective questions and essay type questions.

Multiple-choice questions can be an effective test. They are suitable for:

- Measuring of variety of complex learning outcomes such as vocabulary, explanations, facts and applications.
- Providing diagnostic information to help with the identification of student learning problems.
- Ensuring high test reliability.

Alternate-choice (True/False) questions are not always particularly helpful as they are open to guessing and students have a 50% chance of getting them correct.

Matching Block questions are suitable for matching dates with events, causes with effects, principles and applications and symbols with meaning they represent. They are suitable when:

- Lower level (knowledge) outcomes are to be tested.
- Associations between things that are to be identified.
- All the responses are plausible alternatives to a premise.

Short-answer question can be useful for testing students' recall of names, dates, terms and generalizations. They are most suitable when:

- The learning outcome is recalling rather than recognizing information.
- Simple computational problems are used.
- A selection-type would be too obvious.

Essay questions usually allow greater freedom of response for students. They test the students' ability to structure a response. Both structured and extended essay type questions are most suitable when:

- The objectives specify writing or recall rather than recognition of information.
- The number of students is small.

In general, multiple-choice questions give greater coverage of the syllabus and are easy to mark, but, on the other hand they are difficult to write. Essay questions are just the opposite to this, easy to write but difficult to mark and they do not give very great coverage of the syllabus.

End examinations are traditionally marked so that the normal curve of distribution (that is, a percentage achieve distinctions and a small percentage fail, but

the majority of the students obtain 'average' marks of between 40 and 60%) is achieved. This is termed norm-referenced assessment due to its relationship with the curve of normal distribution. This system is often employed in external examinations to ensure that standards are maintained. The argument is used that the level of the examination is difficult to maintain from year to year, whereas the level of the students is more likely to be the same; the population remains more static than the level of the examination.

The forms of assessment related to norm-referenced assessment are the more traditional forms of end examinations and practical tests. These, of course, only assess a representative sample of the syllabus topics as time limits the amount that can be tested. In terms of the marking of norm-referenced tests, to ensure the normal curve of distribution, scripts are awarded a 'raw' score depending upon the correctness of the student response and they are then 'adjusted' that the range of scores fits the curve of normal distribution. This is usually only done by the larger or validating bodies.

More recently, it has been realized that the concept of mastery learning is important where all students need to master a subject prior to moving onto another subject. This has been facilitated by the introduction of specific criteria given in terms of objectives and competences which state in detailed terms must achieve. This criterion-referenced assessment is becoming more widely accepted.

Criterion-referenced assessment methods relates to the newer types of assessment of assignments, projects; with profiles to record achievements as well as the more traditional forms of essays and the like. Also, criterion-referenced assessment is associated with continuous assessment so that many more of the objectives competences are assessed [3].

The marking of criterion-referenced assessment relates to the objectives/competences. In this case all of the students can achieve full marks if they attain the required standard suggested, or, alternatively, they can all fail, if they do not reach the standard.

We, as the teachers, need to decide whether all of our students need to master the objectives of a topic before moving onto the next topic, or whether only a certain percentage will achieve all of them. This latter approach leads to the identification of minimum essential objectives (or competences) and developmental objects. All students will need to learn the minimum essentials with the better achieving the developmental ones.

Thus, on the base of the paper, your students have to remember always to find out what sort of accreditation the course offers and should ask their teachers for advice if they are unsure.

Your students have to find out when they will be assessed, who will assess them and what tasks the assessment will consist of.

When doing an assessment they have to make sure they have all the information you need; complete following the guidelines; check it thoroughly for content and language and hand it in on the time.

When they get their marked comments assignment back read their teachers' comments carefully and draw up an action plan.

Maintain a positive attitude; share good experiences and any concerns.

Prepare systematically and in good time for an exam [4].

You will know that the main aspect of formative assessment is the feedback that is given to students. If the assessment is to provide information that is going to lead to improvement in performance, then it must have a motivational effect. Feedback can be given as a mark or grade, or comments, or a mixture of the two. You will also know that if a mark is given then this is perhaps the first, and only thing, that is looked at. The comments take time to write, but should be of much greater benefit to the student in terms of future improvements. Comments can also be very discouraging to the student: often there seems little evidence that students have taken account of what has been said or even have understood it.

There is no doubt that immediate feedback is the most beneficial due to the work still being fresh in the mind of the student. This, however, is only possible with:

(a) Objective-type questions which can be marked immediately after completion.

(b) Through direct observation when comments can be given either verbally or in writing and the student can question what is said.

There are the ways of attempting to ensure that students pay more attention to your feedback. This can be done by relating the assessment and comments to the criteria of assessment which you have previously given to your students. Thus, if they have understood the criteria and put their effort into achieving each of the different aspects, they should more readily understand the feedback. This has the additional benefit, so long as you always formulate your feedback in this way, of ensuring that students pay attention to the criteria.

Alternatively you can ask students themselves what kind of feedback they want. If it is what they have asked for, they will be motivated to take it more seriously. They are in the best position to know what their difficulties are and to judge what kind of feedback is helpful.

a checklist for giving feedback to students is: keep the time short between the student writing and the feedback. Where possible make feedback instantaneous; substantiate a grade/mark with comments both in the text for specific aspects and with a summary at the end; balance negative comments with positive ones and ensure that negative ones are constructive; follow-up written comments with oral feedback and aim for a dialogue; make the criteria clear to students when setting the work and give them written criteria where possible; make further suggestions (e. g. for further reading or further developing ideas); give periodic oral feedback on rough drafts [4].

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**INNOVATIVE METHODS OF TEACHING FOR SPECIAL TYPES OF
TRANSLATION (INTERPRETATION): FRAME APPROACH**

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Abstract. This article discusses the possibility of using a frame-based didactic approach in the training of future linguist and translator. Frame-based techniques allow students to broaden their horizons by internal comprehension (understanding), interpretation and expansion of foreign language linguocultural phenomena into meaningful component parts and their synthesis.

Keywords: training future linguist and translator, framing method, didactic opportunities of framing techniques in the teaching of translation.

One of the objective realities of the modern world is to bring together countries and peoples, strengthening their relationship and interaction, which entails not only increase the level of multi-ethnicity of the population in all regions of the world, but also the strengthening of inter-ethnic contacts in the economic sphere. In this connection special importance is the role of the linguist and interpreter as a mediator between different cultures, such as ethnic, linguistic and professional and business. In

practice, this means the need to build a multicultural professional outlook of future linguists and interpreters who need during vocational training to learn to understand and accept linguistic and cultural differences manifested in everyday life and in business communication, and use them in interpreting the significance of multicultural events. Professional training of future linguist and interpreter thus should provide the student with an opportunity to expand the boundaries of their understanding of the world through internal comprehension (understanding), interpretation and expansion of foreign language linguocultural phenomena into meaningful component parts and their synthesis. In a narrow sense, this task also involves the acquisition of skills of comprehension and analysis of cognitive-semantic relations units of the translated text, context analysis environment and cognitive models of constructing meaning of the utterance.

Framing technique allows to solve the threefold task of understanding, interpretation and expansion of foreign language units (content) effectively.

The basis of this methodology is based on the concept of cognitive linguistics and didactics, in particular, the idea of the frame representation of knowledge (by Khaleeva 1989; Copple et al 1992), the scenario approach (by Shlyakhov 2005), the principle of frame-based method of organizing vocabulary to create the Tutor (by Latysheva Tyurin 1999; Turin 2000), as well as understanding of texts in teaching media (Leonov 1999) and language teaching profession (Litvinko 1995; Latysheva, Mezhova 2001). L.B. Teryochik suggests using *frame-like* or thematic texts and exercises as a new way to classify the type of educational texts dominant frame structure that correlate with the text. This corresponds to the author's opinion, the requirements of natural and entertaining educational material, as well as corresponds to the peculiarities of perception, understanding and remembering of information by a man.

What is the essence of the technique?

Etymologically the term *фрейм* goes back to the English *frame*, including such values as *frame, framework, skeleton, scheme, script* and *model*. Thus, the frame is a

cognitive or knowledge unit (fractal) which together with other units of a holistic, multi-faceted and multi-level conceptual cluster (concept).

Creator of the theory of frames is considered an American artificial intelligence researcher Marvin Minsky. According to him, human thought processes are based on stored in the memory of a man of many structural data. With reference to the text of the translation process we are talking about his understanding that, according to the theory of frames, involves the activation of a number of frames that existed in the cognitive basis of an interpreter at the beginning of the text perception, building on their basis of frame network, correlate with the text, and often modification of previously existing frames. Thus, the future work of linguist and translator with text can be seen as the process of modifying the frame, existing or to be included in the student's knowledge base.

The text frames are connected with the words, certain words and phrases are *lexeme levers* of certain frame structures, activating them in the process of understanding the text. This means that a training text may be characterized also in terms of the type of frames correlated with it.

In preparing for future linguists and interpreters *framing technique* seems to be very productive, especially when teaching special kinds of translation (industry, academia, etc.). It expands the range of conceptual basis within which rotates the problematic of methodology of science. Framing approach offers additional aspects, as in the perception of linguistic units, and to transfer it to the target language. Furthermore, this technique allows you to recreate a holistic piece of conceptual structure that allows us to more accurately understand the specifics term-system of a particular industry. Since the frame can be presented in the form of drawings, diagrams, algorithms, etc., so the use at the classes for special kinds of translation of this technique will provide further clarity of size, imagery and compactness of foreign language speech material.

In general terms and didactic teaching opportunities framing techniques in the classroom for special kinds of translation can be viewed in two ways:

1) frame, as the degree of order (generalization, connectedness) teaching material (structural and substantive aspect), selecting frame-like texts;

2) frame as a didactic unit (learning the basics of frame analysis units of foreign language text)

The first involves the selection of educational material on the dominant type of frame structure that correlate with the text, as these texts actually represent the verbalization of a frame / frame scenario. To illustrate this thesis, we present some classes of texts considered at the lessons for Forestry and forest management translation (Table 1).

Table 1

Some types of dominant frame structure of texts of Forestry and Forest Management Translation

Dominant type frame structure	type received text	information contained in the text
frame	Prescription text (state and regional standards of quality lumber and sorting)	object (timber), its qualities and quantities. Features: information about collations, drying and packaging (transportation)
scenario (scenario frame)	text-specification advertising text	buy-sale of lumber: customer specification, packaging and transport conditions, assumptions, scope of supply, price.
TRANS-frame	narrative text (scientific and popular articles on the subject of Logging and Lumbering)	discussions in the mass media on the study subjects; series of events (actions) in their temporal and causal relationship

Taking as the proposed classification by L.B. Teryochik of *frame-like* texts, the texts of Forestry and Forest Management translation as one of the special types of translation can be divided into three classes. The first group is formed with the texts

with the dominant structure 'frame'. Such texts present the basic terminology and nomenclature, verbs and stable expressions, and clichés inherent in the texts of this thematic field. Experience shows that, within this class can be seen fragments of texts of national and regional standards of sorting lumber industry reference texts.

The second class of texts is an amalgamation of lexical and cognitive fractals in specific scenarios, for example, specifications for purchase / sale of lumber or advertising texts industry. In these texts the lexical and cognitive information learned in the framework of the texts of the first class is specified, individualized, complicated by the inclusion in the text of such items as place names, and other classes of proper names, and professional lexeme units (terminoids) terminological clusters.

The third class of texts conventionally designated by us as TRANS-frame (term by L.B. Teryochik). Such texts may contain deviations from the frame and have a significant amount of emotional information. However, to determine the presence of bias, future linguist and translator should have information about a typical situation, one has to have in the cognitive basis of the corresponding frame. In the aspect of learning Forestry and Forest Management translating it also means knowledge of the relevant lexical and grammatical structures associated with this frame. It is therefore necessary to include a number of exercises in the preceding analysis and translation of the text, exercises associated with the activation of the corresponding frame. It can be filled charts or tables showing the structural organization of the frame by selecting terms from a list of keywords and combining them into a breeding group of frame design models of the basic nomenclature, identification of grouping unit terms (nomens).

The second area of the work within the framing technique includes familiarize students with the basics of frame analysis in the classroom for Forestry and Forest Management translation. The main emphasis here is on the analysis of cognitive relationships of term-system industry and related industries. Frame as the data structure for representing a stereotyped situation is minimal cognitive component in the conceptualization. Frame analysis helps to recognize the activation frames in

saying that allows us to compare the source and target frames, and thus see the difference of mental images of different cultures.

L.V. Ivina calls the organizing principle of frames term-systems the principle of a *nest-doll* vertically and *arborization* horizontally. This principle helps to create an image of term-system as branched, three-dimensional structure as the most generalized frame contains more detailed and specified frames presented slots (terms), which in turn can also be considered as individual frames [1, p. 110].

Analysis algorithm in each case will be different, because the semantic connection between generalized frame, narrow frames and refreshes each time slot will be a unique scheme. However, in the most general sense of the frame analysis algorithm components term-system texts at the lessons of Forestry and Forest Management translation might look like:

- 1) Identification of the profile that activates a frame
- 2) Identification of the generalized frame (frame-shell), the definition of the frame type (spatial, temporal, subject, etc.);
- 3) Determination of specifying frames (slots);
- 4) Detailization of specifying frames (slots):
 - Frame 1: its name; slots; lexical units fill it; script that activates the active frame (the transition to the frame 2).
 - Frame 2: its name; slots; lexical units fill it; script that activates the active frame (the transition to the frame 2).
 - Next, by analogy.

Let us see how this scheme for the analysis and translation. As an illustration fragment analysis performed by the 5th year student of specification Practice and Theory of Translation, SibSTU (May 2012).

Example 1:

Original: "The Vacuum Diverter sits directly behind the veneer clipper and via a vacuum/belt system diverts and transfers the uniform sheets to the green veneer stacker".

Translation: «Вакуумный укладчик шпона располагается за ножницами и с помощью системы вакуумно-ленточной системы отклоняет и направляет стандартные листы шпона в стопоукладчик сырого шпона». [*Vakuumnyi ukladchik shpona raspolagaetsia za nozhnitcami i s pomoshchiu sistemy vakuumno-lentochnoi sistemy otkloniaet i napravliaet standartnye listy shpona v stopoukladchik syrogo shpona*].

Profile ‘sits behind’ activates action-dimensional frame, indicating that the profile of ‘the Vacuum Diverter’ profile is for ‘the veneer clipper’. English preposition ‘via’ indicates the presence of a spatially extended frame. Also third in the predicate saying ‘transfers to’ activate action-plane frame, as evidenced by the fact that the action takes place in the direction to the destination.

Example 2:

Original: “*Through the grading process there is a separation of Face, Core, and Center material*”.

Translation: «*В результате процесса сортировки происходит разделение на материал для лицевой поверхности и материал для внутренних слоев*». [*«V rezultate protcessa sortirovki proiskhodit razdelenie na material dlia litcevoi poverkhnosti i material dlia vnutrennikh sloev»*]

Temporally-spatial frame is activated at higher levels of linguistic structure, such as the utterance level, representing the time that by its nature is extended. The preposition *through* emphasizes the longness, and what is the most important, the completeness of a certain period of time. Spatial frame confirmed by the presence in the sample profile *there is*, i.e. profile ‘a separation of Face, Core, and Center material’ exists in space with semantic load ‘in the whole’.

The disadvantage of direct use of frame analysis on practical and laboratory lessons on Forestry and Forest Management Translation is a high level of abstraction techniques. Nevertheless, the introduction of future linguists and interpreters with framing technology transfer seems appropriate, first, in terms of enhancing professional outlook and, secondly, to expand the scope of research and implementation of dissertations.

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COMMUNICATION STRATEGY "FORCED TO LAUGHTER"

(based on German and Russian short humorous stories)

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Abstract: the purpose of this article to consider under functional pragmalinguistics the communication strategy "forced to laughter" based on German and Russian short humorous stories. This communication strategy is present in five tactics. The "tactics of derision" will be considered in this article.

Key words: communication strategy, communicative tactics, laughter, national precedent phenomena, ethnicons, homonyms, polysemy.

Communication strategies and tactics are the subject of scientific analysis for decades. Ideas about structuring of the speech in accordance with the purpose of the speaker formed the basis for many studies. However, the problem of allocation of

communication strategies and tactics within the functional pragmalinguistics remains open. Before turning to the analysis of communication strategies "forced to laughter," which was highlighted under the functional pragmalinguistics, let us consider the concept of "communication strategy."

Communication strategy is a general plan, or "vector", verbal behavior of the sender of the text, expressed in the choice of system designed stepwise speech acts here and now. These actions are taken based on the realization of the communicative situation in general and its aim is to achieve the ultimate communicative purpose. Each communication strategy is characterized by a set of tactics [1,p.6].

Tactics should be considered as one or more actions to facilitate implementation of the strategy [2, p.16]. The implementation of the sequence of speech tactics is designed to achieve the communicative purpose of verbal communication. Communicative tactics as a set of practical ways of expressing communicative intent is realized by certain illocution.

In this paper, we consider communication strategy "compulsion to laugh." Laughter is understood as a response to the recipient perlocutionary text perception of comic expression.

The basis of this strategy contains two objectives: 1) to make the recipient laugh on the text phenomenon of reality, people, their behavior, by rebuking deficiencies of negative qualities and traits 2) to describe the offense by the interlocutor, his behavior, appearance, and thus cause the laughter of others. The first objective is the basis of tactics "ridicule" and is fulfilled through the choice of illocution ridicule. [3, p.45]

The second objective is the basis of tactics "humiliation" and is implemented through the selection of illocution insults and disrespect towards the subject of ridicule.

Let's proceed to consider the implementation of tactics "ridiculing" within communication strategy "compulsion to laugh»:

1) *Der Lehrer: "Sebastian, kannst du mir zwei berühmte Männer nennen, deren Namen mit "M" beginnen?" Sebastian: "Natürlich, Herr Lehrer, Maradonna und*

Matthäus!" Lehrer: "Ich dachte eher an **Michelangelo und Mozart.**" Sebastian: "Kenn ich nicht! Spielen die Regionalliga?"

Comment: The tactic of "ridiculing" is implemented through national precedent phenomena. National precedent phenomena is a phenomenon known to everyone as the average representative of a national- cultural community (Mozart, Goethe, Pushkin) [4, p.63]. In this example, the teacher asks to name two famous men, whose names begin with the letter "M » (zwei berühmte Männer nennen, deren Namen mit "M" beginnen). Trainee cites Maradona and Matthäus (Maradona und Matthäus) are two players . The teacher says that he expected to hear the name of Michelangelo or Mozart (Ich dachte eher an Michelangelo und Mozart). But the student says he does not know them and asks if they play in a regional league (Kenn ich nicht! Spielen die Regionalliga? "). Ridiculing the subject of ignorance disciple who are Michelangelo and Mozart - representatives of the world of culture. The student's interests are limited by the knowledge of the players of regional league , and that is subject to ridicule.

2) What is the difference between a **smart blonde** and **Bigfoot**?

As they say, the Yeti , have been seen before .

Comment: In this example, the tactics of "ridiculing" is fulfilled by " yeti " is contrasted with the blonde . Yeti is a legendary humanoid creature allegedly occurring in various mountainous or forested areas of the Earth. Blondes are blond girls who do not have high intellectual abilities and often do silly things. Easier to believe in the existence of Bigfoot than smart blondes, and that is the subject to ridicule .

3) Zwei Passanten füttern Tauben. Sagt der eine: "**Tauben sind wie Politiker.**" "Wieso?" fragt der andere. Antwort: "Solange sie unten sind, fressen sie einem aus der Hand. Aber sobald sie oben sind, bescheissen sie uns!"

Comment: In this example, politicians are ridiculed by comparing them with the pigeons , which eat from the hands, when they are on the ground below and shitting on us when they go up (Solange sie unten sind, fressen sie einem aus der Hand. Aber sobald sie oben sind, bescheissen sie uns! "). Pigeons are a family of

birds, living alongside with humans. Often people feed pigeons and birds literally eat from their hands. This quality is described on the one hand. However, pigeons and other inherent quality: they are many "crap", especially when they are sitting on a branch or fly. Comparing politicians with pigeons that «bescheissen sie uns» «crap to us is the subject of derision, which is laughable.

4) There is **a Chukchi** on the platform along the train and each car has a head.

He was asked:

- What are you, **Chukchi**, stop spoiling cars.

- I have an inscription on the ticket "**Soft wagon**", so **I'm looking for** ...

Comment: In this example, the tactics of "ridiculing" is fulfilled through the use of etnikons. The term refers to the place of living closely associated with the collective national consciousness (Americans ostfrizy (Ostfriesen), Chukchi) [5, p.598].

Chukchi are people living in the north-eastern part of Siberia, far from civilization, and therefore commit absurd, i.e. contradictory actions in terms of civilized people. Ridiculed foolish Chukchi, who in search of "soft pasture" tried each car with his head.

5) **Nach sechs Jahren** hat sich **ein Ostfrie** in der Stadtbibliothek von Bern die Ausleihfrist für das Buch «Wie lerne ich schneller lesen» **verlängern lassen**.

Comment: In this example, the tactics of "ridiculing" is also implemented by etnikons, namely ridiculing resident Eastern Frizzi - ein Ostfrie, which only six years («Nach sechs Jahren») extended the book "How can I learn to read faster" («Wie lerne ich schneller lesen»). Ostfriesland (German Ostfriesland) is located in the north of Germany, near the Dutch border. According to the Germans, the locals talk funny and think slowly, and confirms that this example, and that makes him laugh.

6) - Little Johnny, analyses the sentence: "Dad went to the meeting."

- Dad - subject, went - the predicate, the meeting - is **an excuse**.

- Why **the excuse**? - asks the teacher.

- Mom always said it to my Dad.

Comment: In this example, to implement the tactics homonyms are used. Homonyms are words that have different meanings, but sound the same or written [6, p.287]. In the example of a play on words homonym excuse "excuse" as "auxiliary part of speech" and "excuse" as "external cause for anything." The teacher asks the student to do analysis on the sentence, with an "excuse" as part of the sentence. Little Johnny uses the same "excuse" to mean about the relations at home, i.e. that he often watches at home.

7) *Lehrerin: "Wenn ich sage: Ich bin schön, welche Zeit ist das?"*

Schüler: "Vergangenheit!"

Comment: The tactic of "ridiculing" is fulfilled through the use of ambiguity. Polysemy - is the presence of the same word more than once - two or more [6, p.235]. The teacher makes the proposal (Ich bin schön) and wants to know the students, at which time it was used by. «Zeit» in this case acts as a grammatical time (verb category, special forms of action relating to the plan of the present, past or future). The pupil responds that the elapsed time (Vergangenheit), referring to the «Zeit» as a period in human life.

So, on the lexical- semantic level for the implementation of tactics "ridiculing" such lexico semantic means as a national precedent phenomenon, opposition, ethnicons, homonymy, polysemy are used. Further research in this area seems to us relevant and promising.

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PRAGMALINGUISTIC ASPECT OF EPITAPH

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Abstract: This article deals with pragmalinguistic features of epitaphs. This theme is of interest for modern linguistics from the point of view of preserving the memory of the dead people. Epitaphs are cultural pieces of information which help them to communicate with the living beings.

Keywords: memorial text, memory, grief, sorrow, hidden influence, the deceased.

Memorial text faces to memory, to eternity, to the world of culture. Its main task is to perpetuate the memory of actual events or, as in lyrical epitaph about people. The word “epitaph” originated from the Greek " epi " – “over” and "tafos" - the “grave”).

Historian N. Kostomarov noted that " for a long time graves of parents and ancestors were sacred to Russian people" [5 , 8]. Death of one man is often a turning point in many people's minds. They think about their lives, about how much they managed to achieve in it. They are concerned with the problem of virtue, service to society, people's memories of the deceased. These aspects are reflected in the memorial text, in particular, in epitaph.

The information is usually set out in a simple sentence, formed on the basis of the semantics of a fact. Such statement - fact corresponds, as a rule, in the minds of a reader to the implicit structure of a complex sentence with a object clause "we remember that .; we should bear in mind that ...; we must not forget that ..., " etc. As a result epitaph is perceived not only as an objective fact of a person's death, but the event embodied in the life of the reader. Subjective modality and objective modality (emotion of sadness , sorrow , regret , sympathy) are obligatory features of the text. However, this is an optional feature of the statements (if expressed explicitly). Linguistic means of expression of subjective modal values in such texts are the following : verb form of the imperative , "remember", "sleep well", the verb in the present tense personal "pledge", "ask", "mourn"; vocabulary peculiar to solemn style: "descendants", "generation", the words - enhancers "forever", "for eternity" and others.

Desire to remain "in the context" with the deceased can be traced in epitaphs. These texts are an important historical context for "modern negotiations" with them. Epitaph plays an important role, as if returning dead people to those who still live. A passer-by if invited to look at the image of abiding in the darkness and to understand what would happen to him , perhaps would project the situation for himself and his future , " A passer-by , you 're going now/But you'll lie as much as me! /Wait and sit on a gravestone /Tear away a blade of grass and remember the fate / I am at home, you are at a party , / think of yourself! " / [4,21]. Reading epitaphs, people think about themselves , about their lives , about their own death, its present and future merits. Many people even want to change their lives, to leave after the departure good memory.

Tombstone, monument with an epitaph on it is a kind of window into another world. The idea of the value of person's life, as well as cultural experience, the memory of which deserves perpetuation in epitaph, is of great importance for the national culture. Russian epitaph is still poorly understood. It requires the accumulation of information about it, its analysis and synthesis, as well as understanding of its links with the development of language, literature and with

culture.

Epitaph is one of the most important rituals of society. It's of interest to note, that first in ancient Greece it was some funeral elegy, and later emerged the inscription itself. Epitaph usually has a laudatory nature. It is a short text, praising human dignity.

Russian inscriptions on tombstones appeared in the 16th century, almost simultaneously with the revival of the epitaphs in Europe. It should be mentioned, that the earliest of Russian tombstones were found during the excavations in the Moscow Kremlin, dated to the 13th century. They were smooth white stone slabs. First the inscriptions contained a summary of the burial and prayer, or a quote from the Gospel. The first line, which are works of authorship, arose in the second half of the 18th century, when Russia chose the European way of life.

Tombstones with epitaphs are valuable because they reflect the evolution of writing and language of the people. "Tombstone inscriptions play the role of ancient manuscripts, and the cemetery where they are concentrated, is a repository of historical facts". [1, 97]. It is really so. Facts in epitaphs are transmitted to humans through the ages. The authors of epitaphs carved in stone the words about good moral things. They taught to live by the universal laws, follow patriotic traditions.

It should be recognized that there is no "deep" culture of epitaphs on Russian cemeteries. We do not like to deviate from the standard, "*Peace be upon thy*" or "*Remember, love, mourn.*" You can mark one of the most unusual epitaph: "The human memory prolongs the life of me ..." (Rostov Northern Cemetery, square number 184).

We must not forget the approaches and requirements for this laconic dictum: rigor, seriousness, soulful, emotive text. The theme of death attracted many thinkers and poets, and they gave the world the profound philosophical reflections on the transience of earthly life and the immortality of the soul after death. "*Earth dominates my ashes to the sky ascends the spirit*" (Seneca), "*And my death and life - the essence of God ONE, and I do not live alone, and God lives in me*" (Johannes Scheffler), "*Immortality - the truth full of light and death constantly proves it*"

(Rabindranath Tagore). [3, 15 - 18].

The study of gravestone texts in the late XIX - early XXth centuries improved. We can remember distinguished works by Ilidor Iznoskov, Nicholas Katanov, N.F. Kalinin, S.E. Malov [5, 21]. In the 1990s, due to changes in the political system, the emergence of new social and cultural landmarks interest in the cultural heritage of the past increased.

In the XXth century epitaph as a literary genre was unclaimed. But now epitaph comes back to the cemetery. Epitaphs encourage to reflect the most important thing. Today it's time to talk seriously about the revival of spirituality, so to the development of the funerary art form, like an epitaph, should be paid more attention. It's important to summarize the existing experience of modern epitaphs in different parts of Russia, to analyze its complex ideological, ethical, aesthetic, historical and linguistic positions.

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**MODELLING OF SYNAESTHETIC METAPHORS OF A
POLILINGUAL AUTHOR**

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Abstract. V. Nabokov's English and Russian synaesthetic metaphors are

analyzed, the connection between synaesthesia and creativity is discussed.

Key words: synaesthesia, synaesthetic metaphor, Nabokov.

Synaesthesia (Greek [σύν](#) (syn) и [αἴσθησις](#) (aisthēsis), literally, «together» and «sensation»), which, according to S. L. Rubinstein's classical definition, represents «merging of different spheres of perception, in which the qualities of one modality transfer to another, for example, in coloured hearing, qualities of vision to hearing» [13, p. 192], attracts attention of specialists working in different fields of knowledge today. For modern Linguistics, treating its object as a part of ensemble of psychical processes [16] and stating that understanding and explaining a language phenomenon demands studying what is hidden *behind* it, synaesthesia is of special interest. The language phenomenon discussed in relation to the problem of synaesthesia is synaesthetic metaphor, representing the usage of words, denoting the sensations in one modality, to describe perceptions in another modality (for example, *velvety smile* – TOUCH → VISION, *loud colour* – SOUND → VISION) [1]. Basing on G. Lakoff and M. Johnson's theory of metaphor, ideas of A. R. Luria, I. N. Gorelov and S. V. Voronin, who offered the definition of synaesthesia as a psychophysiolinguistic phenomenon, B. M. Galeev's theory, according to which synaesthesia is a special non-verbal form of thinking, the product of which, coming to the «surface of conscience» becomes a verbal metaphor, the data of modern Neuroscience on the problem of relation between synaesthesia and language (see about it [1; 2]), we are developing the idea of interrelation between synaesthesia as a psychophysiological phenomenon and language, culture and creativity, and the idea of synaesthetic metaphor as a phenomenon, which is connected with individual physical experience of a person, on the one hand, and, on the other, is used in communication and bearing sense. Cross-linguistic and cross-cultural comparisons are undoubtedly of a great importance within the developed framework. In our research we turned to English and Russian synaesthetic metaphors, belonging to V. Nabokov, whose figure takes a special place in modern studies of synaesthesia. The question of synaesthetic metaphors in different languages, which may appear «from one head» (and, besides, the head of a creative person) is of interest on its own. It should be underlined also,

that in case of studying Nabokov's metaphors the fact of his being synaesthetic should be taken into consideration [11]. It lets us not only look into synaesthetic metaphor as an important attribute of the author's individual style, but also put forward hypotheses about the connection of synaesthesia as psychophysical experience and language.

Our conclusions were made on the basis of the analysis of 226 synaesthetic metaphors from the first seven chapters of the novel «Ada, or Ardour: a Family Chronicle» [8] and 147 synaesthetic metaphors from the first part of the novel «The Gift» [10] (in the article the translation of the novel is used [9]). Special attention should be paid to the difference between the metaphors used in everyday speech as attributive word-combinations and the ones functioning in fiction. In a literary work synaesthetic metaphors may appear as word-combinations (e.g., *dark mood*, *ускоренная музыка – accelerated music*), and as bigger units – sentences (e.g., *Tenderness rounds out true triumph, gentleness lubricates genuine liberation*) and contexts (in our material such complex metaphors are more typical for the novel «The Gift»). Modeling complex synaesthetic metaphors we divided them into two-component units. Thus, the above given example was split into four word-combinations: *tenderness rounds out, rounds out true triumph* (SHAPE → EMOTIONS), *gentleness lubricates, lubricates genuine liberation* (TOUCH → EMOTIONS). All in all 1000 synaesthetic word-combinations (500 in English and 500 in Russian) were analyzed. They surely don't represent the whole variety of Nabokov's synaesthetic metaphors, but can be considered sufficient to make conclusions about the peculiarities of this language phenomenon in Nabokov's individual style.

As the above examples show, our classification is a bit different from the traditional one used in the studies of synaesthetic metaphor. Aiming at a more precise description of synaesthetic metaphor as Nabokov's synaesthetic experiments and comparing the language data with the data of the modern psychology, we find it possible to speak about a broader reference of the components in synaesthetic metaphor (for more details see [3; 4]), that includes:

- 1) touch (rough, moist, downy, soft, velvet, skin; мокрый – wet, умягчить – soften, прикосновение – touch, сухой – dry, клейкий – sticky...);
- 2) temperature (hot, cold, warmth, boiling; горячий – hot, потеплеть – get warmer, тёплый – warm...);
- 3) taste (sweet, mawkish, taste; неаппетитный – unappetizing, приторный – cloying, сладость – sweetness...);
- 4) smell (inhale; пахнуть – to smell...);
- 5) hearing (warbles, boom; музыка – music, звенеть – to ring...);
- 6) vision: light, colour and other visually perceived features and objects (dark, blue, pure, glistening; живопись – painting, свет – light, чистый – pure...);
- 7) size, gravitation and intensity (small, shallow, heavy, rich, thick; тяжёлый – heavy, миниатюрный – miniature, расти – to grow...);
- 8) shape (sharp, lumpy; слои – layers...);
- 9) movement (rapid, stumbling, hanging; роение – swarming, прокатываться – to roll...);
- 10) space (recess, night, stealth; ёмкость – volume, близкий – near...);
- 11) time (hours; часы – hours...);
- 12) organic perceptions and states (insatiable, sleep, spinal vibrato; боль – pain, хмелеть – to grow intoxicated, тошнота – nausea...);
- 13) emotions and psychical states (joy, temper, cryptic; грусть – sadness, очаровательно – enchantingly...);
- 14) language (narrative information, style, terms; сообщить – to yield, стихи – verse, проза – prose...);
- 15) human and his features (middle-aged, girl, voice, admirer, lips; завопить – to shout, улыбка – a smile, взгляд – look...).

Grouping synaesthetic word-combinations, we get 23 synaesthetic groups, each represented differently and characterized by different number of transfers (see table).

Table

Synaesthetic Metaphors in Nabokov's Novel's «The Gift» and «Ada or Ardour: a Family Chronicle»

Source	Russian		English	
	The number of transfers	General number	The number of transfers	General number
<i>Touch</i>	13	36	15	49
<i>Emotions</i>	12	79	11	67
<i>Organic Sensations</i>	10	53	10	40
<i>Temperature</i>	9	22	9	27
<i>Taste</i>	8	19	10	40
<i>Movement</i>	10	43	9	26
<i>Size</i>	6	12	8	23
<i>Hearing</i>	9	29	11	24
<i>Light</i>	13	60	7	66
<i>Gravitation</i>	10	23	7	14
<i>Colour</i>	7	26	9	25
<i>Space</i>	6	13	8	11
<i>Vision</i>	8	27	6	41
<i>Shape</i>	6	25	7	15
<i>Intensity</i>	5	8	4	9
<i>Time</i>	4	5	2	2
<i>Human/sound</i>	5	9	2	2
<i>Human/vision</i>	2	3	5	7
<i>Language</i>	3	3	2	2
<i>Psychical states and character</i>	4	4	1	1
<i>Smell</i>	2	2	3	3
<i>Human</i>	0	0	2	2

As it is shown in the table, all the referential spheres serve as sources in Nabokov's metaphors, transfers from touch being the most diverse both in Russian and English. We suppose the hypothetically universal principle of hierarchical distribution [14], according to which the transfers go from lower spheres of sensorium to the higher ones (vision, hearing) is observed here. Transfers TOUCH → VISION (11), e.g., *soft-looking*, *soft-wrinkled* and TOUCH → HUMAN/SOUND (10), e.g., *moist cough*, *soft-toned Miss Cleft* in English and TOUCH → HUMAN/VISION (7), e.g., *в мягких углах губ* (*soft corners of the mouth*) are most

typical among such metaphors. It should be noted though that the general number of transfers from touch is not the biggest in our material. Metaphors with the source «emotions» are most widely spread among the studied ones. Emotions are considered important in different theories of synaesthesia [7], so we find it natural that metaphors of such type are so numerous. The typical model of Nabokov's «emotional» metaphors, according to our observations, is EMOTIONS → HUMAN/SOUND (22 and 26 in English and Russian respectively), e.g., *tragic tone*, *нервный басок* (*nervous bass*). It should also be mentioned that among the Russian metaphors transfers from light are as diverse as metaphors with the source «touch», the model LIGHT → PSYCHICAL STATES, e.g., *на тёмном дне каждой его мысли* (*the dark bottom of his thought*) being most numerous. Such transfers in English are not so diverse, but the general number of «light» metaphors is quite big, the leading model being LIGHT → PSYCHICAL STATES as well, e.g., *searchlight of backthought*. Thus we may suppose that Nabokov's individual peculiarities, possibly connected with his synaesthesia, but not general linguistic rules, play an important role here (see also [5]).

Our observations let us enlarge the sphere of the «lower» senses by the organic sensations, in which we include pain, different «bodily» sensations and organic states of hunger, comfort etc. This kind of sensations are least studied by the psychology of perception, but the necessity of their more attentive treatment is declared today because of the necessity of treating the body as a whole [15]. Such sensations are very important, because basing on them we judge about our physical state. Many of such inner sensations are not well recognized, they are closely connected with emotions, and, perhaps, because of that they are not fixed in language. Very often to speak about sensations in the body we use the vocabulary of other modalities of perception, i.e., synaesthetic metaphor (e.g. *burning*, *cold* etc.). On the other hand quite often bodily sensations are connected with emotions (e.g. *холод в сердце* – literally «cold in heart»), and that lets us name such expressions «bodily-emotive» synaesthetic metaphor. Psychologists studying synaesthesia don't say anything about such an intermodal pattern, but, taking into consideration the fact that the question of

all the possible combinations of senses in intermodal phenomena is not settled yet, and having a great number of expressions fixing body-emotive connections, we may suppose, that body-emotive synaesthetics will appear in the future, and, perhaps, all of us will happen to be such synaesthetics, as all the sensations in the body are emotionally coloured.

Organic sensations are rather widely represented as a source in Nabokov's synaesthetic metaphors. The metaphors of the model ORGANIC SENSATIONS → PSYCHICAL STATES (13 and 11 in the studied Russian and English material), for example, *the itch of inspiration*, ORGANIC SENSATIONS → EMOTIONS (14 and 10), e.g., *his swollen senses* are most representative. Nabokov describes «organically» colour and light, e.g., *a titilliant Titian, живая чернота (live blackness), pulsating in photic response, солнце ударяет (sun beats)*, the sounds of human voice, e.g., *laughing thrillingly*.

We observe the violation of the principle of hierarchical distribution in the metaphors with the source «hearing». Metaphors of such a model are not so numerous, but the English transfers from hearing are very diverse (11). A wonderful example of sound associations is a complex synaesthetic metaphor, including three hearing-vision combinations *summer... begun to hint lazily at possible failings and fadings, at the fatigue of its fugue – the last resort of nature, felicitous alliterations... the coming of a first pause in late August, a first silence in early September*.

Nabokov's metaphors with sources «movement» and «gravitation» are diverse too. The most representative among them are metaphors of the model MOVEMENT → LANGUAGE (16). Literary creative work and word is the central theme in the novel «The Gift»; the words here *проносятся, крутятся в стремительной пене (rush past, swirling amid violent foam), роетс – мелькают (flicker), lines – rush*. Among the «gravitational» metaphors the transfers GRAVITATION → ORGANIC SENSATIONS (4) and GRAVITATION → EMOTIONS (4), e.g., *тяжёлая ненависть (heavy hate)* are widely spread.

In his interviews Nabokov told about his synaesthesia [11] – he perceived coloured letters. This type of synaesthesia is considered by the modern researchers

most typical [ibid.]. It should also be noted it is the most «classical» type (let us remember the sonnet «Voyelles» by A. Rimbaud). The main character in «The Gift» Fyodor Godunov-Cherdyntsev has such a gift too. Modern science underlines the difference between synaesthesia as a physical experience and metaphors, associations sound symbolism etc. But speaking about Nabokov everybody tends to agree that his synaesthesia was the real, clinical one (as an argument the fact that his mother and son were synaesthetic is offered, and synaesthesia, as genetics claims, is inherited [7]). That is why the statement of some authors (see, e.g. [6]) that Nabokov's synaesthesia and his metaphors are not connected sounds rather surprising. In this question we would rather agree with V. Ramachandran [12], who speaks about the connection between synaesthesia and creativity. Nabokov's literary legacy may serve as an argument here.

Nabokov's metaphors with the source «colour», as our observations show, are not so widely spread. The most typical pattern here is COLOUR → LIGHT (11 in Russian and 8 in English), e.g., *green twinkle*, *розовая тень* (*pink shadow*). Transfer COLOUR → LANGUAGE (5 и 2 cases) are less represented, e.g., *стих переливается арлекином* (*Each of the poems iridizes with harlequin colours*), *purple passage*, and in the general number of the studied metaphors these cases are singular. But the number of metaphors representing vision-hearing pattern, including the ones with sources «light», «vision», «colour» and targets «hearing» and «language» is rather representative. *Dark "a"s* and *diamond-faceted tetrameters*, *A gong bronzily boomed* and *bright warbles*, *туман музыки* (*mist of music*) and *тёмные стихи* (*dark verse*), *искры детских голосов* (*sparks of children's voices*) and *в гулце голосов расходятся круги* (*in the din of voices there formed and spread constant ripples*) – such word-combinations, widely represented in our material, reflect Nabokov's capability to create associations between vision and hearing, which served as a ground for different synaesthetic experiments in his creative work. According to one of the central ideas of the corporeal paradigm in modern Linguistics [16], the language is empty without the body. Thus we may suppose that synaesthesia influenced not only Nabokov's creativity, but also his polylingualism and due to it he

created masterpieces in different languages. And this question deserves further investigation and discussion.

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**LINGUISTIC AND CULTURAL MATERIAL OF UKRAINIAN
LANGUAGE FOR FOREIGN STUDENTS**

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Abstract. The article continues studies dedicated to the theory and practice in teaching the Ukrainian language as a foreign one at early stage of learning. The peculiarities of selecting and presenting teaching material to foreign students who learn the Ukrainian language have been considered. The research work focuses on the use of idiomatic expressions as a source of ethnic-cultural information and country-specific academic texts.

Key words: Ukrainian language as foreign, idiomatic expressions (idioms, phraseological units), mentality, academic text, pre-reading tasks, reading tasks, follow-up reading tasks.

Spiritual culture of the society, social prestige of the Ukrainian language, its appearing on the international scene as a sovereign one contributes into broadening its spheres of functioning. This, in turn, contributes to the fact that the Ukrainian language becomes an object for study not only by the Ukrainians and representatives of other nationalities who are the citizens of Ukraine, but also by the foreign students who have come to Ukraine to get professional qualifications. In this connection, researches in teaching methods of the Ukrainian language as foreign became relevant in Ukrainian institutions of higher education.

The necessity to form the Ukrainian-language competency during the process of teaching it as foreign is determined by domestic and foreign scientists, notably L. Alekseeva, L. Anisimova, L. Bagryana, I. Kochan, Y. Vereshchagin, V. Kostomarov, A. Tokarska, L. Yukhnenko. Linguistic and cultural aspects in the process of teaching the Ukrainian language to foreign students are being researched by A. Khranyuk, I. Protsyk, O. Burkovska, G. Kuz, I. Fetsko, M. Redkva, D. Dobrusynets, O. Kachala, T. Kosmeda, T. Osipova, G. Nakonechna, Y. Sagata and other scientists. Nevertheless, this topic remains a subject to further studies.

The purpose of the research work is to determine the peculiarities of selecting and presenting linguistic and cultural material of the Ukrainian language for foreign audience at early stage of teaching, especially idiomatic expressions as a source of ethnic-cultural information as well as country-specific academic texts. The purpose raises the following tasks: 1) determination of main criteria for selecting and presenting linguistic and cultural material of the Ukrainian language, which is used by a lecturer during the period of adaptation; 2) creation of linguistic and cultural academic texts and learner's guide with a number of pre-reading, reading and follow-up reading tasks to these texts.

The contemporary Ukrainian language is a national language of the Ukrainian people, a display of their culture. Language is an integral part of the society where it

functions on the grounds that language reflects folk's mentality, their traditions and customs, system of moral and aesthetic values, peculiarities of worldview.

The foreign students, who learn the Ukrainian language should develop their vocabulary, comprehend meanings of the words, use them correctly and be able to make phrases and sentences as well as put the words in correct order. They are to learn pronunciation rules in the Ukrainian language, rules of word accent, spelling and punctuation. Nowadays linguists pay much attention to acquiring these rules by the students and developing their skills in using them in written and oral speeches. However, the notion 'mastering a language' is much wider. First of all, let's consider its definition which was propounded by Y. Apresyan. According to the scientist to master a language means: 1). to be able to express a particular thought differently; 2). to be able to comprehend what was uttered, and to become proficient in the means of synonymy and homonymy; 3). to be able to differ a well-structured sentence from incorrect one; 4). to acquire 'selective capability' that is to be able between a variety of expressive means to choose that one corresponding to social, territorial and other speech peculiarities (quoted from [2: 88]).

Linguistic and cultural material is instrumental in generating and maintaining interest to master a foreign language. The use of such materials broadens students' knowledge about the country, gives them opportunity to get to know about the culture of the country which language they learn, develops the skills to understand a gist of the story, activates academic work, contributes into generating interest to learn a foreign language, broadens students' vocabulary, takes off the weariness, tense, creates favourable psychological atmosphere [4: 122]. The main criteria for selecting and presenting linguistic and cultural material of the Ukrainian language at early stage of teaching are simplicity and clearness of underlying form, communicative value, internationally recognized phrases.

If learning language fluently it is necessary to get to know phraseology as a means of depicting national culture, psychology, thus, all those national peculiarities of mindset without which it is difficult to understand the language. The significance of phraseology in the process of identifying ethnic, historical and cultural heritage is

that idiomatic expressions comprise mainly the fragments of realities connected with human activities. Folk phraseology is an important element in ethnic and lingual worldview, as it depicts all the variety of folk history, its entity, traditions, customs, morality. In idioms the linguistic peculiarities are strongly connected with folk's mentality and culture. Idiomatic expressions are units of collective knowledge which is realized by means of ethnic and cultural specificity. Ritual symbolization of objects and actions was fundamental in the formation of idiomatic expressions: *йти під вінець; калину губити; стати на рушник; добрий горщик, та поганий борщик* etc. [6: 119].

Visual aids representing common Ukrainian phraseological units in contrast with Russian and English ones help foreign students analyze Ukrainian realities in terms of culture and symbols, therefore they introduce foreign students to Ukrainian people with their unique psychology and mentality.

Clear representation of kindness, patience, tenderness, love, empathy, readiness to help is illustrated in phraseology of our folks. This fact unites folks all over the world, consequently a great number of Ukrainian idioms have equivalents in other languages. For instance, when teaching groups of Russian-speaking students it is reasonable to compare the following idiomatic expressions:

- рос. *взяться за ум* – укр. *взятися за розум*;
- рос. *радовать глаз* – укр. *веселити око*;
- рос. *излить душу* – укр. *викласти душу*;
- рос. *выносить сор из избы* – укр. *виносити сміття з хати*;
- рос. *поникнуть головой* – укр. *повісити голову*;
- рос. *по зову сердца* – укр. *за велінням серця*;
- рос. *углубиться в чтение* – укр. *пірнути з головою*;
- рос. *взгляд утопает* – укр. *очі тонуть*;
- рос. *перемывать косточки* – укр. *перетирати кісточки*;
- рос. *почва уходит из-под ног* – укр. *грунт під ногами повзе* [5].

In order to understand motive reasons, historical and cultural roots of such Ukrainian idioms as *ганятися за двома зайцями; додати куті меду; з хлібом-*

сіллю; жданики поїсти; народитися в сорочці, it is important to know national context of their origin, way of living, psychological make-up of Ukrainians. The situation is conditioned by the fact that similar in different countries paradigm is expressed by various language forms. Language, as a specific cultural component, is one of the brightest means which illustrates national identity. That's why it is of paramount importance for English-speaking students to learn Ukrainian idioms in contrast to English ones:

укр. капуста гарна, а качан гнилий – англ. *appearances are deceitful*;

укр. зостатися з гарбузом – англ. *get the mitten*;

укр. узяти бика за роги – англ. *take the bull by the horns*;

укр. купити kota в мішку – англ. *to buy a pig in a poke*;

укр. працелюбний як бджола – англ. *as busy as a bee*;

укр. не хоче курка на вечорниці, та несуть – англ. *force somebody's hand*;

укр. бути на сьомому небі від щастя – англ. *walk on air; be on cloud nine*;

укр. загубити голову – англ. *lose one's head*;

укр. макітра не варить – англ. *be slow on the uptake*;

укр. милити голову – англ. *haul someone over the coals*;

укр. закривати очі (на щось) – англ. *turn a blind eye to something*;

укр. обіцяти гори – англ. *promise the moon* [5].

It is inappropriate to make word for word translation of Ukrainian idioms into other languages as they carry nationally specific concepts. However, their comparison with idiomatic expressions of other languages lets foreign students recognize their meaning, compare symbols of different languages and eventually interpret the idiom on a text level which was once prior to that expression.

The next essential aspect while learning Ukrainian as a foreign language is an academic work with texts. This kind of work has such advantages as simplicity in use (does not require the use of technical educational facilities), ability to concentrate on complicated fragments in a text. Furthermore, this work gives a teacher opportunity to pay more attention to improving students' language skills, enriching their

vocabulary, broadening knowledge about orthography, morphology, syntax, phraseology etc.

While selecting appropriate texts, it is necessary to stick to the following criteria:

1) a text is to be adapted, retaining its plot. Text adaptation can be either partial (abridged without changes in the plot) or full (simplification of complicated syntactic constructions, replacement of old vocabulary into the new one which students have to know at early stage of learning);

2) a text is to answer educational purposes (should include useful facts and be a source of linguistic and cultural information);

3) a text is to be exemplary (should correspond to the literary language rules);

4) a text is to have a particular communicative task;

5) content of a text at the early stage of learning is not to exceed one page;

6) a text is to be easy to translate (full or partial transformation of narratives into dialogues; or transformation of dialogues into narratives on behalf of a narrator or interlocutor);

7) an adapted new text is to contain from 4 to 10 % of new vocabulary (some words can enrich passive vocabulary);

8) there is not to be more than one difficult for use word group in a text. For instance, the use of motion verbs *imu – нуїуов – ходуму* etc (see: [1]).

Texts about Ukraine gain in importance as they introduce foreign students with Ukrainian customs, traditions and history. In order to teach language etiquette forms while speaking with students it is necessary to include the stories about their national etiquette which is essential for cross-cultural communication.

The work with academic text presupposes the use of pre-reading, reading and follow-up tasks, which aim at formation of lexical, grammatical and stylistic skills of oral and written speech, skills to create texts [3]. Let's consider an example of the work with academic text for foreign students learning Ukrainian.

Text «Ukraine»

Pre-reading tasks:

Task 1. Find antonyms to the words: великий, холодний; рівнина, південь.

Task 2. Define parts of the speech of the following words: площа, близько, після, складати, мільйон, та, в, національність, іноді, часто, помірний, зазвичай, спекотний, галузь, родючий, видобувати, корисний, вугілля, вирощувати, сільський, навесні, восени, і, інший, який, незалежність, очолювати, столиця, багато, третій, населення.

Task 3. Make plural of the nouns: українець, росіянин, білорус, єврей, грек, місто, село, море, ріка, дощ, земля.

Task 4. Make word-combinations, using appropriate forms of the nouns: вирощують (що?) (пшениця, соняшник, цукровий буряк);

видобувають (що?) (вугілля, руда, марганець, сірка, сіль);

випускають (що?) (продукти харчування, одяг, метал, літаки, кораблі, машини);

знаходиться (де?) (в/на, Європа, Україна, територія, захід, південь; поля, міста, села).

Task 5. Form plural genitive case: різні національності, мільйони людей, країни світу, квадратні кілометри; шахти, заводи, фабрики.

Task 6. Write the numerals in the following sentences:

Територія України складає близько 604 тисяч квадратних кілометрів. Населення України складає близько 48 мільйонів. Україна здобула незалежність 24 серпня 1991 року.

Task 7. Conjugate the verbs according to all persons singular and plural: протікати, експортуватися, очолювати.

Task 8. Define a subject and a predicate in the sentences:

Україна – це велика держава в Європі. Головна українська ріка – Дніпро. Клімат України помірний, у Криму – субтропічний. Землі України родючі.

Reading tasks:

Task 1. Read the text carefully. Put word accents.

Task 2. Write out unknown words. Find out their meanings in a dictionary.

Україна

Україна – це велика держава в Європі. Її площа складає близько 604 тисяч квадратних кілометрів. За площею Україна посідає друге місце в Європі після Росії.

Населення України складає близько 48 мільйонів. Це люди різних національностей: українці, росіяни, білоруси, євреї, греки та інші. Населення країни проживає в містах і селах. Найбільші міста України – Київ, Донецьк, Харків, Дніпропетровськ, Львів, Одеса та інші.

Сусідами України є 7 країн світу: Росія, Білорусь, Молдова, Польща, Угорщина, Румунія, Словаччина.

В Україні є два моря – Чорне та Азовське. Територією країни протікає багато рік. Головна українська ріка – Дніпро. Це третя за величиною ріка Європи.

Велику частину України займає рівнина, але є і гори: на заході країни – Карпати, а на півдні – Кримські гори.

Клімат України помірний, у Криму – субтропічний. Зима зазвичай холодна, а літо тепле, іноді навіть спекотне. Навесні й восени часто йдуть дощі.

Землі України родючі. Тому одна з провідних галузей країни – сільське господарство. На полях вирощують пшеницю, соняшник, цукровий буряк та інші культури.

Земля України багата на корисні копалини. На території країни видобувають вугілля, руду, марганець, сірку, сіль тощо.

В Україні багато шахт, заводів і фабрик. Українська промисловість випускає найрізноманітнішу продукцію: продукти харчування, одяг, метал, літаки, кораблі, машини і т.д. Частина продукції експортується в інші країни.

Сьогодні Україна – це демократична незалежна держава, яка здобула незалежність 24 серпня 1991 року. Очолює державу Президент. Столицею України є місто Київ.

Follow-up tasks:

Task 1. Make up a plan to the text in the form of questions.

Task 2. Using your plan, retell the text.

Task 3. Enlarge the text with the information about the capital of Ukraine [7: 3-4].

While working with educational texts such follow-up tasks are gaining in importance:

- 1) tasks aimed at language analysis of the text (filling in with missing words);
- 2) transformational tasks (changing some constructions into synonymic ones, complex syntactic constructions into simple ones);
- 3) tasks which improve language skills and help comprehend the text (answering questions);
- 4) tasks requiring logical skills for text processing (making up plans);
- 5) tasks which develop students' communicative competency (creating texts with given words, retelling a part of the text according to the scheme, reproducing the text with or without the help of a plan);
- 6) tasks requiring to make sentences from different words, retelling the text, learning by heart.

Mastering language is a step-by-step process based on training language apparatus, interdependence of theory and practice, language environment impact, dependence on emotional and rational cognition which becomes feasible due to the principles of personal approach, interconnection of teaching, education and development of an individual, differentiation and simplicity.

In order to accomplish the aim which is teaching the Ukrainian language as foreign effectively we have to resort to means of language and culture with their original symbiosis. That gives foreign students an opportunity to compare and learn the culture of different folks, their mentality, customs and traditions, therefore broaden their outlook.

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**LINGUISTIC METAMORPHOSES IN THE FRENCH
POSTSTRUCTURALISM PHILOSOPHY**

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Abstract. Resting on the study of the opinion of the leading French post-structuralism representatives, it is shown that language, connecting a person and the world, in the context of contemporary reality is no longer apprehended as an immutable metaphysical formation, teleologically given to a researcher. It not only permits plural specific interpretations, but also exposes the whole scope of metamorphoses, contradictions and duplications.

Keywords: post-structuralism, language, sign, the signifier, the signified, simulacrum, hyper-reality.

A characteristic feature of modern philosophy is the expansion of the boundaries of philosophical quest, which became possible thanks to a new understanding of both the classical heritage and the leading trends of foreign philosophy, which is characteristic for the variety of approaches and ideological positions. To grasp the essence of radical changes inherent to philosophical thought of the last quarter of the twentieth century is impossible without consideration of postmodern trends in various forms of contemporary culture, which are the subject of interest for both foreign and domestic scientists.

The leading place in the postmodern discourse takes French post-structuralism, whose representatives (Felix Guattari, Gilles Deleuze, Jacques Derrida, Julia Kristeva, Jacques Lacan, Jean-François Lyotard, Michel Foucault, etc.) not only comprehensively criticize methodological foundations of classical Western philosophy, but also call the modern philosophical thought for the search of new forms of reflection, overcoming the limits of traditional principles of thinking, taking polycentricism with its inherent property of the variety of possible interpretations of reality as the most adequate form of perception of reality. This idea led to multiple

interpretations and gradual recognition of even more radical conclusion, namely the thesis of truth pluralism. In some cases, the truth began to be interpreted generally as "the last delusion of the time" (Foucault).

In other words, if the main task of Classical philosophy was the development of the thought about the overall design of spatial order, French post-structuralism has gone beyond the "concrete reflection" and set the task to identify the proportion of time and sense, of time and meaning, of time and the type of reality as a coded system etc.

However, to solve this problem, according to post-structuralism, is possible only with the help of specific tools, namely a conglomerate of characters (i.e., combinations of meanings and senses), generating language and, ultimately, culture. And the speech, which binds the man and the world, in this context, is not a constant metaphysical formation. In contrast, "... in any living national language diverse discourses emerge and evolve something like clouds in the sky" [1, p. 20]. That is, in order to interpret the language using modern dynamic reality as a certain polysemous coded system (i.e. a set of code references that are not defined *a priori* and require a change of meanings depending on the situation, which people get at a certain period of time), it is necessary to overcome the metaphysics of language, namely to exclude all cases where an author of the text (or any complex spoken utterance) and a reader (listener) highlight and raise some specific aspect of a described object or phenomenon to the rank of a fundamental one, shifting all the other aspects to the background. Poststructuralists believe the solution of this problem to be possible by the development of universal models of deconstructive transformations, by which the modern idea of "mirror nature" of man is overcome, and, therefore, the departure from the object as a "mirror of nature" is set.

Based on these conditions, speech is no longer seen as an object, given ostensibly in advance to a researcher. It not only starts to assume multiplicity of the newest specific interpretations (characterizing the "transitional phase" to the particular, anti-logocentric methodology), but finds itself in many metamorphoses, contradictions and duplications, the emphasis on which was first carried out in the

works of "ideological fathers" of structuralism – Saussure, Jakobson, Levi-Strauss and others.

French structuralism, and its successor post-structuralism, formed a special approach to the study of culture. Structuralism, based on the nature of the opposition "synchrony - diachrony of language", came to the conclusion, that a person in the world is run by unconscious structures encoded in language. Every text represents a set of messages having a corresponding meaning and built according to the specific structure of language. These messages are the traits inherent to any historical period, and therefore the culture itself is structured as a language: there can be found significant parallelisms, semantic and syntactic similarities and differences, opposite and mutually exclusive research guidelines. In other words, the processes occurring in culture can be interpreted as messaging. Myths and rituals, customs and traditions (Levi-Strauss), housing and household, clothes, possessions and even fashion (Roland Barthes), economics and politics (Foucault) – can be regarded as a text consisting of a numerous amount of messages, which stratify one another, thus creating more messages. This never-ending process of self-reproduction of text can be interpreted as a complex collage, which hides and conceals direct quotations and borrowings.

Such an interpretation of language is possible due to the existence of a plurality of waves of signifiers, which never reach any specific signified (J. Lacan). However, compared to the dispersion and vagueness of messages, language, by which they are constructed, is inherent stability and strength of structure capable of producing new messages.

Poststructuralists depart from understanding of speech structure as a structured object and start to understand it as a generalizing model, constantly changing and involving the occurrence of an infinite range of its own modifications. As M. Corti rightly pointed out in this connection, "being engaged in a purely formal significances in relation to individual artistic language or literary language of a particular period or comparing different phenomena of literary language, a study, although does not turn into a proper linguistic one, nevertheless leans against a

similar notion of structure as an object of a certain inherent systematic unity" [2, p. 278-279]. The idea of structure, according to this author, emerges on the way of comparison of deviation or anomaly with an accepted norm, hiding the border between linguistics and philosophical criticism, and in this comparison primacy belongs to the deviations, differences, otherness, inconsistencies across the incomprehensible, dark and unthinkable, which enters the arena of knowledge as an independent force, which takes its own being in itself. So, classical philosophy of identity gives way to the philosophy of distinction. There appear philosophy of life, philosophy of language, philosophy of existence; the image of rationally apprehending thought, in opposition to the chaos and disorder of life, is replaced by the newest way of thinking, being the action of life itself, a self-sufficient reason (*raison suffisant*), mono-centering the thought, and closing it by itself, becomes repressed by multiple intelligence (*raison multiple*), which makes the idea open and able to perceive "clean distinctions and repetitions" (Deleuze), instead of a "self-transparent" thought there appears a thought which "thinks the unthinkable", unconscious, and its rootedness in it (Foucault). These changes indicate decomposition of the world of representation and the finality of metaphysics associated with it. But this finality, according to the apt remark of Derrida, is not the end – this finality may continue indefinitely. Classical metaphysics and the representation system ceased to exist as an entity, but their individual elements even today often inhabit western and domestic philosophy. Deleuze wrote in his book "Nietzsche and Philosophy": "Modern philosophy is ... a strange mixture of ontology and anthropology, theology and atheism. In various proportions – a bit of Christian spiritualism, a little Hegelian dialectics, phenomenology as a bit of modern scholasticism, some Nietzsche rays – they all form a rather strange combination" [3, p. 223].

It follows, that the opposition "synchrony - diachrony", based on Saussure's opposition of language and speech, as well as on the interpretation of sign as the unity of the signifier and the signified, is ponderable not only for the language

science. It is associated with the very essence of metaphysics, its representativeness and merit, shown by Foucault.

Derrida maintains and develops the point of view of Foucault concerning the classical (binary) model of the sign to include all concepts of metaphysics [4, p. 29]. He notes, that the unconditional authority of the Swiss linguist Ferdinand de Saussure, who pioneered modern semiology (semiotics), "reanimates" the binary nature of sign. Saussure's merit is the refusal to compare the opposition of the signifier and the signified with the relationship of body and soul, as it has always been instituted. He notes the indivisibility of the signifier and the signified as the two sides of the same creation. But postulation of the unity does not mean recognition of equality: the signifier is only a transparent shell for a presented concept, which produces chains of the signified, being outside them. In "Fundamentals of semiology" Roland Barthes, resting on the ideas of Ferdinand de Saussure, writes: "... of the signifier can only be said that it is a material mediator in relation to the signified" [5, p. 135] – that is, it acts as a tool for presentation; and further: "... Saussure's signified for the most is not a "thing", but a mental representation of this "thing" (concept)" [5, p. 136]. Ferdinand de Saussure is often criticized for his "psychologism", but the fact is, that the aforesaid is implied by the binary concept of sign, which linguistics, semiology and logic still enjoy. Thus, they remain in captivity of representation and metaphysics.

What metaphysical concepts, in terms of Derrida, imply to the binary model of sign?

First, the distinction between the signifier and the signified always reproduce the difference between sensual and speculative: "any linguistic unit consists of two parts and has two aspects: one sensitive, the other – speculative: on the one hand – signans (Saussure's *the signifier*), on the other hand – signatum (*the signified*)" [4, p. 32].

Second, the binary model of sign envisages activities of transcendental entity, which provides communication between dichotomous elements and correlates the signifier and the signified, sensual and contemplative, writing and speaking, space and time, etc. – i.e., all the conceptual opposition of metaphysics.

Third, in the basis of binarity rests a fundamental metaphysical opposition of presence/absence: to establish a difference between the elements in linguistics it is necessary to "use other features that appear in the form of alternative (symptom/lack of symptom)" [5, p. 127]. *The presence* in metaphysics is always the presence of the transcendental signified, which makes transparent (i.e., deprived of its own existence, absent) all that it stands for. Due to the presence/absence all opposition of metaphysics can be interpreted, for example, as: the only reason for the existence of writing is to be a representative of language, etc. All conceptual oppositions of metaphysics are representative ones.

Fourth, Derrida believes that the representative concept of writing is based on the classical model of sign, which is to provide benefits to phonetic writing over the graphic writing: "to the model of phonetic writing ... we provide a privilege just because of its egocentrism" [4, p. 41]. Voice, the living word, as a transparent shell to express content, immediately asserts the presence of an object, which listens or articulates: "phoneme is, in fact, the substance of the signifier that appears before consciousness as intimately connected with the idea of the signified concept. Voice from this point of view is actually the consciousness itself" [4, p. 41].

Here, again, we encounter the indivisibility of the system of representation and the object, because it is the object, which provides something to itself, acting as a transcendental signified, which is present only in itself and refers only to itself, that is, it never functions as a signifier and does not fit any symbolic chain. "An appeal to the transcendental signified is not imposed from the outside by a bit of "philosophy", but is inspired by all that binds our language, our culture, our "system of thought" with the history and the system of metaphysics" [4, p. 33].

Having withdrawn writing out of the field of linguistics, Saussure made the same conventional operation, which was carried out by Plato, Aristotle, Rousseau, Hegel, Husserl and others who saw in writing the phenomenon of external representation, which is both useless and dangerous. Reduction of writing, says Derrida, was paralleled by phonologism and logocentrism [4, p. 39]. He offers a new concept of writing, which can be called "pure grammar", neutralizing the phonologic

tendency of sign through the release of a separate scientific branch of "graphic substance".

Finally, fifth, the binary model of sign generates the idea of language as a means for communication solely, which deprives language of its own existence, thus reducing it to the function of expression. The idea of *the signifier* transparency concerning *the signified* involves "the transmission, designed to transport from one person to another, the identity of certain designated object, a definite meaning or a specific concept" [4, p. 38]. It is assumed, that somewhere exist "pure agents", which are designed for any symbolizing operation, and "pure" meaning, existing objectively in a certain place, regardless of the communication process. That is, in the communication process the transcendental object transmits itself its own sense.

But, despite the fact, that the binary concept of sign is quite metaphysical, it is also possible to carry out criticism of metaphysics with its help. Moreover, any metaphysical concept contains critical motifs, through which one can shatter the metaphysical system of representation from inside. As for the signs (both semiological and philosophical: concepts, categories), they form a language, which is essential to the functioning of any knowledge. Their deconstruction can be done only gradually, through their own ambiguity on their own territory and by their own weapons. "All the gestures here are ambiguous with the necessity – Derrida claims – and if we assume, in what I do not believe, that one day we'll be able to simply avoid metaphysics, the concept of sign would be in this direction both a brake and a step" [4, p. 29].

Considering the historical evolution of the relations "sign - reality", Derrida, following Foucault, stresses, that in the traditional Western system of fundamental values and the way of the world representation, each concept of full value takes the form of "the signifier - the signified". Here by *the signifier* the sign is understood, and by *the signified* – the ideas, things, spirit, God, etc. Within each concept there has always existed the idea of self-identity. Sign, like a mirror, reflects the surrounding reality by the principle of identity. It is the identity, which detects, that only rationality, clearly and unambiguously expressed in language and integrating into a

coherent whole not only the ability of individuals, but also the forces of society, opens the way to a true reality and truth and serves as a guarantor of human existence, knowledge, creativity, etc. In the context of rationality intertextual relationship coincides with the classical logic and demands both the invariance of relations "the signifier – the signified" when reused as well as the completeness of texts' space. These are the metalogical principles, to which tended the founders of linguistic rationalism – Ferdinand de Saussure, Jakobson and their followers. However, after the first linguistic models of worldview had appeared, the universe became increasingly identified as a multiversity of discourses, and the used signs sometimes spoiled reality, replacing it, and sometimes – even masking the absence of reality. Thus the main difficulties turned up to be no longer in the choice of a particular linguistic model of the universe, but in the attempt to justify why all these models are equally functional. That is why Derrida radically changes the understanding of the phenomenon of rationality, insisting on the departure from the existence of a single mega paradigm of rationality and on the recognition of the pluralism of local paradigms. He believes that in the postmodern Multiverse of texts and textual spaces there may be many different types of rationality. Reality is no longer a point of comparison with culture. It becomes an object of constant revision, deconstruction and reconstruction.

According to Derrida, modern reality became a victim of manipulation by culture. It seems as a wobbly unwarranted order, eventually arising out of the abyss of uncertainty, chaos of opposing forces. This procedure can either eventually repeat itself within a certain time, or plunge into chaos consuming the opposing forces. This is where the element of uncertainty is generated, on the surface of which there appear "signifiers" without "the signified", i.e. simulacra.

Actually it was Jean Baudrillard who introduced the term "simulacrum" into postmodern philosophy. By simulacrum he means a sign which turned into a copy without an original. It is an artificially created sign existing in itself. There is no relationship between it and reality. But the main difference of simulacrum from the rest of the signs is not only in this semantic feature, but in its particular role in

modern society. "Simulacra – Jean Baudrillard writes – are not just a game of signs, they also contain special social relations and special instance of power" [6, p. 64] precisely because simulacra aesthetically affect our sensuality, thinking, behavior, infinitely more powerfully, than the signs, which somehow reflect reality. They make postmodern thinkers assert that the power of simulacra over our physical and spiritual nature surpasses the power of reality.

The effect of simulacra is so strong, that it allows them to not only displace the reality out of our field of attention, but also to replace it by a special substitute (ersatz), referred to as "hyper-reality". Consequently simulacra do not reflect the reality, which would arise "spontaneously", but substitute it by a surrogate, obscure it from us by "hyperreality".

Consequently, simulacra arise as a result of random interactions, games, contention between different signifiers. Linguistically, they are actualized by chance, randomly, like a rainbow in the sky, like a mirage in the desert. Besides, simulacrum is not a self-identical copy of the original. There is always a copy of the original. Simulacra do not have it, because they are generated by the abyss in which storms chaos of various signifiers.

Jean Baudrillard emphasizes, that all full concepts can be interpreted as simulacra, because by each full term you can always find a variety of different collision forces; but to interpret a simulacrum as a complete concept is impossible in principle. About it tells the Foucauldian Genealogy of Knowledge and Archeology of Power.

The world around us is only a "shell" of signifiers without the signified. Deep down, that is under this "shell", which is called "our world", i.e. the world of domination of classical rationality, storms a bottomless chaos of opposing forces. This chaos is a continuous uncertainty, and, therefore, it cannot be *the signified*, as within the world representation of the Western tradition *the signified* must be certain and self-identical. On the spot of reality, once arisen "spontaneously", appears reality burdened with signs, i.e. "linguistically packaged" reality. Because of it the opposition between "nature - culture" begins to be seen by analogy of "the signifier –

the signified". But the signifier here means the only contention of the opposing forces, the differences, the uncertainty, which is spontaneously generated by the signifiers, being the "common name" of any realities of the world.

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PHILOSOPHY AS SENSE CREATION OF MAN'S LIFE-WORLD

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The article deals with the essence of philosophy as sense creation, featuring the concept of the life-world and the role of philosophy in life activity and spirituality of a human being.

Key words: philosophy, life-world, creation of sense, spirituality.

The contemporary "post-industrial", "informational", "postmodern" society (whatever definitions can be applied to it) actualizes the problem of man with a new approach and enables better understanding of the dimensional depth of human possibilities for their own search, their place in the pluralistic open world and their responsibility for the fate of the world.

Human understanding of the current state of the world order, their own potential and personal self-awareness in the complex, dynamic and versatile world is a difficult task requiring comprehension and is of vital importance. Thus it is philosophy, from its origins till nowadays, through man's questioning about the world and about oneself, has always been and still is a type of spirituality, the universal way of self-awareness and self-affirmation of man in the world and searching for the marginal principles of human existence. Philosophy satisfies the human need for meaning and understanding to the extent to which a person cares about his/her being in the world and the Beingness itself. "Philosophy, - as it was reasonably noted by a famous Ukrainian philosopher S. Krymskyy, - reveals a semantic perspective of human activities, value meaning of actions (from action-thought to action-event)" [1, p.18].

The objective of the article is featuring the sense creating potential of philosophy in a life-world of a modern man. The attention is being focused at the theoretical and practical possibilities of the concept of "life-world" (E. Husserl), aimed at both the deeper perceiving of the essence of philosophy and at the development of human creative potential. Such understanding of philosophy is based not only on the position of the thinkers whose views are cited in this work, but also on the entire philosophical tradition, from the antiquity with its wise understanding of the philosophy as a life-giving force.

Throughout its history philosophy has always been its own challenge as a demand for understanding its semantic field, language, methodology and the ability to affect the human life.

That was the way in which it has proved its true creative link with life and human vital activity and did not reject a tradition of seeing philosophy as wisdom and science, knowledge system and ideology, an art of thinking and a practical action.

The subjects of philosophic issues are an integral part of the specialty of man's participation in Beingness and positioning themselves in it. 'A human being as an individual has dared to seek a foothold in themselves'.

"[2,p.34] - K. Jaspers notes, pointing at the spiritual struggle following the quest for universality, which has prevailed all over the further history of humanity in the actual awakening of human spirit. Since its origin (time axis) philosophy has been seeking for itself, its subject and its potential and at the same time asserting the human presence in the world and the process of inspiration of human existence. The existential ability of man to adapt to the various conditions of the world, its humanizing and self-identification through the development of reflective and critical ability of the human consciousness are being interpreted in philosophy.

"The true philosophy, which really makes some revelations' - as rightly stated by M. Berdyaev – is not the one which explores objects, but which is struggling for the sense of life and a personal destiny" [3, p.41]. Pluralism and contradictions of the modern era demonstrate over and over again that any prophecies about the "end of philosophy" fail, since the ability to philosophizing, to questioning about the world and oneself is the universal human situation. The unity of history and modernity, polyphony of meanings, where the process of philosophizing is unfolding, the possibility of many-sided (beyond-, through- the space and time vectors) dialogue creates and keeps alive the philosophical tradition in its ability to respond to the nowadays issues.

The prominent names in philosophy (from Plato and Socrates to Hegel and Heidegger and Derrida and Lyotard, etc) do not just provide its diversity and versatility and expose the history of the human spirit, but also new prominent names are emerging during its succession of mutual implementation of meanings, promoting the spiritual communication of mankind. The multilayer spaces and their polyphony of philosophic existence in culture enable to grasp the uniqueness of philosophers and their ideas through their simultaneous coexistence in the "dialogic supplement".

The concept of the life-world embodies the feature of the human existence as such that is open to the world and is able to interact with the entire universe (in

historical and contemporary contexts) through itself and through the integrity and continuity of personal existence and orientation in the world.

Life-world as "the salutary source of all finest sense creations" [4, p.171], the immediate reality of the human existence stands as the world in which people manifest themselves, revealing their versatile nature. It is the horizon for the understanding of the meaning of human actions, goals and interests, because it is related to both the highlighting of the human existence and the possibility of occurrence of marginal situations in which a person makes his/her own choice.

The life-world is the substance of the human existence that requires realization, thus the development of one's own life-world is an individual concern being carried out in the society and culture. Through the process of the life-world creating a person does not just enter the world of human culture and its outstanding values, but also becomes aware of his/her responsible role in the Beingness and ensures the viability of the culture.

The process of development of personal qualities and value identification is woven of contradictions, the point of which is that "man is still facing the oldest task and will always be facing it: to rise above of his/her own nature, above his/her innate laziness, innate fundamental misunderstanding of anything (i.e. their souls' and eyes' windows are tightly shut up), their innate selfishness, their innate pursuit of momentary advantage, etc." [5, p.229]. Therefore the philosophy by raising problems of the world in the search of sense, creating tension and requiring man's vital efforts to be made, thus leads to reveal the depth in a man, and a vertical in the Beingness. Just the very versatility of Beingness and human life is the starting point of philosophy. Thus a question arises: how to start thinking to save the world as man's home and not to miss their own presence in the world, referring to the eternal questions of fate and responsibility, as they contribute to the development of the wisdom potential and polyphony of a human existence.

The fundamental principles of a new ontology are based on a thesis by M. Heidegger about the nature of human existence, which is manifested in the fact that man not only has his/her existence, but also relates to it in a certain way, seeking

there their own foothold. Man and the world are so inseparably interrelated that this bond can not be represented through the subject-object relationship. The human Beingness stands as an existence, the presence in the world, "being there" which is not "what" but 'Is-ness'. Man's nature is subtle, and without any doubt it is a holistic "Here Is", that does not "consist of" (the sum of soul and body), but "is able to". That is why, the human presence in the world is more significant than any other things, including the things of human culture, as a person can be involved in any processes or events, and through them a fullness of life or an abyss in nothingness can be manifested, either the presence of the world or its decay.

Thus manifestation or non-manifestation of the Beingness through a man is the major occasion of human existence which reveals both human nature and their freedom.

Since man through their own efforts is the one who determines the depth of his/her own presence, thus their accomplishment is rated by the man's time & world as comprised by oneself, while it is perceived as wholeness.

Man's life-world is inseparable from the existence of Beingness which enables them to think, act and get fulfilled through making choices and being creative. Beingness is an all-encompassing, unlimited and mysterious entity, which is tracking the endless path to the Truth, for the world 'always enables us to reflect'.

A human being is realized as a 'sentient being in the world', able to keep its truth being involved in the world, which helps him/her to discover themselves. A human thought, curious about Beingness, inquires both the finiteness and the totality of the human existence and specific vital issues and reflects over the sense of their own existence. The very questioning, the spiritual quest for Beingness and a self, 'shepherd, guarding and taking care for Beingness' [6, p.338] relates a man through the dialogue with all beings and all fundamental existential issues, embracing the experience of the Presence of the present moment (with all its ambiguity and contradiction) thus the truth of human existence is gained.

It seems that it is easier to accept the existence the way it is, by having learned the standards and just following them. However philosophers besides raising the

question how to accept and keep the integrity and completeness of Beingness, also emphasize upon the fluctuation and transient nature of all processes in their global dimension.

So is a man, having no pre-determined entity but is - from the cradle to the grave - seeking for his/her self, for their place in the world, challenging their potential and is constantly transcending, forming their life-world (by mingling with the world and going beyond it). Thus transcendence is the special feature helping in clarifying the point of philosophizing as well as its significance in the man's life-world and its integrity with the human existence. "In philosophizing a person breaks through out of his/her self, but by means of their own entity" [7, p.431], preferring worthy features to be manifested in his/her individual Beingness.

To the extent that we hear the philosopher's voice, which will help us to discover our own ones and hear the voice of the world, we approach the philosophy and also the diversity of the Universe. Thus philosophy becomes a significant agent for the culture and namely a man, for unfolding their self-development potential. Therefore a certain classification of a philosopher's identification with some trends or approaches is not that important (which has always been a hard task and even more so in terms of postmodern thinking) but the content connotations that are inspired by his works are essential and also those discoveries which a person is able to make about oneself and for oneself, referring to their creative work. Philosophy is able to enlighten the space of our Beingness to the extent to which it creates the reasons to follow it, rather than taking «ready- made» maxims about the truth of Beingness, values and ideals. We have to develop our ability to hear it lest we stay *by* philosophy, but get involved into the fullness of Beingness, self-perception and self-creation through the dialogue.

The essential significance in this context has the problem of the language of philosophy: "the language of wisdom" (M.Mamardashvili), which is different from the common, scientific or poetic language etc., since it expresses the infinite, universal or abstract things and has to be willing to accept, perceive and interpret. In the philosophical language even the common words take new meanings and the

phrases do not necessarily have the same meaning as they have in everyday life. The combination of systematic, discursive and essayistic-aphoristic styles of philosophizing, the abstractness and ambivalence of terms reveals how ambiguous and multidimensional philosophical texts are.

That's why any philosophic text is always a creation, a formation of sense through the internal polemics of ideas and opinions that are unfolding in it.

It not only intensifies the problematic character of the human existence and the world issue and caring about Beingness itself, but also about thinking in its ability "to work on the idea, making it more intellectual" [8, p.270], making it being able to embrace the fullness of life. The drama of philosophy (and its courage) is in its continuous aspiration for searching for the language and at the same time having a feeling of imperfection of its expressive means. Philosophy takes courage, since there is nothing more complex and more important than "to follow a thought": "We can understand what is written in a philosophic text, if we are able to replicate what is written there as our own thinking capability." [9, p.79]. This encourages awakening of a thought, oneself and others and expands the personal life-world space because whatever subjects philosophy deals with (ontological, epistemological, methodological, etc) it always refers to the personal things of man in terms of universal, historical and individual, related to the present-day dimensions. Thus stimulus to thinking are being created, that type of thinking which is associated with analyzing skills, reducing, surrender to the principles, searching for the word's starting 'derivative', letting the thought uphold and still being persistent to inquiry, what was meant by Heidegger as "a thought of virtue".

"Thinking is not inertia; - Heidegger is making his point in one of his interviews, - it is an action by itself, conversing with the world's destiny". [10, p.246]. The reflective thinking skills and human experience, declared in philosophic intentions, as well as reaching the heights of common culture, creates a space for one's own decision making, for one's own 'personal intelligence', the Self. It encourages one's fulfillment and arising of their uniqueness, showing the human nature as individual and irreplaceable. Psychological researchers have proved that "it

is conditioned by a weak, immature self the inability for self-development or even a dismissal from it, which consequently results in personal and professional deformations” [11, c.27], targeting a person as a butt for all sorts of manipulations with their life situations.

In summary it can be stated that the demand for philosophy is universal as it is related to the human being and their life-world and by guiding a man to philosophizing it prevents one from falling into spiritual impoverishment. Spiritual and practical dimensional features of modern philosophy are sustained by its relations with the state of the contemporary culture and a human being.

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HUMANITIES: COMPLEMENTARITY RATIONALLY

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Abstract. Two types of rationality are examined: the object and subject, which can be found in any disciplinary or historical framework and which are respectively connected with rigid and non-rigid scientific criteria. They should be considered as complementary.

Keywords: humanities, humanitaristics, scientific character, object rationality, subject rationality, complementarity.

Among humanities considerable authority have the disciplines which are guided by strict ideals of classical science: structural linguistics [4], some areas of sociology, quantitative history [2], etc. However, the category of science include the knowledge that does not conform to the ideals, such as pedagogy or certain chapters of history. Beside that, considerable part of humanitaristics, oriented on account of the subjective, individual, unique, nonrational, as, say, microhistory [3], claims also to have scientific status. Determining the degree of scientific humanities anyhow depends on compliance with the requirements of rationality. But if rationality is

associated only with the classical canons, the humanistic is doomed to remain outside of science. Apparently, the way out should be looked for in ways of expansion and weakening of the rigid requirements to rationality, in particular, distinguishing and correlating object and subject of rationality [1]. This contradicts neither to any distinction of historical types of rationality [5], nor to separation of classical or postnonclassical rationality [6]. Object and subject rationality can be found at any stage of any disciplinary knowledge or historical framework.

Object rationality implies a fairly strict criteria: laws of logic, clear rules and examples of cognitive actions, causal diagrams, explanations, scientific laws, and other requirements of systematic science. This list is quite long and it can go to infinity in perspective, since this ideal of rationality is Absolute Mind. In this sense, the object rationality tends to universality, although rationality is far from this ideal in its actual functioning. At the same time the object is not identical to scientific rationality. On the one hand, implicit and explicit values and personality factors are present in scientific rationality, and object rationality tends to get rid of them. On the other hand, the object rationality implies some nonscientific phenomena of spirit, such as an appeal to reason in theology, art, ordinary consciousness, common sense, etc., which are given nonsubjective character. The object rationality is a peculiar setting of consciousness: the desire to eliminate the influence of the subject, to present the phenomenon in question in such a way it is "in fact." Object rationality can be targeted to any phenomena of the external world, human activity, psyche and culture, but only under one angle of view - treating them as special items, which are subject to objective laws. And where the subject can not construct an objective thing and present his "natural life", the claims of object rationality come to an end, and its boundary lies.

It is very difficult in the object rationality to reveal the specifics of the humanities, and that is why the theses of single rationality, common criteria of science, rationality and scientific identity, etc. could be quite appropriate there. This fact has served as a basis for denying special methods and educational resources in the humanities and for focusing on the ideals of natural sciences, to which the

humanities should strive alleged to constitute themselves as a full-fledged science. This orientation has yielded some positive results: a number of humanities corresponds the most strict criteria of science.

At the same time the spiritual activity of the subject is not always oriented by ideals of rigorous scientific knowledge, external object-related actions and their objectified results are not only objectification of knowledge. Instead of a set of consciousness to elimination of influence of the subject, an opposite set on inclusion of the subject to the phenomenon in question could take place, or it simply could be no such kind of sets. Similar phenomena of spiritual and practical activity hardly automatically fall into the category of irrational, although they may not also be considered as a single ideal of rationality. However, in a sense, rationality can at least potentially cover many, if not all forms of spiritual activity, including nonscientific. Firstly, the latter can be rationally described and explained in different theories. Secondly, they tend to correspond to certain cultural or social norms, the nature of which is ultimately rational. Even anger or otherwise, at first glance, completely irrational emotional outbursts of spiritual activities of individuals or groups are carried out in some of the cultural norms and, in any case, are described and explained in a certain rational way. Thirdly, individuals themselves, comprehending their various spiritual manifestations during their psychotherapeutic sessions, in diaries and autobiographical essays, in letters and oral narratives shape them in some rational form. All this sometimes does not relate to scientific rationality, since the latter is associated with the object rationality demands that the above manifestations of spirituality does not match. However, they fit the framework of subjective rationality.

Rationality often wrongly relate only to human cognitive activity. Nevertheless, on the one hand, as far as it is organically woven into all methods of spiritual activity of man, they must all be considered rational to some extent. On the other hand, if we identify the cognitive component, especially science as its pattern, then we must call a vast array of spiritual and practical development of the world that do not fit the image of homo sapiens, irrational. Therefore it is logical to assume rationality not

only inside but also outside the area of cognitive activity. Such rationality should also be attributed to a subject of rationality. It is only partially represented in the scientific and theoretical process of spiritual development and knowledge of the world and man himself, which is dominated by object rationality. Incidentally, philosophy, that is a specific kind of spiritual activity, combines objective and subject rationality.

Subjective rationality prevails in the artistic, religious, moral, and other similar attitude to the world. One can hardly say that the artistic image is irrational, especially in the form of functioning, when it is deliberately embodied on the canvas or in the literary text. If image, opinion, belief in their origin seem irrational, then many scientific concepts, laws, theories, especially in the period of study, are taken on faith, therefore, to be consistent, they must be considered irrational at least according to the method of appearing in a head of a scientist. Generally, a modern man can not justify all the information he works with, and is forced to take a lot on faith, Habermas [7], draws his attention on it, calling it the "new opacity". This phenomenon is related to a subject rationality. Both concepts and beliefs, and also images are quite rational by the method of functioning in a culture, as they satisfy certain standards and are justified. The same applies to religious dogma, mental operations which in medieval debates perfected the criteria of rationality.

Subjective rationality is diverse, covers quite a mixed spectrum of spiritual areas: from science to everyday life, from the unique to the universal, from the knowledge to the value, from justification to belief. They are sometimes called irrational only from the standpoint of strict scientific rationality. It is a statement of the phenomena of subjective rationality that serves as a ground for denying a single rationality, to oppose the humanitarian sphere of spirit to the sphere of spirit of natural science, to search for particular, specific methods and tools of the humanities.

The notions of subject and object rationality allow to expand the area of rational grounds of human knowledge, to relate the specifics of human cognition with subjective rationality, to detect the ability of humanitaristics to create, on the one hand, strictly scientific knowledge on the type of natural science based on the object of rationality, on the other hand, less rigorous knowledge on the basis of subjective

rationality. Since both types of rationality are not reducible to each other, fix various aspects of humanitarian objects and can not be used interchangeably, they should be considered as complementary. Only in this case a complete idea of humanitarian objects is possible.

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THE CANONS OF SCIENTIFIC NATURE AND HUMANITARISTICS

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Abstract. The need to distinguish between the object and the subject approach

with rigid and non-rigid criteria of rationality is examined. They provide differentiation of two spheres of the humane knowledge: humanities and humanistic. Both approaches should be considered as complementary within the description of human objects.

Keywords: humanistic, humanities, scientific nature, criteria of rationality, object rationality, subject rationality, complementarity.

Some areas of the humane knowledge do not correspond to the strict canons of scientific nature due to intentionality and a personal interest of a researcher and his presence in the material, due to orientation on atyp of the studied phenomena, subjectivity in the estimates, narrativity of the material feed, etc. Meanwhile, many of the achievements of the humanities are connected with these, alleged unscientific, approaches. There is a following problem: should the studies of these kind be "improved" to the ideals of classical science or should the ideals themselves be adjusted?

In various areas of spiritual activities two ways of relation to the world are implemented, the dividing line between them could be drawn through the "warm", subjective, interested, personal, intentional attitude, in contrast to the "cold", objective, disinterested, impersonal, unintentional attitude [5, p.10-13]. The need to distinguish these two ways of relation to the world emerged from awareness of the limitedness of "unsubjective" picture of the world, from the need "to colour the world axiologically, to fill it with meaning, to make it co-participant to the human and universal culture" [3], from the need for dialogic, "meeting" approach to the world [4, p.20], etc. The "cold" and "warm" relations are complementary [5, p.16 - 17], as well as monological and dialogical, ontological and axiological, object and subject and other approaches. They can be successfully applied to the natural world represented in the natural sciences, and to the human world, represented in the humane knowledge. These two ways of attitude or approach can be successfully represented as two varieties of rationality. Then the first one will correspond to a subject, the second one – to the object of rationality [1, p.229 -239]. The distinction in humane knowledge of subjective and objective rationality and demonstration of

their complementarity is actualized by the fact that sheds further light on the controversial issue that has been discussed in the methodological literature for a long time: is scientific rationality single or is there a special humanitarian rationality, which differ significantly from the natural sciences?

The distinction between "warm" subjective intentional and, accordingly, "cold" objective unintentional attitudes allows to distinguish two areas of scientific knowledge in humanitaristics. On one side, there is an area of strict, traditional science with rigid criteria of scientific rationality, typical scientific theories and paradigms, explanatory functions, quantitative estimates, quantitative methods, "cold" picture of the world, general scientific ideals and norms, which is provided by an object approach, allowing, where it is possible and necessary, to exclude the influence of the subject - researcher and the studied object - subject. The latter does not deny the objective consideration of responses of objects - subjects, such as psychology or sociology, possible dialogueness, textuality, narrativity, etc., but the priority is given to the truth, rather than clarity, to reflectivity but not to constructivity, to monologueness rather than to dialogueness.

Rigid scientific criteria correspond to the object rationality. Object rationality implies the laws of logic, clear rules and examples of cognitive actions, causal diagrams explaining the scientific laws, systematicness and other requirements to the science. This list is quite long and it might go to infinity in perspective as the ideal of rationality of that kind is Absolute Mind. In this sense, the object rationality tends to universality. The object rationality is a peculiar set of consciousness: the desire to eliminate the influence of the subject, to present the phenomenon in question in such a way it is "in fact". Object rationality can be targeted to any phenomena of the external world, human activity, psyche and culture, but only from one perspective - treating them as special items, which conform to objective laws. And the claims object rationality end where the subject can not construct an objective thing and present its "natural life".

The second area of the humanitaristics is connected with non-rigid, weak criteria of rationality, lax theories flexible multilayer paradigms, interpretive and descriptive

constructive functions, qualitative assessments, the qualitative approaches, "warm" picture of the world, specific humanitarian ideals and norms, that is provided with regards to the position of a subject-researcher, his value orientations and structural features, full account of the "perturbing" influence of the objects - subjects, with an emphasis on dialogueness, textuality, narrativity of the studied material. The priority is given to clarity, in particular, to mutual understanding between researchers and subjects of research, but not to the truth, as well as to constructivity but not to reflectivity, to dialogueness but not to monologueness. Understanding of the object, i.e. its system performance in methodological sense becomes a main point. Since the second sphere focuses on the subject, the individual, it may be called a knowledge of a subject where the word "knowledge" rather than suffix "-logy" emphasizes the departure from the overly rigid, with regard to this material, general scientific standards, but full compliance with rational standards, taking into account that rational and scientific is not the same thing. In this second field of humanitaristics the specific features of the humane knowledge reveal themselves clearly.

Sometimes rationality is wrongfully related only to human cognitive activity. But, on the one hand, due to the fact it is organically woven into all ways of spiritual activity of a man, all of them should be considered rational to some extent. On the other hand, if we identify the cognitive component, especially science as its pattern, then a vast array of spiritual and practical development of the world that do not fit the image of homo sapiens has to be called irrational. Therefore it's more logical to assume rationality not only inside but also outside the sphere of cognitive activity. This kind of rationality should be attributed to a subject rationality. It is only partially represented in the scientific and theoretical process of spiritual development and knowledge of the world and man himself, where object rationality dominates. Incidentally, philosophy, as a specific kind of mental activity that does not coincide completely with science, combines objective and subject rationality.

Subjective rationality is diverse, it covers quite a varicoloured spectrum of spiritual areas: from science to everyday life, from unique to public, from knowledge to value, from justification to beliefs. These phenomena are called irrational only

from the standpoint of a rigid scientific rationality. It is a statement of the phenomena of subject rationality serves as a pretext for denying a single rationality, to oppose the humanitarian sphere of spirit to the one of natural science, for searching special, specific methods and tools of the humanitaristics.

The importance of distinguishing between these two spheres, and therefore between these two approaches, can be illustrated by the example of historical science. Objective approach is that to describe the historical events in accordance with documents, chronicles, well-tested, "objective" evidence that minimize narrative character of the evidence or making it transparent. Herewith, of course, it is impossible to exclude the influence of the researcher's worldview, historical research paradigm and other constructive influences of a subject-researcher, but the emphasis is put on objective facts, perhaps only apparently established, and on intersubjective character of a paradigm picture of the world, etc. Opinions, beliefs, prejudices, historical characters, their understanding of the facts and events are highlighted by modern understanding of the epoch, which is known to a researcher, for example through the paradigms.

Subjective , intentional approach within a knowledge of a subject, implies, first of all, a description of intentions of those people who lived in the described period to reveal past epoch through their intentions, feelings, beliefs, misconceptions, prejudices, i.e. not only through the things they did, but also through things they thought, felt, believed. "Cheese and worms" by K. Ginzburg [2] can exemplify this point. Great skill and deep knowledge, "empathy" in the past epoch is absolutely necessary to stay true intentional approach and not slip into the object approach. A similar historical description, formally, looks like a literary description, but, in fact, it is a research, in compliance of the relevant requirements of a subject rationality.

Object and subject approach with rigid and non-rigid criteria of rationality are not reducible to each other and mutually exclusive. No one can give an exhaustive description of humanitarian objects. They should be considered complementary within the framework of description of humanitarian targets.

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**HUMANITARISTICS: A PHENOMENON OF SUBJECT
RATIONALITY**

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Abstract. A particular kind of rationality, subject rationality, is distinguished; five most common of its displays are examined. Subject rationality presupposes non-rigid criteria of science and prevails in the artistic, religious, moral, and other attitudes of this kind to the world.

Keywords: humanitaristics, humanities, scientific nature, criteria of rationality, subject rationality.

Many sections of the humane knowledge meet the most rigorous criteria of science nature. Structural linguistics, a number of theories in sociology and history

are among them. At the same time quite a lot of disciplines in pedagogy, literature study or in history do not correspond to the classical canons of science, but still are called science. This naming is not always justified. That is why it makes sense to distinguish between the humanities and the humanistic sciences on the extent of their correspondence to the canons of scientific nature [1]. Among the latter it is significant to distinguish non-rigid scientific criteria, allowing science to include qualitative approaches in sociology, literary criticism, history and appropriate concepts and paradigms. Non-rigid scientific criteria can be attributed, in particular, to the phenomenon of subject rationality. Without claiming to be complete in descriptions of subject rationality, the author is going to assign to subject rationality five most common manifestations of spiritual activity, arranged in order of distance from the strict requirements of scientific: fixation of common, natural, objective and exclusion of subjective, value preferences, concerned position of the subject, etc.

Firstly, there is a fixation of an atypical. In some cases it is impossible to ignore the place, time, and other specificities of the situation, "singularity" in the study of a man, his thinking and activities, and to come to the abstract-rational, ideal constructs. It occurs in historical research, when it is essential to study traditions of a family, a separate factory or estate that is often closer to literature than to science, but without it there won't be any full understanding of the studied period. Similar examples can be found in the psychology of a non-standard behaviour of an individual or a group, in literature study and art criticism, that encounter with a unique talent, etc.

Secondly, subject rationality implies taking into account personal and generally subjective with the reference to intelligence. If for the object rationality the degree of objectivity of the humane knowledge, as well as any knowledge in general, is directly proportional to its distance from the subject, in contrary, a measure of personal involvement for subject rationality is directly and indirectly correlated with a measure of objectivity and accuracy of the humane knowledge, for example, if the purpose of the study is the precise characterization of a historical or cultural figure. Furthermore, it was found that a subjective understanding of the historical or social events is involved in the construction of the facts themselves, especially in various forms of

narrative [3, p.33], and is essential in the analysis of any text [4, p.459 -460]. Moreover, a subject rationality involves recording of changes in the examined subject during the dialogue with the subject - researcher [2, p.383]. Obviously, the standards of a rigid object rationality do not work here.

Thirdly, value ideas, playing a clear role, for example, in the process of artistic development of reality and not so obvious role in scientific creativity, can be attributed to a subject rationality. In the content of consciousness there is always a fusion of knowledge and values, especially worldview ones. Value- ideological views and value judgments of a scientist are not directly a part of the generated knowledge, they remain in the context of discovery, which is lowered during the explication or translation of scientific knowledge. One can recollect Newton's references to God, that were not included in the wording of his laws, or Darwinian term "struggle for existence" that is unnecessary in his theory and only duplicates the term "natural selection". In this number of examples, we can mention the crucial value of science, that, as a rule, scientists are not aware of: a special structure of scientific texts. They speak as if on behalf of nature, thanks to the linguistic structures that make scientific texts persuasive. Thus, Newton's "Opticks" used the principles and terminology of Euclid, borrowing their rhetorical force, although it contained only descriptions of the experiments and their results [5, p. 53]. From the perspective of object rationality the values listed above look irrational, at least, they are often not recognized by researchers. However, their rational nature becomes apparent in their conscious use and in clarifying their role in science. In this context, scientific texts can be a subject of humanitarian research for the detection of subject rationality.

Value ideas prevail in studies of life, among which one can find the most diverse: philosophical, theological, ordinary - bearing in itself some pragmatic intention. Although some of them can be represented as rationalized ethical concepts, similar to theories and marked as true or false, the main thing in them, in any way, are value components that can not be reduced to a strict scientific knowledge. At the same time it is impossible to bring them all beyond rationality. They are characterized by major sequencing and semantic function, particularly in traditional

societies. Paternal admonitions played a role similar to the role not only of legal laws, but also with the role of fundamental laws of nature, which are obligatory for implementation. Accordingly, the activity in line with similar settings is rational. Obviously, this rationality is different from scientific one, because it can not be aware of the laws of logic and even sometimes do not follow them, do not be notable for its systematicness or not to comply with other particular requirements of a rigid object rationality. At the same time, there we can find, for example, clarity, reproducibility and general acceptability of definite models of activity, general agreement concerning the rules of behaviour, which corresponds, in particular, to the operational and regulatory intersubjectivity as a form of rationality [6, p.220 -222].

Fourthly, subject rationality covers individual opinions, impressions, especially topical in journalism, literary, artistic and musical criticism. For example, one can distinguish in literature study researches that are more or less distant to science. First one tend to object rationality if criteria of objectivity, experimental verification, reproducibility, etc are met there. The second one tend to a subject rationality, if there is no predominant position of the scientist, but the opinion of a professional, just sharing his impressions on topic of the day without worrying about their compliance with the Absolute Mind, Eternal Truth, Ageless Truth. Often the ideal constructions are difficult or impossible to build because of such features of humane knowledge as a great complexity of the studied objects, compared to the objects studied by natural sciences, so the "impressions" are found to be the only possible, and even more accurate and more comprehensible than the bulky and controversial theoretical constructs.

Subject rationality in this display is closely intertwined with feelings, emotions, appropriate internal position of the subject, emotionally colouring his thoughts and all his intellectual activity. In particular, largely because of the fact that humanitarian researches require situation of observation that is more difficult than in the natural sciences: very often it turns out to be that inner position which is difficult, and sometimes impossible, to escape. Distancing, both temporal and spatial, is required. The latter circumstance allows to understand, why distant in time cultural situation is

easier to understand than the recent or modern one. At least two important points can be emphasized there. Firstly, modern times cause more emotions, feelings, infringe on more close momentary interests. Secondly, it is easier to simplify the distant past, getting abstracted from the unimportant, sometimes only apparent to be that. In the present situation it is considerably more difficult to separate essential from nonessential, emotional from rational. Although in general terms, both subject and object rationality is understood as an appeal to the arguments of reason, but not to emotions, to intersubjective regulations, but not to personal, especially unprofessional opinions, but in specific sociocultural situations personal opinions may have universally significant context and the feelings and emotions may fit in some cultural norms, especially when provoked by corresponding logical reasoning. In this way righteous anger, true sorrow, high feelings that are neither covered by the frameworks of irrationality or the frameworks of object rationality, appear.

Fifthly, subject rationality correlates with views that include the socio-political, moral, aesthetic and other interest of a subject: group, national and universal. The example of it is the ideologists representing their private interest as universally significant. It looks generally valid for supporters of this ideology. Ideologies, in particular, comply with all five main forms of intersubjectivity, where rationality displays itself, marked out by Hübner [6, p.220-222]. Indeed, in any ideological system there is clarity and overall acceptability of concepts and judgments constructed from them, i.e. semantic intersubjectivity. There is the validity of someone's statements to empirical facts, indisputable for all participants, i.e. empirical intersubjectivity. The validity of statements to logical conclusions, i.e. logical intersubjectivity, is revealed. Clarity, reproducibility and generally acceptable definition of models of activity, i.e. operational intersubjectivity, is evident there. Finally, there is clarity, understandability, and general agreement on the rules of conduct, i.e. normative intersubjectivity. Incidentally, it gives grounds to consider ideology unscientific according to one group of features and scientific according to another group of the latter.

Thus, if the object rationality implies strict criteria of classical science, unity of

arts and sciences, the subject rationality presupposes non-rigid criteria of science and prevails in artistic, religious, moral and other similar attitudes to the world.

In conclusion, it worth noting that separation of the subject rationality and its difference from the object one allows to expand the sphere of rational grounds of the humane knowledge, to determine the specificity of humanitarian cognition, where subject rationality plays a crucial role, to detect the ability of the humanitaristics to create, on the one hand, strictly scientific knowledge by kind of natural science based on the object rationality, on the other hand, to create less strict knowledge on the basis of subject rationality.

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EXPRESSIVE MEANS OF POLITICAL DISCOURSE

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Annotation. The article deals with the linguistic peculiarities of political

discourse. The author of the article analyses expressive means of the language, which are used to reinforce the impact of political texts.

Keywords: political discourse, expressive means of the language, metaphors, and language manipulations.

Political discourse refers to a special type of communication. It is characterized by a high degree of manipulation of people's minds, and therefore the identification of mechanisms of political communication is important to determine the characteristics of the language as means of influence. In this sense, on the one hand the importance of studying political discourse is necessary for politicians to find the best ways of speech influence on the audience, and on the other hand it is necessary for the audience to understand the true intentions and hidden techniques of language manipulation.

E.I. Shiegal's work "Semiotics of political discourse" is one of the most notable studies of political discourse in recent times. According to his work political discourse, as well as other types of discourse, has two aspects: real and virtual.

Under the real aspect the researcher understands the current speech activity in a certain social space and also speech works (texts) taken into interaction of linguistic, paralinguistic and extralinguistic factors.

According to E.I. Sheigal the virtual aspect of discourse is a semiotic space, including verbal and non-verbal signs.

A brief review of the literature on the problem enables us to draw the following conclusions: nowadays the generally accepted definition of political discourse does not exist, however, we can consider it as a verbal communication in a certain socio-psychological context in which the sender and the recipient are given certain social roles according to their participation in political life.

Experts distinguish the following types of political discourse:

- institutional political discourse, in which the texts are only used by politicians and in political communication (parliamentary verbatim records, policy documents, public speeches and interviews with political leaders, etc.);
- mass media (media) political discourse, in which the texts are written by

journalists and disseminated by press, television, radio and Internet;

- official and business political discourse related to state communication, in which the texts are intended for employees of state machinery;

- texts which are written by "ordinary citizens", who are not professional politicians or journalists, occasionally engage in political communication. It can be all sorts of letters and appeals addressed to politicians or public institutions, letters to the media and others;

- “political detectives”, “political poetry” and the texts of political memoir which are quite popular in recent years;

- texts of scientific communication devoted to politics.

The public purpose of political discourse is to inspire recipients the necessity to “politically correct” actions and / or assessments. In other words, the purpose of political discourse is to persuade recipients to have intentions to act. Therefore, the effectiveness of political discourse can be determined relatively to this goal.

Institutional political discourse has become the subject of consideration, which appeals to the emotions of the recipient, as it contains a wide range of expressive language means both lexical speech and rhetorical. Let us consider the possibilities of the language resources in the modern political discourse.

One of the most common and at the same time simple tricks is the use of the pronoun "we" (instead of "I"). It helps politicians to enter the recipient's personal sphere.

A professional politician operates symbols, archetypes and rituals which are comfortable to mass consciousness. A characteristic feature of Russian political speeches is the broad use of personification: *у Компартии украли победу, его идея созыва Конституционного Собрания сегодня стучится во все двери*[2]; metaphors that are built primarily on military and “hospital” vocabulary: *разбалансировка всего социально-экономического организма, единый, живой, постоянно развивающийся, и одновременно – устойчивый и стабильный, здоровый государственный организм* [3]; *битва за избирателя, информационная война, атака на демократию, дипломатические битвы;*

шоковая терапия, общество находится на пути к выздоровлению, правительственный кризис.

In V. Putin's article "Russia is concentrating challenges that we must answer" the metaphor showing prospects of Russia and roads associated with the archetype are of great interest: «...именно та группа единомышленников, ... опираясь на поддержку абсолютного большинства граждан, на национальное единение вокруг общих задач – вывела Россию из тупика гражданской войны, переломила хребет терроризму...», «тот, кто тащит на себе страну», «вытащить миллионы людей из нищеты», «выбраться из ямы», «собрать страну», «поднять лежащую экономику», «убрать с дороги национального развития всё то, что мешает нам идти вперёд» [3].

Important means of influencing public consciousness is the use of synonymy. For example, in the recent past, Chechens fighting against federal forces were called as *террористами, сепаратистами, or повстанцами*, and military operations *контртеррористической операцией or войной*. Synonyms are often used in linguistic manipulation *страна* and *государство*, *народ* and *население* and *электорат*, etc. The word *народ* changes its value by acquiring additional meanings: positive connotations in the first case "the conscious part of the population" and in the second case "capable not only to vote but also to think, choose consciously". For example, *Станем ли мы, наконец, народом, или же по-прежнему будем оставаться населением и электоратом?*

Political discourse, even expressed in a form of monologue suggests the eristic approach: there is a set of quoted words in the written texts expressing discussion with imaginary opponents ("*господа*" превращаются в "*ниспровергателей*", *передать её "лучшим людям", такая "забывчивость" и сегодняшняя готовность общества*) [3].

In oral and written texts the emphasis is on the word *честный* (*честный выбор, честная демократия*) and the adjacent metaphorical models *чистые выборы, ни одна грязная рука не прикоснется* (the election advertising).

Lexical repetitions are used to enhance the emotional impact (*это наша*

страна, это наша Россия; новый президент, новая Россия- the election advertising).

An interesting linguistic device is used in the propaganda unit of the parties. It can be called a semantic binary (*выбирай или будет хуже – выбирай и будет лучше*). Or the usage of one stereotypes (*зимняя рыбалка* as a time-honoured Russian hobby) and the destruction of others: *белые начинают и выигрывают* in chess, and *белые* is kindness, *черные* is evil in the linguistic tradition, in this context, looks like “*черные* is the opposition, a positive force that”.

The inclusion of colloquial words (*подельник, уголовица*) together with the bookish ones (*пагубность, созидание, катаклизмы*) in the institutional political discourse enhances the emotional impact. Other “inclusions” are an appeal to the images of famous people (actors, scientists, athletes) during the election campaign.

The most significant syntactic means of expression are:

1. Anaphora, which allows in the texts to determine the emotional centers: *Это специальная, особая поддержка, которую получают дети из бедных семей... Это социальное жилье для семей с наиболее низкими доходами. Это полное преодоление какой-либо дискриминации инвалидов...*

2. Interrogative structures, activating the listener's (reader) attention: *Но о чём предлагается договариваться? О том, как устроить власть? Передать её "лучшим людям"? А дальше-то что? Что делать-то будем?... В каком состоянии Россия встречает надвигающуюся эру глобальной трансформации? Что было бы с теми же пенсиями, если бы мы пошли на поводу у популистов?... В каком состоянии Россия встречает надвигающуюся эру глобальной трансформации?[3]*

Perception of political realities is formulated by means and imagery of the language. Words do not only describe politics they are part of it. In fact, it reflects any politician (directly or indirectly), firstly its deep political and moral values and secondly the current state of the language.

In political life language is an extremely effective tool in the fight for power, influence and control, as well as the essential content of political communications.

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**INTERDISCIPLINARY COORDINATION IN THE ACADEMIC
PROCESS OF THE PREPARATORY DEPARTMENT: THE RUSSIAN
LANGUAGE – PHYSICS**

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Abstract. The article continues studies dedicated to the theory and practice in teaching the Russian language as a foreign one at early stage of learning, specifically interdisciplinary coordination. The peculiarities of selecting and presenting teaching material to foreign students in the process of learning the Russian language and physics have been considered. This research focuses on the

work with a scientific text and creation of a system of the tasks which aim at foreign students' successful acquirement of the language of their speciality.

Key words: scientific style of speech, text, pre-reading tasks, reading tasks, follow-up reading tasks, physics, terminology.

In the preparatory department foreign students are not only to learn Russian but also get basic knowledge in major speciality subjects. While learning special vocabulary foreign students have to acquire curricular material during a short period of time.

The problem of interdisciplinary coordination in the academic process of the preparatory department was studied by A. A. Akishina, T. Y. Aroseeva, T. M. Balykhina, N. V. Klimova, G. M. Petrova, I. K. Gapochka, Y. V. Solovyova, T. N. Trofimova, L. V. Boginya, S. V. Varava, I. G. Kazantseva, T. A. Medvedkina and other famous methodologists and teachers. However, it remains a topical problem which is open to further studies.

The purpose of the article is to analyze the methodological aspects of teaching a scientific style of speech to foreign students for them to successfully learn physics in the preparatory department. To accomplish this aim the following tasks are to be solved: 1) give methodological description of the work with a text in physics; 2) create a system of tasks which aim at foreign students' successful acquirement of the language of their speciality.

Physics is a rather difficult discipline for foreign students. Most of them have weak basic knowledge of this subject, they also lack skills in analyzing academic material. Therefore, it is of paramount importance to use teaching methods that favour more efficient arrangement of learning process which includes minimization and systematization of academic material. Meanwhile, we have to consider language barrier, psychological, ethnic and religious features of foreign students. Exactly during the period of preparation for higher education it is reasonable to create special psychological and pedagogical conditions that will provide foreign students and their teachers with trust, mutual understanding, emotional steadiness, collaboration and co-authorship.

The foundation for comprehension of the discipline is laid during preparation period. The main responsibility is taken by both – teachers of the Russian language and teachers of major subjects. In this case their experience, competence, skills, impartiality and sociability are essential, as well as the collaboration between a teacher of Russian and a teacher of Physics.

The teachers of the same and of different subjects are to be in contact with each other and come to agreement about the methodology of presenting material: giving definitions, ways of designation physical values. It is necessary to select the most significant words, word-combinations that are likely to be used in several disciplines. The outcome of such work can be compilation of special thematic dictionaries and minimum lexical special terminology.

While teaching physics we have to consider text as a main informational source. A great attention is to be paid to selection and adaptation of the textual material. The text is to be well-structured: identification of the subject (phenomenon), introduction of the term, rating, structural and quantitative composition, its comparison with other texts, etc. Text in physics should include laws, formulae, measurement units of physical values. There should not be variant readings in phenomena definitions.

Preparing students for the work with a scientific text, the Russian language teachers pay attention to three basic stages: pre-reading, reading and follow-up reading one [2; 4; 6].

Regarding pre-reading tasks the most effective ones are the following: identification of the grammatical base of the sentence, stating the cases of nouns, pronouns, adjective and numerals, sentence transformations, use of word-combinations in particular cases, naming the parts of speech, word structure identification, word formation (adverbs out of adjectives, adjectives out of nouns, short forms of adjectives), lexical and semantic sentence analysis, etc.

Reading tasks presuppose reading itself. The following kinds of reading are usually applied: *perfunctory reading (introductory, extensive)* – this is a kind of reading which aims at comprehension of essential information in the text; *selective (scanning, searching)* – this is a kind of reading which aims at sorting out specific

information in the text (definitions, rules, numeric data, etc); *detailed (educational, intensive)* – this kind aims at thorough reading and its analysis with full comprehension and retention in long-term memory. [8, p. 174]. The texts containing familiar language units are supposed to be read without dictionaries. The texts containing unfamiliar units, meanings of which are instrumental for understanding are supposed to be read with dictionaries. Besides, the meanings of new lexical units can be stated due to some factors: context, polysemantism, knowledge of international words and word formation models, etc.

Follow up reading tasks aim at text production. For instance: identification sentence models, reproduction of statements with the help of symbolic notes, text division into semantic parts, underlying key words and expressions, sentence compression, making up a plan to the text (with the help of questions, theses, expressions and affirmative sentences), retelling the text according to the plan, reproduction of the text on the basis of main words, making a summary.

Let's take a look at the example of the work with a scientific text in physics.

Pre-reading tasks:

1. Make plural of the nouns: свойство, изменение, сооружение, стекло, цвет, царапина.

2. Make up word-combinations noun+adjective: термический / устойчивость, оптический / свойство, химический / состав, твёрдый / материал, резкий / изменение, строительный / работы, прозрачный / стекло.

3. Define the cases of nouns, adjectives, pronouns in the word-combinations: найти отношение массы тела к его объёму, зависит от химического состава стекла, оказывать сопротивление проникновению более твёрдого материала, выдерживать резкие изменения температуры, играет большую роль в строительных работах, пропускает все цвета спектра.

4. Identify structures of the words. Make adjectives (short and long forms): твёрдость, хрупкость, плотность, прочность, устойчивость.

5. Make up comparative and superlative forms of the adjectives: важный, твёрдый, хороший.

6. Form aspectual pairs of the verbs: выдерживать, оказывать, проводить, разрушаться.

7. Identify a subject and a predicate in the sentences. What parts of speech are they?: Плотность – это отношение массы тела к его объему. Прозрачное стекло одинаково пропускает все цвета спектра.

Reading tasks:

1. Read the text. Define the meanings of the new words using a dictionary.

Write out the nouns describing glass features.

3. Write out the verbal nouns. What words are they formed of?

Свойства стекла

Важнейшими свойствами стекла являются: плотность, прочность, твёрдость, хрупкость, теплопроводность, термическая устойчивость и оптические свойства.

Плотность – это отношение массы тела к его объему. Она зависит от химического состава стекла.

Прочность – это способность материала выдерживать нагрузку на сжатие, растяжение и т. д.

Твёрдость – это способность стекла оказывать сопротивление проникновению в него более твёрдого материала.

Теплопроводность – это способность стекла проводить тепло.

Термическая устойчивость – это способность стекла выдерживать резкие изменения температуры и при этом не разрушаться. Термическая устойчивость играет большую роль в строительных работах, так как сооружения могут иметь большую разницу в температуре внутри и снаружи. Термостойкость оконных стёкол равняется 80 – 90°C.

Оптические свойства подразумевают светопрозрачность, светопоглощение, отражение и преломление света.

Прозрачное стекло одинаково пропускает все цвета спектра. Чем лучше отполировано стекло, тем больше оно пропускает света, и наоборот. Различные царапины и загрязнения сильно снижают прозрачность.

Follow up reading tasks:

1. Identify patterns of the sentences in bold.
2. Write out key words (6 – 8).
3. Divide the text into semantic parts. Make up a text plan using questions.
4. Based on your plan, retell the text.

Practical lessons in physics are instrumental in an academic process. The form of these lessons can vary, however, as experience has shown, there should be interaction that is communication between a student and a teacher during practical lessons. It is necessary for foreign students to have speaking practice concerning topics of major speciality subjects on the grounds that “if foreign students learn Russian only by written scientific texts, they will fail to understand the teacher of major speciality subject” [3, p. 15]. In order to solve this problem the teachers of Russian are to organize a task-specific work. With a view to acquiring professional vocabulary, enhancing its auditory and visual perception, mastering spelling skills the following exercises are to be done: to master auditory perception of terms – writing word dictations of terms and word-combinations; to master auditory perception of lecturing material – writing phrasal dictations; for cognitive motivation – writing answers to the questions [7, p. 123]. A student is to learn to express his/ her thoughts with the use of specific physical terminology.

Teaching a scientific style speech presupposes application of a system of tasks aiming at speciality language comprehension. Let's consider different types of exercises.

Based on previous experience, the most effective tasks in morphology are:

Task 1. Put the words in brackets in the correct case. Identify gender, number and case.

1. При изучении (*механическое движение*) тела измеряют (*путь, время и скорость*). 2. Многие физические величины вычисляются по (*формулы*). 3. Скорость тела при (*равномерное движение*) можно вычислить по формуле. 4. Численное значение величины, которое определяют при помощи измерительных приборов, называется (*прямое измерение*). 5. Очень часто

используют (*косвенные измерения*). 6. Когда вычисляют скорость, находят не (*нужная величина*), а другие величины, связанные с ней.

Task 2. Read the verbs and corresponding nouns. What do these nouns denote: things or processes?

1. Двигаться – движение. 2. Испытывать – испытание. 3. Кипеть – кипение. 4. Вращаться – вращение. 5. Влиять – влияние.

Task 3. Read. Write the nouns together with verbs using the reference.

Шарик, движение, промежуток, отрезок, закон, покой, траектория.

Reference: Эти глаголы требуют винительного падежа (4): измерять / измерить, формулировать / сформулировать, начинать / начать, подбрасывать / подбросить, сохранять / сохранить, находить / найти.

Word-formation tasks are also of great importance:

Task 4. Write word-combinations. Identify suffixes in the adjectives. Name the nouns which they are formed of.

Волнистая поверхность, слоистые породы, болотистая почва, холмистая местность, зернистая структура, каменная форма.

Task 5. Write compound words. Name the words which they are formed of.

Влагоустойчивый, светорассеивающий, высокопроизводительный, пожаробезопасный, пустотелый, водоотталкивающий, высокоскоростной, водонепроницаемый, светонепроницаемый, морозостойкий.

Syntactic peculiarities of the Russian language became an integral part in acquiring scientific style of speech. The best way to learn these structures is to do the following exercises:

Task 6. Read the sentences. Underline the subject and the predicate. Name the parts of speech to which the predicate refers.

1. Стекло прозрачно. 2. Алмаз обладает высокой твёрдостью. 3. Эти часы характеризуются высокой точностью. 4. Медь отличается пластичностью. 5. Детали надёжны.

Task 7. Make syntactical analysis of the sentences.

1. Силу измеряют в ньютонах. 3. Сила вызывает ускорение или деформацию тела. 4. Сила имеет единицы измерения. 3. Некоторые физические величины можно измерить прибором. 4. Длина измеряется линейкой. 5. Температура измеряется термометром. 6. Время измеряется часами и секундомером.

Task 8. Write the sentences changing the direct speech into the indirect one.

1. Преподаватель физики сказал: «Силы трения имеют очень большое значение в нашей жизни и в технике». 2. Профессор спросил: «В каких случаях трение бывает полезным?» 3. Инженеры утверждают: «Вся наша жизнь была бы невозможна, если бы не было трения. Мы не могли бы ходить, предметы не могли бы оставаться на своих местах, мы ничего не могли бы удерживать в руках».

The knowledge of syntactic patterns helps foreign students to master the basics of the Russian language system:

Task 9. Read the sentences. Write sentence patterns using the reference.

1. Измерение – это один из методов изучения природы. 2. Путь, промежуток времени и скорость являются физическими величинами. 3. Весы – это прибор для измерения массы тела. 4. Сила является мерой взаимодействия тел или частиц. 5. Сила представляет собой физическую величину.

Reference: Синонимичные конструкции: **ЧТО – ЭТО ЧТО, ЧТО ЯВЛЯЕТСЯ ЧЕМ, ЧТО ПРЕДСТАВЛЯЕТ СОБОЙ ЧТО.**

Task 10. Change the sentences using the patterns WHAT CORRESPONDS TO WHAT and WHAT IS WHAT.

Движение шарика по гладкой поверхности стола – это равномерное движение. 2. Закон инерции – основной закон природы. 3. Температура – это физическая величина.

Traditionally, tasks on structure transformation according to the example help to acquire a scientific style:

Task 11. Reproduce the information given in the sentences differently according to the example [1]. *Образец:* Сталь обладает прочностью. – Сталь прочна.

1. Материалы обладают устойчивостью. 2. Металл характеризуется пластичностью. 3. Стекло отличается прозрачностью. 4. Весы характеризуются точностью. 5. Машина отличается надёжностью.

Task 12. Read the questions and answer them according to the example.

Образец: Машина надёжна? – Да, она отличается надёжностью.

1. Материалы устойчивы? 2. Металл пластичен? 3. Стекло прозрачно? 4. Весы точны? 5. Мотор экономичен?

Task 13. Read the sentences and transform them according to the example.

Образец: Шарик падает. – Происходит падение шарика.

1. Жидкость испаряется. 2. Соль растворяется. 3. Вода кипит. 4. Тело перемещается. 5. Давление снижается.

Task 14. Change the sentences according to the example.

Образец 1: Это движущаяся частица. – Это частица, **которая** движется.

1. Это летящий самолёт. 2. Это работающий двигатель. 3. Это вращающееся тело. 4. Это изменяющаяся температура. 5. Это производящая компания.

Образец 2: Это изучаемый закон. – Это закон, **который** изучают / изучается.

1. Это применяемый метод. 2. Это описываемый процесс. 3. Это используемая модель. 4. Это изучаемые законы. 5. Это проверяемые выводы.

Образец 3: Это изученный объект. – Это объект, **который** изучили / изучен.

1. Это применённый метод. 2. Это разработанная теория. 3. Это использованная модель. 4. Это описанный процесс. 5. Это открытый закон.

It is of paramount importance to analyze sentences semantically:

Task 15. Put questions to the words in bold.

1. Материал обладает свойством длительное время **сохранять цвет**. 2.

Стекло обладает способностью **пропускать свет**. 3. Этим материалам присуще свойство **не изменять размеры и форму под действием влаги и температуры окружающей среды**. 4. Изделие обладает свойством **не проводить тепло**. 5. Для этих материалов характерна способность **сопротивляться ударным нагрузкам**.

One of the essential aspects in successful teaching physics is an availability of an integrated methodological support of the course which includes a number of lectures; a tutorial for practical lessons; practical training sessions; workbook for practical lessons; self-assessment tests; control papers. Additionally, for further mastering the material and in the conditions of gradual acquirement of the Russian language it is instrumental to compile and make use of dictionaries with scientific and technical terms as well as visual training aids for different language groups [5].

Visual training aids for practical sessions can combine various ways of presenting the material. It is rational to use handouts which contain tasks to be solved during practical lessons with samples of the most difficult exercises and references. It is hard to undermine the role of workbooks where students do the exercises in class.

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THE QUESTION OF DENGLISCH AND LANGUAGE PURISTS

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Abstract: In this article we open the curtain of the question of two points – Denglisch and language purists, that are closely related to each other. It tells about the main field of Denglisch propagation – the advertisement, and also about the methods and certain ways of “fighting” it. There is information about further possible results of two-side invasion of English to German and German to English. One can observe there an answer to important question of who are language purists as well – this article contains certain information about pluses and minuses of this

so-called voluntary organization of linguists and scientists. The importance of discussion of English-German invasion is that considering the speed of this invasion almost complete fusion of these two languages can be predicted.

Key words: Key words: Denglisch, language purists, linguistic purism, jargons, germanisms.

Denglisch as a word is a mix of two terms – English and Deutsch (eng. German). It means the replacement of words or the creation of new ones in German under heavy influence of the English language. This concept has quite negative pattern for many linguists and native speakers, usually they are called Language purists. Throughout history, the German language has always incorporated foreign words and phrases. These days, most new words are English.

The main aim in this article is to explain the questions how and why English has entered, enters and will enter German language. Also the aim is to tell about the problem of Denglisch interpretation by German people, upper name for who is Language purists. The theme of this article is presence of English words in German language and the reason of their presence. The object and subject of the article is linked, it is Denglisch and its history. Speaking about methods as instruments for investigating the subject of work, there were used such methods as theoretical investigation, historical method and description.

Denglisch is certainly the historical process, which includes many different points. Throughout history, German linguistic activists made repeated calls to “clean” the German language, to remove foreign influences and to return themselves to the roots of their native sign system. At the rise of the 20th century, linguists-nationalists published so-called “Germanising” dictionaries, which had the aim to purify the German language from French origin words, as far as France was Germany's “arch enemy” for those times. French words like “portemonnaie” for wallet and “paraplu” for umbrella were widely used at the territories of Germany. Today they are considered to be standard in German, despite the fact that there are purely German words for these things.

Speaking about Language purists, they are an important point in the concept of Denglisch. Linguistic purism or linguistic protectionism is the practice of defining one variety of a language as being purer than other varieties. Many researchers define linguistic purism as a separate form of Nazism or Nationalism, depending on negative and positive attitude accordingly. It may be related to the fact, that in 1930th the Nazis sought to forcefully “cleanse” the German language of all foreign words by exchanging them for those of “pure” German origin. Despite all accusations, the activity of language purists brings quite good results. For example, let's get back to the first decade of the 21th century. In 2004 burger giant McDonald's dropped its famous English slogan “everytime a good time” for its TV advertisement in Germany and replaced it with a very German “Ich liebe es” (I'm lovin' it). After a long-time war against the rise of Denglisch the Institute of German Language (which is considered to be self-appointed guardian of the purity of German Language) is celebrating its quite reasonable victory. The main cause for changing English language to German in advertisement is that Tobias Minder, press spokesman of the Institute of German Language, had found in a study, that most of the audience doesn't understand slick English one-liners. The other funny fact is that most slogans and one-liners are impossible for correct translation to German. The McDonald's again and its “Everytime a good time” has no equivalent, so the usage of English in this case was quite justified. The same is about Mitsubishi's slogan “Drive Alive”, when just 18 percent of German people understands it as “lively driving” and the rest 72 percent goes for “survive the drive in our car”, which is very dramatically indeed.

But one has to understand, that language purists are just one side of a coin. The other side of this coin is the rest citizens of Germany. Comparing those above-mentioned people of France, who religiously guard against the invasion of foreign (read English) words, Germans take Anglo terms and phrases with almost careless “sleight of hand” in recent years. Strictly speaking, this and only this lead to the creation of silly Denglisch, which has received too much popularity from many Germans.

Speaking of Denglisch, we can't forget to mention germanisms in English language, which are linguistics features of German, especially a German idiom or phrasing that appears in a language other than German. There are far more germanisms in English than anyone can expect. The whole point is, that the borrowings from German language are becoming popular not only in spoken language, but also in writing and literature, press and dictionaries.

Returning to Denglisch, one more reason for its existence is that the generation of late 20th and 21th centuries is quite indifferent to identifiers of nation altogether. There is no hysteria about being “Aryan” or “Jew”, about language, territory and race purity concern, and so on. Today Germans are okay with Internet jargon (“browser”, “server”, “update”), teen-like language (“cool”, “sexy”, “trendy”) and business world separate sign system (“bankers”, “managers”, “high potentials”). People now go “shoppen”, “download” from the Web and spend evenings “chatten” on the Internet.

Examples of Denglisch words usage in written speech can be observed in the form of a table (table 1).

Table 1

Denglisch words usage in written speech

№	Denglisch word	Usage in a sentence
1	Browser	Der <i>Browser</i> unterstützt auch WAP 2.0-Protokolle, die auf TCP/IP-Protokollen ausgeführt werden.
2	Server	In dieser Datei wird die Liste der Name- <i>Server</i> (DNS) abgelegt.
3	Update	<i>Update</i> suchen – Nach der aktuellen Softwareversion suchen.
4	Cool	JetShell zeigt visuell <i>coole</i> Spektren an.
5	Sexy	Sie war sehr <i>sexy</i> , nicht war?
6	Trendy	Das Handy ist <i>trendy</i> heutzutage.
7	Handy	Das <i>Handy</i> ist trendy heutzutage.

8	Banker	Natürlich besaß Martin selbige nicht, weshalb er sich, dem Rat des <i>Bankers</i> folgend, zum städtischen Supermarkt begab.
9	Manager	Nur Führungskräfte sind <i>Manager</i> .
10	Shoppen	»Geschäfte!«, rief der Kater, als hätte er schon lange davon geträumt, <i>shoppen</i> zu gehen.
11	Download	Ich habe den File <i>downgeloadet</i> .
12	Chatten	Du kann mit Lili <i>chatten</i> nicht.
13	Event	Sie auf einem <i>Event</i> einen coolen Mann gesehen.
14	Meeting	Heute haben wir ein <i>Meeting</i> mit unserem Freund.
15	Mega happy	Meine Freundin ist <i>mega happy</i> und ich kann sie sehr gut verstehen.
16	Dressman	Er war sehr schön, er war ein <i>Dressman</i> .
17	Babysitter	Wir brauchen eine <i>Babysitter</i> für Niki.

In conclusion, it should be mentioned that the theme of this article is quite relevant, taking into account the pace of German language development (read “evolution and degradation in one bottle”). The importance of discussion of English-German invasion is that considering the speed of this invasion, or better to say “invasions” (seeing the presence of germanisms in English), almost complete fusion of these two languages can be predicted. That is not a good result from any point of view – you can take the history, politics, linguistics and even evolution. But it's also important to say that excessive frenzy about Denglisch is not good at all, remembering Hitler's ideas and plans, but this point is definitely not one about linguistics, even with knowledge that the language was also pretty important in times of the Third Reich. You can just wave away the information of this article or you can challenge the informational content of it, but the whole point is that Germans and

Englishmen being so apathetic to their languages are in danger to lose it completely (and not only the cleanliness of sign systems).

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PROBLEMS OF HERMENEUTICS IN PHILOSOPHY OF G. SHPET

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Abstract. Article purpose is to show the significance of the ideas of Shpet for the development of Russian philosophy and the Russian hermeneutics. Particular attention is given to the relationship of word and personality in the process of understanding. The emphasis is on the relevance of hermeneutic developments of the thinker for the present

Key words: hermeneutics, postmodernism, philosophy, the word, understanding, culture

The name of the philosopher Gustav Gustavovich Shpet became known to a wide range of readers interested in the problems of philosophy relatively recently - in the first years of perestroika. In 1989 in the Appendix to the magazine «Questions of philosophy» such important for the comprehension of the philosopher's creativity

works as «Sketch of the development of Russian philosophy», «Aesthetic fragments» and «Introduction to ethnic psychology» were published. Despite the long oblivion of the name of Shpet, the presentation of the development of philosophy in Russia would not be complete without acquaintance with his works. Shpet made an indisputable contribution to Russian and world culture in general by his research in philosophy, psychology, aesthetics and linguistics.

Shpet believed that science could never and cannot exist without the support of philosophy. He wrote: « Scientific views and any ideology should rely on the philosophical foundation for there is no other knowledge about the principles » [1, p. 36]. According to Shpet, philosophy also cannot exist without the spiritual creativity, penetrating to different spheres of human existence. He believed that modern development of humanity has come to a new, significant stage in the development of science and philosophy. In this favorable situation, the philosopher said, «we can at least identify requirements that philosophy must meet as a “basic science” [1, p. 37].

In his conception of philosophy Shpet explicitly relied on the ancient tradition. Philosophy for him is «free, pure, absolute philosophical knowledge». In many respects the philosophy of A. Bergson was consonant for him. Shpet's ideas that only reasonable and only intellectual approach to understanding of the world is limited, resonate with the intuitivism of a French thinker. He believed that only peering into the variability of the sensory world we touch the essential, the eternal principles of life.

Nowadays of special interest are his works on the development of philosophy in Russia, as well as difficulties in understanding of a language, of a sign. Shpet made his original contribution to the formation of such a science as hermeneutics, which became especially topical since the second half of the XXth century in connection with the appearance of post-modernism. As it is known, one of the important features of «postmodern sensitivity» is increased attention to the cultures of different countries and peoples. Postmodernism is characterized by the absence of a unified style: eclecticism becomes the fundamental attribute of new culture. In this regard, the issues addressed to postmodernists, closely drawn together with the development

of the hermeneutic interpretation of history and art. Purely postmodern forms of hermeneutics- hermeneutics of suspicion and hermeneutic of deconstructivism are even formed.

In this connection, Shpet's works written in 1917-18 («History as a matter of logic» and «Hermeneutics and its problems») are especially interesting. The importance of philosophy for understanding of history and problems of cognition are indisputable for Shpet. His words that the notion of science only according to the model of mathematical of science is limited as actual till now . In philosophy as a special form of knowledge its dialectical nature, «joint thinking in the true and full meaning » [1, p. 191] are important. « Philosophy had one subject - specific; subject of concrete reality» [1, p. 192] - said the philosopher. The highest manifestation of specific things are social and historical things..A historical torrent appears in all its complexity, in all its diversity. Scientists try to solve the problem of skill attainment of the diverse torrent. Shpet believes that empiricism with its limited understanding of the experience cannot cope with this task. «Experiencing does not see «eye», «mind», - eye is its obedient tool» [1, p. 197] - said the philosopher. Considering the various manifestations of expert knowledge of history, Shpet emphasizes the importance of skill in observation, experience, and understanding. «Cognition begins with the moment of reading and understanding of this word. To be able to observe and be able to read means the same in empirical cognition: to be able to understand the meaning of the verbal sign that points to the corresponding part of the reality» [1, p. 229]. Thus, a word as a sign gains in the process of understanding the utmost importance. Hermeneutics becomes the theory of cognition of history.

Analyzing the history of the development of hermeneutics, Shpet identifies those features in the doctrines of the thinkers who, in his opinion, were the most fruitful and to the greatest extent contributed to the understanding and the development of hermeneutic problems. For example, the significance of the ideas of Aurelius Augustine in what he contributed to “ the expansion of the content of hermeneutics, having added to the problem whether the word is monosemantic or

polysemantic the problem of a sign in general and the problem of understanding as the transition from a sign to a value» [1, p. 263].

In Flacy's research Shpet emphasizes his concept on the need to understand each part from the context of the whole. Later this idea will find applications in the famous notion of a «hermeneutic circle».

For Shpet, hermeneutics is first of all understanding through a word. «A word is evidence of a message first of all. A word is not only a phenomenon of nature, but it is also the principle of culture. A word is the archetype of culture; culture - the cult of understanding, words are incarnation of the mind» [2, p. 380]. He also insists on the fact that the subject of hermeneutics should be understood rather widely. Along with the consideration of issues relating to the history, science and art, it focuses on the identity of the creator. «With every word of the author we now begin to hear his voice, to guess his thoughts, to suspect his behavior. Words retain all their value, but we are interested in some special intimate sense having its own intimate forms. The value of a word is accompanied by a co-value» [2, p. 470]. «In General, the personality of the author acts as the analogy of a word. The personality is the word and requires its understanding» [2, p. 471]. As it is known, hermeneutics is much obliged to German philosopher F. Schleiermacher. Shpet notes the importance of Schleiermacher's recognition of the relationship of hermeneutics and thinking. But, as the philosopher suggests, Schleiermacher stops in front of the problem of «understanding as it is, and meaning as it is». What is interpreted is understood by Shpet in a more complicated manner than by Schleiermacher. «What is interpreted must not be quite alien to us, but it must not be quite ours » [1, p. 320] - Shpet said. Hermeneutics as the art of understanding, as Shpet considers, should not be only reduced to the external, positive interpretation. He insists on the fact that avoiding of purely philosophical perspective is unfavorable for any scientific research.

The disadvantage is the ambition to reduce the problem of understanding to psychologism. Shpet reveals this disadvantage in the works of many thinkers who studied the problems of hermeneutics. We must study not only the problems of grammar and psychology, but also try to understand the «surroundings and

relationships of nature, and finally a historical event, institutions and morality, states and activities in the national spirit. It is this type of interpreting that seems especially important for us» [1, p. 360] - the philosopher thinks.

Great attention is paid by Shpet to the development of ideas about hermeneutics in the works of the German philosopher Dilthey and the German historian I.G. Droysen. Dilthey's merit, according to Shpet, is in the fact that he demonstrated the importance of hermeneutics for the consideration of history and all the sciences about spirit. «For modern justification of sciences of spirit it is hermeneutics that gives a starting-point of the highest value» [1, p. 382], noted Dilthey. But Shpet is not satisfied with Dilthey's bright psychological setting in the understanding of hermeneutics as a science of an inner experienced reality, although Dilthey in the development of problems of hermeneutics goes further than Schleiermacher, addressing the problem of intercommunion of the internal and the external (in this connection it is worth to recall the famous Dilthey's words that «the human spirit speaks from the stones of marble, from musical sounds, gestures, words and writings, deeds, economic organizations and institutions») [1, p. 384]. Thus, Dilthey turned to the problem of language and expanded the art of understanding to the philosophical generalizations. But according to Shpet, Dilthey did not understand fully the importance of considering the problems of a sign. For Shpet a sign and a word are the main facts of the development of culture and the solution of the problems of hermeneutics and our «coming in» into culture depend on their understanding. And not accidentally the ideas of hermeneutics are closely associated with the development of semiotics and structuralism.

The depth and the compactness of a thought and manners of its exposition by Shpet admire us. In a few words or lines he could express both his attitude to all sorts of philosophical ideas and his own point of view. You can only imagine what heights the philosophical thought in Russia would have reached, if there had not been known tragic events.

Modern are Shpet's words about the necessity of comprehension of true vital essence, hidden behind the surface of sensual and rational experience. The Russian

philosopher considered it necessary to be able to see and to understand the meaning of what is happening both in life and in science and philosophy. And now, to all who doubts the need to study and to know philosophy and believes that its role in our world is extremely low, it is worth recalling the words of one of the most brilliant Russian thinkers: « Philosophy is designed not to solve the tasks of a physicist or a historian but to show him his own roots, starts and to bring the universal base under huge modern knowledge» [1, p. 39].

And it's not just that Shpet was much ahead of his time, developing the ideas and principles extremely important for modern philosophical thought. His ideas are often much more productive than the modern philosophical concepts of postmodern and poststructuralistic persuasion. Not getting into philosophical relativism, so characteristic for the «postmodern sensitivity, he, at the same time, operates by very flexible techniques of philosophical analysis and philosophy design, gives brilliant samples of generalized philosophical analysis of the specific, complex phenomena.

The principles of modern hermeneutics developed by him are not out of date nowadays but they retain a great potential for further development.

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SPIRITUAL CULTURE AND PROBLEMS OF RUSSIA'S IDENTITY

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The problem of Russia's identity, its spiritual culture, spiritual life of society, self-identification, features of society's development, revaluation of Slavophilism

value, Westernism, the theory of "an official nationality" is considered in this article.

Keywords: identity, self-identity, spiritual culture, spiritual heritage, historiosophy, historical destiny.

In the XIX century Russia got on the path of the independent philosophical thought expressed by anthropocentricity, historiosophy and adherence to a social problematics. In spite of the fact that Russian philosophical thought is presented by different currents, pronounced moral stance and constant frontage to destinies of Russia have dominated in it while solving different philosophical problems. Therefore without the roots of Russian spiritual heritage it is impossible to understand the history and soul of Russian people, to comprehend a place and a role of Russia in the world civilization.

In the first quarter of the XIX century the relation Russia-Europe becomes a dominant idea of the Russian philosophical thought.

It is necessary to recognize that opposition "the East (Russia)" – "The West (Europe)" was initially set to Russia by the fact that its statehood had been created in the east of Europe, whereby it was always the East for Europe, and also by the fact that Russia (Rus) entered the historical arena and accepted Christianity, when the opposition of churches (Catholic – western and orthodox – east) went full blast, and by the fact that Russia had its own East - the steppe with her nomads tribes.

Russia was not only at war with those nomads' tribes, but also began the dialogue therefore there was inevitably an ethnic and cultural rapprochement to "paganish". With the view of this geopolitical reality of Russia, V. O. Klyuchevsky emphasized that "historically Russia, of course, is not Asia, but geographically it is not absolutely Europe. It is a transitional country and the intermediary between two worlds. Culture indissolubly connected Russia with Europe, but the nature left features and influence on Russia which always attracted its attention to Asia, or attracted Asia's attention to it" [2].

In other words, initially there was a problem of that choice for Russia which V. Solovyev formulated later – "Russia (Rus)! In high anticipation you are engaged in proud thoughts what kind of East would you like to be: The East of Artaxerxes or

Christ?"

In the early 30th of the XIX century this question got independent historical tone that caused attempts to explain own history from a perspective of "general abstract beginnings" which are in the basis of the universe managing the world. On the basis of searching the "general" history beginnings, enculturation to European intellectual culture under the influence of the western philosophical systems (Kant, Fichte, Schelling, Hegel) the mentality based on confession of human leading role was formed.

The belief in ability of reason to influence a historical and in responsibility of the person for the participation in the history – both the country, and all was approved. There was a persuasion that intelligence is able to influence on historical course of events and that a human is responsible for taking part in the history of own country and in the whole mankind.

It suggested an idea about national and all mankind, as two interconnected and supplementing "parameters" of any society development. The national consciousness as though passed to a new round of development: unexpectedly belonging to own nation being well-deserved and "proportional" to the European level began to "clear up".

In this connection within an old messianic ideologeme - "Moscow-the third Rome" a new thought was issued – about special calling of Russia to serve as a link between the West and the East, between the last and new century, the confidence that XIX century belonged to Russia matured .

As the Christianity brought new forces in a growing decrepit classical antiquity, so nowadays rescue of Europe is possible only in the case if people with renewed strength not burdened by traditions of the European past appear on a scene of history. Such people are Russian nation. The society of people who are fond of wisdom headed by the prince V. F. Odoevsky (1803-1869) became a peculiar laboratory of this idea formation, and in expanded form the idea was presented in his philosophical novel "Russian Nights" (1846) in which the thought of special mission - "Slavic East" which was urged to recover the West was approved. "We are put at a boundary of

two worlds: the real and the future; we are new and fresh; we aren't privy to crimes of old Europe; in front of us its strange mysterious drama is played in which the solution may be concluded in the depth of the Russian spirit... Don't be afraid, our brothers of mankind! There are no destructive elements in the Slavic East – learn it, and you will be assured of it; you will find in us the part of your forces saved and increased, you will also find our own forces, unknown for you and which won't be depleted from departing with you"- said Odoevsky [3].

"Russian nights" Odoevsky formulated at least three ideas: 1) idea of the brotherhood common to all mankind, which is reached on the way of world spirit progress and its baton is passed from one nation to another one; 2) the idea that in this general movement the West has executed the great cause, and it means the beginning of its end; 3) the idea about historical advantage of the lagged behind, "fresh", "unhistorical" nations while the Slavic people – Russians can be rightfully related to them.

Pyotr Yakovlevich Chaadayev (1794-1856) came to the similar ideas almost at the same time with people who are fond of wisdom and his historiosophical model about historical destinies of Russia defined an orientation of domestic philosophy of history development for many years to come. The West in its philosophic constructions acted as an ideal model, and Russia - as the country which destiny didn't trouble the Foresight and that is why it's simply "got lost on the Earth".

Being located between Europe and Asia, Russia belongs to geography rather than to history as Chaadayev claimed. It wouldn't deserve any mention in general history at all if it hasn't been stretched from Germany to the Bering Strait and if Mongols hordes didn't pass through it threatening Europe. "[The truth is that](#) we never went together with other nations, we didn't belong to one of known families of mankind, neither to the West, nor to the East, we don't have one of their traditions. We are out of time as though, the world education of mankind didn't extend on us ", - Chaadayev wrote [4].

The reasons of people spiritual poverty and country economic backwardness Chaadayev saw in a "loss" it in the general history accompanied by a religious and

national and cultural particularism. This problem became a subject of philosophical and religious reflection in his "Philosophic letters". The [notionalist](#) tried to find his solution in the providentialism later it was named "social mysticism" by M. O. Gershenzon . The sense of history according to his conceptual scheme is defined as "divine will" dominating in centuries and taking mankind to its ultimate goal. However the foresight doesn't deprive a person to have a choice of freedom, purposes and means, putting him thereby in a situation of responsibility. And the brighter providentialism sense of history the higher person's responsibility for its outcome.

Thus though the Foresight lies at the heart of the world historical life according to Chaadayev as the subject of history all mankind appears or a separate nation being its personified part. In this sense there are no historical nations and unhistorical nations, but there are nations who beheld His plan and those who didn't beheld His plan, who responded and those who didn't respond to His sign. "Russia, if it only comprehends its calling, has to assume an initiative for carrying out all generous thoughts because it doesn't have any attachments, ideas and interests as Europe does". Getting back to Odoevsky's idea about advantages of "fresh people" Chaadayev formulated his idea about advantages of lagged behind people to whom he relegated Russia.

This idea was very attractive. Later it was repeated almost in the same expressions by A.I. Herzen: freedom "from burden of history" makes Russia to be the most ready to revolution because it has got nothing to regret in the past. The same system of argumentation was developed by N. A. Dobrolyubov: "Yes, it's our happiness that we entered a field of historical life after other nations... after all our way is facilitated, after all our civil development can pass those phases a little faster which were so slowly passed by Western Europe. And the main thing - we can and have to go more resolutely and more firmly because we have been already armed with experience and knowledge". We can remind that K. Marx agreed with the idea of advantage of the lagged behind people in V. Zasluch's known letter. And later it revived in the form of idea - "a weak link break" by V. I. Lenin.

Thus the Russian historiosophy is obliged to Chaadayev by his problems

statements which have become cross-cutting in the subsequent decades of its development. "And a lot of things from those which have been changed in minds, experienced and stated by noble minds of an era - Belinsky, Granovsky, Herzen, K. Aksakov, Ives. and P. Kireevskiye, Hamsters, then Samarin, etc., - D. N. Ovsyaniko-Kulikovsky wrote: it was as though an "answer" to the question which has been brought up by Chaadayev. As if in a denial of Chaadayev's pessimism the generation of remarkable figures appeared, whose intellectual and moral life laid the foundation to further development".

High demands for problems of society's spiritual life, including questions of Russian self-identification are stable in historical and philosophical literature, among which the relation to Westernism, Slavophilism and the theory of "an official nationality" are central. Today, in connection with a civilization recognition method and the increased interest in clarification of societies' development features, we observe a tendency to contents and value revaluation in Russian history not only Slavophilism, but also theories of "an official nationality". They ceased to be treated as "reactionary theories" and took a worthy place in our spiritual heritage.

In 30-40th of XIXV Russian society made an attempt to solve a self-identification problem, i.e. to define features of Russian society and to understand its historical destiny. The European liberalism which was accepted at the end of XVIII – the beginning of the XIX century by elite culture of Russia as a reference point, a certain universal ideal which is necessary to aspire to, underwent criticism and search of a national model of a social system caused by a number of circumstances of an internal and external order began.

It is necessary to refer to changes which happened in Europe to external circumstances. Instead of XYIII century of the ideal society based on a reasonable basis and putting into practice great slogans of freedom promised by educators, equality and a brotherhood, capitalism of the XIX century became reality with his barefaced thirst of a profit and indifference to those who didn't succeed in fight for existence.

It led to that for the Russian society the ideal of Europe, long time serving as a

development reference point, grew dull. Having looked at the world from other positions, the considerable part of educated Russia began to look for ideals in other place, for example in its own past. Keeping this way both imperial autocracy and part of the expressing discontent intellectuals known under the name of Slavophiles went.

The second group of circumstances is connected with experience of Russia's historical development. As regular attempts to reform it to the European samples, undertaken in previous century and at the beginning of the XIX century by a ruling dynasty, as in the first revolutionary experience – Decembrist uprising were unsuccessful and led to awareness of need to look for other ways, than those offered by the European option of modernization. The victory of the Russian weapon in war with Napoleon strengthened national pride, consolidated society and acted as incentive in search of the way of development.

The third group of circumstances is caused by changes in the culture of society. The social carrier of the Russian elite culture was transformed: near the nobleman rather confidently the cultural space is occupied by the commoner who democratizes spiritual life of Russia and more and more gives it a national shade. In consideration of time it coincided with that stage of the dialogue of European and Russian cultures when the Russian culture began to leave a condition of only a host state, started approving the importance to apply for the independent post in the cultural world and to expand space of the influence. Not incidentally the 20th years of the XIX century are considered to be the "Golden Age" in the Russian national culture.

The fourth group of the reasons is caused by the beginning of capitalist modernization of Russia which brought not only technical progress but also the mass psychological discomfort connected with processes of urbanization, proletarianization, society marginalization. The social structure changed, new social groups and classes were formed. As mass of people fell away from steady systems of collective representations it is always accompanied by degradation of morals, rise in crime, alcoholism, hooliganism, senseless cruelty. It was urgently required to provide entry of new elements of life into a steady picture of the world of the traditional mass person. It is better to make these changes having given an old look to new things and

therefore make it habitual and clear. Thus creating an industrial society i.e. carrying out a universal tendency of development at the same time Russia strengthened the orientation to traditional cultural values.

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SEPARATIZATION AS A WAY FOR PRONOUNS ACCENTUATION IN THE POETIC TEXT

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Annotation. The article shows the analysis of kinds and ways of actualization of deictic words by syntactic division of a phrase. Such separatization creates pronominal syntagmas marked with commas, thematic segments, conjunctive and insertable (paranetical) structures, authorizing and dialogizing poetic discourse forming intra-textual connections and categories. The repetition of a personal pronoun is an actively used figure of speech by poets: a pronoun with a conjunctive

conjunction at the very beginning of a sentence is marked intonationally from the following part of a sentence with a repeated deixis component. Such constructions in a functional and rhythmic-melodic relations come closer with segmented ones. Pronominal constructions, influenced by different kinds of not usual in the process of creating poetic expression of separation, have wide functional palette and play an important role in intensification of subject-addressee construction of an expression, creation of deixis space of a poetic text and its figurative conceptualization, are also the main methods of cohesion of artistic discourse.

Key words: pronouns, segmentation, separatization, marking with commas, poetic speech, actualization, conjunction, paranteza.

INTRODUCTION

Pronouns play one of the most important roles in the system of a poetic text – it is a structurally necessary and universal element caused by the essence of the lyric poetry as a genre of literature, it is a way of leaving lyric subjects and an addressee anonymous because it “contains the measure and extent of informativity which lyric poetry needs” [1]. The meaning of personal pronouns in the system of a lyric text acquires uncertain and very generalized character, losing consituative relatedness with a single definite denotatum (see in details [2]). Poetry, inclining to referential ambiguity and uncertainty uses deictic words more often in comparison with other forms of speech because the more the text shows not the image of an episode of life but an expression of essence of existence (this is the main aim of lyric discourse), “the more important the role of pronouns in it” [3]. Semantic-functional loading of pronouns is emphasized in a poetic text with different grammatical actualizations – first of all by intonational and punctuative separatization of them when they are in the position marked with commas, conjunction (as parcelling of the end of the phrase) or segmentation (as parcelling of the beginning of the expression).

THE MAIN PART

Pronominal structures marked with commas belong to «marginal» in the system of complex syntagmas: usually deictic words need semantic consituative concretization and are explained by nominal and participial attributes. Pronouns

marked with commas create an individual unique deictic gesture marking out the subject of multiple figurative reference:

Both a leader and warriors bowed their faces to dust:
Sing to the lord of supreme power,
To you, a giver of victories,
To you, internal Light! (Batyushkov)
And the soul kept flying for the ghost,
Wanted to leave a celestial guest:
You, oh, dear brother! Oh, the best of friends! (Batyushkov)
Awful land, *the same as ours*,
But it can't give birth ever (Gumilev).

Pronominal intonationally marked out sections, as a rule, consist of one word and are located in the middle or the end of a predicate unit (before the main parts of the sentence or after them), right after the object of deixis was named. Such localization is caused by functional load of the majority of pronominal figure of speech: illustrating in the combination with attributive and intensifying:

And the golden stars shone,
Which were invited to the feast,
Like wax oranges,
The ones that are served on Christmas (Gumilev)
Just don't ask for great songs,
Like the ones I used to compose... (Gumilev)
We won't tell anything to neighbors, -
Neither mine, queen, *nor yours?*.. (Gumilev)
The gifts are brought to the chosen one –
To the one who can see but is blinded by daylight (Voloshin).

Very rarely pronouns marked with commas are followed by usual attributes without intonation emphasis in the frames of syntagma and such spread of usage contradicts common usage:

Equipping to the road of life

My suns, *us, the crazy ones*,
 Good destiny of golden dreams
 Gives us a famous stock... (Baratynsky)

Deixis words create and fixate, according to I.I. Kovtunova, “the image of the subject perception at the moment of time and in this position of an observer” [4] (see also: [5]). And the object of reference, pronominal lexeme, can conceptualizing “warn” as something surprising, seen for the first time, something unique thus making the effect of breaking the automatism of reader’s perception:

... Triumphant and grieving,
 I lift up a cup to the upper suns,
 Filled with light, - *myself*... (Voloshin)
 Being the only one among hostile troops –
Neither their nor yours nor mine, nobody’s, -
 I – am a voice of internal keys... (Voloshin)

The function of explanation is possible for deixis, with context semantics, words on conditions of further concretization of indication with the help of postpositional subordinate clause or complex comparative, attributive or salutatory construction pattern:

...we — *you and I*,
Two sons of orthodox Rus,
Two firstborns of midnight muses —
 Wilfully established
 Our poetic union (Yazykov).
 I will sing hymns to God,
To You, my God, God almighty,
To You, the great spring of love... (Karamzin)
 ... he will be faithful to the lady,
The one with inexorable look (Gumilev).

In rare occasions pronominal complex syntagmas can combine an explanatory function with adverbial (tinges of reason, consequence):

My wishes were looking for
Some common good — *mine*. (Derzhavin)
We won't let
Great songs of the past days be laughed at!
Your, Sion, they are beautiful! (Yazykov)

Sometimes pronouns marked with commas are caused by lexical reiteration as a figure of speech so in this case a doubling deixis component doesn't have any semantic load but it has an emphasis function of one of the elements of the communicative frame (for example, addressee):

You, *only you*,
I became what I used to be since a long time. (Lermontov)

The repetition of a personal pronoun is an actively used figure of speech by poets: a pronoun with a conjunctive conjunction at the very beginning of a sentence is marked intonationally from the following part of a sentence with a repeated deixis component. Such constructions in a functional and rhythmic-melodic relations come closer with segmented ones. As a segment here comes not a word with nominative semantics but a 1st and 2nd personal pronoun, which almost loses contexted conditionality in the poetic text and it turns out to be the only method of nomination of a lyric subject and addressee (and a reference sphere of deixis expressed in verse can expand in space with time if potentiality of «over-addressee» is meant (a term of M. Bahtin) of a poem — that is a reader who will find thoughts and feeling expressed in it very close):

And I — *I* called Cyprida
As my goddess in vain... (Yazykov)
But we... knowing how our happiness is,
Will *we* have courage to despise our life? (Zhukovsky)
And you — are *you* faithful or not? (Yazykov)

On the other hand, initial syntagmas with pronouns or nouns, written with conjunctions also look like rhetorical questions in the dialogue of a lyric persona with an imaginative interlocutor or himself in the intonational plan.

Functions of marking with commas, homogeneity and segmentation are tightly mixed and in case of intonational emphasis of a composed group of personal pronouns when there is postpositional generalized “connecting” we:

Here I am, we serve two fortunes... (Vyazemsky)

You are a preacher and a hero

Of academic freedom,

And I— we changed our fate

To another one long time ago... (Yazykov)

“Borderline” constructions can also be constructions transitive from appeal to segmentation with the 2d person pronoun at the beginning of an expression and this pronoun is followed by a subordinate part or a subordinate clause which characterize an addressee and they end with a bigger pause and are pronounced not with a calling but “awaiting” intonation of recollection that is shown with the help of a hyphen. Such construction, syncretic in the function, may be in the poetic context which has features of “modified”, fictitious communication:

And you, oh desired branch,

Saved from strong hands,

Let your life be blessed! (Lomonosov)

You, whose art

Put to our language a thought and a feeling,

Under the shadow of ancient trees — your active mind

Prepared creation of mature thoughts in silence! (Vyazemsky)

You, that was glorified by me long time ago,

Already during those days when I sang about happiness

And life of festive sweetness,

Sparkling wine, —

Give you regards from far away... (Yazykov)

Due to special communicative conditions, apostrophes in a lyric text tend to turn into construction of introduction of representation:

Oh you, when you are sad in vain
Grumble at God, person,
 Hark, if being in a terrible jealousy
 He to Iowa from a cloud of rivers!

According to G. N. Akimova, «expressive and aesthetic functions of Nominal presentation show a pragmatic side of an expression, its influential beginning. Stylistic highlighting of a segment in a neutral background is intentional» [6]. It's true, segmentation plays an important role in forming authorized beginning showing the personality of an author as a source of artistic information “on subject... of perception, statement or estimation of events” [7]. Segmentation, like other tools of authorization is aimed at establishing a contact between an author and a reader to ensure successful deciphering of a text, actualization of semantic and emotional centers in it. An author who aims at predicting the process of the text perception and who is a regulator of its understanding, uses tools at one's discretion to draw attention of the information receiver to the most important information of the elements of discourse from the point of view of the sender. Due to segmentation of pronouns additional manifestation of constant “entity” always rushing from “new” to “the newest” lyric text is done, according to T. I. Silman [8], that is lyric *I*, and also development of subject- addressee outlook of a lyric text and other deixis spheres:

And I— having said pensive
 To the students' world: bye,
 I moved a loose lyre
 To Rus, to motherland... (Yazykov)
And I... what road do I have
 In the crowd of poets- daredevils? (Yazykov)
She— in that nice word
 All your universe... (Zhukovsky)
And I— I again climbed Parnassus (Pushkin)

And you, you fashionable gentleman... (Pushkin)

But I, your ex dreary admirer,

I will go down to the doleful abode for you... (Pushkin)

Such accentuation of personal pronouns is important both in terms of information and pragmatics in poems representing imaginative dialogue or autodialogue- self-reflectiveness: a reader has “an illusion of involvement in the moment of thinking” [9], thus subject spheres of two thinking worlds come close (a speaker and an addressee).

Segmented constructions are more peculiar to genres with a very meditative “philosophic” beginning (first of all elegies), and also texts rich in intonations of a natural, free and easy speech. Using segmented constructions an author as if invites a reader to the dialogue, co-operative search of truth, stipulation, experience, putting a subject, a topic of an imaginative talk to a «strong», rhythm-melodically marked position. The majority part of segments is placed in «strong» positions of a strophe — usually at the beginning of a poem:

And I, I, remembering your alive speeches,

Saw the luxury of your Italy! (Baratynsky)

And me, let me hide the fruitless fire,

Sometimes was born by the look of beauty... (Baratynsky)

But I, I looked at the moon... (Gumilev)

According to the tendency pointed out by researchers of Russian poems, short words (they are monosyllabic rarely disyllabic pronouns) can usually be seen at the beginning than the end of a line [10]. Beside the length of pronominal syntagmas being the most suitable for forming and pirrihichesky breaking of the most wide-spread iambus scheme in the Russian poetry, another actor, defining the initial placing of pronouns in the line is grammar: according to Y. N. Tynyanov and his followers, a syntactical tightness of a line expressed in verse grows by the end of the line so the beginning of a poem let the author place syntagmas with a weaker types of connections, for example semi-predicative when marked with commas and also a nameless so far connection of a segment with the main structure of the expression.

Another example of actualization of a deixis word is joining a component associatively connected with the previous part of an expression. Due to its communicative function, a joined syntagma looking like a spontaneous, not planned program of writing a sentence and in reality due to author's intention to emphasis according to the sense and intonation an additional rhematic element of a text and at the same time to show spontaneity of the text flow being in the consciousness of the subject of the speech is usually located at the end or rarely in the middle of a poetic phrase:

There were bellicose fights,

And, they say, can't imagine what fights! (Lermontov)

He had only one thing in a subject:

To devote all soul to you,

And nobody else in the whole world!.. (Lermontov)

Let all your enemies lose

All, all – *and the one* who is brave <...>

To proclaim a soulless corpse

Rus of our clever forefathers (Yazykov)

Sometimes two-three divine looks,

Among you, my friends! (Yazykov)

To the singer, *and especially me,*

Joys of flaming freedom

To love is banned even in the dreams... (Yazykov)

Due to joining there is an expressive rhythmical question and often emotional “aposiopesis”, creating a deep plan of expression.

Beside coordinative and conjunctive conjunctions and particles, accentuation of pronouns in a poetic phrase and a poem can be done in the form of comparative and concessive composites forming other semantic variants of commas marking:

A preceding dawn wind

Runs cheerfully and harshly,

So strangely merry, *like I..* (Gumilev)

*Like you, soul is stubborn,
Like you, soul is dark,
Like you, doesn't like noise... (Gumilev)*

*You appear to be a holy star,
Though not to everybody, only to me (Gumilev).*

The strongest way of semantic and intonational pointing out of pronouns “excluding” them from the main plan of expression and creating an additional level of the context of a text are insertable (with parentheses or double dash) constructions facilitating authorization and dialogization of the expression:

*My (and Your) album with a decent letter
He will send to the university (Gumilev)
Mastadons thicken in silver ice,
Their silent sadness sways the snow there,
Because *their* red blood sets the horizons on fire (Gumilev)
...one thought was born...
...go to the land on foot,
To know – *who?*..people wish (Dmitriev).*

A separated deixis segment often creates different figures of artistic speech — not only repetition but also antithesis which can be «excluded» by the context:

*They were kidding and laughing
At my passion;
And I — I shed ocean of tears! (Karamzin)*
*Violent Rome triumphs ... greatly thunders
Of applause in a wide arena:
And he — wounded in the chest — lies silently... (Lermontov)*

As a main method of intra-textual cohesion pronouns form not only modal-communicative perspective of a text but also a category of retrospection sending the reader back to what was already written:

*You understood, oh gloomy genius,
He was chasing a daredevil,*

The same as in the forest... (Yazykov)

INFERENCE

Pronominal constructions, influenced by different kinds of not usual in the process of creating poetic expression of separation, have wide functional palette and play an important role in intensification of subject-addressee construction of an expression, creation of deixis space of a poetic text and its figurative conceptualization, are also the main methods of cohesion, authorization and dialogization of artistic discourse.

CONCLUSIONS

1) Syntagmas with pronouns intonationally marked with intraversed pauses is a widely-spread method of emphasizing the positions of the subject and addressee of lyric communication in poetic speech.

2) The initial syntagma, consisting, as a rule, of the conjunction-proclitic and the pronoun, taking the stressed position in the foot, takes part in forming rhythmic-metric scheme of the Russian classical verse (usually iambic).

3) Pronominal syntagmas, functionally similar to Nominative Case of the substantive in the function of the theme (in other terms - «Nominal representation») make «increased» degree of ruggedness and «agrammatic» of a poetic text in comparison with prosaic speech.

4) Accentuation of pronouns in «nameless» in its nature lyric discourse intentionally intimizes, dialogises it, intensifying the meaning of subjective modality, emotionality and expressivity as the most important categories of a poetic text in the process of the individual speech-creating.

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