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Cover design

Andreas Vogel

Additional design

Stephan Friedman

Editorial office

European Science Review "East West" Association for Advanced Studies and Higher Education GmbH, Am Gestade 1 1010 Vienna, Austria

E-mail:

info@ew-a.org

Homepage

www.ew-a.org

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Section 1. History and archaeology

*Gasanov Magomed Magomedovich,
Dagestan State University, Department of History,
Doctor of Historical Sciences, Professor, Department of History
of Russia from ancient times to the end of the twentieth century
E-mail: mgasanov@list.ru*

Caucasian war as major factor of administrative policy of tsarist in Dagestan

Abstract: The article deals with the place of the Caucasian War in the administrative-territorial policy of the Russian Empire in Dagestan. The paper is an attempt to highlight the role and importance of military-national governance is the most appropriate model of development of the administrative and political system of the North-Eastern Caucasus, and the involvement of these territories in the administrative and legal framework of the Russian Empire.

Keywords: management system, the administration, the military and the national administration, politics, Khan's control.

After completion of long-term and bloody Caucasian war in the North Caucasus and in Dagestan before the Russian government there was a question of searches optimum for the subdued mountain people of forms and methods of management. As N. S. Kinyapina "in the North Caucasus with his multilingual structure noted the population, a subsistence economy, distinctions in religion, big gradualness at introduction of a new management system was required, than in Georgia" [1, 38]. In this regard the commander-in-chief of the Caucasian army prince Baryatinsky in the message wrote the Minister of War of Russia: "In process of progress of the Russian weapon in the Caucasus, need of a settlement for edge of the strong management corresponding to spirit, customs and customs of the different races mountain population was more and more felt" [2, 161]. The peculiar and original system of the power known under the name "military and national management" has been as a result created. The system of military and national management applied to the mountain people of the Caucasus was created in the years of long-term fight against these people and was caused by those special political conditions in which there was the Caucasian edge.

To the middle of the 50th years of the XIX century questions of economic development of the Caucasian edge were involuntarily removed on a background as all forces of imperial administration have been directed to fight against rebellious mountaineers of Dagestan, Chechnya and Western Caucasus. Though provinces of Transcaucasia coped at that time on the basis of the general civil provision, control it was exercised inertly as the higher central and local Caucasian authority paid all the attention to military operations in the areas stated above. Not stopping military operations strongly complicated attraction on service to the Caucasus of civilians, and, therefore, and formation of civil authorities. At the same time the military service was considered as honourable here, has been surrounded with a poetic aura and gave the chance to move ahead quickly on the way of office honors and awards. It is clear, that owing to the specified conditions all best forces of the Russian Empire aspired in ranks of field army. From here followed that the army had to become the center of formation of system of voyen-but-national management, exactly here began to reveal capable officers for attraction on various fields of administrative activity in the Caucasus.

The general field marshal prince Baryatinsky... “considered necessary at introduction of military and national management on a new basis to establish more strict choice at appointment to administrative positions of the specified managements, but to involve here the best officers, has ordered to provide them particular advantages” [3, 2]. Completion of active military operations has given the chance more deeply to develop ideas of military and national management which finally have led to creation of rather harmonious system of administration in Tersky and Dagestan areas. At the same time establishment of the Russian domination as showed experience of the 60th of the 19th century, quite often was temporary, the imperial administration hasn’t been sure of durability of the situation in the Caucasus. Therefore at the initial stage of introduction the main goal of military and national management consisted not so much “in a settlement of civic consciousness and prosecution of cultural tasks how many in ability to hold the population in obedience, and, in case of need, quickly and resolutely with the available at hand, often insignificant military forces, to suppress revolt” [3, 2].

Under such circumstances managements only the military authorities which main line was a submission of the civil power military could be the only suitable form administrative [1, 38].

With gradual conquest of the mountain people there was a new question of establishment not only actually administrations in the person of certain officials, but also the known administrative management based on some concrete principles of management. To apply to the subdued mountaineers directly the control system operating in the empire it wasn’t represented possible as all administrative and judicial device of the last has been at that time constructed on a serfdom. At the people of Dagestan the serfdom in purely Russian sense of this concept was absent. To impart concepts and living conditions unusual for him it was represented to the population inexpedient. It conducted, first, to withdrawal pains of all of the public, developed for centuries system of relationship in the most mountain society, and could is unprofitable to influence the population; secondly, the statement and distribution of

a serfdom among mountaineers would be a push to new performances and at the same time would lead to increase of the importance of local exclusive hanko-beksky estate. At all his support on a feudal top, the imperial administration has also not been interested in it.

At this conjuncture creation of new system of administrative management was required. But for her creation it was necessary to study the military-political situation which has arisen in Dagestan after completion of the Caucasian war, to investigate life, customs, morals, moral and religious principles of the mountain people. Together with it it was also required to investigate prospects of domination of Russia in the Caucasus. The Russian administration realized it. But for research work she had neither means, nor time. “Indomitable and willful temper of the Caucasian mountaineers does management by them extremely difficult and demands from the managements of the highest moral qualities, thorough and long study of edge and the next acquaintance with character of natives serving these. It is possible to tell with belief that not only in all Russia, but also around the world there will be no country, more various and difficult for studying, than the Caucasus, you won’t meet the people who were got more used to willfulness and disorders than the Caucasian mountaineers” [2, 119–120], — I wrote the Minister of War Namestnik of the Caucasus.

Under such circumstances by itself there was a thought of maintenance in again subdued mountain societies of the order of the management following from the developed folk customs and religious beliefs existing already at them with broad attraction to management of representatives of local nationalities, but under the leadership of the person put by the imperial government from among average and senior officers which had to watch application of folk customs and not allow such which could maintain political unreliability or would contradict interests of Russia in the Caucasus. The choice of the last persons was represented especially important as they had to meet to a certain extent moral and education requirements, and also to be acquainted with life and customs of the operated people. Only the Caucasian army where the best part of the Russian officers

which, carrying out the most part of year in campaigns, involuntarily got acquainted with life of the people has been at that time concentrated besides could give such representatives, I studied customs, languages and positions of various nationalities of the Caucasus.

When forming system of military and national management experience of the organization of management in Asian and African colonies of the European countries was considered.

In system of military and national management the power of an old feudal top of Dagestan has been kept. Even long before the end of the Caucasian war the adoption of imperial dominion in the Caucasus has caused the necessity of the decision autocracy of a question of the relation to the hansky power. Organizing management of the conquered Dagestan area, imperial command has kept former khanates here: Tarkovsky, Mekhtulinsky, Kyurinsky, Avarian, etc. For khans all rights of sovereign princes have been left. It was explained by the fact that in the years of the Caucasian war the Dagestan sovereign houses substantially adhered to imperial orientation. Therefore "immediate, without any reason seen for the people, removal of representatives of these houses after the end of war would have consequences, very adverse for (Russia)" [4, 20].

When autocracy positions in the Caucasus, in particular in Dagestan, were strengthened, khanates have been abolished and have ceased to play an independent political role. Dagestan became a component of the Russian Empire with original system of military and national management. It has happened in 1867.

Among the researchers of this problem Hashaeva H. O. [5], Omarov A. S. [6], Suleymanova B. B. [7] and Gevorgyan D. P. [8]. There is no contradiction in the question about the place of the Khan's management and its role in the making of the administrative system of Tsarism in Dagestan.

Elimination khanate in Dagestan summed up the system of military-national governance at the level of general administrative offices of the empire and led to the gradual replacement of the administrative authorities highland tops of Russian officers. This fact could not give rise to dissatisfaction with a

certain part of the higher of the feudal class, which explains the involvement of representatives of the local aristocracy in the popular movements of 60–70s. The consequence of this policy was the duality of the mountain lords. On the one hand, they relied on military power in the fight against the tsarist folk performances in moments of exacerbation of the class struggle, and on the other — have sought to ease the pressure of tsarism, to hold political power to preserve the independence or Semi their power in Dagestan. All these activities were carried out of the royal administration with extreme caution and with a warning against the local nobility, so that, in general, an alliance between tsarism and highland feudal-tribal tip is not disturbed.

Caucasian war has become one of the main factors that influenced the content, character, direction of administrative reform in Dagestan. The first is due to the influence of the war deep contradictions of innovations in the Caucasus, their inconsistency and ambiguity. The very ideology of the tsarist government could not overcome the reforming attitude to Dagestan as the conquest of the area in which by means of force was necessary to carry out a civilizing mission. Building on this basis, the concept of the administrative and judicial system was a gradual involvement of Dagestan in the Russian sphere of administrative unit, taking into account local specificities. Methods for the development of the national military-management system built on the basis of reliance on the military element and significant restrictions on the rights of indigenous peoples.

Management Tradition the Caucasian war, is expressed in the presence of the military and administrative authorities, legislative restrictions, unequal indigenous population of Dagestan, Dagestan actually hindered the process of integration, as well as other parts of the North Caucasus in the socio-political and economic structure of the Russian Empire.

The impact of the Caucasian War in the process of formation of the Dagestan administration was shown in the following. Firstly, the war delayed the progress of administrative reforms, including in comparison with the South Caucasus, a significant impact on the ideology and the concept of reform, not only before but also after its completion.

Second, the reform had a very contradictory character: on the one hand, they were carried out very carefully, what explains their delay, on the other hand, in cases where a decisive role is played by the military-political factor — ruthlessly broke the traditional structure. Third, the war led to the fact that the management of the Caucasus, including Dagestan, throughout the XIX century. It plays an important role the military factor. Fourth, it is the military factor associated simultaneous existence of multiple forms of administrative and territorial division, administration and courts.

Establishment of the Institute of military-national governance and its subsequent insignificant reform, which reached him until 1917, not least due to the need for autocracy form in Dagestan its socio-political support of the authorities, determined the content side of reform, reflecting, in the end, the interests of the well-defined social groups. This explains the preservation and restoration of the Khan's management in the first years after the war, and the full support of, and preservation of feudal tenure *bek* throughout the XIX century.

Tsarism had in Dagestan broad social support of the local population, on which he could rely on, and counted only on very rare Russian population, the Cossacks, the army and the pro-Russian feudal nobility and the top of *Uzda*. At the same time Russian administration adoption of the "Regulation on the management of agriculture in Daghestan" tried to create mass support in the mountain communities, developing local communities, government and limiting the number of rights of the local feudal nobility and the clergy. However, it was inconsistent policies, and it is practically not affected the interests of the Bolsheviks and the clergy. In such circumstances, the main form of strengthening the position of the Russian authorities in

Dagestan gets generated during the Caucasian War type of paramilitary power.

Throughout the second half of the XIX century autocracy failed to overcome differences in the forms of management with respect to the Cossack, Russian and mountain population. Differences in the legal status of these populations persisted until the overthrow of the tsarist. The fact of the creation of the Dagestan region, not province, pointed out the special status of the new administrative-territorial formations. Older inherent period of the war, control methods were not eliminated during the second half of the XIX century. Consequently, in Daghestan and the Terek areas developed and maintained a dual system of power: the military-folk (for mountaineers) and civil (for the population of cities, settlements and so on.). This division can be seen in relation to the proceedings. In this regard, we note that the *Zemstvo* reform, carried out in the early 60s. XIX century. 34 province European Russia, did not extend to the Caucasus, including Dagestan. Separation of the authorities in the military-folk (for mountaineers) and civil (for the population of cities, settlements, etc.) can also be seen in terms of production, which has certain characteristics of the caste feudal relations. This was especially evident in highland court, the organization of which bore the archaic character. By the end of the XIX century, highland Court of *adat* and *Sharia* has become an anachronism. Non-compliance of his time, the socio-political and socio-economic situation of Dagestan part of Russia consisted of different jurisdiction, the mixing of civil and criminal proceedings, the use of outdated standards of *adat* and *sharia*, administrative interference in judicial activity and the trial, which was forced to indicate in 1907 in its report, the sovereign governor of Caucasus Vorontsov-Dashkov I. I. [9, 17].

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Section 2. Pedagogy

Aliyev Oktay Kerimovich,
Academician Yuriy Bugay International Scientific
and Technical University, Kyiv,
a teacher for the philosophy and social sciences department
E-mail: Oktay_Kerim@ukr.net

Management of vocational training systems of the economists in the countries of the Black Sea region

Abstract: In the article there has been given the insight into the features of management of vocational training systems of the economists in the countries of the black sea region (Azerbaijan, Albania, Armenia, Bulgaria, Greece, Georgia, Moldova, Russia, Romania, Turkey and Ukraine); having applied the comparative approach, there has been singled out specifics of creating an effective and competitive economic education in each country of the above mentioned region.

Keywords: vocational training of the economists, management system, higher economic education.

Introduction

The current stage of development of higher education in high-tech countries actualises the improvement of approaches to training future professionals, including the sphere of Economics. The study of strategies of economic development of the countries, which are noted distinction by rapid rate of innovation implementation in various sectors of national economies, creates a precedent for the advanced study of the features of vocational training of the economists in the educational systems of those countries. It is worth paying attention to the experience of management of the systems of the vocational training of the economists in the countries of the Black Sea region, which will enable to specify the levers of creating an effective and competitive economic education in each country of the target region.

Materials and Methods

This article applied theoretical methods, in particular *systems-related one, object analysis, comparison and matching* for conceptualizing of information sources in the field of vocational training of the economists and economic education; *scientific interpretation* for elucidating cause-effect relationships in the management of the systems of the vocational training

of the economists in the countries of the Black Sea region. The articles of the scientists being further referred to are theoretically important for our study, including V. Bobrytska, who provides a comparative analysis of higher education in the countries of the Black Sea region being in a competitive educational market [2]; V. Sapozhnikov, who studies the features of management of pedagogical education systems in the countries of the Black Sea region [5]. The author of this article examines both theoretical and practical foundations the vocational training of economists at universities in Azerbaijan [1].

Results

First, it should be mentioned that at the beginning of the XXI century, the governments of eleven countries — Bulgaria, Turkey, Georgia, Romania, Russia and Ukraine (coastal countries) and Moldova, Albania, Greece, Azerbaijan, Armenia agreed to establish a union called the Organisation of Black Sea economic cooperation (BSEC), within which operates the Parliamentary Assembly of the Black Sea Economic Cooperation (PABSEC). The two regional organizations, as their statutory documents are considered, are aimed at European educational processes and seek cooperation in higher economic education [2; 5].

One of the main activities of the BSEC is the creation and development of a unified regional academic network of the Black Sea basin states, which includes leading universities, the main function of which is to prepare highly qualified specialists in various fields of knowledge, mutual recognition of qualifications and diplomas of academic and scientific degrees, resolving the problems of employment, retraining and advanced training of the workforce [1; 2].

The study and comparative analysis of the BSEC experience in the field of vocational training of economists can be only performed in the context of a comprehensive study of systems of management of higher economic education of the target area.

Given that according to the estimates of the Council of Europe, there are two models of higher education management — centralised, decentralised [5] — we are to provide a comparative analysis of cause-effect relationships in the management of systems of vocational training of the economists in the countries of the Black Sea economic region.

Azerbaijan

The system of education management in the country is centralised. Management and funding of public universities are performed by the Ministry of Education of Azerbaijan. A distinctive place in the education system of the Republic is occupied by the State Students Admission Commission, which ensures planning and centralised management of the admission process of students; develops rules for admission to specialised higher and secondary economic education institutions; develops guidelines for the implementation of computer-based technologies in the system of vocational training of the economists; studies the demand in specialists in Economics and prepares initiatives in terms of changes and improvements made to the structure of economic education and the classificatory of professions etc. [1]. The State Students Admission Commission is relatively autonomous regarding Ministry of Education of Azerbaijan and reports directly to the President.

Albania

The system of higher economic education in the Republic is centralized. Management and funding of public universities is performed by the Ministry of Education and Science of Albania, which

determines the content and terms of obtaining education.

Bulgaria

The current stage of development of the system of management of vocational training of economists in the country is characterised by a tendency to decentralisation. A distinctive feature here is that the Ministry of Education and Science of the Republic of Bulgaria does not have administrative functions spread over some universities, and the National Council of Rectors is only conferred with coordination functions. The management bodies (at the faculty levels) at the universities have a high degree of autonomy. The bodies managing universities are implementing the measures to align organisational structures, establishing effective organisation of educational process, cooperation with Western universities, teachers are ensured with academic mobility, which contributes to the assurance of the quality of higher economic education in the country.

Armenia

The system of management of education in this country is centralised. The Ministry of Education and Science of Armenia puts into practice laws relating to public educational establishments; develops the state program for the development of higher economic education, state educational standards and performs monitoring of the observance; ensures the development and implementation of educational programs, curricula, textbooks; acts a licensing and accreditation authority for universities, approves the qualification levels of specialists in the sphere of the economy; shapes a list of majors in Economics and so on.

Greece

The system of training of the economists in Greece is decentralised. The Constitution of the country ensures universities with full autonomy and academic freedom. Economic education of the country is delivered publicly and privately form which is managed by the Ministry of Education, Science and Religion.

Its main tasks are as follows: developing a legislative framework for implementing educational programs with the economic content; specifying goals and objectives of professional training in the

field of economy; coordinating of educational needs, providing financial support to higher educational institutions; assessing the quality of educational services for training of the economists. Universities and other institutions involved in vocational training the specialists in economics, are legally independent, but their activity is under the state supervision.

Georgia

The higher economic education of Georgia is centralised. The President has significant powers in education, he is the one who is supposed to approve the state programs in the sphere of education; approves candidates to be the rectors of the universities after they are approved by the Minister of Education, applies the right of termination their contract before the expiry of their term in the office; creates (establishes) various state institutions (organisations) in the field of economic education. The President of the State also has the authority to establish an Independent Board for Accreditation of educational institutions, approve its Provisions and staffing.

Both management and funding of public universities are performed by the Ministry of Education and Science of Georgia on the basis of principle of relative autonomy.

Moldova

The system of vocational training of economists in the Republic of Moldova is centralised. Both management and funding of public universities which are supposed to train specialists in economics are performed by the Ministry of Education of Moldova, which is in charge of developing educational policy, defining educational content and timing of its gaining. This body coordinates the educational quality assurance of teachers' activity, the procedure of awarding them with scientific degrees etc.

The Ministry of Education of the country is responsible for quality of management and strategic coordination of higher economic education development.

At the institutional level, control is exercised by the Governing Council of the Higher Educational Institution, which is subject to the Council of Scientists (or the Council of Teaching Personnel, if a college). The President of Moldova makes the

final decision on establishment, reorganisation or liquidation of public higher institutions.

Russia

The system of management of economic education in this country has signs of decentralisation. The system of management of vocational training of economic staff of the Russian Federation (RF) consists of public (federal and territorial), municipal management bodies and bodies of management of educational institutions. At the federal level the management of higher economic education is performed by the Ministry of Education and Science, and by some sectoral Ministries. At the territorial level (the subjects of the Federation: the constituent republics, territories, regions, autonomous entities, the cities of Moscow and St. Petersburg) management of higher economic education is carried out by the state territorial education authorities: Ministries (in the Republic), departments and committees on education, administrative departments at the Regional Administrations. The differences in the structure and certain functions of the local authorities are related to national, cultural and economic distinctions of the region.

Romania

The system of management of higher economic education in Romania is centralised. The Ministry of Education, Research and Youth annually provides quotas for the admission of students to state-owned universities, exercises the diversified system of scholarships and financial allowances for students with disabilities and students who succeed. The tuition fee paid by students shall be compensated from the budget approved by the Ministry.

Turkey

The system of management of vocational training of economists in the country is centralised. All higher educational institutions of the country are subordinated to the Council of Higher Education (YÖK). The management of economic education is performed by the Ministry of National Education, which includes the central office (the ministerial office, the Board of Education and Discipline, the Main Service Units, Advisory and Control Units, Backing Units and Institutions established with the Support of the Minister), provincial office, foreign

representations, branch institutions (Administrative Board, National Academy of Education, etc.). The Ministry of National Education Policy's main responsibilities are planning of provision all educational services in educational establishments, as well as monitoring and control for ensuring those services quality; organisation of training citizens of the country abroad; design and approval of training programs etc.

Ukraine

The higher economic education system of Ukraine is in the process of decentralisation. The enforcement and implementation of the Law of Ukraine "On Higher Education" (2014) supposes the introduction of higher educational institutions autonomy, guaranteeing academic freedom. According to legal regulations, the assurance the quality of educational services is entrusted to the National Agency for Quality Assurance in Higher Education. In the development of the educational standards, the country is adopting the European experience in vocational training of the specialists in economics.

Discussion

The analysis of management of systems of vocational training of the economists in BSEC enables to discover the influences taking place when integrating into the European education and science area, which is revealed in the tendency to decentralisation of elements of academic and administrative freedom.

For the time being, in the area of economic education in the BSEC there are the significant changes taking place, including the renovations made to structures of national systems, modernization of the content and methods of training in the sphere of the economy, development of the new forms and links between vocational training of economists, production and labor market. In the settings of civilization deployment processes associated with the deepening of globalisation, migration of labor personnel there increases the enhanced inter-ethnic competition in the labor market and at the same time there takes place establishing the relationships and interaction between the national systems of training of economists in the countries of the Black Sea region.

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*Dzhahparaeva Jamila Yusupovna,
Institute of National Problems in Education, researcher
E-mail: dgamka.84@mail.ru*

*Omarov Omar Alievich,
Academician of RAE, Doc. of Physics and Mathematics, prof.,
Institute of National Problems in Education, researcher, director
E-mail: inporao@mail.ru*

*Omarova Naida Omarovna,
Corresponding Member, Russian Academy of Sciences,
Doc. of Physics and Mathematics, prof.,
Institute of National Problems in Education, researcher, deputy director
E-mail: n.omarova@yandex.ru*

Modern Russian innovative continuous education system in the regions of Russia

The research is carried out with the State assignment of the Ministry of Education of the Russian Federation financial support, on 1814, 1852 projects

Abstract: The modernization of Russian secular and Islamic religious education systems in the new socio-cultural conditions, for the purpose of activation of spiritual moral potential for the high-quality teaching updating and educational activity of the modern regional Russian education system directed to tolerant education of youth is considered in the article.

Keywords: religious education, secular education, spiritual and moral education, interethnic relations.

Since the restructuring of the 90s the religious factor is seriously appeared in the cultural and socio-economic spheres of our society. The changing of political and economic systems in Russia has led to a revival of religion, along with the secular education system, in particular the Islamic system in the North Caucasus.

Educational activities related to the study of religions, religious culture is carried out by religious denominations, individuals, public organizations, state.

New social circumstances associated with global changes of basis and superstructure of our society have led to a crisis in education. Educational institutions are faced with the need to substantially upgrade the content and form of educational activity, being that the young people gets the answers for the most urgent questions of life out of high schools or the classrooms.

The appearance of private schools, schools of religious communities, the opening of the religious universities and institutions have had the serious impact on social processes in the North Caucasus [3].

Islamic education system consists of three levels: the first stage of organized Muslim training are mosque primary schools (maktab); Muslim educational institutions of the second stage are considered madrassas; the third stage are Islamic universities (Islamic universities, institutes).

Just about 14 Islamic schools are registered on the territory of Dagestan republic today.

According to Rosstat of Dagestan republic estimates 35,000 alumni annually graduate from educational institutions. There are 135 primary schools (maktab) at the mosques (more than 3,000 students) in the republic.

Education in Maktab is impermanent, seasonal, the number of students varies. The main purpose of

such schools is namaz training (prayer) and reading the arabic text of the Koran. The program of Maktabas includes the basics of Arabic grammar, the basics of religion.

The main contingent of Islamic schools are the teenagers and youth aged from 12 to 23.

Education in all Islamic educational institutions is mainly free, in most cases, students are provided with accommodation and food at the expense of Islamic educational institutions.

The staff training of imams, qadies (sharia judge) and mudarrises (teacher of Islamic sciences) is carried out in the universities and madrassas.

Depending on the courses and training stage they stopped the graduates of these educational institutions get one or three specializations: the reader of the Koran (kari '); Imam-Khatib, who is able to read and translate Islamic literature into their native language; alim — a specialist in the Arab-Islamic sciences [1].

The team of scientists of the federal state budgetary educational institution of higher education "DSU" "Institute of National Problems in the Russian Academy of Education" held the research of socio-economic, socio — psychological and socio-pedagogical aspects of education in a multicultural region and have had a psychological study of the peculiarities of religious identity in the consciousness of young students of secular and Islamic schools in the city of Makhachkala (FGBOU "Lyceum № 52", "Gymnasium № 13", FGBOU VPO "Dagestan State Pedagogical University", FGBOU VPO "DSU" and "Institute of Theology and International Relations") [2].

The sample consists of 200 respondents, where one hundred are the students and pupils of secular schools and one hundred are the students of Islamic schools (men and women equally) between the ages of 16 to 25 years (average age is 19).

Research tools: a questionnaire comprising 24 multiple-choice questions and your-choice answers.

In order to determine the adherence to religious values and to the degree of religiosity of both groups studied, we asked the question: "Do you consider yourself a religious person?". The study showed

that 86 % (from N = 100) of young people from the secular schools and 100 % (from N = 100) students of religious institutions equally positioned themselves as true believers.

To the question: "Describe your views on religion?" — 28 % (from N = 100) studying secular youth and 82 % (from N = 100) students of religious schools said that they regularly participate in religious festivals and ceremonies, perform ritual prescriptions of religion at home. At the same time 38 % of the young secular students and 10 % students of the religious institutions regularly participate in religious festivals and ceremonies, partially perform the ritual prescriptions of religion at home.

We also note that 14 % (from N = 100) secular students and 4 % (from N = 100), students of religious schools replied that only occasionally perform ritual precepts of religion and regularly participate in the most important religious holidays.

Along with this, 10 % (from N = 100) students of secular institutions do not believe and consider themselves atheists, indifferent to religion, but respect the religious feelings of believers.

In order to identify the religious — extremist sentiment in the moral sphere, we asked to choose between a secular and a religious answer.

As it turned out, 92 % of students (from n = 100) of the secular and 74 % (from n = 100) of the same religious institutions believe that the moral can be anyone, regardless of their relationship to faith. Although 2 % (from n = 50) of young people from the secular institutions, and 18 % (from n = 50) of young people from religious institutions more categorically assert that only religious person can be moral.

The students were also asked about the definition of the status of people with higher secular and higher Islamic education. And although 59 % of the general sample (N = 100) believe that it is impossible to make such comparisons — 20 % (from n = 50) of students of secular institutions, and 40 % (from n = 50) of students of religious institutions, believe that, *ceteris paribus* the type of education they have chosen has a higher status in society because secular education and upbringing for one (26 % of n = 50) and religious education for others (34 % n = 50) are the priority. Although

the vast majority of both groups of students (62 % of N = 100) is consider equally important both secular and religious education.

The study revealed differences in the content of the general consciousness of pupils and students of secular and religious schools structure. It confirmed the idea that the religious component is firmly holds the leading position in the hierarchy of the structure of self-consciousness of modern youth of Dagestan.

A high percentage (93 % from N = 200) of young people who recognized themselves religious in a varying degree, regardless of the status of the institution, is explained by the fact that religion in the Dagestan society is encouraged. In Dagestan, all the means of public influence (schools, universities, radio, television, print, internet, and others) contribute to the development of religious identity in the consciousness of the youth. Such a high value of religion in the life of the individual and the country as a whole is given because for the majority of Dagestan people the religious factor is a social test and even in some cases determines the status of the individual in the family, extended family and Jamaat.

Without spirituality, which a religion has, we can not survive, can not find harmony in society. The problem is that a wide range of people, namely the younger generation has a lack of religious knowledge.

In this regard, religion education has a particular relevance for the younger generation. Many people follow the wrong approach to religion and the religious feelings of people. Hence the correct

understanding of these issues for the modern man has the urgency. Big troubles and problems of society, in particular the Republic of Dagestan are in the existence of misconceptions about Islam.

Russian Federation is a multi-religious state, and in order to avoid any religious conflicts, education and training at schools should be directed to the formation of religious tolerance. Secondary and higher religious education should be radically reconsidered.

In these circumstances, for the further development of the national education system in the Russian regions, we developed methodological bases of integration of Muslim culture elements to improve the content of the educational process of secular schools, with the identification of socio-pedagogical conditions aimed at forming a healthy person, both physically and spiritually.

Modern society is aware of the importance of spiritual and moral education to overcome the ideological, political and socio-economic crisis. The role of the educative process in educational institutions is increasing, and an intensive search for new approaches and methods for updating the content of education with a focus on the formation of the humanistic, socially significant values and civic behavior patterns is conducted.

Strengthening common to all nations and confessions of moral, spiritual and religious values allows to carry out the educational process based on the world religions and ethics.

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Nabiev Valery Sharifyanovich,
Ulyanovsk state pedagogical university named after I. N. Ulyanov,
Candidate of Pedagogical sciences, associate professor,
Department of Pedagogics and social work
E-mail: paradoks.nabiev@mail.ru

Organizing and providing the scientific experiment to study the holistic characteristics of the educational process in a university

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Abstract: The article deals with the topical issues of organization and methodological support of a particular experiment. The study is into holistic educational process in a university, it takes into account the system, activity and competence approaches. The article substantiated providing, organizational and pedagogical conditions, evaluation criteria and indicators of success formation of professional qualities of future bachelors (specialising in 050100 "Teacher training education"). The article shows the stages and content of the research activities implementing the goals and objectives of a scientific experiment.

Keywords: methodological support, educational process, holistic characteristics, professional and activity qualities, individual educational potential.

Introduction

The study of actuarially successful models of educational activities and holistic characteristics of the educational process in a modern university is necessary for systematic determination of factors and conditions that mediate the formation of professional and activity-related qualities of students on the basis of competence approach as well as the learning outcomes which satisfy the requirements of the federal state educational standards of the third and subsequent modifications, the emergence of which is expected in connection with the development of higher education in Russia.

Competence-format of training and educational activities of a university tutor and the specific implementation of the joint and autonomous learning activities of a student within the lesson have specific requirements for organizing, controlling, diagnosing and evaluating the educational achievements. The author considers that the main principles of training activities are the individual approach, reliance on the internal potentials and hidden reserves,

pedagogical lesson design, subject-subject interaction and teacher support.

During the preparation of a scientific experiment to study the holistic characteristics of the educational process in a university there was used the arbitral principle of forming the composition of participants. The inclusion of relatively independent tutors into the realization of the basic educational programs of future bachelors (university tutors and their students of various areas of training) enabled to verify the preliminary results of the author's experimental work and to confirm the validity of teaching activities and other working conditions, the logics of competency approach, and etc.

Main part

The variety of modern scientific approaches to the study of higher vocational school pedagogy is conditional on variability of goal-setting activities, a multiple array of situational decisions of basic and additional tasks of training and education, as well as the difference between the contexts in which certain pedagogical phenomenon show their essential

characteristics in the reality of existing and rapidly changing educational process.

In our study, systemic, activity, competence, qualitative, subjective (etc.) approaches are defined as the main approaches of pedagogical reality acknowledgement.

The founders of systematic approach V. G. Afanasyev, L. von Bertalanfy, I. V. Blauberg, V. N. Sadovsky, E. G. Yudin etc. gave the universal methodological principles of perception and assessment of the reality to modern researchers. The use of systematic approach in this case is connected to a full and accurate scientific understanding of the significant components of the holistic educational process which determine the success of competence acquisition, development of vocational and activity-related qualities, competence formation of future Bachelor getting the teacher training education.

A significant contribution to the creation and development of activity approach as a learning mechanism for coupling the internal states of the individual and the external manifestations of individually-significant qualities of the personality was made by such researches as B. G. Ananiev, V. V. Davydov, L. S. Vygotsky, A. N. Leontiev, S. L. Rubinstein, D. B. Elkonin, etc. Activity approach in assessing the holistic characteristics of the educational process in a university was used due to the author's choice of the research building logics and meaningful content of the experiment.

When creating the author's theory of the individual educational potential and providing the justification of organizational and pedagogical conditions, selecting the evaluation criteria of educational achievement quality indicators based on competency approach we followed the best practices of leading domestic and foreign scientists. The most profound research of competences was made by the foreign authors (J. Raven, J. Cullman, R. Collins, E. De Bono, V. De Lanshere, G. Folger, A. Freley, G. O'Toole, S. Schneider, L. Spencer etc.). In Russian psychological and pedagogical literature the special attention is paid to specific aspects of competence formation in the particular subject areas, as well as communication, and knowledge and professional competencies (V. S. Bibler, V. V. Davydov,

I. A. Zimnyaya, S. Yu. Kurganov, A. M. Matyushkin, N. F. Talyzina, M. A. Kholodnaya, A. V. Hutorskoy, D. B. Elkonin, P. M. Erdniev etc.) [2].

Working hypothesis of the experimental work was the following. The qualitative change of the process according to the present conditions will be determined by the changing nature of the subjective educational activities (teachers and students), the increase of the collective (group) respect and personal educational significance. In this context, subject-subject interaction of the educational process participants as a universal mechanism for implementing the experimental work was one of the organizational and pedagogical conditions of successful content development of basic Bachelor educational programs.

Methodological support of the experiment was determined by:

- the need to improve the quality of the educational process implemented on a "here and now" principle;
- the uniqueness of individual approaches to the development and adjustment of goals, objectives and content of subjective pedagogical interaction based on the analysis of specific qualitative indicators of a particular training group and estimated targets of individual personality characteristics;
- the trial run of practice-oriented mechanisms of substitution, transformation and adaptation of success indicators (knowledge, skills, experience) which were integrated into the content of the new competency format and the suggested descriptors of educational competencies.

The condition for the successful experimental verification of the working hypotheses of the study was the necessity to ensure the holistic educational process.

We define the holistic educational process as a process organization, which provides a versatile and harmonious development of activity-related and personal qualities/characteristics of students in a university, sets goals of education and training, defines the means to achieve them, and their diagnostic procedures, develops indicators of their correlation and selects the evaluation criteria of resultative quality formation [3, 6]. As a generalized readiness indicator of future BEs to perform official (occupational) duties

there was considered the characteristics of the educational activity, and the levels of interactional relations (individual, interpersonal, group, and etc.) used for selecting the criteria and indicators for the assessment of educational competencies and formation of professional competence [1].

The components of professional competence are the related resultative categories of educational activities of subjects: functional knowledge, conscious skills, creative skills and structured elements of professional experience. Personal components of professional competence may vary in composition over a wide range, depending on the natural inclinations of the individual and the age of individual orientation, interests, habits, preferences and so on. The elements of the personal component of professional competence may be the following: cognitive activity, style of individual communication (communicative activities), professional identity, creativity, and etc. [5, 132].

The process supporting of the experimental part of the study was defined as:

- targeting and goal setting at all stages of planning, implementing and evaluating the results;
- content clarification of the activity of teachers and students in the context of the original requirements and teaching conditions;
- implementation of complex measures of control, diagnosis and assessment of educational achievement;
- systematization of information, statistical data processing and reporting, brainstorming, individual reflection, and etc.

During the experiment there was confirmed the thesis that the resulting vector which mediates and effects the formation of the result is determined by setting goals by each participant of the subjective interaction, constructing the individual routes of promotion; obtaining a meaningful content of the educational activities within the semantic and emotional context; making an adequate choice of criteria and indicators of successful results; using diagnosis and control appropriate for competence approach; introducing the level grades, selection and usage of educational achievement measurement means presented in terms of “competence (kompetencia)” and “competence (kompetentnost)” [3, 13].

It is proved that the use of environmental educational resources (potentials) and inclusion of personal potential of students has the following impact “complements the holistic process, increases the importance of pedagogical support while planning and implementing goals, determines the success of the implementation of educational objectives based on teaching and providing conditions, as well as individual opportunities of the learners” (c) in author’s translation [4, 589].

The author notes the importance of the condition correlating the educational potentials of the students with the parameters of organizational and pedagogical conditions implemented by the teacher. It involves an adequate choice of methods of training and education, using the principles of: dialogic, sense of certainty; systemic and systematic; sequences and cycling; subjectivity, compromise, individuality and solidarity. The total motive of pedagogical support activities aimed at the formation of BE’s competence is determined by the mutual desire of tutors and students to achieve success [3, 13].

The content of the experimental part of the study at the implementation phase of the experiment was [6]:

- setting goals and objectives of joint activities in both space and time learning content (university, training direction, training group, semester etc.);
- analyzing the baseline settings and the choice of targets and success indicators of the implementation of educational and upbringing plans (learning environment, educational content, educational needs of students etc.);
- correlating the parameters of resource support activities and the conditions of implementation capacity of the educational environment in the context of compliance with the students’ demands or expectations;
- choosing the strategies and tactics of pedagogical maintenance and pedagogical support according to the predetermined conditions of pedagogical interaction;
- predicting the possible undesirable development tendencies of object-subject relations and leveling the probability of risk in order to reduce it to the minimum level;

- systematizing the success factors of the subject-subject relations and modeling the typical probabilistic outcomes of pedagogical situations of interaction;
- structuring the content of bachelareate education in accordance with the objectives and results of the education or upbringing and both competencies (kompetencia) and descriptors of competence format;
- choosing the methods and maintaining the variability of didactic means and organizational forms of productive interaction between the subjects of education matching the different levels, ex. individual, communicative group of students, whole educational community;
- current and long-term planning, substantive content filling of educational tasks, diagnosing the quality of results of educational and training activities of the subjects;
- analyzing and systematizing the data, assessing the solution of pedagogical tasks in ensuring the competencies (kompetentnost), correcting directions of formation and managing the process.

Conclusion

Empirically it was confirmed that as the bases to ensure the integrity of the educational process there should be considered a solution of the complex inconsistencies of traditional assessment tools and methods of evaluation of educational achievements, given in view of the specifics of innovative educational activities in the context of competence approach.

The quality of students' results is determined by the didactic conditions of assimilation/development of competencies; practice-oriented transfer mechanisms (substitution, transformation, adaptation, interpretation), traditional characteristics of educational achievement, indicators of professional competence formation; selection of criteria and indicators of educational achievement assessment in the structure of correlated components and competency components; algorithms for diagnosis/assessment of personal qualities and professional activity-related characteristics of the students, as well as taking into account the requirements of the federal state educational standards on the basis of criteria and evaluation indicators.

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Section 3. Political science

*Bagirova Aysel,
PHD candidate of Institute on Human Rights
of Azerbaijan National Academy of Sciences
E-mail: abagirova@yahoo.com*

Changes in Japan's foreign policy after 1990

Abstract: After Japan's defeat in WWII, San-Francisco treaties put commitments on Japan's internal and foreign policy. One of two San-Francisco treaties was more important for Japan's future foreign policy. It was about USA–Japan security treaty that under this treaty's conditions Japan took some obligations which influence Japan's foreign policy till today. This paper is about changes of Japan's foreign policy from the 1990, because till that time wasn't observed any important changes, but after the end of the Cold War began appearing some changes. The paper analyzes reason, time, advantages and disadvantages of the changes.

Keywords: Japan, U.S., China, ASEAN, nuclear issue.

In Japan's foreign policy changes occurred drastically after 1990. There are some reasons of happening such changes. We can analyze these changes from several sides. First, begin with defining a level of relations between Japan and Asian also non-Asian countries. From the Cold War Japan has got security agreements with the U.S. Under the terms of San-Francisco security treaty (1951) (contain 10 Articles) between U.S. and Japan, U.S. took responsibility to protect Japan from any external threats, and U.S. gained a right to dispatch military forces in Japan, and at the same time U.S. benefited from this treaty with providing its interests in East Asia: to prevent USSR, communist influence. Such kinds of treaties were signed in different times — 1960, 1980, 2005. But, after USSR collapsed Japan sought there is no any USSR threat, and U.S. will reduce its forces, and in this case Japan's national security will be under blow. As was thought, from 1990 U.S. began to withdraw its forces. In this case Foreign Minister of Japan from 1989 until 1991 Nakayama Taro at the ASEAN Post Ministerial Conference in Kuala Lumpur in July 1991 with taking into consideration this situation proposed using the Post-Ministerial Conference of ASEAN as a new multilateral security dialogue [1].

This initiative would be significant from several sides: to restrain China's rising power, threat, then, to build self-defense forces for Japan independently, to keep U.S. interests, respond American demands, and taking back confidence-building on the eyes of Asians, because on Asian countries' mind Japan stays as an aggressive, invader country. Although Nakayama's initiative was met well, but didn't carried out. It was the first attempt on changing Japan foreign policy. Under Nakayama's initiative Japan foreign policy makers began thinking about multilateral security initiatives.

Are observed that some changes occurred after Cold War with the effort of Japan, but some of them occurred with not the wish of Japan. The second and also an undesirable change for Japan were Japan–ASEAN relations in the comparison of China–ASEAN relations. Although Japan–ASEAN relationship began in 1977 [2] but China–ASEAN relationship which has began since 1991 is more successful than it [3]. In 1967 Indonesia, Malaysia, the Philippines, Singapore, and Thailand created ASEAN with the help, and an interest of U.S. These states didn't interested in creating ties with such a communist country, and also in 1970–80s China's economy were not as powerful as now. Japan whose economic growth

was high at that time was suitable for ASEAN members, because Japan also was a partner of U.S. The most important problem between China and ASEAN which has not been resolved yet is South China Sea controversy. Japan sought that before gaining any agreement on South China Sea controversy, China wouldn't cooperate with ASEAN, but slowdown of Japan's economy, financial crisis in Asia in 1996–97 allowed unprecedented relations. Next matter of concern was the China's becoming full dialogue partner of ASEAN in 1996 [3], then signing the Declaration on the Code of Conduct of Parties in the South China Sea, and becoming the first major extra regional power which joined Amity and Cooperation Treaty in South East Asia in 2003 [4]. Analyzing this situation from ASEAN side ASEAN's strategy is a balancing great powers, and its act is so normal. Another reason of being in low level of Japan–ASEAN relations is historical problems, political upheaval, and no confidence. Another reason is from Japan side, so traditional principles are very strong in Japan, in addition strong conservative powers also limits these ties, and there is no East Asia identity, as if Japan is not an East Asian country, in other word Japan unable to stand out from U.S. But in the periods of Prime Ministers Hashimoto (1996–98) and Koizumi (2001–2006) Japan foreign policy restructured, particularly with the regard to East Asia and South East Asia. Hashimoto in his visit to ASEAN countries in January 1997 promoted all level dialogue and also proposed need to carrying out exchanges to gain success [5]. Prime Minister Koizumi proposed to establish cooperation with ASEAN on anti-terrorism, anti-piracy, the environment, the prevention of infectious diseases, and other global issues. Toward East Asian regionalism Japan, China, South Korea is participating in ASEAN+3.

In Japan Prime Ministers are more important figures on the foreign affairs. In Japan since 1990 we can see rarely Prime Ministers whose policy is differ from U.S., as withdraw from U.S. East Asian policy. The only one was Prime Minister Yukio Hatoyama (2009–2010) from the modern Democratic Party of Japan (DPJ) whose foreign policy course differs from other Prime Ministers. He proposed to deepen relations with East Asian countries, particularly relations with China, and convert Japan's foreign policy

toward East Asia. Hatoyama proposed the formation of “East Asian community” and he also visited Beijing in his period. Hatoyama sought in the case of interrelations with China, threats from China can be limited. According to his liberal approach with preventing war, conflict between states, they should get in cooperation, particularly in economic. If it was realized it would be a great change in the history of Japan. But he stays in his post only one year, and these thoughts stayed as thoughts.

Some changes are forced by internal, some by an international environment, but the most forced by latter one. Inside Japan during the Cold War Socialist Party (SP) was a strong opposition party that SDF's existence is unconstitutional. That time Liberal Democratic Party was eager of existence of SDF. Japan people's opinion about SDF is that SDF's role is important in a case of earthquake, disaster relief, typhoons.

Japan's effort on solving North Korea missile issue is increased. Japan tries to prevent North Korea's missile problem with a dialogue. Six Part Talks began with replacing U.S.–DPRK bilateral talks in 2003. The first round of Six Party Talks was in 27 August in 2003 in Beijing with the purpose of normalization of relations between these countries. Six Party Talks lasted until 2009, when North Korea walked out of negotiations. But early in 2012 North Korea leader Kim Jong announced that nuclear tests would be suspended and North Korea would allow international inspectors for monitor. Instead of North Korea would get food aid from U.S., but North Korea didn't keep his promise, so at the end of 2012 again launched long-range missile, and in 2013 made another test. From that time Six Party Talks members attempt to initiate again talks, but there is no any result. Japan as the member of Six Party Talks doesn't desire military resolution of North Korea's nuclear issue. Beside North Korea other members must reach a consensus on their own interests, too.

From analyzing these changes it can be concluded that Japan needs some changes. But changes must be counted beforehand, so these or future changes how will affect the Japan's regional and global foreign affairs. In all case every state think its interests and act according them, Japan also benefits from these changes in time or deviated from changes.

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Section 4. Psychology

*Moskvin Victor Anatolyevich,
Russian University of Physical Education, Sport, Youth and Tourism,
Dr. Psych., professor of psychology department of RSUPhCSYT
E-mail: 1700018v@mail.ru*

*Moskvina Nina Victorovna,
Russian University of Physical Education, Sport, Youth and Tourism,
Ph.D., associate professor of psychology department of RSUPhCSYT*

Asymmetry and individual characteristics of strong-willed regulation teenage athletes

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characteristics of the human regulatory processes in health and disease
(developmental and physiological aspects)»*

Abstract: Abstract individual features of volitional qualities of 45 athletes adolescents aged 14–16 years. The methods used: Questionnaire diagnostic volitional qualities of personality by Chumakov M., an indicator of stability of choice of color stimuli (for by V. Moskvin and R. Cattell personality questionnaire HSPQ (youth version)). The findings suggest that the presence of the individual characteristics of a strong-willed regulation of teenagers involved to a greater extent with left-hemispheric dominance.

Keywords: individual differences, volitional regulation, brain, asymmetry, profiles laterality, sport psychology.

Introduction to the problem

Today in modern sports psychology among researchers there is no single point of view in the definition of “will” and related concepts of “voluntary action”, “strong-willed regulation”, “strong-willed efforts” [3–6; 8]. The approach to the problem will, in terms of differential psychophysiology and neuropsychology of individual differences suggests that there are individual differences in the planning and regulation of their conduct processes, which defines two opposite variants of individuality — “field dependence” and “field independence” types of behavior [3]. Since by Luria for control functions, planning and regulation of behavior corresponds to the third block of the brain associated with the frontal lobes [2], we can talk about the presence of

individual differences in the functioning of the third block of the brain determined by partial dominance of the right or the left frontal lobe. Obviously, this is directly related to the processes and volitional regulation [3–8]. According to V. Moskvin [3] the individual styles of self-realization may occur that a person with a predominance of left hemisphere dominance symptoms (especially with the appearance of partial dominance of the left frontal lobe) can achieve great success in the vital self-determination, and deficits can be considered left-hemispheric functions as an individual neuropsychological background state of dependence (in the broadest sense of the word). Available data indicate the presence of the individual characteristics of the activity of self-realization processes that may affect the success of the professional

and educational activities. Taking into account individual features of strong-willed regulation is of great importance in psychology in the selection and preparation of highly skilled athletes [3–11].

Methods

Just study involved 45 teenagers aged 14–16 involved in the fight. 25 subjects were right-wing performance test “crosse hands” by Luria [2] (which reflects the dominance of the left frontal areas of relevance to the voluntary regulation of behavior) and 20 teenagers were left with the performance test “crosse hands”. The study was conducted on the basis of sport school № 55 of the Department of Physical Culture and Sport in Moscow. The study was conducted as a test group. We used the following methods: a questionnaire diagnosis of volitional personality traits by M. Chumakov [1], an indicator of stability of color stimuli by selecting V. Moskvina [6] and R. Cattell questionnaire, teenage version — Form 142 claims, including 14 factors.

Color test M. Lusher considered projective method and uses for the study of personality. The study took into account the indicator “color stimuli choice sustainability” — a data comparison of the first and second elections. In developing the index suggested that stimulus selection process can be considered as a decision-making model, by which we can judge indirectly about the features goal formation functions [6].

Also take into account the test Luria “crosse hands”, which reflects the partial dominance kontrateralnyh frontal parts of the brain by N. Sakano [12]. In the analysis of the entire array of sample was divided into two groups — on the basis of the dominant elbow (or partial dominance of the frontal areas). Subjects were identified with the right performance test “crosse hands” and left. Statistical analysis of survey data was performed using non-parametric U — Wilcoxon-Mann-Whitney test.

Results of the study

Comparison of averaged data by the method of M. Chumakov [1] showed that the subjects with the right performance test “crosse hands” (as compared with the left) show higher scores on scales of “responsibility” (4.5 and 3.9 points, respectively, $p < 0.05$), “initiative” (4.6 and 3.9 points, $p < 0.05$), “energy”

(6.5 and 6.0 points, $p < 0.03$), and on the scale of “dedication” (6.2 and 5.4 points, respectively, $p < 0.05$).

Method “Stability of color choices”

In the development of sustainability indicators selection was assumed that the color stimulus the selection process can be considered as a model of decision-making activities by which we can judge indirectly about the features goal formation functions [6]. In this study, adolescents with the right performance test “crosse hands” (as compared with the left) have found higher rates in Lusher test in terms of the selection of stability (80.3 and 67.2 points, respectively, $p < 0.04$).

R. Cattell questionnaire

The following results were obtained by a factor of R. Cattell questionnaire. According to factor E (“submission — dominance”) higher values were observed in the group of adolescents with the right performance test “crosse hands” — 6.8 stan, in the group with the left indicators test “crosse hands” — 5.2 ($p < 0.05$), which indicates a greater activity and leadership qualities of the subjects with the right performance test “crosse hands”. Values for Q2 factor (“degree of dependence of the group”) is higher in the group with right exponents lyamit-test “crosse hands” — 6.6 stan, in the group with the left — 4.3 ($p < 0.03$). Values for Q3 factor (“degree of self-control”) higher in the group with the right performance test “crosse hands” — 6.2 stan, in the group with the left — 4.4 ($p < 0.03$).

The discussion of the results

As a result of analysis of the data, it was found that the subjects with a dominant right elbow (which reflects the partial dominance of the left frontal areas) according to M. Chumakov techniques show higher rates on the scale of “responsibility”, “initiative”, “energy” and “dedication”.

Analysis of the stability of the selection indicator shows that it is significantly higher in patients with the dominance of the left frontal regions (with the right digital display test “crosse hands”), indicating that the greater stability of conduct adopted plans.

The data show that subjects with different sample rates “crosse hands” on Luria detect significant differences in the number of scales used techniques. This suggests the presence of the individual characteristics

of a strong-willed regulation of teens associated with different types of combinations of indicators of regulatory asymmetry of the brain unit.

Conclusions

Confirmed data on the presence of the third asymmetry (regulatory) brain block on A. Luria. This position is confirmed by the psychodiagnostic studies of adolescents with different variants of

the frontal areas of dominance, and the fact that the partial dominance of the left frontal lobe (in males) is associated with higher rates volitional regulation. The results may be useful for the development of sports psychophysiology, and almost can be used to diagnose the individual characteristics of a strong-willed regulation in sport psychology in the preparation of highly skilled athletes [3–11].

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Section 5. Sociology

*Shelia Mzia,
Candidate of Economic Sciences, Senior researcher,
Institute of Demography and Sociology,
Ilia State University, Tbilisi, Georgia
E-mail: mziashel@yahoo.com*

*Sulaberidze Avtandil,
Professor, doctor of economic sciences,
Ilia State University, Tbilisi, Georgia
E-mail: asulaberidze@yahoo.com*

Poverty, domestic conflict and violence: Georgia's case

Abstract: This paper is based on the sociological survey conducted in 2014 by the Institute of Demography and Sociology of Georgia which aimed to study students' attitude towards domestic conflicts and violence. Interdependence between poverty and domestic violence has been established. Poverty has been found to be a major factor triggering domestic conflict and violence in Georgia which, on their part, further aggravate poverty.

Keywords: poverty, domestic violence, student, family, Georgia.

Introduction

Country's social and economic development considerably influences evolution of family as a social institution.

The collapse of the Soviet Union and the breakdown of firmly established economic ties in early 1990s coupled with the civil unrest, protensive ethnic conflicts, objective difficulties relating to shifting to market economy, the Russo-Georgian War and the global economic crises have undermined Georgia's economic development and radically deteriorated the standard of living. Poverty remains so far a major challenge in the country. The situation is further aggravated by still very poor social condition of 300 thousand (7 % of the country's population) internally displaced persons (IDPs). Almost 10 % of the country's qualified workforce is mainly in labor emigration (predominantly illegally).

Notwithstanding the reforms undertaken in Georgia, the gross domestic product (GDP) of the country is USD 3600 per capita (as of 2013), the

Gini coefficient 0.42, the portion of the population under the poverty threshold 14.6 % and the average nominal salary of an employee USD 442. It is noteworthy that the self-employed constitute two thirds of the persons generally employed. Under such economic conditions, food and drinks constitute two fifth of consumer costs of households.

Naturally, the grave economic and social situation we have described above has affected the relationship between family members. Scarce household budget and the difficulties in allocating the available contributed to increased occurrence of conflicts and acts of violence in the family. The critical analysis of this issue is the main purpose of this paper.

Research methodology

As known, the issue of conflict and violence in the family has become a subject of intense scientific discussions since 1970s. It has been recognized that such conflict and violence are conditioned by political, legal, economic and cultural factors [12]. According to another viewpoint, violence, in turn, leads to poverty [25]. The studies confirm that the

occurrence of acts of domestic violence is lower in rich countries than in poor countries [14].

To study this issue, both victims of violence (women, the elder, and children [4; 6; 7; 8; 9; 10; 13; 14; 17; 18] and various social-demographic groups (students, for example [1; 3; 22; 27] have been included in the target group.

Different authors have studied psychological [23] as well as legal, economic [5], sociological [17] and other aspects of domestic violence. Active discussion of the subject in Georgian scientific literature has started only a decade ago. This problem has turned out to be rather acute in Georgia too, and therefore, it requires extension of the scope of the research. Our paper is one of such attempts.

This paper is based on materials provided by the Ministry of Internal Affairs and the National Statistics Office of Georgia, in particular, on information on poverty and gender equality. At the same time, when interpreting various individual issues, we used the information obtained during other studies on the given subject carried out in Georgia.

The paper mainly relies on the sociological survey conducted by the Institute of Demography and Sociology of Georgia in 2014. The survey aimed to study students' attitude towards domestic conflicts and violence. It was assumed that their viewpoints and attitudes can play a major role in the reduction of frequency of acts of domestic violence. 602 students (including 279 men and 323 women) of institutions of higher education were surveyed using a special questionnaire which consisted of 21 questions with 217 optional answers and which aimed to identify students' opinions on the reasons of domestic conflicts and violence and on their prevention.

Study results

In 2007–2014, 1102 acts of domestic violence and 4935 acts of domestic conflict were registered in Georgia. In the acts of violence were involved 2223 persons, while in the acts of domestic conflict 10 118 persons. Males clearly dominate among the abusers, while the majority of victims of domestic violence are mainly women aged 25 through 44. It has been found that most male victims are aged over 45.

Physical (47.2 % of acts) and psychological (42.8 % of acts) violence prevails among the types of domestic violence in Georgia. Property-related disputes, jealousy and consumption of alcohol are referred to as the basic reason of conflict in the family [15].

We consider it necessary to provide here the results of the studies conducted earlier. According to the research carried out during 1999–2005 under the support of the United Nations Population Fund (UNFPA), 20 % of women admit the fact of verbal violence from their partners, 5 % of women — the fact of physical violence and 2 % of women — sexual violence [6; 7; 10].

According to the Caucasian Women's Research and Consulting Network, out of 1000 women surveyed throughout Georgia in 2010, 22.2 % admitted that they had at least once been victims of physical violence from their husbands. 25.5 % admitted that their husbands had sexually abused them. 60 % of women indicated that for all that, this problem needs to be solved within the family and it shall not become a subject of public discussions [8].

During the survey conducted in 2010 by Tbilisi State University Center of Social Sciences, respondents (2391 women of reproductive age) pointed out to two basic reasons of violence: 1) male unemployment, and 2) inappropriate socialization. Unemployment, often accompanied by alcohol and drug addiction, deprives men of their traditional function in the family, while inappropriate socialization also stems from the upbringing in the violent environment [18, 83].

The studies conducted by the Women's Consulting Center "Home" have also found unemployment to be the basic reason of domestic conflict and violence [13]. Although, there are other assumptions as well which argue that the psychological problems caused by hard social situation are underlying reasons for violence and conflict in the family [4].

Thus, according to the available studies, which focus on women, unemployment and the resulting scarcity of financial resources are the main reason of domestic conflict and violence.

As noted, the target group of the study conducted in 2014 by the Institute of Demography and Sociology consisted of students. The study which aimed

to identify students' attitude towards domestic conflict and violence revealed the following:

- Two thirds of the respondents had personally encountered, while every fifth had frequently witnessed conflicts in the family. Frequent conflicts, usually, lead to domestic violence;
- The respondents consider beating, coerced sex intercourse and coerced action against one's will the harshest forms of domestic violence;
- Students have varied views of the reasons leading to domestic conflict and violence. In particular, they consider the use of alcohol and drugs, unfaithfulness and lies to be the reasons contributing to the conflict and violence in the family;
- Gender-specific analysis has revealed that unlike women, the major reason of violence of men is the unfaithfulness of the family member [24].

Here comes the question: To what extent is alcoholism associated to the domestic conflict and violence?

Georgia is considered the homeland of viticulture where production of wine has started 8 thousand years ago. Despite the extensive production, distinct regulations have been imposed on the consumption of wine. Historically, clearly manifested alcoholic intoxication had been regarded as something very rare and shameful in Georgia. A person once seen in a drunken state would be disgraced forever. Nowadays, healthcare professionals in Georgia point out to the disastrous growth of the number of persons addicted to alcohol and note that, according to their research, the consumption of alcohol amounts to 78.5 % (as of 2010) [19].

Unfortunately, it turned out that the National Statistics Office of Georgia does not have reliable information on the share of household costs for purchasing beverages. Although, according to the Office, it can be established that consumption of grapes as food in the form of wine self-produced has risen, and its dynamics is associated with the increase of occurrence of acts of domestic violence [2].

Generally, consumption of alcohol is conditioned by many reasons; however, in Georgia,

poverty seems to lead to the increase of alcohol and drugs addiction. We can draw such conclusion based on the following circumstances:

1. Georgia has had a very high unemployment rate in the post-Soviet period, especially among males. In particular, in 2009–2013, almost every sixth man was unemployed. Women are mainly employed at low-skilled jobs due to which their salaries constitute some 60–63 % of the average salaries of men [11].

2. Our study of satisfaction with household income has demonstrated that such income is 4 times less than is the subsistence minimum required for meeting, more or less, the needs of the household, and 6 times less than is the “free” subsistence level [20].

3. Unstable jobs against low mobility labor market in Georgia keep both women and men under permanent stress. In order to get rid of this disturbing mental condition, many unemployed persons, regrettably, resort to beverages, due to their relatively low prices, since they are relatively easily affordable in the country when wine-production has originated.

Thus, in fact, poverty seems to foster domestic conflict and violence in Georgia; the latter, in turn, is followed by big economic loss, increased costs for legal, police and healthcare services. This is added by the loss caused by the missed workdays, distracting children and the youth from their studies, etc. [9]. It is obvious that violence is a factor which hinders eradication of poverty. It should be noted as well that divorces which are a frequent result of the conflict in the family further aggravates poverty of household economy.

It is noteworthy that unlike previous studies conducted in Georgia, our research has demonstrated students' alternative attitude towards the question: “shall the fact of domestic violence be disclosed?”. 45 % of the respondents agree with such suggestion. It is particularly noteworthy that 55 % of women agree with such disclosure, while 32 % consider that due to various circumstances, women shall avoid doing so. According to earlier studies, 60 % to 78 % of women shared the position of disclosure. It is obvious that within some five years, new generation has developed a radically different mentality. The patriarchal dominance has considerably weakened in the family. Furthermore, the majority (54.1 %) of the

respondents who believe that “the fact of violence should not be disclosed” have seldom encountered domestic conflict. Men ascribe the necessity to keep confidential the facts of violence to “self-esteem”, while women note that this is “the internal problem of the family”.

If the fact of violence is revealed, students consider regulation of relations between the family members as the basic tool for assisting the parties to the conflict (42 % of the respondents), while 25 % of the respondents prefer calling the patrol police believing that victims of violence shall first apply to the police and then to their parents and relatives. Bringing the abuser to liability and subsequently, giving a warning of divorce if the act of violence is committed once again, are naturally regarded as a response from the victim. 6 % of the respondents answered that the victims must bear the violence.

Frequent, unresolved domestic conflicts are a source for domestic violence. Only 55 % out of the respondents studied, have tried to reconcile parties to the conflict during the domestic conflict; 45 % of them have tried to do this on their own, while 8.4 % have sought assistance from the people who, in their opinion, were in the best position to regulate the conflict. It is noteworthy that 45 % of the respondents prefer to be passive; every six of them considers that interfering with domestic conflict is not his/her business, while the rest admits that they have suffered emotional stress (cried, felt distressed for the victims (9.2 %)), have become unmanageable (4.7 %), have preferred avoiding contacts with people (1.5 %)), and instead of fighting the problem, have tried to avoid it (left home (12.9 %)) [24].

It is noteworthy that the youth look rather negligently at the contribution of NGOs and public social agencies in the area of provision of assistance to the victims of violence; only 8 % of them indicate that the victim must seek assistance from the social agency, while 3 % note that the victim must apply to NGOs.

The study of domestic violence in the light of conflict in the family has demonstrated that the attitudes of the students which have often encountered domestic conflict and the attitudes of those of them which have never or seldom witnessed conflict in the family do not vary much. However, the students take clearly

different attitudes towards the ways of solving the issue of domestic violence. In their opinion, raising the awareness of the youth of domestic life and family relationship is the major precaution against this problem. In the second place, the students (mainly women) point out to the importance of upbringing based on cultivation of the idea of gender equality, as well to the necessity of improvement of social and economic situation in the country. The respondents who have seldom or never witnessed domestic violence give more priority to the latter measure.

Domestic conflict and violence negatively influence mentality of the youth mentality. It degrades the family as a value, contributes to accumulation of negative emotions and to development of negative attitude towards the way of domestic life. Therefore, we consider that in order to further cultivate the practice of family relationship, the youth must obtain more information on healthy family relations in order to see clearly the benefits of such life style. They shall master the manners in which the problems which have emerged within the family relationship can be solved smoothly, without letting domestic violence and conflict to happen. Mass media shall take an active part in this process by producing respective scientific-popular literature, films and TV programs.

The studies have demonstrated that the majority of students are not familiar with the Law of Georgia on Prevention of Domestic Violence, Protection of and Providing Assistance to Victims of Domestic Violence. In order to prevent domestic conflicts and violence, it is necessary to improve the legal education of the younger generation in this direction.

Conclusion

– Poverty is a major factor for domestic conflicts and violence in Georgia up to present, the two circumstances which further aggravate the poverty. This, in turn, requires from the state to take more active steps to identify ways for overcoming it.

– At different stages of the country’s socio-economic development, various factors exert different influence on domestic conflict and violence. Furthermore, viewpoints of various social-demographic groups about the reasons of the conflict and violence are different. The approach towards studying this problem is rather unsystematic because of which we

believe that it should be analyzed in a more complex and systematic manner and include all social-demographic groups. Both abusers and victims and their family members need to be studied. Activities of the social network responsible for protection from violence, of public institutions in this direction shall be critically assessed.

– Domestic violence is associated with frequent conflicts in the family, and therefore, its prevention start with eradication of the reasons underling such conflicts.

– The youth shall be provided with more practical information on the difficulties arising in domestic life and on the ways to overcome them. They shall be raised based on increased cultivation of the idea of gender equality.

– Legal education of the younger generation, raising of its awareness of social, psychological and legal aspects of the domestic life, rights and obligations towards their family members shall start right from the childhood. Authors of the curricula of institutions of secondary education shall also consider these issues.

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Section 6. Philology and linguistics

*Borisova Yuliya Mikhailovna,
Candidate of philological sciences, Institute for Humanities Research
and Indigenous Studies of the North, Siberian Branch
of the Russian Academy of Sciences
E-mail: julaai@mail.ru*

Terminologisation of the archaic and dialect vocabulary for animal transport in the Yakut language

Abstract: Development of scientific-technical progress generates inevitable changes in traditional lifestyle of the peoples, which leads to the extinction of the entire topical groups of vocabulary. The necessity to study archaic and dialect lexical layer that serves to name animal transport is provoked by the fact that this part of the vocabulary gradually passes into passive use: together with realia, their names also disappear. Currently, this category of words in the speech of middle-aged and younger people is limited or not used at all. In this respect, timely collection and fixation of terminological units of the specified industry, their systematization within the frames of intra-verbal and inter-verbal means of term formation become especially relevant.

Keywords: Yakut language, terminological vocabulary for transport system, terminologisation, archaisms, dialecticisms, animal transport.

Old Yakut means of transportation were adapted to the conditions of rough taiga. The Yakut hadn't known wheel carriers before the Russians came, and, until very recently, people in the more wild areas never saw a wheel. Sledges and sleighing were known; in central districts, Yakut sledges had almost identical shape with the Russian wood sledge; and in the north, there were straight plank reindeer sledges [5].

Archaized and dialect vocabulary for animal transport forms an original layer of vocabulary of the Yakut language, the study of which gives a lot of interesting information both, for language specialists and historians and ethnographers. The analysis of this vocabulary layer allows acquainting with the material culture of the Sakha people, its present and historical past, and contributes to the revelation of household-cultural relations of the Yakut with other peoples.

E. I. Okoneshnikov notes that in recent past, the entire layers of the Yakut vocabulary related to socio-political, religious, moral and other historical

realis were considered archaized [2, 151]. It also includes terminological vocabulary for animal transport, which is proved by the material collected from «Big definition dictionary of the Yakut language». The developers of this Dictionary note that the multi-volume academic normative Big definition dictionary of the Yakut language most fully covers the vocabulary and phraseology of the modern Yakut literature language, common dialecticisms, folk lexis, colored words of spoken language as well as specific folklore fund (obsolete words and expressions, formula elements etc.). According to P. A. Sleptsov, «Big definition dictionary of the Yakut language» is a new type of definition dictionary of the Turkic languages in respect of its idea and purpose. This is primarily expressed in the fact that the dictionary is designed as a national dictionary of normative-registration type [3, 49].

Professor P. A. Sleptsov writes that the Dictionary contains rarely used or obsolete words in the modern spoken language, but occurring in

different sources, outdated lexis, folk terminology as well as more advanced and quite common dialect words [3, 49]. One can assume that many words were not commonly used earlier and known only to a small group of people. For instance, shamans, hunters, fishermen, blacksmiths, carpenters and other craftsmen had «specialized» language known to them only, which played the role of terms in old times. But with time, under the influence of extra-linguistic and other reasons, such «specialized» words go beyond the zone of use of terminology and become not only everyday words, but also get archaized. However, so-called archaized words are not lost irrevocably also because they potentially exist in the hiding places of material and spiritual culture of the people and can be reborn anytime in favorable conditions. Reborn pro-terms of the names of harness are as follows: *албара* “horsecloth, blanket on the saddle”, *амаҕаччы* “improvised (of a belt, osier-bed) leash”, *бото* “saddlecloth of soft grass”, *дьурум* “belt of saddle strap, saddle strap”, *кычым* “saddle flaps”, *таталҕа* “belt used to tie horse load to the saddle”, *хомурҕан* “hogback of the skids of the sledge”, *хонҕсуочу* “hook on the saddle bow”.

As we can see, the most valuable native lexical-semantic layers forming the major vocabulary fund of the national language, due to extra-linguistic reasons, becomes «obsolete» or loses its functional activity. E.I. Okoneshnikov proposes, in the new historical conditions, to perform careful joint work by language scientists and specialists in the spheres of different sciences to revive and regulate pre-scientific pro-terms of different lexical-semantic groups [2, 154].

Archaisms found by us in the «Big definition dictionary of the Yakut language» are marked as “эпрэр”, i. e. “an obsolete word, expression”. Oddly enough, the major number of examples are archaisms borrowed from the Russian language and rendered by way of phonetical adaptation, such as *болбуот* “horse cart”, *долгууһа* “carriage, the body of which is placed on long flexible perches, dolgusha (wagonette)”, *дьаам* “station at the mail path, where horses, guides, carts and pits were changed”, *күөһүлэ* “seats for coachmen”, *куучар* “coachman”, *тараптаас* “springless carriage”, *малатыылка* historical “threshing mill”, *тыраахта* “tract”. It can be explained by the fact that

Russian words started coming to the Yakut language from around the middle of XVII century, the time, when Yakutia became a part of the Moscow state. As P.A. Sleptsov writes, the total number of pre-revolutionary Russian lexical borrowings in the Yakut language account for about 3000 words [4, 453]. Such number of words can be undoubtedly considered numerous, even mass borrowing, if we take into account the fact that it was borrowed in the spoken language by oral way exclusively. Many of these borrowings either replaced the original Yakut words, meanings of poly-semantic words or used along with the Yakut synonyms. P.A. Sleptsov notes that after the victory in October revolution, end of civil war in Yakutia and obtaining of statehood in the form of autonomy, systematic, purpose-driven work on the implementation of the Yakut language in all important spheres of life of the autonomous republic began [4, 210]. It seems that after this, phonetical adapted words from Russian language lost their activity and became archaisms. P.A. Sleptsov writes that the problem of enrichment of terms from own language resources is the main question of terminological work [3, 202]. Thus, the terms found by us, such as *таһаҕасчыт* 1) “someone engaged in the transportation of cargo by horses, cart man”; 2) “cart horse, heavy draft horse”, *таталҕа* “belt used to tie horse load to the saddle”, *көҕөн* “colt leash”, *көлгө* “draft cattle (horse or buffalo)”, *көлгөм* “buffalo sledge”, *көлөөскө* “four-wheel carriage with folding top”, *көлүөһэ сыарҕа* “cart”, *ат көһө* “horse skin”, *кычым* “saddle flaps (leather areas on the sides of the saddle)”, *мардьаах* “sledges to carry hay”, *борозгон* “in the past: travel fee”, in our opinion, can be “revived” and given old specialized use.

According to P.A. Sleptsov, in 1930–1940, a prominent statesman, founder of Yakut Soviet literature, scientist-linguist P.A. Oiunsky and Yakut Soviet writer, literature critic A.A. Ivanov-Kyunde repeatedly wrote about the need to use all language resources, including dialect, in the terminological work. Despite this, a negative attitude to dialecticisms prevailed; a strive to develop unified steady literature language on the all-people basis was observed; there was clear negative or extremely reserved attitude to archaisms and folklore lexis, which, according to some representatives of

cultural language construction cannot be used not only in terminological practice, but in literature language in general [4, 216]. We found a sufficient number of dialecticisms in the vocabulary for draft transport in the «Big definition dictionary of the Yakut language»; they are marked in the Dictionary as *түөлбэ*, i. e. a “dialect word”, such as *сыарҕа таба* “one reindeer draft, a pair of reindeers”, *сыарҕа тайаҕа* “a stick to push reindeers, polecats”, *тарыыр* “a strong stick with an iron end used as manual brake for dog sleighs”, *тимэхтиин* “a strap for reindeer packsaddle”, *тобуурка* “pins to fix ropes to sledges during summer works”, *налба* “big, wide sledges for stacking, made of long timbers”, *күрээки* “long narrow sledges”, *дьарҕыл* “covering of planks and sticks in the sledge”, *дьыгыыска* “light two-wheel cart”, *доллоку сыарҕа* “small, light reindeer sled”, *быа сыарҕа* “sled with belt fixing of planks”, *бойдо* “freezing of water on the surface of sledge skids”,

бүкээк “covered sleds with the top drawn on the case of arcs”. Ancient, still unsolved history of Yakutia, enormous territories and distances, neighborhood with other peoples were the factors of appearance of dialects in the Yakut language. The language started gradually changing and new words were added under the influence of Turkic and Mongolian tribes, Russian people, Tungus. The examples considered by us mainly refer to the speech of reindeer Yakuts, i. e. the speech of north-west group of nomad camps of the Republic of Sakha (Yakutia). Hence, we, like A. A. Ivanov-Kyunde, also believe that translation should be the main principle of term formation, i. e. the selection of words similar in meaning from available language resources, including dialects.

Hence, we may conclude that archaisms and dialecticisms found by us can be used in terminologisation to indicate animal transport means and their parts.

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*Quttimuratova Iristi Abdiraxmanovna,
Nukus state pedagogical institute
named after Ajiniyaz, Senior teacher,
Kazakh language and literature department
E-mail: shirazova@mail.ru*

Professionalisms connected with fishing in the language of the Kazakh people in Muinak and Kungrad regions of Karakalpakstan

Abstract: The article deals with the lingua-geographic study of the lexical dialectology of the Kazakhs inhabiting the Kungrad area of Karakalpakstan. The problem of study of various dialects of the Kazakh language in the lingua-geographic aspect is still the most current one. This circumstance allows the researchers to admit a big significance of study of the lexical dialectology of the Kazakhs inhabiting the Kungrad area by the lingua-geographic method.

Keywords: dialect, lingua-geography, aspect, linguistics, comparatively-historical grammar of the language, history of the language, inner structure of the language, Kazakh dialectology, monographic research, dialectological atlas of the Kazakh language, dialectological dictionary, Kazakh linguistics, dialectological phenomena.

The vocabulary system of modern Kazakh language is very rich. One of the main layers of the word-stock of Kazakh as any other languages is dialectal professional words that promote to the development and enrichment of the vocabulary.

Professionalisms are special words in the non-literary (colloquial) layer of the vocabulary of a language. Professionalisms are the words used in a definite trade, profession or calling by people connected by common interests both at work and at home. They commonly designate some working process or implement of labour. Dialectal words are those which in the process of integration of the Kazakh national language remained beyond its literary boundaries, and their use is generally confined to a definite locality. In the article we use the term “dialectal professionalisms” because professional words may differ in different regions. Dialectal professional words are divided into different thematic groups according to their usage in different spheres of life. For example, they are divided into professionalisms in cattle-breeding, farming, handicraft, connected with iron, etc. The classification of the professional words of the Kazakh language depends on the region where it is spoken, because in different regions people are occupied with different jobs, fields of

work and professions. In the western dialects of the Kazakh language there are many professionalisms connected with cattle-breeding, especially camel-breeding, and in central parts of Kazakhstan there are many words connected with certain specialities and professions, for example, we observe the domination of professionalisms connected with water, forestry and wood handicraft. In the eastern dialects of the Kazakh language there are professionalisms connected with gardening and farming [1, 346].

It should be pointed out that professionalisms connected with fishing exist in all dialects of the Kazakh language. To collect such professionalisms and include them into the vocabulary system of the literary language is one of the actual issues for investigations in dialectology and one of the ways of enriching the word-stock of the language [2, 128]. These issues began to have been studied in Kazakh linguistics since the end of the 1950-s.

It is impossible to study perfectly the word-stock of the Kazakh literary language without the study of professionalisms that are in the colloquial layer of the vocabulary. The collection and study of professionalisms play a great role to fulfill the following tasks:

Firstly, it makes a certain influence on enriching the national literary language; secondly, it promotes

to create a recognized standard, the norm of the language; thirdly, the collection of professionalisms is considered to be a valuable material for compiling explanatory, terminological, bilingual and dialectological dictionaries.

Professionalisms in the dialectology of the Kazakh language are recommended to study dividing them into two groups: 1) the study of professionalisms in the Kazakh language of the people living on the territory of Kazakhstan; 2) the study of professionalisms in the Kazakh language of the people who don't live in Kazakhstan, but in other countries with other peoples. We take into account these views because on the one hand some professions may be popular and developed on a certain territory and on the other hand, the language of the people among whom the Kazakhs live outside of Kazakhstan influence on their vocabulary system [4, 136].

The article is devoted to the study of professionalisms in the colloquial vocabulary of the language of the Kazakh people who live outside Kazakhstan, in the regions of other countries.

The varying aims of the communication have caused the literary language to fall into a number of self-sufficient systems (functional styles). For example, the language of works of fiction, newspapers, journals, scientific work, documents in state offices and enterprises, education at schools.

The functioning of the literary language in various spheres of human activity and with different aims of communication has resulted in its differentiation. As in any other language in Kazakh there are two varieties of language — the spoken and the written. Each of these varieties has developed its own features and qualities which in many ways may be regarded as opposed to each other. The Kazakh written literary language enriches thanks to spoken language, but it should be taken into consideration that not all the words of the spoken language can enter the literary layer of the vocabulary [5, 230].

The norm of the literary language is based on the words which are used widely in everyday life in the language of not small social groups, but the most people. The norm of the language has its typical properties. Sometimes because of various reasons the words of small social groups can enter the special

literary vocabulary of a language. Soon these words become comprehensive and fixed in the vocabulary and are accepted as the norm of the literary language.

There have been done some research works devoted to the study of peculiarities of the Kazakh language, but the investigation of the language of the Kazakh people who live not only in Kazakhstan but in other neighboring countries speaking in the Turkic languages is of a great theoretical and practical importance and deserves the scholars' attention. The study of professionalisms in the language of the Kazakh people living in the regions of Muinak and Kungrad shows that the most part of the professional words deals with farming than with other branches.

The population of Kungrad region consists of the people of different nationalities, mainly Kazakh, Karakalpak and Uzbek. Their children get education and study at the same school (in most schools teaching is in Karakalpak). There are totally eight collective farms in the region. Two of them (Miynebad and Raushan) are occupied with rice-growing, three of them (Usturt, Koklikol, Kiziljar) are occupied with cattle-breeding and the rest three (Konirat, Khorezm, a village Ali) — with cotton-growing.

In Muinak region in most of the above-mentioned places live the people of Kazakh nationality. In Usturt collective farm they live in the villages Janalik, Koreets story, Jalpapak til and Kumtobe, in Raushan collective farm they live in the place Sarancha, in Miynebad collective farm they live in the villages Erkin, Kizil Kum, Ashamaily, In Khorezm farm they live in the centre and in the village Aday, in Koklikol farm they live in the nearest places, in Konirat region and Konirat collective farm they live together with the people of other nationalities — Uzbek and Karakalpak. About 97 % of Kazakhs living here is settled. There are 10 general educational and 8 primary schools in this region. Most general educational schools where teaching is in Kazakh, are situated in the places with dense population. Some Kazakhs living in the centre of the collective farms are occupied with cattle-breeding, rice-growing, cotton-growing and building. There are modern hospitals, libraries, schools and enterprises of connection in this place.

The word-stock of the Kazakhs in Kungrad region is characterized by a great number of professionalisms in cereals, cattle-breeding and farming and this fact shows that the people had been settled for many years.

According to the data in history, from early times the Kazakh people living on the territory of Karakalpakstan were occupied with cattle-breeding and farming and to keep ends together they were also occupied with fishing. The word-stock of Muinak and Kungread Kazakhs is very rich in professionalisms. They may be divided into the following thematic groups:

- 1) words connected with fishing and the sea;
- 2) words connected with cotton-growing;
- 3) words connected with farming, technical plants, vegetables, gardening and cereals;
- 4) words connected with watering;
- 5) words connected with cattle-breeding.

The linguistic analysis of these words, their choice and study is of a great scientific importance. Thus we see that professionalisms used by the people in Kungrad and Muinak regions are special words in the colloquial layer of the vocabulary designating some working process or profession.

Let's see some of the professionalisms connected with fishing and the sea.

Words connected with fishing and the sea:

- Атырау — an iseland;
- Гүр — splitted pieces of ice;
- Жағыс — ford;
- Күзер — a way (path) for walking on the ice;
- Қосқайық — a double boat;
- Қауыс — a frozed layer of ice in the surface of water in a pail;
- Тыма — the sea hollow;
- Ұки — a hollow in ice for taking water and catching fish (throwing a fishing net);
- Шалаң — water grass (a green layer in the surface of water);
- Шәуиш — thin layer of ice;
- Айқулақ — fish abdominal fin;
- Арқа қалаш — fish dorsal fin;
- Ақмарқа — a chub with red lips;
- Азна — cross beam of a boat;
- Бояқ — float;
- Бекире-мекире — a sturgeon- a kind of fish;

- Гүмпилдек — a means that is thumped to the water to call fish;
- Жом — a lid that puts fish together in a barrel;
- Жаңса — a greasy part of a sheat — fish;
- Инелик — a wooden needle for knitting a fishing net;
- Күркин — sazan;
- Көк жан — a small fish bream;
- Көшки — anchor — a three-teeth heavy iron that is cast to the bottom of water to prevent a boat;
- Қаза — a means made of cane for catching fish in shallow;
- Қақпыш — dried fish;
- Морда — a special means for catching fish;
- Марқас — a sailing boat;
- Пампылдақ — rubber boots;
- Пешала — a shed for drying fish;
- Сыла — a pike — perch (a kind of fish);
- Түрен — a place in a boat for putting fish;
- Тәшир — sturgeon of small kind;
- Шаң — a tarpaulin for fish salting;
- Шонтай — a pocket of a fishing net;
- Шыжым — a kenip string of a fishing net;
- Шабак аў — a fishing net for a bream [3, 800].

The Muinak dialect of the Karakalpak language of the people living in one of the northern regions of our republic in Muinak, was investigated in the Candidate dissertation of a dialectologist Begjanov Turganbay, in which special attention was paid to the study of professionalisms in fishing. He gives the classification of professionalisms, dividing them into the following three groups:

1. Fish diseases;
2. Names of parts of fish body;
3. Names of means for fish-catching.

We support his statement that: “Using professional words connected with fishing in the literary language is considered to be the language material that helps to complete, develop and enrich our literary language”.

In conclusion we can tell that professionalisms connected with fishing used by the Kazakhs living in Kungrad and Muinak regions of Karakalpakstan designate the work of fishermen and enrich the word-stock of the Kazakh language [2, 44].

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*Maslov Gleb Nikolaevich,
The University of Bologna, Doctoral student,
Department of Interpreting and Translation
E-mail: gleb.maslov@studio.unibo.it*

Anthropology of Russian Symbolism

Abstract: The article analyzes philosophico-anthropological views of the Russian symbolists. The anthropological ideals of Alexander Blok, Andrei Bely and Vyacheslav Ivanov are revealed.

Keywords: Russian symbolism, philosophical anthropology.

Polemicalizing with the supporters of the pragmatic role of artistic creation, Vyacheslav Ivanov, one of the theorists of the Russian symbolism, wrote that «man is the only subject of any art, although, not the benefit of the man, but his mystery» [1, vol. 2, 615].

Russian symbolism manifested itself not only as an artistic movement, but also as a worldview school. In our opinion, its anthropological grounds were not sufficiently researched in the complex worldview structure of symbolism (except for the attempts of anthroposophical interpretation of the heritage of Andrei Bely). Despite the following of same artistic movement, Alexander Blok, Andrei Bely and Vyacheslav Ivanov held significantly different views on both the reasons of decrease of the humanistic component in the culture of early XX century and proposed ways of coping with anthropological crisis.

Since the heritage of symbolism is going to be considered from philosophical anthropological point, let us make a few preliminary remarks about philosophical anthropology. Briefly, its subject lies in the philosophical consideration of a man. Such tautological definition confuses any researcher: isn't the entire scale of humanitarian knowledge (history, philology, psychology etc.) about the man? Furthermore, aren't chemistry and physics about the world

the man perceives it, i. e. isn't it a part of his nature? How to define anthropology? One can agree that anthropology is a biological science about the evolution of the Homo species and its racial variations, or a science about the lifestyle of so-called uncivilized tribes, or, simply, the collection of human types (the practice of literature). By contrast, philosophical anthropology begins with the solution of two tasks: firstly, at least approximate indication of the place of the man in ontology, clarifying the interrelations in the triad World-Man-God, and, secondly, determination of an ideal type of the man. Both, ontology and ideal-typical portrait of the man change from culture to culture.

Thus, the Renaissance era put in the forefront the idea of the man-co-creator, who improves, completes the world created by God with his own activity. The man separated from God by a large gap in the Middle Ages became closer to the Absolute during the Renaissance era; he rose in his own eyes and became the subject of pride for himself. The man is a godlike agent of cultural transformation — this was the main idea of the humanism. The interest in the «book of nature» as a source of knowledge of God promoted the development of natural sciences, but, by the beginning of XIX century, the scientific paradigm drove the idea of God out of its core to the

periphery forsaken by all and the man had to look for the grounds of own value in himself. Industrialization gave birth to a mass man, a specialist in whom the Renaissance ideal of universal knowledge split up. By the beginning of XX century, the concept of the man was in crisis, because it was exposed to the attacks of both theocentric and anthropocentric variants of ontology. Russian symbolism tried to harmonize these approaches in its teaching about the man.

Revelation of a significant feature of the man, such universal and indestructible quality that makes him stand out among other creatures and elements of the world is an important task of anthropology. Either the capacity for a goal-oriented action or the use of a letter to fix and render information seeks this role in philosophy [2]. It appears interesting to clarify what aspect of human nature was considered essential by the symbolists.

Regarding the ideal type of the man, for the vast majority of movements of the European culture raised on Christianity, the search for anthropological ideal was not difficult — Jesus was one, the earthly embodiment of Christ. Same dominance is in the Russian new religious consciousness and symbolism. At the same time, there is quite a notable exception: Alexander Blok. Yes, he was born in an Orthodox family; yes, he had a marriage in a church and frequently addressed the image of Christ in his art. Nevertheless, Blok professes his conscious distancing from Christianity: «I have non- (anti?) Christian consciousness» [3, 153]. And, even more definitely: «I do not believe in God and can't believe, because to believe in God, does it mean to have weary, lyrical, poor thoughts about Him» [3, 124]. And more: «... I will not go to Christ to cure myself; I *don't* know Him and *have never known*» [4, vol. 8, 105]. Blok is against the obedience of artistic imagination to religious schemes: «... Thinking highly of *the lyrical manner* of the soul that shall defeat lyrical immorality <...> I don't fancy it when one attempts to solve everything with means outside lyrics, even if by "a hail promised by religions"» [3, 344].

Blok confesses that his main support is the belief in himself: «... I believe in myself *very much*, <...> I feel some *healthy integrity* inside myself and a capacity and ability to be a *free*, independent and

honest man» [3, 324]. Thus, Blok denies the strategy of conformity unto Christ and looks for support in his own self. This choice is the choice of the path of individualism. Like humanist, the poet aspires to maximally unlock his gift, his virtue (*virtu*), manifesting himself, his fundamental essence as a *lirist*. *Lirist* is a personal anthropological ideal of Blok. The only hope and support of the *lirist* is himself, anthropological completeness of his essence. This requires a clarification. Despite his non-Christian and non-theist credo, Blok had mystical sense of the world; although, this «other reality» was realized by him as non-personalized force, «Unknown Dreadful» [3, 325], terrifying and punishing, which he is protected from by the lyrical gift, «sleepy blanket»: «As for mystery, I know it is *real* and dreadful, and that it will punish me» [3, 253]. Lyrical poet is a traveler in a special reality, the door to which opens through taking the inward turn to self, in «microcosm»: «Macrocosm for our <lyric poet> is foreign» [4, vol. 5, 134] to such extent that, eventually, capable of «only internal absolute life», the poet perishes as an instrument, «which rusts and loses richness of sound in the conditions of the surrounding external life» [4, vol. 7, 405].

The task of achieving own ideal cannot be solved by someone else as any task of self-realization. Passionate pursue of own purpose to be a lyrical poet tells about a powerful impact of the Renaissance idea of the humanism on Blok, which, relying on the individualism, collapses under the weight of human mass in the era of revolutions. These phenomena are considered in detail in the article «Collapse of humanism» (1919) written by Blok. It might appear that in this work Blok acknowledges the defeat of the personal anthropological ideal — individualism. In fact, the stage of world history is captured by the crowds and loners-specialists confront it. Blok makes a paradox statement that «civilization of the mass is not only impossible, but also isn't required» [4, vol. 6, 99], depriving the specialists of their faith in their social calling. The ground of such decisive judgement for Blok lies in his support of the idea of contrasting civilization and culture. The latter is understood as spontaneous and natural force uniting various aspects of human life with a single bursting; and civilization is understood as

rationalization and abandonment «by the spirit of music» [4, vol. 6, 103–105]. By the criterion of closeness to culture, one can develop an anthropologic stratification according to Blok's concept: spontaneous public masses, keepers of the spirit of music, are closer to culture than civilized bourgeois. Only rare representatives of «catacomb» culture understand art as «the voice of powers and spontaneous force» [4, vol. 6, 109]. The very sensitivity to power, absolute will, which is defined by Blok as music, sets the vector of anthropologic development. Having overcome many previous life forms — animal and social, the man, according to Blok, becomes an artist [4, vol. 6, 114].

But how did this prophecy change Blok's view on his own self, his individualistic credo? In our opinion, it did not; it only manifested his idea about himself as an artist, anthropological norm of the future.

According to Blok, a poet is a translator of true reality, musical in nature: «What is a poet? A man who writes verses? Of course, not. Poet is <...> the carrier of the rhythm» [4, vol. 7, 105]. In Blok's thoughts, harmony obtained by the poet performs the selection picking «something more interesting than average human from the pile of human slam» [4, vol. 6, 165], to give birth to a new human type. Thus, in Blok's anthropology, the selection of human creatures takes place not according to the criteria of biological, economic or social adaptability, but according to the degree of artistic ability of being in harmony with invisible subbase of all phenomena, uncontrollable spontaneous force — music: «At bottomless depth of the spirit, where a man ceases to be a man, at depth, unreachable for the state and society, created by civilization, the sound waves roll» [4, vol. 6, 143]. Thus, the artist in the depth of his or her being is anarchic, asocial and dehumanized (overhumanized). But, the main thing — music, identical to reality, opens for him due to afferent immersion in Self.

But, music was never an instrument of loss of individuality and trans-personal experiences for Blok as it is typical for the anthropology of Vyacheslav Ivanov. Unlike Blok, metaphysical nature of the man of a thinker Vyacheslav Ivanov is within Christian doctrine interpreted by him through the projection

on the most exotic phenomena of culture — from ancient Dionysianism to Nietzscheanism and psychology of Jung. However, the richness of interpretations does not distract Ivanov from the general vector of consideration of the man through the prism of dogmatic history of the lapse from virtue, penance and salvation. The main sign of improper state of the man is the feeling of being an orphan, separation from God (disbelief), nature (combination of impenetrable objects) and other people. The ideal state of the man is impossible without acceptance of everything to «put the world in the heart» [1, vol. 1, 829] (let's pay attention to the fact that the home of the world is in the heart, not the mind). According to Ivanov, in the classic ontological triad God-World-Man, the latter enters the conflict with all elements including his own self. Ivanov writes that «there is no mysterious life in the man without defiance of God» [1, vol. 3, 80]. In history, the defiance of God was expressed in the fearless competition with God in the period of humanism that was subject to the attack by the theory of Overman [1, vol. 1, 836]. Ivanov considers both, secular humanism and the concept of Overman as deadended because they isolate from God [1, vol. 3, 108]. Proclamation of the man as supreme and final value by humanism, according to Ivanov, blocked the development of culture: «For humanism, the disclamation of own self would be the surmounting of the man» [1, vol. 3, 438]. Nietzsche delivered humanism of suicide killing the Renaissance doctrine of Overman theories. But, according to Ivanov, this theory is isolating; it only sets movement towards Overman but not towards God. Religious humanism within the frames of Christianity is the right solution for Ivanov. Non-acceptance of the second element of ontological triad — world (nature) provokes immersion in Self coinciding with the testament of Novalis to search for God in the depth of own heart, where personal meets super-personal.

As for the third element of ontological triad — the man, Ivanov claims that disunion of people will be solved in the finale of meta-history, when the mankind becomes one Man, one Adam [1, vol. 4, 485], who, in turn, will become «the body of Christ» [1, vol. 3, 465]. This concept is based on cabalistic idea

of Adam Kadmon and ancient idea of Pananthropism: «... Name to the earth and world is Pananthropos» [1, vol. 3, 118].

It should be noted that throughout his life Ivanov concentrated on the desire to overcome isolation in the individual human body. His binding of Dionysianism with Christianity (in fact, in both religions God is a victim whose flesh and blood is savored by adepts) had hope for a stronger unity of the individuals in transpersonal religious communities, to the extent of transpersonal states of consciousness typical for the bacchants. Available reconstructions of Dionysian orgies allow assuming that the feeling of loss of fleshly border between individuals was achieved through dances and dithyrambic chants due to hyperventilation of brain. At the peak of activity, the participants experienced merging in choir that performed as a unified subject.

The anthropology of Ivanov was a variant of the theory of unity, total project, where in the finale of historic process the Pananthropos was identified with the nature and the Body of Christ, i. e. the ontological triad turned into monad and, thus, anthropological ideal — deification of the man was achieved.

Another variant of anthropology, where the man was placed in the focus of any theoritisation is found in Andrei Bely's works. Two ideologemes defining anthropology of Bely are rooted in the concept of the Divine Humanity by Vladimir Solovyov: firstly, final harmonization of dissociated personalities; secondly, theurgic role of the mankind. These are central topics for the «Argonauts» group, which the poet was the soul of. Young thinkers attempted to ground the possibility of preservation of individuality in the final unity of the mankind proposed by the theurgic project. The use of Nietzschean individualism and with the universalism of Vladimir Solovyov was justified with the support of the results of the works by N.V. Bugaev, the father of Andrei Bely, the dean of physics and mathematics department of the Moscow University [5].

Interest in the variability of human personality drafted in the «Emblem studies of the sense» was further developed in the works written after becoming acquainted with anthroposophy and its founder Rudolf Steiner. The problem of polyphonism of

personality dominates during this period: «Neither "Self" is expressed in personality, but in the gradation of personalities, each of which has its own role» [6, 420], «... individual is always the collective» [6, 421]. Apparently, the anthroposophy of Steiner had fundamental influence on Bely or, if we may, came into resonance with own ideas of the poet. Theoretical interest in the full transformation of the man's essence sounding in tune with symbolist program defined the openness of A. Bely to practical anthroposophic exercises able to influence the intimate parts of soul and spiritual organization. Bely tries to destroy the border between the man and those opposing him, humanize extra-human.

In the solution of the problem of subject-object dichotomy, Bely follows the steps of early J.G. Fichte who overcame both «thing in itself» and psychophysical duality of the world with the help of immanentization of the external world («not — self») in «Self» based on the fact that the world is proclaimed as the result of the activity of imagination. Farther perspective of merging of individual «Self» with the Absolute is achieved through the growth of self-consciousness, which, in turn, is possible as a result of productive activity of imagination. Any experience is excess except for the experience of thought [7, 118–135].

Eventually, world view is the result of construction of a building from the elements of the world, which are «mirrors the builder — self-conscious "Self"» [8, 21]. That is, the reality is generated by the consciousness. It's a vicious circle. In the world of Bely the man who wants to be is sentenced to imagination. It is imagination that «dissolves» thickened reality for forming the new World from this moving material of thought: «... Our consciousness can penetrate our unconsciousness ... we will finally find those forms of consciousness, while they are closed and called a dead world, which are death and which we carry inside as a skeleton ... We will overwhelm the entire reality and, according to the words of Apocalypse, the very death will be pushed into fire» [9, 91]. Cognition through identification with the cognizable, intuitive penetration is the method of occultism: «Man is a worm who transmits all worlds. Man follows the path to

become the world and, having become the world, stand above the world» [10, 141–142]. The image about «the travel of the consciousness» in the kingdoms of nature described by Bely coincides with phenomenological description of trans-personal LSD-therapy conducted by Stanislav Grof [11]. Thus, in the anthropologic concept of Bely, we find one more total project guided by monistic will to the activity of only self-conscious Self aimed at devouring the entire reality. Let us summarize it. One can note that anthropological prospects are seen by Ivanov and Bely in monistic equality of elements of the ontological triad God-Man-World; herewith, according to Bely, consciousness is the agent of such transformation, whereas, Ivanov puts emphasis on

fleshly and heart openness. Solving the problem of harmonization of an individual and the collective, Bely and Ivanov rely on opposite intentions. If, in the concept of Pananthropos, Ivanov is oriented to the «dissolution» of self in others, the Self-conscious Theurge of Bely is a subject, who aimed at perceiving the other as a variant of only Self. But Blok remains an individualist showing an example of a man convinced that his loneliness, non-coincidence with others, non-affiliation with the group allow fulfilling the purpose of an artist. We reckon that out of three proposed images of the man — Pananthropos by Ivanov, Self-conscious Theurge by Bely and Blok's Artist, only Blok's project can be really fulfilled within the frames of a human life.

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Section 7. Philosophy

Vasylieva Lyudmila Anatolievna,
PhD, docent,
Department of Political Science and Sociology,
The National Aerospace University KhAI,
Kharkiv, Ukraine
E-mail: adululu@gmail.com

Comprehension of the phenomenon of public communications

Abstract: The article is an attempt to understand the phenomenon of public communications as a special integrator of cross-cultural space, able to reveal personal and cultural discourses.

Keywords: publicity, brand, advertising, culture, cultural code.

The phenomenon of public communications represents a challenge and problem for the socio-philosophical knowledge, because of the currently increasing gap between the rapid growth of the practical manifestations of publicity in various areas of public life and its narrow theoretical framework of comprehension and definition of science.

Public communications have long ceased to be merely a new social phenomenon, an isolated activity, manifested in all spheres of social life. Currently, public communications ambitiously claim to be a special integrator of the globalization space, since in the present crisis conditions the importance is given to the intercultural public communication, which is able to create a single symbolic matrix and the form of group identification. Despite the diversity of cultures, the world stands as a single whole. Its dialectical relationships provide an evolutionary movement of the mankind. It is a constant process of mutual enrichment of nations through the mutual impact and penetration of cultures, which form a unique “mosaic” of modern civilization. And it is the public intercultural dialogue that should be the essential characteristic of the human life, the principle of coexistence and interaction of people, the means of achieving mutual understanding.

The objective of this article is the social and philosophical understanding and definition of the

phenomenon of publicity as one of the leading cross-cultural phenomena.

The research of the publicity is focused on different forms of this phenomenon — from the public spaces in the political sphere to the determination of the socio-cultural limits of this phenomenon. Particularly noteworthy are the publicity researches made by such scientists as H. Arendt, J. Habermas, M. Harselon, A. Giddens, J. Van Dyke, R. Deutsch, M. Davis, S. Zukin, M. Castells, N. Luhmann.

The public sector, being a conceptually new phenomenon for the social and communicative space of the information society, and actively claiming to be its dialogical basis, is the beginning of the backbone of the modern philosophical thought. The leading forms of public communications involved in the public area (e. g., the political prestige, branding, and the mass media representation), are the important means of implementation of social, political, and personal discourses, able to form the current global environment.

For the first time, the concept “public space” was identified with Hannah Arendt, who defined it as a “second life” of a person, which came out from the private everyday life sphere. According to Arendt, the pattern and the forefather of the public sphere is a Greek polis, where free citizens gathered for the collective decision-making [1].

Another direction that interprets the concept of public communications was presented by J. Habermas. To him we are obliged for the introduction of the term “publicity” into the scientific and practical circulation, and for the use of this term to mean “highly educated bourgeois society” (later “society as a whole”) able to act as a critical counterweight to all social and political institutions of the state [6, 56]. Although, some authors in accord with many theories believe that the term “publicity” wasn’t introduced by J. Habermas. For example, a scientist S. S. Bodrunova, who has comprehensively investigated the origin of the term “publicity”, proves that “the concept of the public sphere came into the Anglo-Saxon science from the German science back in 1964: the term «public sphere» has been found in the «Fischer Lexikon» dictionary (the mass communication and journalism issue, among the authors are E. Noelle-Neumann and Mr. William Schultz)” [2, 123]. According to her, the debate on the public sphere in English and German literature started much later after the J. Habermas encyclopedic article about the concept of publicity, which he defines as “the area of social life that forms public opinion” [7]. In her study, the author pays much attention to the structural and functional approach to the determination of publicity based on the political discourse and on the understanding of publicity as deliberative democracy [2].

Modern public communication in accordance with the definition of the public communicative system should be viewed as a structured and ordered in a certain way set of communicators, recipients, notional messages, communication channels and services, which have material and technical resources and professional staff. If the culture is a set of material, immaterial, and artificial social senses, the public communication is a part of the figurative culture, able to ensure the movement of cultural contents in the social space and time.

The discussions on the concept of publicity have been held for several centuries, and several attempts have been made to define it — at first from the point of view of the ratio of public/private in social life, and then as the political and communicative phenomenon. In the general sense, the public sector can

be described as a reality, which combines numerous mini-publics, which can be represented in occasional discussions.

Here is our own definition of the public sphere phenomenon. In our opinion, “public sphere is an artificially created socio-communicative reality, focused on the successful personal presentation and social representation of individual and personal contents in the discursive field, by virtue of the techniques and technologies prevailing in certain types of social development”.

Branding as one of the techniques of the public sphere can be considered as the convenient public intercultural platform, which can be used for a certain socio-cultural discussion, which is able to affect the cultural component of a certain cultural space, at the same time the boundaries between personal and public are rather blurred, allowing creating the illusion of trustful and open communication. Modern brands, as the embodiment of a hidden sense, claim to be the cultural codes of the cross-cultural space, the unique technological tools for the incarnation of the human “I”. It is known that cultural code, unlike the signs or symbols, is never a material object (material carrier of data), “code is not a physical reality” [4, 56]. The existence of the code is “hidden”, in other words, it becomes apparent and can be discovered only with the help of other phenomena, for example, through the public brand-symbols as a sign system. J. Fiske defines cultural code as a system of signs controlled by the “certain rules prevailing among the certain representatives of a certain culture, and which is intended for the generation and circulation of meanings in this culture and for this culture” [5, 4]. And the meanings, as it is noted by R. Wagner, “are forming and organizing the cultural life” [8].

It is to the point to draw an analogy of brands with the specific characteristic of postmodern culture “blip-culture”, the concept which was introduced by the American philosopher, the author of the post-industrial society conception, A. Toffler [3]. According to the scientists, instead of the massive all-embracing ideas integrally linked together in today’s changing world, we deal with new images and representations — “blips” of information: short

messages, announcements, commands, headlines, fragments of the image, collages, which do not fit in the old information-systematic schemes and cultural codes. A. Toffler believes that modern information represented in “blips” has a pretty strange, flowing, and simple form. Facing such a blip-information, people feel freer and more confident, because they do not try to fit new understandings and meanings into the standard categories and frames, borrowing a ready-made ideal model of reality; instead they, again and again, arrange everything in its sole discretion, forming an acceptable models of communication, which open more opportunities for the development of the personality, and demassification of the individual and culture in general.

Today we can say that the public sphere, and branding in particular, as a separate publicity technology, is a symbolic “blip-culture” capable of transmitting the experience of the symbolic interchange of the carriers of different cultures, becomes an act of information and cultural exchange, and assumes a reflexive subjectively-objective interconnection. Since the reflexive connection is the basis of any communication, it is the ability of people to personify and accept the roles of others.

An important cutoff of the socio-philosophical analysis of the phenomenon of publicity is the consideration of its technical nature in the integrative unity “publicity — advertising”. On the integral transformations in the public sphere, which called to

life the powerful, effective techniques and technologies, depends the improvement of the advertising and its transfer to the level of a comprehensive public business technology of the modern information society. A promotional product is inherently a public act, ensuring the existence of a social memory, the preservation, and transfer of information, both to different generations and within a single generation. Due to its public presence in social life, it is able to fix in a person the stereotyping of actions, supporting them by their automaticity and spontaneity. Public advertising business technologies is a combination of the qualified skills, equipment, infrastructure, tools and relevant technological knowledge, necessary for the realization of the desired changes in materials, information and people. In the knowledge of technological advertising dominates a practical aspiration of the subject (on the basis of cognition of social reality laws), which focuses on more complete acquisition of current trends in the society and, consequently, their use in the transformative promotional activity (for example, cross-cultural features of the interactive cooperation are widely used is promotional products of high quality).

Thus, modern public communications is a complex socio-philosophical phenomenon, which uses in the cross-cultural space the modern communication techniques and technologies, contributing to the rapid cultural integration and interpersonal adaptation in the global information space.

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Section 8. Economics and management

*Urinov Bobur Nasilloevich,
Senior scientific employee – researcher
at “Corporate governance” department,
Tashkent state university of economics
E-mail: boburmirzo2004@mail.ru*

Corporate approach of personnel management: theory and analysis

Abstract: In given the article described necessity of the corporate approach to management of personnel, essence of the corporate approach, value of non-material stimulus in management of the personnel and their formations, also defined characteristic lines of corporate approach to management of personnel.

Keywords: Management, personnel, corporate approach, corporate culture, motivation.

As a goal of any company (corporative organization) is maximization revenue. Consequently, it can be reach by increasing income and decreasing costs, which are operational, administrative and expenses of personal (human recourses). By the other side maximization of income can be extend either by rising operational costs, or by rising labor productivity. It simply means that company again faces with the issue of HR. So today both theory of economy and theory management returned to the issue of significands of HR, and understanding its professional and personal characteristics. By the end of 70th – beginning of 80th there was famous approach called “industrial”, according to which success can be reached only by productivity of producing entities, their automatization and employees participating as aiding part. But new conditions of economy pushed into first plan not producing ability but its realization (selling). And standardized method in marketing and selling were non compatible, so we have again HR as the first importance dispute. After “industrial approach” comes “informational-technological approach” (the end of 80th – beginning of 90th) considering technology and degree of informatization (Internet) of business process as a key of success. Which is bringing

with itself integrated systems and consulting in the sphere of high technologies. But crisis of let’s say “New” economy showed us that capacities of internet — business were overestimate, and whole economy reverted back to “traditional” one. Indisputable, it is impossible to imagine nowadays companies without informational technologies and automatized business process, these achievements came to our whole life, but the principles and methods remained “classical”.

Today, especially in developing countries states practicing new concepts of governance and management of enterprises, like in Uzbekistan, government implementing “Corporate governance” in governance process of stock companies. There was signed decrees of President of Republic of Uzbekistan (№ 2327–31.03.2015) about further development system of “Corporate governance” at Stock companies.

So nowadays mass media and scientific literature widely using terms like “cooperation”, “corporate”, “corporate culture”, “corporate environment”, and they have already extensively spired in business practice of leading companies all over the world. First before discussing these terms, we have to identify what does “corporation” means.

In the base of this idea laying establishment of different kind of commercial entities for co-operational goals. Specification of legal executions of such process in different states can only identify common similarities but no any characteristics of “corporations”. It is also necessary to mention that this term only used in American economical – legal systems, because in Europe as a juridical term “corporation” is absent, and it corresponding with term “company”. Even in US, where the corporations have 20 % in the whole amount acting business entities and cover 90 % of all production and selling of products and services [1], there is no unique criteria of identifying the term “corporation” and legislation of different states give different interpretation of the term. For example in the General law of Delaware State [2] considers following criteria’s of corporations:

- Status legal bodies;
- Principe’s of Ltd;
- Unlimited existence;
- Free trading opportunity of shares or stocks;
- Centralized governance.

The last one is about giving liability of governance to specific organ — which is about Doctrine of allotment impossibility of shareholders into governance process [3].

As it can be see there is no one unique identification for corporations, but there is one the most suitable to it, it is definition of Rosenberg [4]: “Corporation — is an organization that has set itself certain objectives, acting for the public welfare, has certain rights, a legal entity, acting on a permanent basis with limited liability”.

In the Uzbek legislation the term “corporation” has no official registration, and various researchers hold different views on the conceptual framework of this term. Some include as corporations — all commercial membership-based organizations, others — commercial companies and partnerships, and some others — only joint stock companies.

Therefore, by mentioning about certain corporate principles and methods we mean “corporation”, not as an economic-legislative entity, but as a form of business organization, which has a wide range of characteristics.

The analysis of main theories of A. Maslow and F. Herzberg and others, allows us to make a following conclusions about main lines and properties of HR as a part (actor) of corporate system and model:

- a) Non-material (Intangible) need are essential for human;
- b) Non-material methods are more effective than material (physical).

According to the classical theory of A. Maslow, human in his/her production activity guided by the desire to meet his/her needs, which can be divide into five categories. In modern science, this theory has found its continuation in the work of many researchers, and in this paper I would like to give the option developed in the works of Botykin [5].

It is more important for human to have social needs, self-expression and self-realization, and one of the objectives of the corporate system is to help the employee in achieving these objectives, especially because it will cost much less than direct financial incentives. Of course, money is one of the main driving’s of human activity, and the employer can motivate staff by material means, so that the employees could solve all their problems. In management theory, this approach is called “American”, but this is quite an expensive way to go. It is much more profitable for the company to use the non-material incentives and offer employees the needs of the highest level by the employer, but are they really effective impact on HR arrangements? So, it is needed to analyze the factors affecting the productivity of workers. American researcher Frederick Herzberg [7] conducted a similar study and found that these motivators for employees are intangible incentives.

Many workers are willing to accept intangible promotion as a result of their work, and moreover, the intangible incentives are the main motivators to increase the productivity of their work. The roots of these phenomena can be see in human psychology, in his/her desire to be recognized and appreciated, in his/her quest to stand out from others. There is even a so-called behavioral theory of equality, which states that the basis of the behavior of the employee is the desire to stand out from the evaluation of the functioning of other employees. Nowadays, many companies have come to realize the importance of non-material

incentives of human psychology, and offer to HR the new principles of relations between employer and employee. They can be summarized as follows:

1. Any problem of company — is the problem of HR management;
2. Any problem of HR management — is a general problem of linear and personnel services;
3. Understanding and convergence of the objectives of management and staff — are the shortest way of rising effectivity of the company's activity;
4. The easiest way to achieve understanding between the management and staff — when they have common goals and objectives;
5. In the relations with staff important to pay attention primarily on the psychological rather than physical factors.

This approach is called “Corporate” and concluding the perception of all employees as a whole organism. Management formulates the goals and objectives of the company in such way that they are understandable and interesting to employees, and provides a system of motivation and promotion related to the results of collective work. This is a very important point. Management does not separate their own interests from the interests of employees, and offers all the staff working on the implementation of the common objectives, and shifts the responsibility to the employees themselves.

For corporate approach characterized by a form of compensation as a share of employees participating in the company's capital and, as a result, participation in the company's profits. Thus, the income of an employee tied not to his/her own results, but to the result of the work of the whole team in general. Increased interest of workers in their common work and team spirit will be stimulated. From the perspective of the sociology of collective professional corporate principles, gradually drifting from the social institution to a certain image of social unit. The characteristic features of a corporate approach include:

- Convergence of the objectives of management and employees;
- Delegation of the responsibility of the lower hierarchical levels;
- Team spirit within the team.

By choosing a corporate approach, management, consciously or unconsciously chooses the most cost-effective option. From a formal point of view, there is co-operation interests of management and staff, but actually on the staff assigned additional obligations and the “fair” remuneration is directly tied to the result of industrial activity is replaced by non-specific salary and rewards system. Moreover, the company focuses on mechanisms to promote the intangible, which are cheaper than the share in profits from the sale of the product.

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