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J21415-001

Izmailova D.I.

**TRANSFORMATION OF RELIGIOUS CONSCIOUSNESS UNDER THE
INFLUENCE OF GLOBALIZATION PROCESSES**

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Was explored the influence of globalization on the world religions and transformation of religious consciousness in the discourse of globalization. Proposed and justified an alternative form of ordinary religious consciousness "personal categorical imperative".

Keywords: *globalization, religious consciousness, transformation, "personal categorical imperative".*

If we consider the global trend of religious development beginning of XXI century, we will notice that most of the global trends among these is the existence of religion. Thinkers of XIX - XX centuries believed that religion will not exist in the XXI century. They waited for the decline and disappearance of religion as the ancient Jews were expecting the Messiah. Religion was identified with prejudice, with a form of expression avoidance of fear, with other temporal limitations. Before modern scholars question: what exactly was crucial in the great religious return the last quarter of XX century? According to the author to answer this question, it makes sense again to turn to the works of the famous and most quoted political scientist modernity S. Huntington [1]. He believed that a return linked to the destruction of the bipolar system, with the decline of world communism and the reconfiguration of global relations that have no place in the line of confrontation between the two systems, and the line of distinction between civilizations, which constitute the core of religion. He wrote a lot of things just that religion is one, and perhaps the most powerful engine of global politics in the modern world; that man can be Frenchman on a half and Algerian on a half, but can not be Muslim on a half and Catholic on a half. As the president of the Ukrainian Association of Religious Freedom V. Yelenskyy besides exhaustion of secular ideologies and exiting world out of "Western" phase of its development, besides the situation postcolonialism and even what philosophers call "anthropological revolution" among the underlying causes of the mass return of religion it should be noted just impressive "compression of the world" [2]. Modern globalization transforming the world into a single whole, and even if there is no cultural and religious convergence is, in any case, they make encounter of religions and cultures irreversible.

In general, the attitude of every religion to the process of globalization can be considered already formed, but the new times of global development of each of the religions speak with much less certainty and confidence. While in some regions of the world, people demonstrate their loyalty irresistible to ideals and religious forms, which was before globalization in other property occurs religion modernist configurations. An example of this sense religion is Buddhism as the religion easily adapts to any changes of the modern world order. But while some researchers caution

against substituting banal concepts of "global Buddhism" and "Buddhism in the global age" [5]. First, not all confessional space of Buddhism involved in global processes, and secondly traditional Buddhism becomes a sort of "museum" form and is a symbolic identity for Western converts. Pleasant fact that, with regard to Buddhism can not be used such thing as "fundamentalism" as the boundaries between orthodoxy and "dissent" in Buddhism over other religions in the world of non-rigid and doctrinal part is somewhat blurred. The current Dalai Lama XIV as one of the most effective means to address the problem of global dialogue of cultures, religions and civilizations sees the creation of a new universal ethics. It is believed that this model Buddhist response to globalization will be the best way out of this situation, because this model will find the same "middle way" between the current globalization process and traditionalism, while not bringing a sacrifice to the diversity of cultures.

In turn, the Christian churches refer to globalization in very different ways. Obviously, the biggest effect of globalization receiving Protestant churches, as they are very easy learn the charismatic elements of the new religious culture, creating a worldwide network of organizations and welcomes the expansion of Western culture. It can be traced to sprouts new global Christian denominations - ecumenism. Ecumenism - ideology all-Christian Unity Movement for the convergence and integration of the various Christian churches and (or) faiths, one of the levers to regulate inter-Christian relations [6]. From the beginning the idea of ecumenism was based on the theory of branches, the essence of which is that all Christian denominations is the only Church of Christ, despite the existing differences in dogma. The same idea, but extrapolated to the entire religious space found in D. Andreyev, who interprets the diversity of religions imagined as a flower - Rose of the World and offers to imagine all religions as united petals of a flower with common root, bowl, stem and all of the petals [7].

At the same time, it is clear that the rate vector postmodern globalization basically have a fundamental disagreement with the tenets of the Orthodox Church. The most important cornerstone here is the failure of unification of the Orthodox Church, which violates the centuries-old national traditions and axiological foundations of personal identification. Thus, by specifying E. Baydarov, Christian churches, both catholic and universal, poses a question that put the entire world - the question of its purpose and unity. When the world raises the question of its unity is not possible to do exclusively theological sophistry. Globalization makes it clear that the way of isolation is wrong and lack of understanding of the unity - illusory [5].

Fundamentally different looks globalization in Islamic discourse. Since Islam is defined as denominational network openness and the ability to freely distribute, and besides high adaptability to changing conditions, it is quite certain prospects in terms of globalization. As noted by V. Yelenskyy for understanding the processes taking place in Islam in the twentieth century. notable are two general trends. The first - a "dearabic" of Islam, and the second - is uncharacteristic displacement of Islam in the East, that is, outside the Arab world [2]. Solid evidence for this trend is the fact that in the early twenty-first century the states with the most believers in Islam is Indonesia, Pakistan and Bangladesh. The author considers it appropriate to note that it is necessary to pay attention to the phenomenon of the spread of Islam in Europe due

to the migration process. Such a distribution makes sense to include migration of Turks to Germany, or immigrants from Pakistan to the United Kingdom. Perhaps it is in this space is formed by the so-called "Western Islam". A notable fact is that the many Islamic authors proposed to get rid of the term "Islamic world" as from a fictional West and the one that ignores the national identity of the peoples who practice Islam. It should be noted that the same researchers show a different attitude of Islam to the phenomenon of globalization. Conventionally, they can be divided into three groups:

- those who consider globalization a new colonial policy of the West, which do not provide information about his true nature ;
- those who believe globalization objective phenomenon that can not be avoided, but because you need to use it , trying to get the maximum "dividends";
- those who believe that Islam - is just one element in the history and culture of the 55 nations of the world , but the key element that unites all nations and gives them a sense of community [2, 5, 6].

As an alternative model of globalization, some Muslim authors propose the establishment of global improvement, which would be based on Islamic values, because the Islamic world rejects Western liberal standards. The people of Muslim countries can not be reconciled with the unified approach to humanity, which leaves their own traditions, customs and values. However, Islam is not necessarily an opponent of globalization, but on condition that the theory and practice of globalization will be based on the principles of ethics and common sense. The main task modern Islamic thinkers see in the development of a viable national policy that will become part of the globalization process and consistent with religious principles. Perhaps it is in these circumstances and has formed a global Islam, and, paradoxically, Western-style Islam. The West, considering that religious forms which he takes: concept of reborn emphasis on the possibility of salvation, moral values, and so on. Thus we see that global Islam clearly resonates with some forms of Christian revival, and sometimes returns to form pure salafizm, that Islam endowed with deep moral sense, global solidarity and devoid of past ethnic connotations.

Following the principle of objectivity, it should be noted that in its essence globalization is neither religious nor anti-religious process. That is why is fundamentally wrong to oppose to globalization any Abrahamic religion. In fact, globalization leads to the development of a global consciousness. In a time when there is penetration of cults and religions that originated in the West to the East, and vice versa, it is clear that globalization in the religious consciousness are reciprocal.

But we did not see either a global search for new religious alternatives, or create or attempt to create some common to all "global" religion. By the observing of V. Yelenskyi [2], rather than the emergence of a single global one world religion of the new planet is witnessing almost ubiquitous "insurrection" religions. New or relatively new global religious culture although appear alongside the traditional, but they can not replace them. According to some contemporary authors such synthetic religion could well be the Bahai religion. Bahai - one of the youngest religions of revelation, first the sources of which date back to around the nineteenth century. Today the Bahai comprises approximately 5 million followers in 188 countries in 45 dependent

territories of the world [8]. The leading themes of religious doctrine Bahai theme is the unity of God, unity of religions and the unity of mankind. The founder of the religious doctrine - Bahá'u'lláh claims that "there is only one religion - the religion of God is unchanging, eternal in the past, eternal in the future" [9]. Among the Theologians Bahai classified in a wide range: from-Islamic syncretic sects [8] to the new world religion. [10] The only thing that absolutely can not deny - is that the basic tenets of religion of bahai, which consist of 14, based on the principles of tolerance, tolerance, humanity and common sense.

Conclusions. So today must realize that globalization can not be regarded as a positive or negative phenomenon in relation to religion. Every religion has its right to exist, because it leads to God and firmly based on the common postulate, which was summed up in Kant's categorical imperative: "Always do so that the maxim of your action could become a universal principle of common law" [11]. It is evident that the formation of a new philosophical conception of cultural and interfaith dialogue, above all, must be based on universal values of life-long, as soon as they are able to become thereby bridge, standing where people cherish the hope of acquiring emotional support.

In writing this article the author achieved the following results:

- was analyzed the impact of globalization on religious consciousness;
- was analyzed of the transformation of religious concepts under the influence of globalization;
- was nominated and reasonable assumptions about the "personal categorical imperative".

Summing analyzed opinions and abstracts of leading researchers globalization, philosophy and religious studies, suggests the obvious conclusion that humanity today needs a fundamentally new cultural and religious concepts that would satisfy all spiritual needs and thus contributed to the preservation of cultural diversity and national and ethnic self-identification of people.

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J21415-002

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METAPHORICAL VIEW IN THE MODERN INFORMATION SOCIETY

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It was identified reasons and ways of revitalization process of metaphors in the modern information society. It was proved their influence on social transformation as a result of the intensive introduction of new information technologies.

Key words: metaphor, information society, communication, new technologies.

In the modern information society, information is theoretic, philosophical and ideological basis of the consciousness of modern spiritually wealthy and intellectually developed person. Linguistic reflection of realities of life is a necessity, because the language – not just a means of communication but also a source of information accumulated over the centuries by the different cultures, traditions and social conditions. The language of information society science - is not only a means of expressing ideas or proving theory, but also a tool of research that generate and direct the process of knowledge acquisition.

The role of language in science is the most evident when it case of metaphor, because it transforms and modifies the real and virtual world through national and cultural aspects of the language. Spreading on the focus area and practice metaphor is seen as a process and result of the transfer of one verbal material reality fragment to another, becoming integral component for a sociocultural space of the information society. Moreover, the metaphor according to V. Somov [11], is a novelistic way of representation of something and productive instrument of verbalization reality.

Therefore, the relevance of research of area and the role of metaphor in the information society is unprecedented. The purpose of this article is to determine the causes of the revitalization process of metaphors in contemporary social scenes. It helps not only to determine why metaphors are born in the information society, but also how they influence social transformation.

To be sensible of the fact that metaphor is a multifunctional object and has characteristics of typical metaphors that can be important and useful for one area and irrelevant to another. Therefore its consideration will be made within the framework of social discourse, where information area is viewed as an area of relations about information between individuals and communities.

Completely agree with the words of A. P. Chudinov, that «every metaphor “lives” not by itself, but in a certain context, text, discourse. Metaphor can be correctly understood by the recipient only if it takes into account at the least the context in which metaphor is implemented» [13, p. 182].

Metaphor in information sphere was analysed by national and foreign researchers: F.R. Ankersmit [1], N.A. Achrenova [4], A.E. Voiskunskiy [5], E. MakKormack [6], O.V. Petrunko [8], A.V. Sokolov [10], L.M. Tiraspolskiy [12], A.P. Chudinov [15], I.S. Shemet [14] and others.

On the ground that every message has two levels of content – the literal and metaphorical. The difference between them is in the fact that the literal meaning is in the lines and metaphorical is between the lines. Here is necessary understanding of term «information» with the metaphorical point of view.

In our view, a stepping stone to solving this problem is the argument of Russian scholar A.V.Sokolov [10] based on the idea that information per se is a metaphor which expresses the meaning of communicative signals. The scholar was able to make this conclusion on the basis of the analysis of the word «information», which is believed to be a neologism for slavic languages as it first appeared in dictionaries only in the 50-s of 20th century as a journalism notion – records of news.

In English language this word is interpreted as news, transferred data, any knowledge acquired through communication channel, that is, in its direct meaning rather than in its figurative (metaphoric meaning), irrespectively of the type of the message – verbal, nonverbal, written, encoded etc.

As a person is a reflection of particular features of public conscience, we find it necessary to point out the fact that his/her image is perceived metaphorically in terms of information society. We can speak about anthropocentricity of a language on the whole resorting to opinion of N.D.Arutyunova as a justification: «a person used language to reflect his/her physical appearance, his/her inner states, emotions, intelligence and his/her attitude to subject and non-subject world... A person reflected himself/herself in the names of natural objects... Language is absolutely anthropocentric. Human presence can be observed throughout language environment» [3, p. 55]. Large amount of research demonstrates the use of concept «Person» as a foundation for creating metaphors.

For example, V.Ovsyannikova [7, c. 55] claims that universal features of anthropomorphic metaphors are reflected in two ways – a person is perceived as a biological being and as a social individual. The specifics is based on different features and characteristics underlying metaphorisation.

Z.I.Ryazanova [9] distinguishes between 3 conceptual metaphoric models «World is a person» and «Person is a world», where person projects his/her own dynamic performance, physical and intellectual activity, systems of social contacts, relationships and feelings on objects of external world.

Computer metaphor has been created as a result of establishing analogy between intellectual, cognitive activity of a person and functions of a computer. It has formed conceptual and epistemological basis for appropriateness of giving a computer epithet «intelligent» and comparing human intelligence with «that of a computer». According to E.MacCormack [6, c. 366], one of the authors of cognitive theory of a metaphor, it has a key role among other metaphors which form the basis of interaction between intelligence and brain. I.Shemet [14] points out that «brain is a computer», therefore, human intelligence is assimilated to the «intelligence» of a computer.

Taking into account the fact that a computer (as a basic feature of information society), being created to make life of a person easier by means of automising different spheres of human activity, immediately acquired traits of a human: «thinks», «sleeps», «eats», «is ill» etc. Therefore, we can bring about basic metaphor of

information society «Information is a Person» which can be presented by the following conceptual spheres as: «biological being», «anatomical being», «social being», «functional being».

The first conceptual sphere is related to entire biocycle of a living organism from birth till death, where metaphorisation is based on assimilating features, properties, qualities of different types of information with features, properties, qualities of a living organism (conception, existence, aging, information destruction).

The reason for creating the second conceptual sphere «anatomical being» lies in rethinking the structure of human body which is perceived through such concepts as parts of body, physical appearance, internal parts of a body, anomalies and deviations from development, diseases and health problems, as well as preventive measures and treatments.

The third conceptual sphere «social being» is presented by a metaphoric model which combines information with a person as a member of a society: individual, mother board, new generation of computers, blood information, baby talk etc.

Metaphors related to conceptual sphere «functional being» are created on the basis of assimilating actions reflecting human activity. They are as follows: selecting, moving, sorting, transmitting information, capturing, influence, logging-out/quitting.

Therefore, we can assume that conceptual sphere «Person» is a source for creating metaphors with metaphoric picture of information society being overwhelmingly anthropocentric since metaphor «anthropomorphises» social and, sometimes, even physical reality, and, by doing so, enables us to adapt to social realm and assimilate» [1, p. 85].

Further on, we will try to determine the limits for metaphor to spread in information society. With the view of the fact that phylosophic science has not profoundly studied information aspect of modern society, we find it possible to present information and other concepts of information society as metaphors.

It is confirmed by Ukrainian researcher O.V.Petrunko who speaks of concepts «information society», «information space», «information environment» as terms-metaphors [8], as abstract concepts are perceived through particular physical and social experience.

Metaphoric models of information society have different meaning and pragmatic potential. Social metaphors are most frequently used to describe modern information society. Very often prevailing number is presented by conceptual vectors of aggression, violence, danger, rivalry and anxiety, dependance on unreliable factors. The most popular groups of metaphors include: military («fight for power»), criminal («group fight»/affray), play («fistfighting tournament»), theatrical («slapstic»), natural («cooling-off in relations»).

Taking into account unstable situation in modern society the most common example of metaphoric use of language is related to medical sphere. Problems in a society are viewed as a disease, injuries, whereas counter measures are medicine or vaccine. Frequently used metaphoric nominations are «boil», «abscess», «decay», «virus» which demonstrate negative attitude to definite social processes. Less frequently used metaphoric models are those of «recovering», «successful treatment», which is the evidence of the problems in the life of a society.

Metaphore of fire is also productive, being used to announce the approach of danger, anxiety with events being assimilated with fire of flame which can be calmed down, taken under control or stirred up.

The effect of a metaphor is not only connected with its novelty but also with a type of a metaphoric model. Undoubtedly, «military» metaphoric models or models of «disease» are more conflictive than metaphoric models of «building» or «transport» yet they are currently more important.

The Internet is also a subject to metaphorisation. According to L.Tiraspol'skiy [12] «The Internet space is information space which in its nature is a metaphoric reflection of the idea of Unity since any information including audio-visual can be expressed by means of binary code as a unity or its absence, zero. Digital symbol «one» is enough to express diversity of the entire Universe. Zero symbolizes the absence of Absolute».

Since the language of the Internet is used to cater for different social groups (Internet professionals and Internet users, scholars, students, pupils etc), «language discourse revives in a metaphor» and «receives symbolic name metaphor» [4]: easy content of a recourse allows to express complex technical notions, terms and phenomena in a comprehensible way, which enables Internet users to find their way around in the Internet.

As far as concept «The Internet» is concerned, A.Voyskun'skiy claims that metaphors are found in abundance as they were suggested long before its practical development. They include: «global village», «electronic frontier», «cyberspace», «world wide web», «electronic agora» and others. [5, p. 65]. N.A.Akhrenova also adds the following metaphors to the list mentioned above: «the internet – highway», «the Internet – living organism», «the Internet – sea», «the Internet – storage/space», «the Internet – world», «the Internet – archive, library» [4].

Information level of the Internet is also justified by the metaphors «information universum», «global information system», «artificial information structure». Modern period of the Internet development is reflected in the metaphors «Internet-civilization», «I-day», «New Media», «rizoma», «global social network», justifying this way convergence of the Internet with the radio, television, mass media and society on the whole. Metaphor «New media» reflects the changes in communication and social space under the influence of modern computer technologies whose components are Internet-reality, virtual reality, multimedia, computer games, animation, digital video, films and installations.

As a result of the research carried out we can claim that any information has two levels of content – lateral and metaphoric. Metaphor is viewed as a fundamental cognitive operation enabling the transfer of figurative schemes from one conceptual sphere into the other. It is considered to be novelistic way of representing anything and productive way of verbalising reality. Therefore, the presence of metaphors in modern information society is logic and objective phenomenon, necessary source of hypothesis related to the original system. Concepts and challenges of the information society are inducing a special interest in the public consciousness, are becoming as the sources of metaphoric expansion and metaphorical attraction. That is the reason of the metaphorical models' intensification.

Research has revealed that metaphoric picture of information society is overwhelmingly anthropocentric as metaphor «anthropomorphises» social reality and enable to adapt to social realm. It has formed the basis for generating the basic metaphor of information society «Information is a Person» represented by such conceptual spheres as: «biological being», «anatomical being», «social being», «functional being».

The dynamics of information streams of modern society brings about the transformation of the metaphoric picture of the world. It leads to emerging or losing of new metaphoric clusters which change the face of information environment. Description of modern information society requires, in most cases, social metaphors, whose analysis demonstrates that information (communication) acts as a metaphor of communicative processes as language subdues people and society to its structures and creates reality describing even non-existing things.

Therefore, it has been proved that the majority of concepts of information society are presented as metaphors that are essential in modern life. It is to be hoped «that there comes the time when our concepts enable us to answer most questions in the field of our interest allowing us to forget about their metaphoric origin» [2].

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**PROBLEMS OF LANGUAGE BIPOLARITY IN UKRAINE: THE
METHODS OF ATTACK**

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Introduction. Today in the conditions of escalation social and political crisis, when the language issue is in the spotlight, along with the most important problems and challenges for society, it is time for its final and decisive decision. We have become an eye-witnesses, how the linguistic and cultural bipolarity that was generated with a help of widespread exertion of Russian language in Ukraine is used as a trigger to launch social explosive situation that can lead to loss of social peace and even integrity of the country. The fact of ethnic heterogeneity of society is not a problem for Ukraine, – in today's world almost any society is ethnically homogeneous, – the problem is that the sizeable part of society is ethnic Russians and the percent of Russian-speaking citizens passes for a half. This creates a lot of situational intricacies that may lead to extremely negative consequences for the state in the case of consistent with a negative development of the situation. No doubt that from the perspective of the problem of absolute maintaining of social peace and further development statehood in Ukraine, a language issue must be acknowledged as an essential.

Study of modern linguistic situation and language policy in Ukraine, language problems and bilingual problems are devoted a series of monographs by soviet authors (L. Masenko, O. Taranenko, O. Serbens'ka, V. Radchuk, O. Tkachenko, V. Azhnyuk, A. Zagnitko, V. Demchenko, S. Melnik, S. Chernychko, G. Vusyck, O. Kuc', O. Vishnyak and others) a large number of articles holding the issues of linguistic, social, political, historical nature. However, in most studies only an analysis of certain aspects of the sociolinguistic situation is represented, does not permit and complete picture of the complex linguistic processes and their consequences for the further development of the Ukrainian state on the way to European integration. The proposed article is devoted to outlining the key points and the ways of solving the language problem in Ukraine.

The language situation in Ukraine differs with complexity and heterogeneity: in our opinion it is represented as one language situation, including a Ukrainian (official) and Russian (official regional) language, with several exceptions, where the other ethnic groups which are represented locally are added to the main languages. We will focus on the main exception because these two languages provide national and social communication in the country.

Based on the geographical zoning, summarized trends of social spreading of languages in the range of Ukrainian state are followings. Ukrainian language environment dominates in the Western region (Ivano-Frankivsk, Lviv, Rivne, Ternopil, Chernivtsi region), where 90% of the population not only considers themselves Ukrainian, but also speaks Ukrainian language [2] and the Central-West

region (Kyiv, Vinnytsia, Zhytomyr, Kyiv, Kirovohrad, Khmelnytsky, Cherkasy region), where Ukrainian speakers are about 80% [2]. Let's call these areas «the West». The Russian-speaking environment is a significant percentage in the Central East (Dnipropetrovsk, Poltava, Sumy, Chernihiv region), East (Donetsk, Luhansk, Kharkiv region) and Southern regions (Crimea, Zaporizhia, Mykolaiv, Odesa, Kherson region) and prevails in Donetsk, Luhansk regions and the Autonomous Republic of Crimea. Let's call these areas «Southeast» [3, p. 38]. It should be noted that in the south-eastern and central areas there is equality of Ukrainian and Russian languages in communicating at the official level.

In general the population of the Ukraine, according to many experts, can be divided into three ethnolinguistic groups: 1) Ukrainians who speak Ukrainian (about 40-45% of the population); 2) Ukrainians who speak Russian (30-34% of the population); 3) Russians who speak Russian (about 20-21%) [2, p.18]; Ukrainian speaking Russians represent 1% and 6% belong to other ethnic groups [4].

We can reasonably argue that in Ukrainian society there is developed Ukrainian-Russian/Russian-Ukrainian bilingualism (71% of respondents are fluent in Ukrainian and 79% of them are fluent in Russian [5, p.74]) and generally Ukrainian-Russian language balance has formed (due to the genetic relationship everyone understands speech in both languages and large groups of speakers actively use both languages in communication; communication is often based on the principle of dualinguism[6]).

So, social communication in Ukraine is realized by Ukrainian and Russian languages. Unfortunately, in Ukrainian information area Ukrainian language has to compete with Russian very heavily, because during the existence of an independent state no valid measures of protection were not taken. Instead, Russia is trying to keep and strengthen its position in the Ukrainian information sphere, and the unreasonably arguing that Russian language is kept down in Ukraine.

Recent findings from the desk review «Of the Ukrainian language in Ukraine in 2013», conducted by the movement of the «Area of Freedom» [7] indicate that the Russian language occupies a leading position in majority of social communication areas. As a positive fact, the domination of Ukrainian language may be noted as the language of public education, which is the result of systematic educational policy, it keeps the position in film distribution, but in the industries service book publishing and mass media, gives way to Russian, whose functioning in the linguistic and cultural space of Ukraine is conditional by a number of historical, political, social, economic, geographical and other reasons.

The fact of using two languages in public communication in Ukraine is determined by various factors, some of them are long ago and can hardly be changed in a short period of time, while others are of recent origin and can change. Among the latter is the government's attitude to Ukraine and Ukrainian language: when changing authorities may change attitudes to the language problem at the level of state language policy.

Unfortunately, the problem of coexistence and correlation of Ukrainian and Russian languages is still unsolved, but the language issue since independence overly politicized the purpose of polarization of society. The result was a paradoxical situation: in relation to the Ukrainian language, on the one hand, there is a

government support, and the other, its policy of repression, causing it to Ukrainian media space was almost unprotected. Concerning to the background of the real Russian bilingualism of society, the confrontation of different positions also observed: some insist on the need to give it the status of a second official language, others agree with the status of a regional, some even want to fix it.

It is known that language bipolarity till the present time was perceived by radical Ukrainian-speaking supporters of Ukraine's independence as a factor that prevents the existence of the latter in historical perspective. In other words, the Russian-speaking population of Ukraine and its structure-building core – ethnic Russians often were perceived by language opponents as a kind of fifth column, ready , in their opinion , at any time to connect their vital interests with Russia. In the turn, the native Russian-speaking population of Ukraine occupied a waiting defensive position for the time. More than that on the background of rapid impoverishment of the majority of population, for native speakers of Russian problem of violation of their fundamental human by language are temporarily receded. However, in certain circumstances, the same waiting and defensive stance began to change radically – up to diametrically opposite. Taking into account the fact that the area of a compact habitation of the Russian-speaking population, in Ukraine there are large and economically most developed areas of the country, which border with Russia, it was easy to surmise that the epicenter of the social aggravation will move to the east of the country and the trigger mechanism will become the language issue. «In this case, it is clear that the hope for confrontational politics within the limits of the language area of the country is not only shortsighted, but extremely dangerous. It can lead to a catastrophic split in the society and all the consequences that will inevitably accompany it» [8]. In the present circumstances during the solving the language problem in any case can not hope that situation come to naught, or the correct sequence of actions will be found intuitively. It is necessary to seek out the most promising ways of solving problem of «different languages» of Ukraine's population, clearly realizing that the time of the traditional temperamental and absolutely pointless discussions on the language problem has already passed.

Giving a meaning in a causal situation , the fact according to which two more or less equal components of Ukrainian society are its multilingual components it is necessary to proceed from the fact that language can not be distantiated from the culture, because culture is alive and developing in the «language's shell». Language subsistence of the culture is the most significant form of representation of culture, making differentiation and «differences» of culture in its formal and content and functional aspirations. In other words, the «identification» function of language determines the possibility of the existence of culture, transforming the latter into a relatively complete and homogeneous, but structured formation.

Based on this understanding of the relationship of language and culture, we come to the conclusion, according to it almost parity using in public practice of individual and social interaction of two languages means nothing as practical parity function in society the two cultures .Taking into account that culture is not something that exists outside and independent from the person, it must be recognized the fact that Ukrainian society is divided into two more or less equal «community», and does

not represent a relatively homogeneous formation, which is usually understood by the public as same.

With the changing in the status of the Ukrainian nation (after the proclamation Ukraine as sovereign state), ethnic Russians in Ukraine, which in Soviet times, in fact, were in the country in general and in particular in the Donbass, the dominant nation, became a minority, but this minority is rather large and influential, whose language retains priority in many areas and regions despite deprivation of its former advantages. Of course, such status changing of the status can not affect on the individual and collective identity in Russian and Ukrainian ethnic communities, causing spiritual exaltation in the first state and a certain «anxiety» or active rejection of the new situation – in the second [9]. This situation is saved to date, that is, of course, interferes with the unification of ethnic and national communities.

According to the changing of the languages' status, the cultures status in multiethnic regions south and east of the country has changed: it formed the relevant regional subculture. Most of the population of these regions was Russified (Russian language served and continues to serve the function of interethnic communication), but a significant part of Ukrainians finds traditional Ukrainian culture a basis for themselves. The attitude of members of other ethnic groups (Russians, Greeks, Jews, Armenians, Roma, etc.). For Ukrainian culture is not always clear – from respect, sympathy, interest to indifference and hostility [9]. So, in fact the Russian language in Ukraine has become an autonomous organism that is capable for independent existence and development. Russian became the basis for forming in the south-eastern regions of Ukraine of a new culture for the Russian language, but not for an ethnic basis [4, p. 314]. It is clear now the «well-wishers» on both sides of the Ukraine-Russia border, using a factor of bipolarity, trying to inflate a conflict between two nearly equal components of Ukrainian society to destabilize the country. Therefore, the necessity of solving the problem of ethno socio culture bipolarity became topical in Ukraine. There are several possible approaches of solving this problem.

The first is defended by supporters of transforming Ukraine into the mono national state formation. Its essence is in sequential assimilation of all ethnic components of the country.

The practical realization of the given variant is in the trying to achieve a situation when the Ukrainian language and Ukrainian culture become the native language and culture of all inhabitants of Ukraine. Their vision, they argue that language emerged as a means of intragroup communication and the maintenance of the culture of the people of the creator of the language, is the greatest value. Indeed, for a nation that for a long time suffered from deetnization (most of them moved to use more socially prestigious language) questions revival, preservation and development of their language is uncompromising. However, in such cases, the revival of the language identity of the people can come into a conflict with a vote of each of its representatives to choose the language freely. The retrieval of the formula to solve this contradiction is the language policy. That is, the language issue becomes a political issue. That's why, under the slogan of the language protection, it is easier to implement the political mobilization of the population, by convincing it in

political, communication and cultural importance of the language [5, p. 5]. Because of this, in many countries, particularly in Ukraine, language becomes acute political problem. Some researchers have consistently taken the view that «people won independence, becoming the dominant from the oppressed nation, as a rule, aspire to have one language. Bilingualism and multilingualism threaten the national development» [5, p. 168]. However, one can not take into account European experience, which indicates that linguistic homogeneity is not only a symbol of a sovereign state and is not essential for the creation of a holistic political nation. Thus, the variant of ethnic socio cultural assimilation is rather dangerous. The main disadvantage is its undemocratic, the sustainability and openly confrontational nature. Question of who is right and who is wrong in such a conflict, as a rule, is not important. It is time to realize that, when dealing with confrontational examining of the problem, Ukraine will be involved in the disaster, during this it will stop to exist not only as an independent state, but as a complete ethno socio cultural community. The supporters of cultural federalization of Ukraine, propose another approach. The essence of it is to admit officially the historically formed ethno socio culture bipolarity and to fix it in the relevant constitutional standards. Thus to ensure the possibility of free parallel development of Ukrainian and Russian (along with others) cultures. A practical way to realize this plan is to give the vote and authority to the regions to determined by themselves how to solve the problem of «multilingualism» on their territory. Such an approach is legitimate for Ukraine and has many analogues in the West. But, undoubtedly it has disadvantages. The most significant of these is, that any form of federalism according to ethno-cultural features not only fixes the presence of more or less excluded elements of society, but often encourages further development of the process of alienation that occurs between different ethnocultural groups of society, even in such stable countries as Switzerland, Finland, Canada. But in the current difficult situation in Ukraine, of course, the way of ethno socio cultural federalization is preferred over than frankly disastrous way of ethnosocioculture assimilation.

In our opinion, the third method of solving the problem of ethnosocioculture bipolarity in Ukraine deserves the attention, which might be called «ethnosociocultural integration» [8]. We will proceed from the fact that in Ukraine the Russian-speaking population in general and ethnic Russians in most cases identify themselves as a full citizens of the state, but not the representatives of some «Russian diaspora». Correlating this fact with similar facts, widespread in the West, we see that in most countries, focused on generally ethnosocioculture standards of Western-style, rigid differentiation of the population according to ethnicity is not practiced. And not only because of a widespread national tolerance in Western society. The fact that people who do not belong to a national affiliation of some ethnosocial community, but living in the cultural «aura» of the latter gradually, acquire behavioral features that distinguish them from the tribal ethnosocial community and make related with a new. In other words, almost every person who has lived more or less long time in another ethnosociocultural environment transforms internally, not to mention those who was born and bring up within it. Accordingly, we can assume that not only Russian-speaking population of Ukraine, but in fact most of the ethnic Russians on its

territory has gained a lot of common ethnic and cultural features with Ukrainian-speaking population, that gives reason to identify them as an organic and important part of ethnosociocultural community, called by the Ukraine's people. Therefore, this fact and a number of other favorable factors give an opportunity to suggest that in such active interaction of two related cultures and languages is quite likely causing of the conditions, when ethnic and cultural opposition parties will be eliminated in the process of gradually closer integration. Moreover, it should be emphasized that in the mentioned process is nothing unusual. Moreover, in historical retrospective the similar processes were usually lead till the emergency of strong viable cultures based on closely integrated cultural components. In this background, it can occur naturally elemental process of consolidation of the people of Ukraine. Another question is that, like any spontaneous process, the latter may be extremely unstable. Realized that the most perspective variant of development of Ukraine is a sequential movement along the way of social peace and progress, so the way of ethnosociocultural consolidation, the stable form of developing can be added.

It should be noted that the formation of ethnolinguistic tolerance, development of inter-ethnic integration, as international experience confirms, promotes bilateral bilingualism, in which representatives of different ethnic groups living in the territory of one society, know each other's language at the level of communication. Bilingualism will have productive nature if the principle of equality of languages and cultures will be observed. In Ukraine, there is just such a productive two-way bilingual, but further speculative politicization of language issues will continue the conflict and even confrontation between the two communities of multilingual citizens, compounded by the territorial factor.

- The language issue needs a social compromise, which basis should be adjustment of the purposes of language state policy and its regional differentiation. The main purpose of this policy for the long term in southeast areas of Ukraine can not be expanded reproduction of own Ukrainian practices in the public and social life (which is natural in Western and Central Ukraine), and the spreading of Russian-Ukrainian bilingualism citizens. In achieving such a compromise, in our opinion, will help a number of factors, including:

- Giving to citizens a real vote to proclaim on their territory (with a clear legal definition of such status) Russian language official regional or even the second state (which can only be resolved by a national referendum), since in any case it is impossible to ignore the wishes of millions of citizens to communicate Russian language which is native or comfortable and its using gives them feeling of internal freedom. At the same time it should not be considered as deprivation of the Ukrainian language in these areas from the status of state and not be the basis for repression of the Ukrainian language of public life in these regions;

- Updating of legislation on the language issue, which will be focused on the development of all languages and guarantee the rights of members of different language groups in Ukraine to freely use their language in all spheres of public life;

- If Ukraine wants to get the status of cultural and highly educated country, it is necessary to ensure effective control over the level of knowledge of Ukrainian civil servants, employees of state-owned enterprises of public service (especially

medicine, education, culture, etc.). The same applies to the knowledge of local languages in areas where minorities live. And also promote the creation of conditions for citizens to study English – the language of successful integration and considerer this as the main advantage of the state language policy;

- The language of education should fit the needs of linguistic groups, but not the ethnic population. Thus the right of citizens to choose the language of education is not to be understood as liberation from their knowledge of the state of the Ukrainian language;

- It is advisable to renew the Council's work on language policy, giving it control functions of the Government of Ukraine; create in the Cabinet of Ukraine State Department language policy and scientific expert committee to carry out the constitutional duties of the state to the citizens and the state, e.t.c.

Conclusions. The fact that on the territory of Ukraine because of the different geopolitical circumstances appeared the situation of multilingualism, with the right approach can serve as a source of mutual enrichment of cultures and languages the strengthening of the Ukrainian state language and the consolidation of society, but under certain circumstances it may pose a threat to our existence ethnocommunity and independence. Therefore, the state in the language area should take all measures to prevent the transformation of Ukraine from sovereign nation state into denationalized area that can become easy prey for those countries whose languages will displace Ukrainian and will become dominant throughout the country or in its parts, primarily in the media.

For a long time in Ukrainian history (XII – XX centuries) linguistic regulation always was repressive or prescriptive; at the stage of Ukraine's independence, it usually was declarative. It is time when Ukraine should finally determine the vector of further development of the state (now I can say that the majority tends to European integration!), and that is why the state language policy should be based on the principles of democracy and humanism of specific regions to provide real rights and protection of all languages in Ukraine, the language problem as an issue that divides society resolved once and forever.

To solve the problem of coexistence and the ratio of the Ukrainian and Russian languages in Ukraine it is necessary to join the forces of elite to form a national policy aimed at consolidating the people for the sole purpose, aspirations, priorities of developing of the civil society. Unification of people, who for years was polarized for the sake of mobilization in elections is a problem that needs a lot of education advocacy work, and billions of investment the profitability of which should be determined not by income individual oligarchs, but by the strategic interests of the country. Language policy should stop be a matter of conflict between the Ukrainian- and Russian political elites who represent different regions of Ukraine.

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**FUNCTIONS AND PROBLEMS OF RELIGION IN ETHNIC
DEVELOPMENT OF UKRAINIAN MULTICULTURAL SOCIETY**

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In Ukraine, as in a multinational country one could always follow close relationship of ethnic and religious factors, which influenced significantly the ethno-national development of Ukrainian multicultural society for many centuries. With the introduction of Christianity, ethno-national and religious processes took place in close correlation with each other and with national and political development of the country.

As the history of Ukraine indicates, a variety of its territories being a part of different empires and states made for ethnic and national mosaic structure, linguistic heterogeneity and religious polygamy of Ukrainian society. These factors often resulted in display of intolerance at the national, linguistic and religious grounds, also in religious splits which prevented from the spiritual unity and consolidation of Ukrainian society. Today, the detection of religion significance and its issues in ethnic development of Ukrainian multicultural society is extremely important.

Points of ethnic and religious interaction were investigated by the following scientists: S. Brooke, O. Ipatov, P. Puchkov, J. Chesnov. The significant contribution to the study of Ukrainian Orthodoxy national originality, the role of religious factors in the establishment of the Ukrainian national idea, the problems of national church formation in Ukraine, was made by Ukrainian researchers S. Zdioruk, O. Sagan, B. Yaskiv.

However, the philosophical comprehension of the religion problems and its role in the context of numerous confessions and ethnic development of Ukraine lack up to date.

Religion was always performing a number of functions and was significant in society. Drawing attention to the terms «function» and «role» we arrive at a conclusion that these terms are interlocking, but not identical. Functions are the modus operandi of religion in society, and the role is the overall result, the consequences of its functions.

So, in our opinion, to define the role and explore issues of religion within the numerous confessions and ethno-national development processes in Ukrainian multicultural society are possible only through the functional analysis.

1. Religion in contemporary society remains an important factor of its development. Its place in the life of society is determined by various circumstances: firstly, by the development level of society (cultural, economic, social development); secondly, by the level of public awareness and culture.

Cultural values: the majestic temples, frescoes and icons, great literary and religious-philosophical works, religious rituals, moral precepts, remain very important for us even today. They highly enriched cultural background of humanity. Among them there are many cathedrals, sacred writings (the Bible and the Koran), and ceremonies. There are also unique ancient religious monuments of Karnak

Temple Complex (Egypt), Callanish (Scotland), the Ziggurat of Ur (Iraq), Delphi (Greece), Borobudur Temple and Candi Rara Jonggrang (Indonesia), the Pantheon (Rome, Italy), the temple complex Göbekli Tepe (Turkey), etc. [1].

The outstanding religious monuments of Ukraine: St. Andrew's Church (Kiev), Peter and Paul Cathedral Ensemble (Kamenetz-Podolsk), Anthony Cave (Chernigov), Bernardine Church (Zbarazh) and others are worse to be mentioned [2].

So, religion is very significant within the civilization measurement of the historical and cultural existence of any nation.

2. For many people, religion is an integral part of not only their culture, but also of their identity. Complicated processes take place in the spiritual field of the Ukrainian society; religious self-identification is gradually complicating; and confessional diversity is largely determined by ethno-national variety, or by specific beliefs of national minorities.

Supporting the view of Samuel Huntington, that within contemporary global world, religion does not lose their grounds [3, p. 555], we can assert that it is quickly becoming a factor for both personal and collective identity. On this occasion, E. Smith, relying on the philosophical development of semiotic trends in the western philosophical tradition, defines religious identity as a subjective recognition of the specified symbols range which are considered sacral in this culture [4, p. 15-16]. In particular, the researcher noted that religious identities are based upon the union of culture and its elements: symbols, myths, traditions, often codified in ceremonies and rituals [4, p. 15-16]. So, a person who understands, comprehends, realizes and can adequately interpret the information inherent in the myths and symbols, is able to penetrate into the sacral space of religious, cultural and artistic life with the help of this knowledge.

So, we completely agree with the opinion of Natalia Rodionova, who insists that the understanding and awareness of national, cultural and religious diversity, as well as taking into account historical experience, contribute significantly to the development of constructive dialogue, expansion of interconfessional relations and contacts [5, p. 181]. A significant role can be played by the cultural dialogue between people, namely: «to make people of different confessions tolerant» [5, p. 181].

Without reference to religion, professed by people, many are faithful to beliefs and derive strength and will to live from their own religion and from moral standards, established by themselves. Moreover, religion being an essential factor and a source of public perception, includes world-view (explanation of the world as a whole and individual phenomena and processes in it), conception of the world (reflection of the world in sensation and perception), sensation of the world (emotional acceptance or rejection), treatment of the world (estimate) [6, c. 67].

So, religion creates a religious picture of the world and promotes understanding of man's place in it. It fills limitation, dependency, people powerlessness, fills the blankness, inspires to action and deeds, gives strength, regardless of religious preference.

Also, religion sorts out the yearning of people, contributes to the cultural development of society, and passes on store heritage from generation to generation. But we should note that the influence of religion on a personality is discrepant: on the

one hand, it calls a person for high ethical (moral) standards maintenance, draws to the culture, and on the other hand – religion propagates (at least, many religious communities do this) obedience and subduedness, refusal to living activities. In some cases (concerning the Sikhs or some other sects) religion contributes to the believers' aggression, their separation and even confrontation. But we are convinced that the problem is not so much in religious positions, but how religion is interpreted by people.

3. In many societies, religion was considered as a powerful means of uniting communities more than once. Being close to traditions, culture and historical destiny of people, religious institutions became a part of their national identity, lifestyle, spirituality [7, c. 132]. So, religion can be an active factor in mobilizing internal stabilization of societies, meeting crisis, preventing from outside threats. We can literally say that religion can be a powerful factor in the nation consolidation.

But also, religion can be a cause for social disorganization and outbreak of ethnic conflict. Christian churches were a good example of such a policy: some of them contribute to ethnic disintegration and degradation; others functioned as a uniting center of the national forces.

As S. Ramet noticed, nations can consider their church as bastions of national culture defense, like the Poles, Croats, Serbs or Bulgarians. Also they can, like the Czechs, see anti-national traits or moods in them. People may be somewhere in the middle of these extremes. We can observe such moods for various reasons in the views of the Germans, Hungarians, Romanians and Slovaks [8, p. 91].

The churches in Ukraine within their own reference group perform powerful integration function, but none of them has proper potential to be a national integrator. Byzantine-rite Catholic Church will remain the institution for the majority of Galician Ukrainians. Catholic Church is supported by the people who are spiritually close to Western Christian Catholic traditions. Ukrainian Orthodox Church will retain believers who feel a spiritual and cultural unity with the East Slavic community, remembering its common history from the Kievan Rus times, through the royal and imperial Russia to the Soviet Union. Believers of «national» Orthodox churches will strive to unite ethnic, populist, «nation-state», cultural paradigms with the religious one [7, p. 267].

4. Religion plays the important role in the field of international relations. Let's point out that the religious factor is used both for fueling ethnic conflicts and their easing, or management. Religion removes psychological stress during the aggravation of a conflict, promotes the human dignity training, and helps to stabilize the socio-political situation in the country.

Religions help to unite people, promote the development of nations, education and consolidation of states. But the state of affairs, when large numbers of people begin to confront in the ethnic conflict situation on religious opposing views, on belonging to different religious cultures, can lead to discrimination, to disintegration of states and societies, especially to full-scale, protracted and sometimes violent conflict.

5. Religion can serve as a source of various political forces consolidation, especially in the case, when traditional lifestyle of the population is maintained. At

the same time, under certain conditions, religion may promote the acute religious conflicts, have negative effect on various aspects of social life, and religious organizations can serve as important subjects of opposition to the authorities.

In Ukraine, religion always had a significant influence on the policy and felt the significant effect itself. The fact that religion had been used and is used as a means of power maintaining by the authorities is at stake.

Along with numerous concepts, called to support one or another political regime, religion is of great importance. For centuries it has been teaching people that every power is from God. On the other hand, in the canonical religious texts there are many ideas that can help to justify action against the existing political power.

Let's draw attention to the fact that in a multiethnic and multi-religious society (for example Ukrainian one), there are often significant opportunities to involve the religious factor into the political process, especially if acute contradictions take place.

Unfortunately, in ethno-national development, in the process of state creation and formation of the Ukrainian civil society, the role of the religious factor is not always taken into account properly. But the politicization of the religious field is increasing; religion and a church are often used for the benefit of certain social-political surroundings.

6. It is also necessary to note the importance of religion for certain population groups and the degree of their religious needs satisfaction. The public opinion poll conducted by the Center of O. Razumkov in 2013 showed that a particular importance of religion as a life value was supported by 63% of respondents. For 31% religion is not significant (completely or «rather unimportant»). Religion has a great value for West population – 85%, 12% hold the opposite opinion. But among the Orientals, the ratio is 54% to 42 %, respectively [9, c. 28].

Also, 51% of respondents believe that the Church in Ukraine meets the needs and has a positive importance, 27 % of people who believe that the Church is not significant. The number of those, who consider the Church to have a negative effect, does not exceed 4 % of the respondents [9, p. 31].

So, as we see, both performances – the level of necessity importance and the degree of satisfaction – do not have much difference, indicating absence of the acute problems with implementation of the rights to freedom of conscience and religion in the country.

7. Religion teaches tolerance and loyal attitude to dissent, which is important in our multi-religious and multi-ethnic country. The absence of such education can lead to crime, extremism, impatience, interconfessional and ethnic conflicts and hostility.

Thus, due to functional analysis, we identified the role of religion and the problems in the ethno-national and multicultural development of Ukrainian society. We emphasize, that the public-confessional relations are an important component of the state and civil society developments, which require prudence, certainty and stability. The most important factors of stability in the spiritual-religious field include: stability within the religion and foreign religion stability, full satisfaction of religious needs and freedoms.

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**THE PROBLEM OF NATIONAL IDENTITY IN THE CREATIVE
WORK OF MODERN JEWISH-BRITISH WRITERS**

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One of the key categories of literary imagology is the category of national identity. As D. Nalivaycko points out, national identity is a component of ethnocultural identity, the main function of which is to be a means of self-determination and self-orientation of an individual through the prism of collective personality and his original culture. In the foreground of contemporary imagology there are the problems of identification with ethnocultural communities and the images of these communities [7, 94]. However, it's important to stress that scientist who work in the field of literary imagology are more interested in hetero-images, i.e. the images of "Different", "Alien", their depiction in a literary text through the prism of perception of the representatives of some definite nationality, ethnic group.

As O. Polyakov stresses, the problem which is more actual today is the problem of "Own", the problem of analyzing auto-images, maintenance of "selfness", in which a great role is played by historic and cultural memories of nations [9, 11]. Our research concentrates on the images of "Own", which are distinguished in contrast to "Different". And, in our point of view, in this aspect the creative work of the writers of Jewish origin presents good material for analysis because Jews keep their genetic memory, honour their religious and cultural traditions, realize their national identity.

The aim of the article is to consider how the problem of national identity is realized in the creative work of modern British writers of Jewish origin. The aim of the research specifies the following tasks:

- 1) to give the definition of the concept "national identity", to outline the circle of the notions connected with the problem of national identity;
- 2) to consider the creative work of British-Jewish writers, to reveal the works in which the problem of national identity is the key one;
- 3) to analyze how the problem of national identity is actualized in the novels chosen.

National identification is the main feature of national self-consciousness. The main component of it is self-identification as it possesses the quality of recreating basic values predetermined by historical and cultural tradition. In R. Napso's opinion, it's a spiritual and moral category which is deeply implanted and naturally present in all manifestations of the national [8, 138].

Many researchers equate the notions "ethnicity" and "national identity", but, as L. Kokumbaeva stresses, national identity is a complex of symbols the constellation of which gives rise to the special feeling of being a part of the community [5, 199].

According to K. Hubner, national identity is a heterogeneous notion. The scientist distinguished the following types of national identity:

1) The national identity which is characterized by building the real form of national spirit. The important role here is played by national poetry, folk songs, ballads, etc.

2) The national identity which is based on the hypothesis of the national pre-myth. The key role is played by mythology, legends, epic legacy of the nation.

3) The national identity the peculiarity of which lies in understanding the fact that national essence shows the qualities of entelechy: some expressed form which develops and lives. In this case the dominant metaphors which organize the national identification processes are, for example, “the spirit of forefathers”, “patrimonial character of the nation”, “inner principle of the nation”.

4) The national identity which presupposes that the nation can be represented as “the idea”. The key notions here are “national genius”, “the matter of the nation”, ect.

5) The national identity which is based on the hypothesis that the language is the medium in which each national spirit is moving and that in oral language and poetry not only some cognitive properties of a person but also his indivisible power are hidden.

The national problematics is more or less connected with national identity. National identity is a means of distinguishing “the self”, a person’s opportunity to correlate himself with “we” on the basis of objective parameters, the individual being of “I” in the collective “we”, and the special characteristics of subjectivity [8, 139].

The following categories are closely connected with the notion of national identity: literary ethno-image, auto-image, auto-stereotype, meta-image. Let’s consider these categories.

Literary ethno-image is a literary image which contains not only individual traits but also ethnic (national) identity [1, 352].

Auto-image is an imagery conception which an individual or groups of individuals (ethnic groups, nations) develop about themselves and realize in literary texts. Auto- and hetero-images are dialectically connected and explain each other: “Own” is distinguished in contrast with “Another”, “Another” is perceived as not “Own” or ”Alien”. A literary text contains, as a rule, both auto- and hetero-images [6, 60].

Auto-stereotype – own image – is a deep-rooted settled idea which is created about oneself or about the group which a person belongs to. In most cases the basis for this kind of stereotype is a positive attitude [6, 49].

Meta-image is the idea of the nation’s perception of others.

The problem of national identity is the key one in the works of many writers of Jewish origin, and British authors are not an exception. Ruth Gilbert in the study “Writing Jewish” points out that British-Jewish experience of existence is quite specific, as the history of the emergence of the Jews in the UK is complex and ambiguous, including moments of startling violence, and episodes of extreme generosity. Literature, in turn, reflects the past, and the impact that the past of the Jewish people has on its present [14, 3].

Electronic Jewish Encyclopedia states that the UK is the second only to France in Western Europe on the quantity of Jewish population [4]. In the XI century the

Jews who arrived in the country were strongly harassed, and in the XIII century they were expelled. They only re-appeared in the country in the XVII century. In general, the British society is sufficiently tolerant towards the Jews, and anti-Semitism, though it took place, was hidden.

Among the themes treated by the UK Jewish writers today are the following:

- Judaism and Jewish tradition;
- Attention to the history of Jews in Britain;
- The history of the State of Israel.

However, it doesn't matter what genre the writers work, what themes and motifs they develop, they in one form or another raise the issue of national identity.

The well-known British journalist and writer Jonathan Freedland noticed a characteristic feature of anti-Semitism in Britain, which, as a rule, does not manifest itself openly, but "often you can easily recognize its repulsive odor" [3]. In the novel-family history "Jacob's Gift" (2006) the writer deeply investigates the question of what it means to be both British and Jewish. In the novel the history of a typical family of British Jews whose members are well aware what it means to be a man without roots, grandsons, great-grandsons of immigrants in Britain, a country which traditionally honors origin and family history.

The book contains rich historical material that D. Friedland gathered by studying the genealogy of his family. Very interesting are the interwoven destinies of his ancestors in the history of the State of Israel and Jewish history on a more global scale.

S. Franks called this book "the story of three Jewish paradoxes". Telling the story of his family life on the example of three of its representatives, the author reveals these three key paradox. First – this is a question of dual loyalty (the ratio of Jews to the state and social life). The second paradox is the balance between serving the cause of universal humanity and personal needs of the Jews. Third is the eternal question: Who is a Jew? If to be a Jew is more than just a religion, how much Jews must believe in God? [12].

According to S. Franks, Friedland does not always manage to balance personal and universal, however, the novel is an interesting reflection on the Jewish identity, the essence of anti-Semitism, the relationship of Jews and the State of Israel, the boundary between religious and secular beginning in the life of Jews in modern Britain [12].

Andrew Sanger – a British journalist and writer, the author of numerous guidebooks, is of interest for our study because of the novel "The J-World" (2009). This novel was very highly praised by critics who called it "the image of unrest and paradoxes of contemporary Jewish life", "one of the most interesting novels about what it means to be a Jew and an Englishman", "study of Jewish identity" [11].

The protagonist of the novel Simon is a middle aged man experiencing an identity crisis. He is a Jew only by his father, that not Jewish according to Halacha. Being married to a Jew, Simon becomes a father of a Jewish son, here is a paradox. And the hero wonders to what extent he is related to his family, a question that leads him to a more global question – "What is the Jewish national identity?".

Mike Leigh, a film director and screenwriter, a winner of the leading European film festivals, was born into a family of Jewish refugees. In the play "Two Thousand Years" (2005) he tells with humor about the problems of the Jewish family life in modern Britain. Nevertheless, these problems become clear to a wider audience. In the article "Is the new play by Mike Leigh reflects the life of the Jews?", published in *The Guardian*, Linda Grant notes that, despite the fact that the problems discussed on the stage are directly related to the Jewry, these problems are universal, they relate to every one [15].

Howard Jacobson, a writer and journalist who became famous for a series of humorous novels about Jews, once described himself as a "Jewish Jane Austen". In the novel "Kalooki Nights" (2007) he presents an uncompromising, very robust study of "Jewishness". The action takes place in Manchester of the 50s and in the modern London, and revolves around the "eternal" question – what it means to be a Jew in Britain.

In the novel which brought H. Jacobson the Booker Prize "Finkler's Question" (2010) the author draws the image of a typical loser Julian Treslav whose life changes after he is attacked and robbed by a woman, calling him a Jew. With this incident Treslav's obsession by "Jewish" and "Jew" begins. After a long soul-searching and comparison of facts the hero convinces himself that he is a true Jew, and it radically changes his life. The image of the Jew as the "Other" for Treslav is symbolized by his childhood friend Sam Finkler, a Jew. Hence the title of the novel: "Finkler Question", ie Jewish question.

R. Gilbert emphasizes that the creative work of Jewish writers has contributed significantly to the cultural life of the UK in recent years. Today the British-Jewish writers "shake tradition of secrecy and self-censorship", and even those who had not previously focused on their origin began to openly raise the issue of the Jews [14, 8 – 9].

Having analyzed the works of contemporary Jewish writers of the UK we can make a conclusion that the key issue for them is the issue of national identity, which they see as a kind of entelechy asking "What is to be a Jew?".

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**THE PROBLEM OF LANGUAGE CONFLICT IN CONTEMPORARY
MULTICULTURAL UKRAINE**

On the territory of Ukraine besides the state ethnic group there are many non-state indigenous ethnic groups (Crimean Tatars, Gagauzians, Karaims or Karaites) and non-state ethnic groups belonging to indigenous ethnic groups of other countries (Russians, Armenians, Belarusians, Jews, Germans, Poles, Bulgarians, Romanians, Hungarians, Slovaks, and others). On this question S.Yermolenko notes very strongly in his book "Language and the Ukrainian outlook": "In accordance with global standards of the coexistence of peoples non-state ethnic groups are integrated into the language and culture of the state indigenous ethnic group" [1]. It is unlikely that they are integrated. It would be more correctly to say: "it is desirable that non-state ethnic groups would be integrated into the language and culture of the state indigenous ethnic group." As a rule, this process causes a lot of questions and dissatisfaction, as well as generates conflicts.

The origins of the conflicts between different ethnic groups, nations, people of different religious confessions were born in the ancient times. Some conflicts are resolved and people are finding ways to compromise and reconciliation, others are escalated and as a result turn out to aggression, bloodshed, irreconcilable hostility erupted for many years. Language conflicts are not exception. The language problem is probably the most painful for Ukraine, the passion around which is intensified today as never before, and the conflict between the most common languages in Ukraine (Ukrainian and Russian) is deepened very clearly.

Comprehension of this problem is extremely versatile and a lot of researches of both domestic (V.Lisovy, V.Malakhov, L.Masenko, L.Nagorna) and foreign scientists (I.Cohn, E.Smith) are devoted to it. However, in most cases, researchers have focused on the relationship "linguistic conflict – ethnic identity". Some attempts to analyze the causes of the "language conflict" and, therefore, their impact on the actualization of ethnic identity was carried out by J.Burton, J.Rothman and others. The study of linguistic relations as one aspect of ethnic conflicts deserve special attention (J.Kutz) [2].

The question about communication conflicts, which is exploring by N.Muraviova in the monograph "The Language of Conflict" [3]. also is interesting. The author analyzes the mechanisms that contribute to the emergence of communication conflicts, their causes and prevention, the implementation in text flows; describes the motives that direct our lingual behavior and lead to conflicts; gives his vision of a possible conflict-free communication.

Despite the surge of interest in language issues in modern society, there are only sporadic attempts of theoretical developing of a conflict dimension of language in it in researching works. Existing researches in this area is often characterized by fragmentation, focus on some particular aspects of the study of the state language and the languages of national minorities. And the main factors, causes and peculiarities of

the conflicts in the language interaction in a multicultural society are almost unnoticed by philosophers.

The aim of this article is to investigate linguistic conflicts in the context of their functioning in the Ukrainian multicultural society, and to identify the causes of their beginnings.

Accordingly to the purpose, we can define the main objectives:

- to consider the characteristics of interaction of the two major languages in Ukraine – Ukrainian and Russian;
- to identify the causes and factors that contribute to existing or prospective conflicts in lingual situations.

In the world (western) sociology there are concepts that recognize the conflict as one of the driving and even determining factors of social evolution. In one of the first (in time) definitions of a social conflict the American sociologist L. Coser notes that this ideological phenomenon that reflects a sense and a direction of social groups and individuals in their fight for objective goals (power, change of status, incomes redistribution, revaluation of values, etc.), every society has certain elements of tension and potential conflict, so, the conflict itself is an important element of interaction that promotes strengthening and / or destruction of social relations [4].

And because social conflicts are an integral part of social life and culture and one of the determining factors of increased social tension in society, any social processes associated with the language situation and changes in language policy are followed by their aggravation.

Thus, the language conflict is a social conflict connected with the language policy of the state in some way [5, p.176].

Causes of language conflicts may be different, but one thing is clear – all of them belong to social, religious, cultural, economic and political spheres. But they take a specific form of expression due to certain processes taking place in the country, namely:

1. Ukrainian ethnic division into three distinct groups, each of them with their characteristic language (or language variety) and the appropriate language and national consciousness:

- "conscious" Ukrainians (also called "true Ukrainians") who use the Ukrainian literary language, and mainly not only for the work but also to "house using" (in their private life) and often under any other circumstances, at least while in Ukraine [6, p.5];

- ethnographic (or "spontaneous") Ukrainians who use the Ukrainian language not by persuasion, but because were born and grown up in the Ukrainian-speaking environment (usually in village or small-town). In a big city they are in terms of social and economic and / or cultural and educational growth, either (more frequently) – start speak Russian or (rarely) - speak literary Ukrainian (when having an "Ukrainian profession"), getting rid of the Ukrainian dialect. While maintaining their low social and economic and cultural and educational level they are native speakers of a mixed Ukrainian-Russian language ("surzhyk"). As Orest Tkachenko notes: "as well as the little-Ukrainian consciousness and the little-Ukrainian language are inherent to them" [6, p.5-6];

- little Russians (the endonym is "russkii", "malorossy"). These are citizens, residents of large cities or small but high-industrialized towns and villages (the extreme east and south of Eastern Ukraine) who grew up in an atmosphere of the Russian language and culture, and in the Russian speaking city environment. Among this group the knowledge of the Ukrainian language spreads, but, at first, it is not due to the binding perception of the Ukrainian national consciousness, and secondly, the Ukrainian language is not used in daily life [6, p.6].

2. Mental and ideological divergence between Ukrainians from the East and the West of Ukraine. This difference is often diametrically opposed. From the standpoint of the criteria of civilization (S. Huntington) we can distinguish these differences in relation to:

1) history (by the way, not only the newest one): there are a lot of problems to recognize events and results of World War II / the Great Patriotic War [7; 8; 9], and the armed struggle of the OUN-UPA [10].

The inhabitants of the Eastern Ukraine do not recognize "heroism" of the UPA fighting, and so they perceived the opening of the monuments to the leader of OUN - UPA Stepan Bandera in Ivano-Frankivsk, Lviv, Drohobych and other localities of the western region painfully. Conversely, when January 12, 2011 the Supreme Administrative Court denied Stepan Bandera the title of Hero of Ukraine officially, the deputies of the regional councils of Lviv, Ternopil, Ivano-Frankivsk regions came out in his favour [11].

Thus, the understanding of their past depends on "mental civilizational choice of the nation" [12; 13].

2) religion (religious self-determination is quite distinct regional specificity). The largest number of Orthodoxes is characterized primarily to the Center (79%), South (73%), and East (66.7%), Greek-Catholics – to the West of the country (27.8%) [14, p.26].

3) economic vektors of the Ukrainian foreign policy: the western regions are protagonists of the European Union; the eastern ones – of the CIS Customs Union. In June 2011, the Institute of Sociology of the Ukrainian NAS the sociological survey on the subject of the Ukrainians attitudes to Russia on some issues were carried out. The question: "Which way of development of Ukraine do you consider as more appropriate?" received the following answers:

- to strengthen the East Slavic bloc (Ukraine, Russia, Belarus) - 26%, where the eastern regions have, western ones – 3%;

- to establish relations with the Western countries – 15%, where the share of the eastern regions is 6 %, western ones – 38%.

Also, 84% of the residents of the eastern regions and 16% of the inhabitants of the western regions have a positive attitude on Ukraine's accession to the Union of Russia and Belarus. However, 64% of the residents of the West and 28% of the East of Ukraine want to join NATO, while 36% in the East and 7% in the west of the state have a positive attitude to Ukraine's accession to the EEA [15].

According to the Ukrainian Centre for Economic and Political Studies named after O.Razumkov, in 2012 the relations with the EU were priorities for 72.8% of the respondents in the West, in the Centre – 47.7%, in the East – 23.9%, in the South –

21.6%. As for relations with Russia, in the West only 5.9% of the respondents identified their priority; in the Centre – 20.5%, in the East – 56.6%, in the South – 58.8% [16].

As we can see, the Ukrainian foreign policy priorities according to the regions have significant differences, and therefore they can be a possible basis for aggravation of interethnic conflicts.

Thus, it is difficult to imagine that people in Eastern Ukraine has recognized that S.Bandera or R.Shukhevich are heroes of Ukraine, that they can abandon the Russian language and culture, as well as perceive the Euro-Atlantic integration as non-alternative vector of the foreign policy. As well in the West Ukraine it is unlikely to accept Russian as the second state language, to recognize the main events and results of Great Patriotic War and agree to join the Customs Union. All these factors hinder to implement the political modernization, as the Ukrainian society is split and does not want to consolidate [17, p.288].

3. Language issue. The Ukrainian language issue was the central in the works of M.Grushovsky. Also V.Naumenko, K.Mykhalkchuk, B.Hrinchenko, V.Doroshenko, S.Yefremov, V.Prokopovych, B.Kistyakivsky turned in their works to the introduction of the Ukrainian language in Ukraine. In these works there are personal reflections of the authors about the decisive role of the Ukrainian language as hardening strength of the Ukrainian national revival.

However, we must note: if a socially dominant group tries to limit the social, economic, cultural, linguistic abilities of other groups it come into conflict with them inevitably. Because the native speakers of other languages just want to preserve their traditions, culture and language as well. And we stress that when two languages are applying for only one sociolinguistic field [18] where their parallel functioning is impossible physically or restricted by law, there is a conflict as a form of existence of unbalanced exoglossic bilingualism [19, p.48].

Therefore, the language issue in Ukraine can not be examined in isolation from all political, social, economic and cultural situation. Now the initiative in language policy which began to be born in the time of independence acquisition is lost. The main reasons are: the crisis in society, "fatigue" of the public institutions, direct political opposition from certain groups. We have also to focus on the fact that a common language in the country can be, but it should not be implanted. If it is implanted by power and legislative means, the language problem in Ukraine will be even more aggravated, and we will have the fighting as a result of this (actual events are evidence of this).

4. Dissatisfaction of the dominant linguistic group with the state policy. The main disadvantages of Ukrainian language policy are constant attempts to separate solving the problem of the Ukrainian language (as a state one) and individual solving the problems of other languages functioning in Ukraine. Instead, the language issue requires an integrated approach only. We must emphasize that the separation the question of the Ukrainian language using from the Russian one or vice versa, and unwillingness to consider the linguistic rights of other linguistic groups seriously fail certainly.

Thus, the language policy can become an unifying factor only when it reflects the diversity of the lingual spectrum and have clear mechanisms to resolve the existing problems.

5. The policy of glottiditis phagia (or linguocide) – suppression and displacement the language of minorities by the language of the dominant group. For example, immigrants in a foreign country, and the propers to the areas that were in a country, but along which the linguistic borders pass. If in one country two or more languages are common, it is important to determine the extent of each language for examining the language situation, as well as their estimating characteristics. Most violent conflicts occur in countries which have two or more linguistic communities as it is in Ukraine.

To the point of view of Mykola Hvozd, there are two main parameters of the language power. The first is the rate of population capacity measured by number of speakers of a particular language regarding the total population on the territory under studies. The second indicator of communicative power of language is determined by the number of communication areas served by each language [20].

So, in terms of competition between two or more languages in one country the particular importance for the survival of the language is its communicative capacity. By this parameter lingual situations are divided into equilibrium and non-equilibrium ones.

For the equilibrium language situation several languages are equally strong communication capacity. An example is the language situation in Canada, Finland characterized by balance, stability, highly controlled by the government; the language situation of Belgium, where the French and the Dutch ratio as approximately equal. In Switzerland four languages – German, French, Italian and Romansh – have the national status, but taking into account the number of natives of each of them they are unequal. According to the Constitution, the three official languages of the Confederation from the four national languages are: German, French and Italian [21].

Non-equilibrium language situation is observed in Western Africa. Here local languages dominate in terms of demographic power, but the European ones have more communicative power [21].

When analyzing the language situation in Ukraine, it can be defined as the equilibrium one. But a lot of problems in this area are unresolved, including agreement on a common language. In this regard, Larysa Masenko in her article "Language and Politics" says: "The common language is one of the key factors that ensure the solidarity of the population and, consequently, the stability of the state" [22]. However, we must emphasize again, the language may be common, but it is desirable that the language of interethnic communication is not implanted by threats of criminal prosecution, as it will provoke just brutal resistance, and instead of unifying and consolidating functions have the opposite effect, i.e. the climax of the conflict even to bloodshed! It is not fortuitous to determine the communication that comes to a standstill as the phraseology "they speak different languages".

Summing up the study of the causes of language conflicts in the modern Ukrainian multicultural society we can note:

1. The main sources of language that strengthen the nation, is a national tradition and continuity of generations; national consciousness and identity; material and spiritual culture of the Ukrainian ethnus; national character and mentality; respect and cooperation with national minorities; historical experience and respect for the other countries. These issues form the value of language as a foundation of the Ukrainian political nation and ethnolinguistic identity. Thus, the strategic policy of our country should aim at reviving among the citizens of all ethnic groups dignity and pride of their nation and their unifying language.

2. Ukraine as a democratic state can not function and grow steadily without making a single vector of development, without constant researching and finding a compromise between the citizens of all regions, nationalities, ethnic and religious groups, and between the main political forces in local authorities and between public authorities and civil society advocating and securing certain rights, freedoms and interests of a human and a citizen. Thus, only one ideology can unite people today – the protection of human rights. And the protection of language rights is the first and the most important task of the state. The role of the Ukrainian language is to become the state one and be uniting all regions, but not the only one.

3. For today, the most important thing in dealing with the language issue , is a balanced, clear state language policy, which can be a powerful tool, symbolic tool to consolidate the nation, national unity and stability in the modern Ukrainian state, but only if the two languages (Ukrainian and Russian) function as official languages. This will stop all speculations on the language issue and resolve language clashes and will avoid a sharp confrontation.

For the prospects, further social and philosophical explorations we face the task to investigate the dynamics of the linguistic conflict and provide proposals for the regulation of linguistic conflicts in Ukraine.

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SOME RESULTS OF ANALYSIS OF STRUCTURE OF TIME

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Abstract. We consider the structure of the concept of "time" as a phenomenon. Allocated scalar, vector, linear, cyclic time, their interaction and the fragmentation of the object time quanta. Disclosed the information structure of the time as a casual event sequence, the impact on its course of internal and external factors.

Keywords: noumenon, phenomenon, vector time, the scalar time, quantum of time, the length of time in the quantum, series of events.

Study time by large minds, from Thoth (Hermes) to the present day. Time be prescribed quality and noumenon and phenomenon. Some thought it cyclical, other linear scalar third, fourth dynamic, Aristotle defined it as a sequence of Kant - as completely unqualified concept. In physics, Newton time required under the Universal properties, it is impossible without kinematics, and all technical calculations. No science of today can not do without this option.

The author carried out some research in this area, showing that:

- a) the concept of "time" contains a set of concepts, a very different application areas;
- b) the time is divided into parts and sections, have qualitative definiteness, or quanta;
- c) Time - is the media, which is its most important quality;
- d) for the intensity and time is determined by the internal and external characteristics of the subject.

His purpose in revealing the author sees the above features in the form of theses presentation.

1. Time is also a phenomenon and noumenon, depending on the methyl position of the observer. Each object has its own (individual) time characterizing his age and the rate of change (dynamics). Individual time a specific object is perceived as a phenomenon or object attribute. Group of objects with the existence of the relationship (the system) takes the proper time, as having a phenomenological content. With the increase in the order of their systems, the phenomenon of time tends to turn the noumenon, getting signs of a more general concept. In the limit we obtain intelligible notion of "universal" or "mathematical" Newton's time, not having the phenomenological features.

The second pair of concepts includes scalar and vector time. Scalar time is characterized by a single value and a lack of direction. Such requirements are met the mark on the calendar or clock face. They provide a general background against which moving objects on the Earth, the scale. The existence of scale allows you to take self-paced, and the relative position vector of the object in time coordinates, include the concept of "time" is not only the present (now), but the past and the future. To measure these parameters, a significant number of cases, the involvement of the

space is not required. Stock speed is fixed with respect to the scalar coordinate acting as replacement space.

The third pair of concepts - cyclical and linear time. There is no doubt that time is cyclical, because the very scale of scalar marks given by the rotation of the Earth around the Sun and around its axis. Base on the Earth (scale) is phenomenal and is manifested in the change of the seasons of the year, day and night. Conjugate, ie entering into relationship with these phenomena, objects in the world reflected the cyclical form. For this reason an individual time object cyclically. Linear time sets the motion vector. External attribute vector - arrow. However, in practice, "arrow of time" becomes "river of time", straight - in a sine wave. Speaking of linear time, we mean the vector, that is the general direction and irreversibility. Filled with content epithet of this process - the river, which meanders in drawing close to a sine wave.

2. Scalar time fragmented. Its continuity is divided into parts - year, day, hour, minute, etc. These parts or fragments reflect the natural course of natural processes, on one hand, and our understanding of them, on the other. Isolation of the year mainly objectively, and hour and minute - mostly subjective. In the latter case we are dealing with the use of duodecimal system of calculation, bad coincides with the standard decimal, which creates a lot of inconvenience, from the calculation of geographic coordinates, angles in geometry and ending time units. On this, we recall only to emphasize the subjectivity of allocating fragments of time that could be expressed in decimal. Whatever it was, year, day, hour, minute, etc. are astronomical photons, ie standard particles of time, accepted by all. Time in an hour or minute, can not be more or less. This well-defined quantitative portion having quality definitions used in all calculations.

Another kind of time slices taken in the socio-political organization of society. The working week is only indirectly related to the phases of the moon, and can consist of six, five, and a number of days determined by the legislation on the basis of public consensus. The same can be said about the length of the working day, the academic hour (45 minutes) and so forth. Taken into account in a very important procedures for planning, monitoring, payroll, etc.. Similar type of time slots determined by the internal procedures of organizations. Finally, there is an individual quanta - time intervals (duration, length) Sets the subject personally to execute any action.

Stayed quantum characterized by the qualitative method. A lot of qualities subject and is able to unfold from different angles, each of which has a valence, understood as the ability to interact with certain information kernel situation. For example, a student during the day must attend lectures in chemistry, mathematics and history. Agree that it is a qualitatively different subjects, to understand the content of which is possible only in mobilizing a certain reserve, which is the property of (quality) nature. Even more strikingly manifested when a student coming out of the university, just for the day becomes the driver (passenger), a son, a cheerful guy at a party, etc.

Here we are dealing with the intersection of sequences ("fabric of time"). Chemistry teacher (mathematics, history) builds its own sequence of disclosure of the contents of the object, which intersects the student. So do parents, friends, the bus

driver. It is important to note that the transitions into different quality (chemistry, mathematics, history, student driver, the son of ...) committed by outlaw Hegel's transition from quantity to quality. Each quantum at the intersections you are dealing with already-formed character.

3. Individual sequence appears as a chain of rays formed by the intersection with the other sequences. Each quantum forms unclosed loop in which "works" mainly one quality (property side) of the subject. It is this quality takes on new information supplied by crossing sequence. Loop is not closed because the total amount of information in the subject at the outlet exceeds incoming. Thus, the quantum can be defined as an event, and the individual sequence - as a series of events with information content.

With increasing distance, the memory of events fades, but the information obtained in the quantum remains. This suggests that in itself plays a supporting role, important outcome, not the process. Important not binding distant events to the scalar scale, and the preservation of the order of receiving the information without which violated event driven logic and casual contact. In this sense, an individual time acts as a logically connected series of events, opening the way to the future. Mapping to a scalar scale is important for synchronization with other events and recovery situations.

The bulk of the information comes to the subject of the intersections. Subject accumulates, processes it and outputs as the results. This cycle, in fact, is an individual photon. Note that in the individual time migration between quanta is made in accordance with the law of Hegel's transition from quantitative to qualitative changes.

4. Dynamic (objective) time determined by the specifics of the object. This statement applies to both the duration (length) of its existence, as well as to the characteristics of individual quanta in the causal chain. Go to the inherent properties of the object that determines the duration, are planted in it inside the program (properties, method of operation), as well as the most important physical parameters - volume (mass) density and temperature (energy). The duration of the biological objects is obviously related to the amount affecting the energy characteristics. Time in large objects "moving" slower than less massive, and thus its intensity is lower because the programs are similar. Accordingly, in every situation we are dealing with overlapping temporal processes of varying intensity.

Physical objects are more dependent on external influences and are able to stay in the quantum often indefinitely. As an example of such photons can be reduced deposit of iron ore reserves in the warehouse, steel, rolled steel, railway wagon. They are the internal processes, such as crystallization. Of external factors should allocate storage conditions (operation), physical and moral deterioration.

Finally, there are basic physical objects, constantly staying in one quantum for which the rate of change, ie, the intensity of the time, is equal to zero. These include nucleons, electrons, photons. Recognize, for example, that flying off the edge of the universe photon changes for billions of light years of flight, is to bring down the entire physical picture of the world. Time "stopped" and superdense massive objects such as galactic black hole during the so-called "event horizon." Closer to the galactic

core, time flows more slowly at the periphery of the galaxy, probably faster. And what happens in the extremely thin, but cooled (devoid of energy) intergalactic space is hard to imagine.

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**FEATURES MANIFESTATION OF ARIIZM IN DIFFERENT
SOCIOCULTURAL SYSTEMS**

**(Ariizm as a Sociocultural Phenomenon and its Influence on Formation of
Neo-Slavism Doctrine)**

Abstract. The results of diachronic and synchronic analysis of the content of ariizm phenomenon and its influence on the formation of ideological priorities of the Indo-European ethnic groups, including the Neo-Slavism doctrine. Study of material led to the original findings about the synthesis of different philosophical systems that are now positioned as the Aryan standard.

Key words: ariizm, nordicism, aryanism, Slavic-Aryanism, Neo-Slavism, neopaganism, neoracology, ariosophy, sophiology

The results of diachronic and synchronic analysis of ariizm phenomenon and its influence on the formation ideological priorities of Indo-European ethnic groups, in particular Neo-Slavism doctrine, are presented in this article. The terminology for the topic was revised.

Fighting for zone of influence among main political players at last decades has caused the aggravation of national issues connected with questions of national identify, its nature, specific, historical sources and perspectives. The nature of Aryans associated with progressive vector of social-historical development. Thus, in the countries of Slavic region (Ukraine, Russia, and Poland) so-called unions of "Slavic-Aryanism" or "Neo-Slavism" have lately appeared; in Ukraine Ukrainian federation "Spas" has been officially recognized.

Interesting analytical material and original conclusions about synthesis of philosophical systems which may be perceived as standard of Aryanism ideology are highlighted in this work. The content and essence of ariizm phenomenon, its influence on forming of general Indo-European culture, its informative contents are defined.

There are some diachronic and synchronic terms that explain different facets of Aryan ideology at different historical periods. Thus, the term "ariosophy" has different meanings.

Firstly, on the opinion of esoterics, "ariosophy" is the name one of the oldest Nordic cults of Aryans or "wisdom of Aryans".

Secondly, at the beginning of XX th century "ariosophy" or "armanism" was propagandized by Austrian poet and occultist G. von List, then it affected forming Völkisch-ideology. N. Goodrick-Clarke in his book "The Occult Roots of Nazism" warned about technology of "mass influence" and anybody's "will for power"; and today those methods may turn people into crowd of animals.

Thirdly, another interpretation of this term belongs to the followers of so-called "sophiology" by P. Florensky, S. Bulgakov (priest-philosopher) and V. Solovyov. Modern adherents such as V. Simonenkov understood it as "philosophy of Aryan goddess Sophia".

But, as recorded in historical chronicles “Avesta” and Veda, Aryans were heliolaters and fire-worshipers and professed monotheism. The appearance of the traditions connected with feminine in paganism may be considered as an influence of the ideology of people so-called “southern wave of settlement” of the continent where the matriarchy reigned.

Modern neo-trends succeed in adapting last scientific achievements to their interpretation of reality. For example, studying the information capability of human genome and field structures of the universe are explained as relationship between a human and gods or the God (in constructive trends of paganism), or as God’s chosen people (in destructive trends, i.e. neoracology: neonazists, V. Avdeyev and others).

As we can see, Slavic Neopaganism or Slavic-Arianism combined the beliefs of ancient Aryan people (heliolaters) with ancient matriarchal religions and shamanism. Thus, a new ceremonial religious paganism has originated; it is oriented to the revival of ancient ethnic and ethic traditions and aimed to respect the nature and living in harmony with it.

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THE EMOTIVE MYTHOLOGIZATION AS DETERMINANT OF CIVILIZATIONAL INTERACTION IN THE MULTYCULTURAL REGION

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Abstract. This paper deals with the most popular emotive ethno-national myths in such poly-cultural region as Ukraine. Being the form of synthesis of mythological and political conscious, modern emotive myths determine emotionally-colored perception of the social reality in the discourse of civilizational interaction.

Key words: emotive myth, multicultural region, civilizational interaction.

Being native Crimean, I am deeply motivated in this actual topic. Since antiquity Crimea was a crossroads of several civilizations. At present, three major civilizational models interact in Crimea and the Black See region. Two of them are traditional, built on the religious basis – Islam and Orthodox Christianity. Third one represents Western-oriented civilizational scheme, which goal, in the judgment of some researchers [3], is to facilitate the optimization of socio-cultural interaction among traditional cultures of this region.

Russians, Ukrainians and Crimean Tatars actively create modern history of multinational and poly-cultural Crimea. Mutual enrichment of the cultures here is an evident fact. However, serenity of the formal relations does not present the convincing evidence of the absence of civilizational controversies, or that the effective and perspective form of the civilizational dialogue has been ever found. Crimean society is not secured from conflicts which can arise as a result of interethnic and confessional collision still [6; 7; 8].

Latest sociopolitical events in Ukraine also confirm its status of the country with intercivilizational aspirations and potential, which cannot be reduced to the narrow role of the “buffer state” and trivial training ground for social experiments. Possibility of splitting of Ukraine as the country on the civilizational basis is being actively discussed not only in Mass Media and in the corridors of power, but in the kitchens of members of the public as well.

Against the background of erosion of socio-economic sphere and dramatic lowering of the intellectual level of demoralized and spiritually devastated society in post-soviet Eurasian states, quasi-mythological, politicized, anti-scientific ideologemas are penetrating inside the mass conscious [3, 508]. Thereupon emerges an “opposite narratives” [2] and a hard confrontation between nations and states.

Many political and ideological myths of the post-soviet states, Russia and Ukraine in particular, are exploiting the concept of “primordial civilizational antagonisms” between the nations of West and East Europe, as well as within the Christian civilization itself, which have deep historical roots [3: 4]. In the political battles this is being introduced to the people as probably the most fundamental reason of the national troubles. Such myths are designed to create new civilizational reality and they become the prime tool of both separation and consolidation of the society. Relationships between different regions of the modern Ukraine are determined by the

various ideological factors, with ethno-historical myth being the most important of them.

High level of emotional saturation is a specific, distinctive feature of the mythological images and symbols: this is love and fear, adoration and horror, etc [1]. Modern civilizational myths are ambiguous and ambivalent in their influence on the people, being an invigorant for the psychological compensation on the one hand and deeply dehumanized on the other. They instill an average man with the idea that his individual life is worthless in comparison with the goals standing in front of his civilization.

Modern Ukrainian realia are mediated by various myths possessing the regulatory and sense-making functions in the life of an average Ukrainians. Being the form of synthesis of mythological and political conscious the most popular emotive ethno-national and political myths in Ukrainian society determine emotionally-colored perception of the social reality. They possess the great existential power, forming actual values of the masses and motivating for aggressive actions in the sphere of social transformation.

Following C. Levi-Strauss point of view, one may agree with the statement that there is a principal unity between the myth logic and logic of modern thought [9]. Formation of the mythologized image of the past has the great instrumental value in the struggle for growth of nation's political status and assertion of sovereignty. It is obvious that intercivilizational relations in the past keep their actuality for the present, being an object of the modern ethno-national and political mythology.

Outcome of centrifugal tendencies in inter-regional situation in Ukraine is often defined by the competition of different versions of the past, which predetermined development of national mentality. Latest political events in Ukraine are related to the process of reconstruction of historical precedent, which could be a source for inspiring the mass, could stimulate creative energy of renovation aimed at overcoming of the present crisis. Active "disassembly" of the obsolete, outdated myths, which Ukrainian nation does not believe anymore, is in progress. This is an original medication for the disrupt, fractured and inconsistent social consciousness. Potential consent may be achieved not only as a result of making legitimate compromise agreements, but as well by means of creation of united myths and daily routine structures, which will form the basis of "project of mutual living".

Overcoming of deep social crisis in Ukraine and other post-soviet countries is inseparably tied with the process of forming new civilizational identity and thereafter –creation of new viable ethno-national and civilizational myths.

However models of past, which prevent social development and entail regression, are often being cultivated in Mass Media. In the critical situation of determining choice, which Ukraine finds itself in at the moment, the development models based on critical reconsideration of the past and adequate to the modern mentality of the nation, are in extraordinary demand. Myths related to the national and religious self-identification, which contain quite definite political guidelines, are especially destructive.

1. Romantic elevation of the "ancient Ukrainians", raising them to the rank of "true Aryans". Exceptionality of the Ukrainian nation, its messianic value for

Eastern-Slavic civilization. The brighter seems its past for the nation, the more persistence this nation is inclined to demonstrate when pretending for significant role in the modern world.

2. “Search for the noble birth” is one of the most powerful means of the reinforcement of national proud. This trait is peculiar in whole for the nations of Central and Eastern Europe, which is confirmed by the research of Mircea Eliade. In this respect, study of the narratives on first cultural objects related to Ukrainian culture has special significance. Widespread abstract ideas on the selectness and exclusiveness of Ukraine based on interpretation of the artifacts of culture of Trypillia.

3. Ethics and aesthetics of sacrifice of Ukrainian nation towards the civilizational breakthrough, special role of Ukrainians in the settlement of the conflict of geopolitical interests between the idea of formation of single united Eurasian space and the theory and practice of Euro-integration.

4. Image of the civilizational enemy, potential threat, having its historical, psychological and moral excuse. For one of the sides of civilizational combat in Ukraine the enemy is USA and other Western countries, while for the other side – it is Russia with its “great power expansion”.

5. Mixing and substitution of notions of “state” and “culture” over a period of the entire history of Ukraine. Yet, after the formation of independent Ukraine the reverse processes became noticeable: “escape from state”, rejection of state as their own by the majority of nation. Against this background the problem of formation of the diffuse national identity is being interpreted as the natural outcome of the processes taking place in the ideological and mythological field of national mentality. For the sake of protection of their own civilizational space and cultural sovereignty Ukrainians are ready for self-sacrifice and the most resolute actions, exceptional mobilization and self-organization. This became evident owing to the events of “orange revolution” in 2004 and Euromaidan in 2013–2014. At the same time Ukrainian nation rebels with the same zeal against the destructive manifestations of state bureaucratic machine.

6. Exploitation of the notion of “civilizational incompatibility” between the West and Ukraine by the opponents of its Euro-integration. Representatives of the specific political forces manipulate subjective evaluation of historiographical data regarding intercivilizational “collisions” between Western and Russian-Orthodox civilizations by the classification of Samuel Huntington [4; 5] with the purpose of solving their own problems. Thereby one of the challenging subjects of future researches can be the historiographical materials of civilizational conflicts in the above denoted paradigm. For instance, this is a conflict within the Orthodox civilization in 1204, when crusaders with the permission of Pope captured and looted Constantinople as the basis of Byzantine orthodox civilization. Or the next stage – sharpening of the civilizational conflict at the end of XVI century, which has led to the Union of Brest and appearance of the Greek Catholic Church, etc.

Investigation of emotionally saturated and archetypal grounds of modern myths has vivid appliance potential for the future elaboration of multiculturalism theory.

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CHARACTER OF “NEW” RUSSIAN LANGUAGE.

DEMOCRATIZATION, ADAPTATION OR DEGRADATION? (WHAT ARE THE SOURCES OF REPLENISHMENT OF LEXICAL STRUCTURE OF RUSSIAN LANGUAGE TODAY)

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Abstract. The article discusses the lexical and graphic borrowing actively penetrating the Russian language in the last two decades. Motivated by reason of their penetration into the active vocabulary of native speakers, as well as through the process of adaptation of foreign vocabulary at present functioning.

Key words: loanwords, adaptation loanwords, lexical borrowing and graphics, language source, the reason and justification of borrowing.

Russian language - the language of great power, centuries-old culture and rich literature a vast period of time was considered one of the most informative.

What is the state of modern Russian language? Whether Russian language ceased to be “great and mighty”? Problems, which are now the subject of controversy among researchers - linguistics. In his work “Live and dead word” famous linguist L. Rzhevskiy concerned the massive introduction in Russian language in foreign words, more than half century ago, rightly observed: ”Great and powerful - no, not stopped. Do not have time to stop. Let’s hope it will never stop, but he ceased to be free. That’s why its qualities are not high. Consequences of this are disastrous”. [9, p. 63].

Current state of the Russian language worries many people, that proves the appearance in newspapers, magazines, science literature articles, notes, with different opinions on this issue. The good news is that many are thinking about how our language to maintain the status of “free”, “great and mighty”.

The existence of any language, including Russian, is impossible without a constant enrichment of the vocabulary of - it is an axiom.

How Russian language is enriched with new words? Many ways.

First, by returning the words, that were previously in passive. Moreover, new vocabulary reflects all aspects of society: politics, government, ideology, economics, medicine, religion, science, technology and everyday life. Over the past 20 years have revived words such as *guild, a gymnasium, the mayor, the governor, and tutor, department, strike, the corporation, the Lyceum, the municipality, the police, the maid, the shelter, trust*, etc., which seemed never attain new life for ideological reason the Soviet system. However, now they are alive in their original meaning.

Second, the vocabulary is enriched as a result of the emergence of new meaning for the old words that most evident in the speech of young speakers.

“Youth Language” of the last decade of the last century and the beginning of this - a mixture of what is called, all styles, genres and schools i.e. every day vocabulary of people firmly are fixed elements of professional, and unfortunately, a reduced vocabulary of slang.

Often, the active elements of youth vocabulary become words neutral in their earlier meaning, but nowadays acquiring negative expressive colour and a completely

different meaning. For example, have become tense verbs: *stick (to be) have, relax, float (to be), pump (to be), wash (to be), unfasten (to be), sew, mow, split (to be), to pin, to throw*; nouns *greens, babky, lemon, prikol, stolnik, piece, joint, hose, wheels, etc.*

Of course, slang, jargon - is a language phenomenon that emerged not just now. But if earlier such vocabulary was characteristic of a narrow circle of people, and its using in speech caused a negative reaction of people, owning speech culture, ethics, communication, then at the present stage we have almost ceased to surprise by these» buzzwords», from Russian high rank officials. Language of Television and radio broadcasting authorities was always considered as standard and now it is full of not only reduced phraseology of low conversational style (*malo ne pokazhetся; derzhy karman shire; valyat' duraka*), offensive personification (*Banderlogy*), but gross violations orfoehpical, grammatical and other rules of Russian language. What may be demanded from the younger generation in this case, if the boundaries of right and wrong speech blurred without the influence of the media, and, the saddest thing, is that young people even do not know, that speak obscene language, rooted in active using word like *fignya, khren', blin* standard for use in public places, among people who are older, higher status, etc.

What's this? New conditions of language, speech functioning, appearance of democratization of speech, and sharp decline of its culture?

One of the main and major source for the replenishment of the new language vocabulary and the derivation is borrowed from American English, due to the openness of modern society for international contacts, orientation largely on Western culture, lifestyle.

As you know, in a foreign language material undergoes significant language processing from the point of view of formal (phonetics, grammar, graphics, spelling), and in terms of semantic. Originally a foreign word is often perceived as a full equivalent exists in Russian language; over time can develop shades of meaning and / or acquire other stylistic coloring and already altered, modified form takes its place in the lexicon of the language of the recipient. Such, for example, *image monitoring, rating, recruiting, guest worker, marker, cargo, yogurt*.

Some foreign words, was used extensively in the moment, in the Soviet past were a word - ekzotizmy and had also "ideological" color (in the dictionaries, they were marked as "in applying to the Western way of life"). Now, for example, many of them have lost their "exotic": *businessman, dollar, college, dealer, producer, shows, etc.*

Over the past two decades in the Russian language appeared unusual phenomenon - writing many borrowed words without changing the graphic writing: *BMW, CD, CD-ROM, Coca-Cola, Hi-fi, IBM, mass-media, notebook, on-line, Pentium, PR, VIP, Windows*. Is this reasonable? The reason, probably, lies in the fact that these loans have not sufficiently mastered the lexical system of the Russian language. But combined Writing compound words of Latin and Cyrillic (*IBM-совместимый, PR-акция, PR-менеджер, VIP-клиент, Web- сайт, SMSка, WWW-страница, CD-диск, DOSовский*), as well as some words are formed from foreign languages according to the formative model of Russian language (*PRщик*,

VIPовский) indicate of their initial stage of mastering of the language recipient. The number of such words is growing so rapidly, that for their names in Russian language exist own term *word-centaurs* [5]. But if the word centaurs in some of its manifestation are still possible to qualify as words creation, then really do not want Russian language became the “language centaur”.

In scientific, journalistic literature modern Russian language called interrussian, Roman-German-Russian and Ruenglish slang. Nobody says that foreign words penetrating into our language, is strictly a negative impact on its development, because throughout its history, the Russian language is enriched not only by internal resources, however unacceptable that borrowing was excessive.

How to solve the pressing problems? First, you must determine which borrowing from the already entrenched in our speech are in *absolute* compliance with the Russian language, and exclude them from active use. Application of synonyms of foreign origin can be justified in cases where you want to avoid tautology.

Second, the penetration into the Russian language of foreign words can be justified by a single purpose: to call the phenomenon, object, concept, or anything else, which means that it did not previously exist, therefore, had no verbal Russian counterpart. In this regard, more borrowing is justified in the field of science and technology. What to choose? Word *computer* (English computer) or *electronic machine*? Of course the first. Why? Argument is a speech energy savings and more accurate lexical content.

Verb *click* (*press the button to open the any file*), firmly entrenched in the Russian language along with the word *computer*, goes back to English *to click* (*press*). But remember the words of Russian consonant him to click (zvat'), click (zov). Arises whether the association: *click* - is to some extent “*call*” information?

With the development of the Internet in our language includes hundreds of words that would, no doubt, to find Russian verbal shell, because it is our language is endowed with enormous lexical richness. In this case, apparently, load principle: “Why reinvent the wheel if it already invented?” And it is natural.

Now we can not do without words such as *account*, *website*, *picture*, *screenshot*, *nickname*, *plugin*, *file browser*, *ISP*, etc. All of them are borrowed from English. Let us explain some.

Avatar (*Avatarka*) (born avatar - incarnation) - a graphical representation of the user or game character. This special small picture which reflects the character, and sometimes even the appearance of its owner.

Screenshot (born screenshot - Screenshot) - image obtained by computer and showing exactly what the user sees on the screen or other visual output device.

Nick (born *nick*, *nickname* - *nickname*, *nickname*, *alias*), and in Russian - a *pseudonym of internet user*, or *alias* (*klichka*, *prozvische*) on the Internet. First synonym is too long. The second - a pet name. Third - painted negatively. Thus, these Russian synonyms have different semantic nuances, and therefore favored a short word *nickname*, which in Russian language only matches a specific value.

Consequently, you can't always do to designate the new realities of reality, solely by their own means of language. But we can't tolerate the fact, that foreign words supplanted from Russian language identity Russian exclusively to pay tribute

to fashion, to flaunt cosmopolitan an knowledge. Remember the words and expressions that captivated television today: *the actual party, a particular fashion victim, glamorous, soirees, creative, extradition, consensus, empathy, insight*. Not the fact that the ancestors of these “fashion trends of language” were highly intelligent people who have a subtle aesthetic taste.

At the present stage, each person who considers himself a worthy member of society is obliged to develop its relationship to language, to determine their own verbal behavior, to understand the processes that make our language beautiful, accurate, correct. Nobody, except the Russian, the speakers, can't bear the responsibility for the condition of the native language, its further development and enrichment in the world.

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SEMANTIZATION OF THE CONCEPT "INFLATION"

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Introduction. The recent financial crisis led to a debate on the concept of inflation, its models, systems and taxonomies [2, 159]. The Conceptual analysis can bring the reconstruction of the “inflation” conceptual system in the English world view with its interrelationship. The Definitional analysis may reveal the constituents of the lexeme as a dictionary entry and serve as the basis for the componential structure of the lexeme semantics. And the Lexical-Semantic Field can be constructed on the discourse actualization of the components. We suggest a systemic analysis of the “inflation” semantics in the English language system and the discourse structure.

In economics inflation is considered to be the result of violations of the laws of monetary circulation. It manifests itself in the increase of the average price level in the overflow channel of monetary circulation monetary means. This causes currency depreciation. Inflation is also measured by the price index which is defined as the ratio of price "market basket" of the year for "market basket" of the base year.

In the English language for specific purpose the term “inflation” is used to denote an ongoing rise in the general level of prices quoted in units of money. The magnitude of inflation - the inflation rate - is usually reported as the annualized percentage growth of some broad index of money prices. With U.S. dollar prices rising, a one-dollar bill buys less each year. Inflation thus means an ongoing fall in the overall purchasing power of the monetary unit [9]. C.f.: the definition of inflation in the Business Dictionary: “a sustained, rapid increase in prices, as measured by some broad index (such as Consumer Price Index) over months or years, and mirrored in the correspondingly decreasing purchasing power of the currency. It has its worst effect on the fixed-wage earners, and is a disincentive to save.”

There is no one single, universally accepted cause of inflation, and the modern economic theory describes three types of inflation: (1) cost-push inflation is due to wage increases that cause businesses to raise prices to cover higher labor costs, which leads to demand for still higher wages (the wage-price spiral), (2) demand-pull inflation results from increasing consumer demand financed by easier availability of credit; (3) monetary inflation caused by the expansion in money supply (due to printing of more money by a government to cover its deficits).

In the Finance field it means “reduction in the purchasing power of a currency. Inflation has historically occurred when a country prints too much of its currency in too short a period of time. Central banks attempt to control inflation by raising interest rates when necessary, which decreases the amount of money in circulation. Inflation is inevitable whenever wealth is created, but central banks attempt to keep it between 2% and 3% whenever possible (The Free Dictionary).

Therefore dictionaries of economic terms treat inflation as a general increase in prices in an economy and consequent fall in the purchasing value of money [5, p.354; 6, p.205; 7, p.230]. In economics, inflation is a rise in the general level of

prices of goods and services in an economy over a period of time. When the general price level rises, each unit of currency buys fewer goods and services. Consequently, inflation also reflects an erosion in the purchasing power of money – a loss of real value in the internal medium of exchange and unit of account in the economy. A chief measure of price inflation is the inflation rate, the annualized percentage change in a general price index over time.

Let's consult the Investopedia: "inflation - the rate at which the general level of prices for goods and services is rising, and, subsequently, purchasing power is falling". Central banks attempt to stop severe inflation, along with severe deflation, in an attempt to keep the excessive growth of prices to a minimum. The Investopedia explains "inflation": as inflation rises, every dollar will buy a smaller percentage of a good. Most countries' central banks will try to sustain an inflation rate of 2-3% [9]. The term "inflation" originally referred to increases in the amount of money in circulation, and some economists still use the word in this way. However, most economists today use the term "inflation" to refer to a rise in the price level. An increase in the money supply may be called monetary inflation, to distinguish it from rising prices, which may also for clarity be called 'price inflation'. Economists generally agree that in the long run, inflation is caused by increases in the money supply.

In General English the lexeme "inflation" was borrowed in mid-14c., "swelling caused by gathering of 'wind' in the body; flatulence;" figuratively, "outbursts of pride," from Latin *inflationem* (nominative *inflatio*) "a puffing up; flatulence," noun of action from past participle stem of *inflate* "blow into, puff up," from *in-* "into" (see *in-* (2)) + *flare* "to blow" (see *blow* (v.1)). Monetary sense of "enlargement of prices" (originally by an increase in the amount of money in circulation) first recorded 1838 in American English. See the dynamics of the Modern English lexeme registered in: the Longman Exams Dictionary: *inflation* comprises three main subsystems:

(1)inflated prices, amounts etc are high ands unreasonable: grossly/ vastly/ hugely inflated company directors on grossly inflated salaries; (2)inflated idea, opinions, etc about someone or something make them seem better, more important etc than they really are; (3) filled with air or gas [8, p.1578]. Compare also: (1) a general rise in the prices of services and goods in a particular country, resulting in a fall in the value of money; the rate are which this happens: the fight against rising inflation, - a high/low rate of inflation, - inflation is currently running at 3%, - an inflation rate of 3%; (2) the act or process of filling something with air or gas: life jackets with an automatic inflation device [3, p.1238].

See also the semantic structure of the verb *inflate* in the Concise Oxford Thesaurus: (1)the mattress inflated: blow up, fill up, fill with air, aerate, puff up/out, pump up, dilate, distend, swell; (2)the demand inflated prices: increase, raise, boost, escalate, put up; informal hike up, jack up, dump up; (3)the figures were inflated by the press: exaggerate, magnify, overplay, overstate, enhance, embellish, touch up; increase, amplify, augment [4, p.641].

Let's model the conceptual system of inflation in the English language world view: *expansion, enlargement, inflate, blow up, balloon, billow, deflation, stagflation, cost-pull inflation, demand-pull inflation, reflation, aggrandizement, blowing up,*

distension, enhancement, enlargement, escalation, expansion, extension, increase, intensification, puffiness, rise, spread, swelling, tumefaction [see: 11].

The actualization of the referred components depends upon the speaker's intention, the lexeme combinability in the sentence pattern, and the discourse register.

The idea put forward in our thesis can be verified in the text fragments selected by the British National Corpus (BNC), a 100 million word collection of samples of written and spoken language from a wide range of sources, designed to represent a wide cross-section of current British English, both spoken and written. Here is a random selection from 50 text fragments of the 4484 found. There are some of them:

1. It added that control of *inflation* was necessary, but it was important that 'a reduction of a few percentage points in the headline inflation rate should not be achieved at a disproportionate cost in terms of income creation and employment'.

2. It was born in that self-confident time when other changes she had doggedly forced past party muttering had been rewarded by a step-change in productivity and relatively low *inflation*.

3. It adds that *inflation* is likely to be higher and domestic demand slower than it predicted in its last report six months ago.

4. By that he meant fighting *inflation* and running a tight fiscal policy.

5. In times of *inflation* the replacement cost of an asset may be much greater than its original cost.

Conclusion. The finance subsystem in the English language world view is verbalized by the following lexemes: *rate, money, rise, price, purchasing power, bank, growth, increase, circulation, monetary, supply, demand, policy, strategy, prediction, forecast, cost, disproportion, unemployment, erosion, medium of exchange, deflation, power, value, fall, competition*. These lexemes explain inflation as a general increase in prices in an economy, depreciation of money, decrease in purchasing power. The referred components of the "inflation" can be actualized the financial discourse only. The given LSF verbalizes the "inflation" subsystem in the finance system of the world view.

A sample of the four types of analysis of the "inflation" lexeme is presented in the paper which can be followed by researches to define the way of verbalizing various concepts in the economy space.

We must admit that the cross-cultural studies in comparative functional semantic and cognitive semantics in particular are highly demanded for the objective comprehension, interpretation, and translation for an efficient economic cooperation, dictionary making, and teaching English to finance majors.

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