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ARMENIAN POLICY OF THE ISLAMIC REPUBLIC OF IRAN AFTER 1991: GEOPOLITICAL CONDITIONS AND REALITIES

Abstract

Research purpose: Relations with the post-soviet countries, especially with the Caucasus republics became a special aspect of Islamic Republic of Iran's foreign policy, after the collapse of the USSR. The processes around the Islamic Republic of Iran have increased the attention to the foreign policy of this country, its relations with neighboring countries and its strategic goals. This article explores the dynamics of Iran-Armenia relations in the context of regional security.

Research methods: The methodological basis of the research is the principles of the theory of realism. A number of theoretical and applied methods (analysis and synthesis, comparison, group, disaggregation and generalization, historical and logical analysis) have been used to study the development of bilateral relations.

Results: It is known that the Islamic Republic of Iran expected its main threats to its security from its southern and western neighbors. In this sense, the collapse of the USSR has created a new sphere of diplomatic activity for the Islamic Republic of Iran. On the other hand, Iran's loss of influence in this region could pose new security threats to him.

Scientific novelty: New forms of the stages of political relations marked out and was characterized.

Key words: Iran, Armenia, Caucasus, security, bilateral relations, geopolitics

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Introduction

After the collapse of the USSR, relations with the new independent countries, especially the Caucasus republics, became a special focus of the foreign policy of the Islamic Republic of Iran. The establishment of relations with the Islamic Republic of Iran (IRI) was important for Armenia also, which proclaimed independence after collapse of Soviet Union. On December 25, 1991, the recognition of the independence of the Armenian Republic by the Islamic Republic of Iran facilitated the establishment of diplomatic relations between the two countries [1, p. 43].

A delegation led by the Minister of Foreign Affairs of the Republic of Armenia (RA) Raffi Hovannisyan visited Tehran in February 1992. Two weeks later, a delegation led by the Iranian Foreign Minister Ali Akbar Velayati visited Yerevan. The first official meetings were held between the parties. The diplomatic relations have stepped into action between the two countries with these visits [2, p. 87].

Analysis of the IRI-RA relations over the period since 1991 shows that there have been no significant conceptual changes in these relations, besides some exceptions. The Republic of Armenia needed to establish ties with the Islamic Republic of Iran for rebuilding its weakened

economy in the post-Soviet period, to gain the support of Muslim countries in the conflict with the Republic of Azerbaijan for the Nagorno-Karabakh region, and to avoid regional isolation. The Islamic Republic of Iran has tried to use the power of the only Christian neighbor — Republic of Armenia and the Armenian diaspora and lobby to weaken the influence of Western powers, including the US, and expanded its ties to prevent the strengthening of such states as the United States of America and the State of Israel in Armenia [2, p. 88].

In this context, the position of the Islamic Republic of Iran coincided with the interests and geopolitical plans of the Russian Federation in the Caucasus.

1. Stages of relations between the Islamic Republic of Iran and the Republic of Armenia

Researchers distinguish different stages of the relationship in explaining the relationship between the Islamic Republic of Iran and the Republic of Armenia. In his scientific works Petros G. Tifanny distinguishes two stages: the pre-2002 and the post-2002 period [3, p. 9].

In his book, Vladimir Mesamed, the author of a study on Iran's relations with non-Muslim countries of the Caucasus, did a comprehensive analysis of the relationship between the two countries in various fields, without chronological stages [4]. Iranian researchers I. Koolai and M. Goderzi have analyzed the relations of the Islamic Republic of Iran with the Republic of Armenia from 1991 to the following stages: 1991–1997, 1997–2000 and post-2000 period [5, p. 38–70]. Azerbaijani researches V. Qasimli, Z. Shiriyev, Z. Valiyeva divided the program of these relations between two countries into three stages: I stage — 1991–2001 years, II stage — 2001–2008 years, III stage — post-2008 period [6, p. 11].

H. Jabbarli compared relations between two countries until and after 2000 in his books and articles, dedicated to the foreign relations of the Republic of Armenia and touched upon the reasons of changes in the relationship [7, p. 153].

Based upon the analyses, relations between the Islamic Republic of Iran and the Republic of Armenia can be divided into the stages as follows:

I stage — covering 1991–1997, II stage — covering 1998–2008, III stage — 2008–2018, IV stage — post-2018 phase.

2. Establishing of Relations and Convergence Stage

The first stage from 1991–1997 was the stage of convergence in accordance with geo-political changes and

establishing of relations. Armenia established its representative office in IRI, in Tehran in December, 1992 and Vahan Baibourtian was assigned to the position of temporary attorney in fact of this country in Iran [8]. The consulate of the Islamic Republic of Iran to the Republic of Armenia was declared as an embassy in 1994 [9, p. 27]. Hamid Rza Nikkar Esfahani was assigned as the first ambassador of the Islamic Republic of Iran to the Republic of Armenia [10, p. 118].

In this period Republic of Armenia and Republic of Azerbaijan waged war in Nagorno-Karabakh region and surroundings territories. Islamic Conference Organization supported the position of the Republic of Azerbaijan in this conflict which urged Armenia to look for allies from Islamic countries. Both the Republic of Armenia and the Islamic Republic of Iran which borders on the Azerbaijani territories occupied by Armenia were aware of the situation in the borders. In the period prior to cease fire reached in 1994 between Republic of Azerbaijan and Republic of Armenia, Iran made efforts for several times to pacify the situation yet the efforts had no results. Every time after agreements reached by the support of the Islamic Republic of Iran, military campaign restarted as a result of which sustainable peace was not achieved through Iran.

During the period 1991–1997 Iran and Armenia did not go through any political, economical, religious and ethnic conflicts, but some small conflicts occurred. During this period the leaders of the Republic of Armenia and the Republic of Iran estimated all opportunities to strengthen the relations between the two parties and as a result a series of projects were realized in the field of transport and energy. In the given period Armenia paid official visits to Iran eight times (President, Ministers of Foreign Affairs). The same was true for Iran, too. During this period Armenian president paid visit to Iran for two times and Iranian president to Armenia three times. Thus the relations between the Islamic Republic of Iran and the Republic of Armenia in the foregoing years can be summarized as follows:

1. Geopolitical processes paved away for convergence of relations between the two countries.
2. The two countries did not take part in the wide range projects implemented in the region which led the states to put forward claims to perform alternative projects.
3. In this period Russia strengthened its control of Armenia which affected the relations between Iran and Armenia.

4. The attitude of Armenia to the sanctions on Iran has been defined by the position of Russia.

3. Stage of Interrelated Evolution

The second stage covering 1998–2008 has coincided with the ruling period of Robert Kocharian, the second president of the Republic of Armenia. The researchers call this period “Inter-Related Evolution” in the foreign policy of the Republic of Armenia [9, p. 31–36]. In this stage the Republic of Armenia tried gradually to develop relations with the USA and the European states along with Russia-Iran partners in the region, yet it could not leave the political spectrum of Russia unambiguously.

In according with the happenings in the region, the Islamic Republic of Iran tried to converge with Armenia. The efforts of Iran in this direction in the stage after 2001 has increased more.

Two factors have impacted on it:

1. The participation of Azerbaijan against international terrorism together with the USA and to support anti-terrorist measures in this direction.
2. After violation of water borders in the Caspian Sea by Iranian vessels launch of military campaigns by Republic of Azerbaijan with Turkey.

Military campaigns and implementation of flightier of Republic of Azerbaijan together with Turkey over the Caspian Sea caused disagreement of the Islamic Republic of Iran. There have been serious discussions at this diplomatic level. Even the chief of the headquarters of the Community of Independent States Ministry of Foreign Affairs of the Islamic Republic of Iran M. Dovletabadi reported in an interview with then ambassador of Republic of Azerbaijan to the Islamic Republic of Iran Abbasali Hassanov that the news of Armed Forces of the Republic of Azerbaijan to conduct military trainings with Turkey in the Caspian Sea expressed a keen sensitivity in several military circles of the Islamic Republic of Iran [11, p. 155]. The Iranian side did not hesitate to threaten the Republic of Azerbaijan even with military force, too. Thus after the dissemination of the market information, Dovletabadi informed the ambassador of Azerbaijan that corps of the Islamic Revolution Guards — Commander of the SEPAH Rahim Safavi was ready to resolve all issues [11, p. 156]. Nevertheless, military unit № 102 of the Russian Federation in Armenia held military trainings together with Armenia. For some reason, Islamic Republic of Iran had nothing to do with these trainings in the border area, and they had not been concerned about it.

At that time, Armenia was trying to determine its relations with the Islamic Republic of Iran in accordance with the American cooperation with the Russian Federation on terrorism. American — Russian rapprochement had a negative impact on Iranian — American relations.

The United States, which has consistently accused Iran of supporting terrorism imposed a serious of sanctions in 2002, accusing Armenia of selling chemical equipment to Iran. These pressures resulted in the repatriation of the Republic of Armenia and began to support the efforts of the USA in the fight against terrorism in order to keep relations with the Western States intact. The Iranian side has shown an interesting approach in response to such actions by the Armenian officials, who often emphasizes the prevailing principles of complementarism in foreign policy. Thus, the ambassador of the Islamic Republic of Iran in Armenia M. Koyelini, addressed the then minister of Foreign Affairs of Armenia Vartan Oskanian: “Do not you think it would be more appropriate to use “multilateral relations” instead of “complementarism” to describe your own policies?” [12].

M. Koyelini stressed that Armenia, supporting American anti-terrorist campaigns, allowed more than 600 american — led flights to Central Asia in its airspace and this situation worries the Islamic Republic of Iran. However, in all cases the Islamic Republic of Iran was trying not to break its ties with Armenia, which had its own geopolitical reason.

4. The convergence stage in the context of new geopolitical threats

The main difference from the previous phase of the third stage of 2008–2018 was that if the rapprochement between 1997 and 2008 mainly served the interests of the Islamic Republic of Iran in the post — 2008 period, more Armenia would be in favor of intensification of relations. Thus, the military conflict between the Russian Federation and the Georgia in 2008, the Russian Federation’s recognition of the “independence” of separatist Abkhazia and South Ossetia regimes had a negative impact on economic and transit relations between Armenia and Russia over Georgia. The railway project to be built between from Yerevan (Armenia) to Soukhumi (Abkhaziya/Georgia) was canceled because of the conflict. Seeing the impossibility of accessing Georgia to world markets, the Republic of Armenia began to work to restore relations with Turkey [13, p. 23–26]. However, the failure of these efforts resulted in Armenia’s return to the Islamic Republic of Iran as a last resort. Since 2009, agreements have been signed between

the two countries to establish close ties in the fields of energy, agriculture, science and culture. As a result, the trade volume between the Islamic Republic of Iran and the Republic of Armenia increased to \$1 billion in 2010. At that time, Armenia's exports to Iran were 65.1 million euro and Iran's imports were 151 million euro. Iran was the fourth largest country in the Armenian economy [14].

One of the key factors that has been characteristic of this stage, especially since 2010, has been Armenia's political and economic dependence on the Russian Federation and its actions under the dictate of Russia in most of its relations with the Islamic Republic of Iran

5. Invisible Future

Both geopolitical processes, events in Armenia, silence in irreconcilable rapprochement in Iran-Armenia relations allow us to differentiate the post-April 2018 phase as a new stage. Compared to its predecessors, it demonstrates that in this period, Armenia has paid more attention to relations with the Western countries than with the Islam Republic of Iran. One of the key factors affecting relations with Iran is the fact that Nicol Pashinyan, who become prime minister as a result of "Velvet Revolution" at this stage, seeks to win support from Western countries, including the USA, and makes a number of strategic changes with Russia. The first meeting of N. Pashinyan with the president of the Islam Republic of Iran took place on September 26, 2018 following his appointment to the post of Prime Minister.

The meeting that was held in New York city in connection with the next annual meeting of the UN [15, m. 00.38–11.32], a number of researchers "consider it as a gesture of" Armenia's relationship with Iran under the US control.

It should be recalled that, after Nicol Pashinyan was elected Prime Minister, the president of the Islam Republic of Iran, Hasan Ruhani congratulated and invited him to visit Iran, but Nicol Pashinyan ignored his invitation. The new Prime Minister evaluated the invitation only seven months later.

Nicol Pashinyan's press release in November 2018 also highlighted the importance of American authorization. Pashinyan in this statement said that "Despite the US sanctions, Armenia will try to maintain and elevate relations with the Islamic Republic". While following as an indication of American permission, Nicol Pashinyan said that "USA understands our situation and our policy" [16].

Following the announcement of the government's program in February 2019, steps were taken to revitalize

relations with the Islam Republic of Iran. Because Nicol Pashinyan realized that reducing Russia's influence over the Armenian army and economy is not a simple task. At the time when relations with Russia deteriorated, economic ties with the Islamic Republic of Iran were indispensable.

It should be noted that the Islamic Republic of Iran, which was closely following the developments taking place in Armenia in the post — April 2018 period, was not inclined to increase its ties with this country. It was clear that in such a phase of geopolitical changes, it was more important to strengthen ties with Turkey and the Republic of Azerbaijan than trading with Republic of Armenia on any economic resources. On the other hand, the Islamic Republic of Iran knowing Nicol Pashinyan as an american-backed politician, was not in a hurry to step up and ratify the signed documents on the creation of the Iran-Armenia railway line and border free economic zone, which was considered to be one of the most important projects with Armenia,

It is no coincidence that on February 27, 2019 the new Prime Minister of Armenia, Nicol Pashinyan visited Iran to discuss the issues with the officials of the Islamic Republic of Iran [17]. During his visit as Prime Minister Nicol Pashinyan met with Supreme Religious leader of Iran Ayatullah Ali Khamenei, president Hasan Rouhani and the speaker of the Parliament of Iran Ali Larijani.

At a meeting with the delegations, it was announced that the president of the Islamic Republic of Iran Hassan Rouhani and the Prime Minister of Armenia Nicol Pashinyan had agreed on another project to further enhance energy cooperation between the two countries. Therefore, the construction of the third Iran-Armenia power line will be started for this purpose. The steps to increase bilateral trade, mutual trade in Tehran and Yerevan, the creation of the North-South transport corridor were also discussed at the meeting. The sides also exchanged views on agriculture, information technology, health care, tourism and environmental protection.

At the meeting with the delegation, the views of Nikol Pashinyan on the armenian-azerbaijani Nagorno-Karabakh conflict did not differ as those of the previous Armenian leaders. Nikol Pashinyan noted that Armenia appreciates the balanced position of the Islamic Republic of Iran in resolving the Nagorno-Karabakh conflict.

At a joint press conference after the meeting, Hassan Rouhani's statement showed that the Islamic Republic of Iran was able to obtain concessions from Armenia on a

number of issues of interest to the country. Hassan Rouhani who said that they wanted to develop cooperation in the political, economic, tourism, science, cultural and academic fields between Iran and Armenia expressed their satisfaction with the position that the official Yerevan had on American sanctions and said: “We are determined not to let the third country interfere Iran’s relations with Armenia” [18].

The president of the Islamic Republic of Iran said that they had agreed to establish a power line between the Islamic Republic of Iran, Armenia and Georgia and that later the Russian Federation also will join the project, they also were discussing the creation of infrastructure that would connect the Persian Gulf with the Black Sea. Touching on energy relations with Armenia in the end, Hassan Ruhani said that the Iranian side has been evaluating the power plant to be built in Armenia and that the Islamic Republic of Iran is ready to export more gas to Armenia.

Armenian Prime Minister Nicol Pashinyan in his speech stated that Armenia could play an important role in relations of Iran with Eurasian Economic Union. Nicol Pashinyan, cautious about the Hassan Rouhani idea that Iran may increase gas export to Armenia said that this issue was also important in determining pricing and should be discussed [19]. In fact, it was a diplomatic idea that the Iranian republic was calling for the avoidance of this cooperation proposal amid tightening trade sanctions imposed by the USA and Western countries on the Islamic Republic of Iran.

Two agreements on economic cooperation between the two countries were signed [18]. One of these documents was the memorandum of understanding between the Ministry of Economic Development and Investment of Armenia and the Institute of Irrigation Standardization and Industrial research, of IRI, the other was a memorandum between the Ministry of Development and Investment of Armenia and the Supreme Council of Free Trade, Industry and special Economic Zones of IRI.

The number of documents signed between the Islamic Republic of Iran and Armenia, and the essence of the documents show that the Islamic Republic of Iran not fully trusted the new Prime Minister of Armenia.

Later on, Nicol Pashinyan met with the speaker of the parliament of the Islamic Republic of Iran Ali Larijani. The meeting was based on traditional views on the development of relations between parliaments of the two countries. The only serious issue discussed between Ni-

col Pashinyan and Ali Larijani was that the parliaments would soon ratify the free trade agreement between the Eurasian Economic Union and the Islamic Republic of Iran [3]. At that time, the chairmanship of the organization was Armenia and it made the Islamic Republic of Iran want to seize this opportunity and accelerate the process.

The Prime Minister of Armenia was also received by Seyed Ali Khamenei, the supreme leader of the Islamic Republic of Iran. Khamenei said he was aware of Pashinyan’s meetings in the Islamic Republic of Iran and stressed the importance of developing economic ties. Nicol Pashinyan informed Seyed Ali Khamenei about “the velvet Revolution in Armenia and called it a People’s Revolution”. The Supreme Religions Leader of the Islamic Republic of Iran said that he was closely following upon the resolution of the Armenian-Azerbaijan, Nagorno-Karabakh problem. The parties expressed their support for a peaceful and gradual settlement of the conflict [20]. However, this statement of Nicol Pashinyan was not regarded by experts as a genuine peace request. After all, he made different, harsh statements in his country after making such statements at international meetings.

At the end of the first day of the official visit, the Prime Minister of Armenia Nicol Pashinyan, his wife Anna Akopyan and members of the delegation met the representatives of the Armenian community in Iran. The meeting was held at Tehran’s Ararat Sport and Culture Club. In fact, speaking at the meeting, the Prime Minister of Armenia Nicol Pashinyan, with his underline expressions, also confirmed that the Armeni couldn’t get enough support of IRI/ The Armenian communities also tried to increase tension between the Republic of Azerbaijan and the Islamic Republic of Iran by taking provocative actions at this meeting. On the other hand, Armenia was well aware that any step taken in Tehran against the Republic of Azerbaijan could increase the social and political tension in the Islamic Republic of Iran where Azerbaijanians lived. From this point of view, unable to obtain sufficient support from the Islamic Republic of Iran, Armenia responded to Iran by creating both external and internal problems.

The most important message that Nicol Pashinyan gave in his speech was the idea that their fates were in the West. Pashinyan said: “Our destiny is no longer in the East, in the North and in the South, but in our hands, and as dignified citizens, we must grasp the fate of our destiny, and as a state, we must head for ever new victories” [21].

In fact, it was an interesting underlined message, it was well known that Nicol Pashinyan mount Russia when he said the North and Islamic Republic of Iran when he said the South. Nikol Pashinyan, who emphasized eastern as well, did not generally name the West. In other words, he said that the fate of the Armenians was in the hands of the West.

On February 28, 2019 Pashinyan went to a different city, Isfahan, where the armenian community was more densely populated in the Islamic Republic of Iran. Accompanied by the governor of the city Abbas Rezai, the Prime Minister of Armenia visited the Naqsh-e Jahan Square where a number of spiritual and cultural monuments were located. The Prime minister of Armenia Nicol Pashinyan and his wife Anna Akopyan visited Imam and Sheikh Lutfullah mosques in the city, Ali-Qapu Palace and Kastabazar-Qeyseruyye [22].

The Prime Minister of Armenia also visited the holy Amenaprkc Monastery in Isfahan where he met with the Armenian patriarch of Isfahan Sipan Kechechyan. Nicol Pashinyan also met with members of the Armenian community at the Ararat club in Isfahan. He said at this meeting: “Yes, the Bible says that pride is a sin, but I think arrogance is meant there. Pride in modern language is used to describe people with strong legs, a solid backbone, working hands. Proud citizens, proud Armenians of New Julfa, I greet you” [22].

In the meetings with Armenian communities during the prime Minister’s visit to the Islamic Republic of Iran the citizens of Islamic Republic of Iran demonstrated its slogans “Karabakh is Armenia. Stop” was met with protest both by the Republic of Azerbaijan and by the Azerbaijanis, who are considered to be largest population in Iran. In this case, the Iranian Foreign Ministry spokesman called the events of the Armenian Prime Ministers meeting with the Armenian community unpleasant and said Iran did not want to damage its relations with both countries, cause the events between Armenia and Azerbaijan.

However, despite all these steps, the efforts of ties Nicol Pashinyan government to strengthen ties with the western countries have increased the distrustfulness of the Islamic Republic of Iran towards Armenia.

Consequence

Thus, the analysis stages of development of political relations between RA and IRI shows that last years are quite different in comparison with the previous years. It can be stated unequivocally that in the years following the appointment of Nicol Pashinyan as Prime Minister of the Republic of Armenia, the relations between the Republic of Armenia and the Islamic Republic of Iran have begun to decline.

Nicol Pashinyan, who has been trying to present himself as a leader supported by US and European countries, has in the early days completely and negatively viewed the Islamic Republic of Iran. Support for the creation of the North-South corridor with the participation of Armenia was also an indication that the Islamic Republic of Iran does not want to lose its authority over Armenia. It should be noted that the purpose of the corridor creation is to create a corridor in the direction of Iran-Georgia-Russia, to carry out import-export operations. In this case, Republic of Azerbaijan is more favorable for IRI. The fact that the Republic of Azerbaijan has a transport infrastructure that connects the Republic of Iran and Russian Federation and Georgia, the still coldness in the relations between Georgia and the Russian Federation, and the fact that the Russian Federation has no warm relations with the Nicol Pashinyan government has made Azerbaijan more valuable. Taking all the above conditions into consideration, the feasibility of the project is questionable.

The research also shows that, despite of the Islamic Republic of Iran’s desire to exploit the armenian diaspora’s propaganda opportunities, the current policy pursued by Armenia have negative effects on the relations of Iran with other countries and internal policy.

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SENSE AND SELF-REGULATION CHECKLIST: ADAPTATION ON UKRAINIAN SAMPLE OF TYPICAL CHILDREN AND CHILDREN WITH AUTISM SPECTRUM DISORDER

Abstract

The purposes of the article are to describe and analyze Sense and self-regulation checklist, to consider the problem of feelings and self-regulation disturbances of typical children and children with autism spectrum disorder and to present the results of adaptation and approbation Sense and self-regulation checklist in the sample of Ukrainian children.

Methods. To achieve the aims of the article, we used the methods of theoretical analysis of modern research on the topic of the article, the methods for assessing psychometric data using statistical criteria. To calculate the points, the Excel 2016 was used, and to check the psychometric characteristics of the questionnaire, the statistical program IBM SPSS Statistics 23 was used.

The results of the research. The results of adaptation and approbation of the Sense and self-regulation checklist in the sample of Ukrainian children are presented. The scale was translated into Ukrainian from the original language (English) by a professional translator. In the adaptation of the questionnaire 446 children took part (229 typical children and 217 children with autism spectrum disorder). Psychometric characteristics showed a high and sufficient level. The procedure and interpretation of the study results were standardized. For this, the frequency distribution was calculated by the general indicator and additionally by age groups to determine the severity of sleep disturbances in children and adolescents. According to the results of frequency distribution, it was determined the overall distribution of scores, which gives the possibility to determine the presence and severity of the of feelings and self-regulation disturbances in children.

Conclusion. According to the aims of the article, we have considered the problem of feelings and self-regulation disturbances of typical children and children with autism spectrum disorder, analyzed the original questionnaire Sense and self-regulation checklist, translated it into Ukrainian, and successfully adapted, tested and standardized in the sample of Ukrainian children and adolescents with and without autism.

Scientific novelty. For the first time in Ukraine, The Sense and self-regulation checklist was adapted, psychodiagnostic tools for assessment of sensory disorders and self-regulation in children, in particular with autism spectrum disorder, were updated.

Practical value: The main points and conclusions of the article can be used in scientific and teaching activities, can serve as a reference point for further research, can be used in practical work with children, in particular children with autism spectrum disorder.

Key words: sensation, self-regulation, adaptation, reliability, validity, standardization, autism spectrum disorder, autism.

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Introduction

A sufficient number of children have problems with the processing and integration of sensory information. Studies show that 10 to 55% of children have difficulties in this area. This score increases to 40–88% for children with different diagnoses. Among children with autism, sensory processing disorders are quite common and range from 42% to 88% [8; 9]. Self-regulation refers to the critical skills acquired by children during their early development. Self-regulation disorders detected at the early age and at the preschool age can be successfully corrected before the onset of the younger school age, where self-regulation begins to play a key role [11]. However, in Ukraine there is still a lack of diagnostic techniques for the study of sensations and self-regulation. Therefore, we set out to describe and analyze the Sense and self-regulation checklist, to review current research on the topic of the article, and to present the adaptation, validation and standardization results of the Sense and self-regulation checklist self-regulation in the sample of Ukrainian children with autism spectrum disorder (ASD) and without such disorder (normotypical children) using parental reports.

Theoretical substantiation of the problem

Sensory integration theory states that adequate processing and integration of sensory information is an important basis for the formation of adaptive behavior and the ability of the child to participate in daily activities, social activities, affect the quality of rest and sleep, learning. Identifying the difficulties involved in processing and integrating sensory information is important in identifying the actions needed, developing a plan of actions for professionals and parents [14].

Advanced sensory integration provides effective functioning in the surrounding environment, the ability to plan their own activities and to interact productively with others [13].

For the first time, the concept of regulation introduced P. Jeanne, who considered self-regulation as a process of mediating social norms and values, as a system of internal requirements that transform a person into an active subject. He also paid special attention to the self-regulation of L. S. Vygotsky, who interpreted the child's

development as mastering her behavior and its means of regulation [5].

Self-regulation, according to V. G. Krisko, V. L. Marishchuk, A. K. Osnitsky, V. N. Pankratov — is the process of managing a person's own psychological and physiological states, as well as actions. Personal self-regulation is based on the ability to control the state of the muscular system of the body, the active volitional involvement of thought processes and the analysis and control of emotions. Psychological bases of self-regulation include the management of cognitive processes: perception, attention, imagination, thinking, memory, speech, as well as personality: behavior, emotions and actions — reactions to the situation. Self-regulation of each of these mental processes, properties and states of a person is associated with will and inner speech [6].

The object of self-regulation can be conditionally distinguished the following varieties: mental self-regulation of the physiological state, mental self-regulation of the mental state (thoughts, emotions, perception, etc.), mental self-regulation of behavior (activity) [7].

Self-regulation refers to the critical skills acquired by children during their development. The ability of children to be attentive when performing tasks, to regulate their emotions are important skills every day. These skills are at the heart of self-regulation. Researchers have shown that self-regulation skills at younger school age are particularly important because they are predictors of not only academic success but also the mental and physical health of children [11].

Self-regulation problems in young children, which include sleep problems, are at risk of children in danger of poor school adaptation [16].

L. I. Prokhorenko [10] believes that the ability of the child to self-regulation plays an important role in the organization of complex forms of voluntary activity of the younger student, which, first of all, refers to educational, and since the educational activity determines the emergence of major psychological tumors, it determines and overall mental development of the child, and contributes to the formation of personality as a whole.

Au & Gunzenhauser [1] have shown that self-regulation skills contribute to success in learning, socio-

emotional competencies and health promotion, while their absence puts children and adolescents at risk.

M. IE. Chaikovskiy [4] attributes such qualities of personality as the level of self-regulation and self-control to the index of inclusion. It establishes a relationship between the level of general and emotional self-regulation, unstable behavior, changing mood and impulsiveness of desires and intentions. This is due to immaturity, lack of self-control and the ability to reflect, which, according to the researcher, indicates the incompleteness of primary socialization. The low level of volitional self-regulation is characterized by increased lability, impulsiveness in behavior, decrease of working capacity, tendency to free interpretation of social norms.

For children with ASD, it has been found that they suffer from related problems, including impaired processing of sensory integration, impaired self-regulation of sleep, digestion, attention, behavior, etc. Comorbid symptoms are common in autism spectrum disorder associated with an increase in autism severity. Comorbid symptoms include abnormal sensory responses, sleep disturbances, gastrointestinal problems, self-destructive behavior, aggression and irritability [15].

Researchers Silva, L.M.T., Schalock, M. [12] conducted a significant number of in-depth interviews with parents of children with autism about patterns of self-regulation of the child in everyday life. As a result, they developed a questionnaire Sense and self-regulation checklist, in which one of the scales is self-regulation: self-regulation — orientation / attention / self-soothing / sleep; self-regulation — behavior: irritability, aggression, selfinjurious; self-regulation — toilet training; self-regulation — digestion.

There is currently a considerable body of research showing that children with autism spectrum disorder have difficulty regulating themselves. In studies comparing the self-regulation of children with autism and their normative peers, according to parent reports, children with autism are more adaptable, less persistent, less focused and concentrated. The ability to regulate emotions is particularly difficult for children with ASD. They have difficulty understanding and differentiating their emotions [2].

The child's ability to self-regulate involves the use of executive function and metacognitive skills (such as problem solving, planning, comprehension), a recent meta-analysis concluded that children with autism spectrum disorder often exhibit executive dysfunction and significantly poorer outcomes than their normal results.

Understanding how children with autism use executive function skills when performing tasks that require them to self-regulate their behavior or emotions is not yet achieved. Children with autism spectrum disorder are also less likely to use "ordinary" strategies to regulate their behavior when solving problems. In particular, high rates of perseverative behavior regulation errors cause difficulties in self-care. Understanding the important role of self-regulation in the development of children with autism spectrum disorders and recognizing that these children are constantly confronted with a variety of persistent and adulthood self-regulation problems is extremely important for professionals and parents to promote self-regulation in children with autism disorder spectrum for their successful integration into society [2].

It is recommended that comorbid symptoms to be identified and treated since the diagnosis of autism [12].

Methodology and methods

Pursuant to the purpose of the article, a theoretical analysis of modern research on the subject of the article was conducted. The methodology was adapted, tested and standardized. Excel 2013 was used to calculate the sampled sample points, and the statistical program IBM SPSS Statistics 23 was used to test the psychometric characteristics of the methodology.

The authors of our customized diagnostic tool (Sense and self-regulation checklist) are researchers Silva, LMT & Schalock, M. [12]. This tool was designed as a questionnaire for parents, caregivers, or caregivers about comorbid symptoms in autism after extensive interviews with parents of children with autism about their child's feelings and patterns of self-regulation in everyday life. It contains 65 statements — 61 straight and 4 inverted, which are divided into 8 subscales: Touch / Pain; Vision; Hearing; Taste / Smell; Self-regulation — Orientation / Attention / Self-soothing / Sleep; Self-regulation — Behavior: irritability, aggression, selfinjurious; Self-regulation — Toilet training; Self-regulation — Digestion. The statements of the questionnaire are evaluated according to the answers of the respondents — "never", "rarely", "sometimes" or "often". Score is achieved by summing the total score and by individual subscales. Acceptable internal consistency and reliability of the methodology have been demonstrated [12].

Although the questionnaire is focused on children with ASD, we have attempted to adapt the methodology to normotypic children, as normotypical children may also have difficulty with feelings and self-regulation.

Results and discussions

In order to create an adequate psychodiagnostic instrumentation for the study of the features of sensory disorder and disorder of children's self — regulation, both with the normative and autism spectrum disorder, an attempt was made to adapt the methodology to the Ukrainian sample of preschool, junior and adolescent children using parental reports.

At the initial stage of adaptation of the questionnaire, the instructions and statements of the questionnaire were translated from English (original language) into Ukrainian with the involvement of a professional translator. The asymmetric translation was adapted, which made it possible to maintain the semantic load of statements and to comply with the requirements of the clarity and uniqueness of the formulations [3]. Subsequently, a translation into the original language was made to verify the equivalence of the adapted translation and some adjustments were made to the Ukrainian version of the questionnaire.

Parents of 446 children participated in the adaptation of the questionnaire: 229 normotypical children (116 boys and 113 girls from 3 to 16 years); 217 children with ASD (161 boys and 56 girls 3 to 16 years). Six groups of children were selected by age — preschool-age children (3–5 years; 75 children, 42 boys and 33 girls); preschool children with autism spectrum disorders (3–5 years; 73

children, 55 boys and 18 girls); younger school-age children (6–10 years; 103 children, 55 boys and 48 girls); younger school-age children with autism spectrum disorder (6–10 years; 100 children, 70 boys and 30 girls); adolescent children (11–16 years; 51 children, 19 boys and 32 girls); adolescents with autism spectrum disorder (11–16 years; 44 children, 36 boys and 8 girls).

The next step was to determine the psychometric characteristics of the questionnaire. To verify the reliability of the adapted questionnaire, an analysis of the internal consistency of the statements was performed. Alpha Cronbach's statistical indicator was used for this purpose.

According to modern statistics, the technique is characterized by sufficient reliability with the placement of the Alpha Cronbach coefficient in the range of 0.7 to 0.9. This arrangement of the criterion indicates that the values obtained in the methodology are close to those measured [3].

Alpha Cronbach's overall indicator for the questionnaire we adapted was 0.992, which indicates a high reliability index for internal consistency of assertions. We separately calculated the Alpha Cronbach index for the group of normotypic children at 0.986 and for the group of children with autism spectrum disorders at 0.988 (see Table 1), which shows a high reliability score for the internal consistency of the method assertions.

Table 1. – Statistics of internal consistency of statements

	The total score	Typical children	Children with ASD
Alpha Cronbach's overall indicator	0.992	0.986	0.988
The number of subjects	446	229	217
The number of items	65		

Table 2. – The results of the test reliability analysis on a sample of normotype children

		Primary research	Secondary research
Primary research	The Pearson correlation coefficient	1	0.911**
	N	50	50
Secondary research	The Pearson correlation coefficient	0.911**	1
	N	50	50

** The correlation has a value of 0.01 (two-sided).

To determine another reliability measure of the questionnaire we adapted, we used a statistical analysis of the retest reliability, which shows the stability of the results of the study over time [3]. To test the test-retest reliability, a retest was performed 1.5 months after the initial test. The retest sample was 50 normotypic children and

50 children with autism spectrum disorder who were retested. After the retest, a correlation analysis of the results of primary and secondary research was performed by The Pearson correlation coefficient. The results of the correlation analysis of the primary and retest indicate the stability of the results of the adapted questionnaire after

retesting. The Pearson correlation coefficient is 0.911 for the sample of normotypical children (see Table 2) and

0.987 for the sample of children with autism spectrum disorder (see Table 3).

Table 3. – The results of the test reliability analysis on a sample of children with autism spectrum disorder

		Primary research	Secondary research
Primary research	The Pearson correlation coefficient	1	0.987**
	N	50	50
Secondary research	The Pearson correlation coefficient	0.987**	1
	N	50	50

** The correlation has a value of 0.01 (two-sided).

In order to determine the variability of the answers and differentiate the severity of the studied trait, we used the analysis of frequency distributions by groups accord-

ing to the general indicator, by the indicator in the group of children with autism spectrum disorder and in the group of normotypical children in general (see Table 4).

Table 4. – Analysis of frequency distributions by groups by general indicator

		Percentiles								
	N	10	20	30	40	50	60	70	80	90
The total score	446	19	29.4	37	45	53	62	72.9	81	96.3
Children with ASD	217	41.8	50	60.4	68	75	79.8	85	96	103
Typical children	229	13	20	26	33	37	42	48	57	65

In addition, the analysis of frequency distributions by age groups was carried out: preschool-age children (3–5 years); preschool children with autism spectrum disorder (3–5 years); younger school-age children (6–10

years); younger school-age children with autism spectrum disorder (6–10 years); adolescent children (11–16 years); adolescents with autism spectrum disorder (11–16 years) — (see Table 5).

Table 5. – Analysis of frequency distributions by age groups

		Percentiles								
	N	10	20	30	40	50	60	70	80	90
3–5 ASD	73	43.2	54.6	62.4	68	75	81.8	88.8	96.2	109
3–5 Typical	75	14.2	25.2	31.4	36.4	39	42	51.4	60	63.4
6–10 ASD	100	43.1	50.4	58.9	69	75	78	83.7	98	100.8
6–10 Typical	103	14.4	21.8	27	33	36	41	46	50	66.8
11–16 ASD	44	29	45	55.5	62	73	78	83	86	105.5
11–16 Typical	51	12	16.4	19	23.8	36	43.2	55.4	63	76.4

The above data indicates the high variability of the issues of the adapted questionnaire, which allows to obtain significant indices of differentiation of children and adolescents both normotypical and with autism spectrum disorder in terms of the severity of the disorder.

To analyze the quality of the questionnaire we adapted, we conducted an analysis of its validity — the correspondence between the level of expression of the investigated trait and the method of its diagnosis [3]. For the adapted version of the questionnaire, the

construct validity of the questionnaire subscales was analyzed.

Construct validity as the internal consistency of statements in the subscales was measured using Alpha Cronbach's (α) statistics. 8 questionnaire subscales were analyzed — Touch / Pain (16 statements), Vision (2 statements), Hearing (4 statements), Taste / Smell (4 statements), Self-regulation — Orientation / Attention / Self-soothing / Sleep (14 statements), Self-regulation — Behavior:

irritability, aggression, selfinjurious (10 statements), Self-regulation — Toilet training (4 statements), Self-regulation — Digestion (11 statements) for general

sample (see Table 6), sample of normotypical children (see Table 7) and children with autism spectrum disorder (see Table 8).

Table 6. – Construct validity of the general sample

	Touch/ pain	Vi- sion	Hear- ing	Taste/ smell	Self-regulation – Ori- entation / Attention / Self-soothing / Sleep	Self-regula- tion – Be- havior	Self-regula- tion – Diges- tion	Self-regula- tion – Toilet training
α	0.984	0.991	0.973	0.915	0.985	0.996	0.996	0.961
N	446	446	446	446	446	446	446	446

Table 7. – Construct validity of the sample of typical children

	Touch/ pain	Vi- sion	Hear- ing	Taste/ smell	Self-regulation – Ori- entation / Attention / Self-soothing / Sleep	Self-regula- tion – Be- havior	Self-regula- tion – Diges- tion	Self-regula- tion – Toilet training
α	0.985	0.955	0.958	0.967	0.989	0.993	0.992	0.713
N	229	229	229	229	229	229	229	229

Table 8. – Construct validity of the sample of children with ASD

	Touch/ pain	Vi- sion	Hear- ing	Taste/ smell	Self-regulation – Ori- entation / Attention / Self-soothing / Sleep	Self-regula- tion – Be- havior	Self-regula- tion – Diges- tion	Self-regula- tion – Toilet training
α	0.979	0.988	0.944	0.931	0.982	0.992	0.993	0.971
N	217	217	217	217	217	217	217	217

All subscales showed high and sufficient statistics of internal consistency. Thus, we have demonstrated a high level of construct validity as an internal consistency of statements in the subscales.

The last step in adapting the questionnaire was to standardize the procedure and interpret the results of the study. The final version of the adapted technique consists of 65 statements — 61 direct and 4 inverted, which are divided into 8 subscales: Touch / Pain; Vision; Hearing; Taste / Smell; Self-regulation — Orientation / Attention / Self-soothing / Sleep; Self-regulation — Behavior: irritability, aggression, selfinjurious; Self-regulation — Toilet training; Self-regulation — Digestion. The technique has the appropriate keys to calculate the total score and sub-score. According to the data obtained on the distribution of indicators by the method, the decision was made to distribute points at the following levels: problems are absent or insignificant — 0–35; 36–53 — mild severity of the problem; 54–76 — moderate severity of the problem; 77 and over is a high indicator of the problem.

Conclusions

The study of sensory disorder and disorder in self-regulation and related etiological factors in normotypical children are in demand, and in ASD they are still in the

embryonic state and need further research. Since domestic studies of such issues are relevant, there is a need to develop domestic and adaptation of foreign diagnostic tools to assess the presence and severity of violations of sensory and self-regulation in children.

According to the purpose of the article, the original Sense and self-regulation checklist methodology was analyzed, translated into Ukrainian and successfully adapted, tested and standardized on a sample of Ukrainian normative and autistic spectrum children. In particular, high levels of internal consistency of assertions and retest reliability were obtained, all subscales of the questionnaire showed high and sufficient internal consistency in statistical terms, therefore, we proved a high level of construct validity as internal consistency of assertions in subscales. Additionally, we analyzed frequency distributions by groups and age to determine the variability of responses and differentiation by the level of severity of the study trait, which showed a high variability of the questions of the adapted questionnaire, which allows to obtain significant indices of differentiation of children and adolescents both — normotypical and children with autism spectrum disorder by the levels of severity of violations.

The next task is to identify the etiologic and related factors in sensory and self-regulation disorders in chil-

dren, particularly in children with autism spectrum disorder.

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ФИЛОСОФИЯ, ЗНАНИЕ И РЕЛИГИЯ КАК КОММУНИКАТИВНЫЕ РЕФЛЕКСИИ

Аннотация

Цель: определение сущности и значение диалоговой философии для обеспечения мира и безопасности человечества в контексте философии, знания и религии.

Методы: диалектика, метафизика, герменевтика, логический позитивизм, феноменология, сравнения системного анализа, теоретического познания.

Результаты: XXI век ставит перед человечеством весьма важную и сложную дилемму: либо преобразовать, изменить ныне существующий катастрофизм, либо продолжить его. Цели и рубежи обязанностей по продолжительному и динамичному развитию, предложенные ООН, хоть и представляются как вызов времени, к сожалению, во многих случаях следовать этим принципам не представляется возможным по причине «архиинтересов».

Все это указывает на то, что говорить о мире и безопасности только в институциональном понимании этого слова — недостаточно, и это только одна сторона дела, так как процессы свидетельствуют, что, поскольку современный человек имеет нигилистическое отношение к философии, теологические основы будут считаться «пустыми и бессмысленными», и пока человек не освободится от ложных мышлений и отрицательных тенденций, его трагедия не уменьшится, а, наоборот, увеличится. Беда в том, что ныне наука и знания, вместо того чтобы приносить народам счастье и улучшить их благосостояние, наоборот, приводит все человечество к опасным и разрушительным тенденциям. На самом деле, это и есть онтологический кризис человека, поскольку вопросы философии и религии, философии и жизни, счастья и благосостояния — и каждый из них хоть и был актуален на всех этапах истории цивилизации, но решение этих вопросов исторически всегда сопровождалось определенными трудностями. Человеческие качества, высшие идеалы были принесены в жертву политике, идеологии и архиинтересам, и, в целом, были забыты и вычеркнуты из жизни, сущности человеческого существования.

Научная новизна: Автор отмечает в статье, что в контексте всех этих проблем человечеству просто необходимо повернуться лицом к философии, экзистенциализму, доверию, диалоговой философии и вернуться к торжеству согласованного диалогового сознания. Автор считает, что человечество, цивилизация может защищать свое будущее развитие, свое дальнейшее существование лишь путем согласованности, диалога, целостности и единства различных подходов в решении проблем и вопросов.

Практическая значимость: основные положения и выводы статьи могут быть использованы в научной и педагогической деятельности при рассмотрении вопросов обеспечения мира, безопасности и мирного сосуществования человечества.

Ключевые слова: сущность философии; знание человека; религия; проблемы; противоречия; парадигмы; диалоговая философия.

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Введение

В настоящее время в сферах науки, политики, культуры и пр. очень стало «модным» говорить о проблемах мира, безопасности и мирного сосуществования, тем не менее, практический анализ тенденции показывает, что человечество вошло в парадоксальный этап своего развития. По этому поводу немецкий философ К. Ясперс говорит: «Мы вошли в такую эпоху «прогресса», развития, что последствия его грозят миру неминуемой катастрофой, по причине которой «земля будет ускользать из-под ног»; существующие парадигмы не могут отвечать вопросам дня, во всех сферах жизни господствуют противоречия. Везде и во всем наблюдаются архиинтересы, нигилизм, индивидуализм, борьба за богатство, спекулятивная религиозность, ультра-шовинизм, ксенофобия, расизм и другие проблемы, которые провоцируют разного рода столкновения между людьми, цивилизациями, религиями и культурами. С другой стороны, численность населения земли растет в геометрической прогрессии, а природные ресурсы, наоборот, истощаются, и все это еще более усугубляет так называемый катастрофизм во всех сферах жизни. Обращаясь в недалекое историческое прошлое, становится ясно, что гениальные мыслители XX века размышляли о таких вопросах более логично и били тревогу в очень разнообразных контекстах. Достоверным фактом является и то, что нынешний человек, забывая о своей сущности, выражаясь словами О. Шпенглера, превращается «лишь в биологическое существо», и борьба за выживание становится его жизненной философией.

В теоретическом мышлении Запада XX века традиция дискутирования по этой проблеме поднялась, так сказать, до апогея, философского, научного, а также теологического сознания. Однако, проблемы ни только не были решены, а, наоборот, чем выше становился уровень научного-технического прогресса, все шире и глубже стали масштабы противостояний, социального неравенства, духовной деградации и прочих тому подобных асоциальных явлений. К. Ясперс, М. Хайдеггер и др. философы-экзистенциалисты били тревогу по

этому поводу и предупреждали об изменениях человека. «Римский клуб» глубоко осознал логику процесса и тревожно «звонил в колокола», чем встревожил человечество в мировом масштабе. Руководство данного клуба еще в прошлом веке предупреждало: «Человечество стоит на перепутье». Основоположник клуба и его первый президент Аурелио Печчеи в своей книге «Человеческие качества» писал: «Эпоха выбрала настолько страшный путь развития, которого ранее никогда не было: никакие меры, которые изменили бы суть эпохи в положительную сторону, не смогли предотвратить нежелательные явления. А. Печчеи с большим волнением писал и информировал: Мы должны убедить людей «либо измениться, либо исчезнуть» [1, с. 211] третьего не дано».

Важные коммуникативные средства мира и безопасности — философия, знания и теологические аргументации

Исходя из постановки проблемы, можно отметить, что философия и религия, философия и жизнь, счастье и благосостояние людей на земле всегда, во всех этапах истории цивилизаций являлись актуальными вопросами. Мир и безопасность в настоящее время приобрел еще более важное значение. Несмотря на чрезмерные противостояния, на политические, идеологические, религиозные и прочие разногласия, исторически так сложилось, что при ультра — конфликтных ситуациях, когда цивилизация стояла перед выбором «быть, или не быть», т.е. между жизнью и смертью, она всегда выбирала в конечном итоге мир и согласие. Об этом безоговорочно свидетельствует историческая практика. Образно выражаясь, можно сказать, что данная проблематика настолько антична, как сама история и цивилизация. Данный вопрос был всегда характерным для всех формаций и являлся актуальным во всех общественно-политических строях, а также вызывал интерес у философов и представителей научных сфер, находил свое отражение в философских течениях и деятельности политиков и представителей государств, как в теоретическом, так и в практическом плане. Историческая тенденция показывает и доказывает, что

данная проблема актуальна и в настоящее время, т.е. в XXI веке. Но вместе с тем, она требует, как с теоретической и идеологической, так и практической стороны, новый, инновационный подход к себе, где звучали бы новые тезисы, где современный человек, опираясь на свой высокий интеллект, подошел бы к вопросам и к их решениям с новой интерпретацией. Но следует признаться, что в генезисе данной проблемы, т.е. мира и безопасности, вселенского существования невозможно представить какой-либо другой «рецепт», который был бы более динамичным, чем философия и религия. Например, «В средние века, — по словам Ф. Энгельса, — основной вопрос философии вообще выступал в форме: создан ли мир богом или он существует от начала века?» [2, с. 5]. Далее великий философ писал: «И не только средневековье, но, начиная от античности и до наших дней, основной вопрос философии, так или иначе, соотносится с религиозной проблематикой» [2, с. 5]. И в настоящее время, в большинстве случаев, это положение выглядит таковым.

Следует отметить, что с момента зарождения истории, еще до возникновения философии, вопросы религии в том или ином виде в исторических источниках всегда существовали: будь это — устная литература, или письменные памятники, или святые тексты и т.д. Во всех этих текстах, где люди, проживающие в общинных условиях, представлены как разные категории, несмотря на их разные идеи, идеологизированные, религиозные и политические мотивации, никогда не было призывов к противостояниям между людьми, к войнам или же каким-то антигуманным, античеловечным действиям. Поэтому немецкий философ К. Ясперс был сторонником того, чтобы отношение к философии и религии, как двум феноменам в век научно-технического прогресса было каким-то особенным — оригинальным. Хотя после философствования Ф. Ницше в сознании Запада отношение к религии как — будто резко изменилось, и его место заняло знание и эпистемологическое направление. В дальнейшем философы, занимающиеся проблемами общения, коммуникации, языка и метафизики, сочли важным вернуться заново к проблеме религии. Когда речь идет о развитии существующей цивилизации, о человеке и культуре, то это развитие не представляется возможным без религии, без учета этой проблемы. Ознакомление с теорией локальных цивилизаций доказывает, что религия в процессе превращения цивилизаций в динамический процесс в некоторых

моментах истории даже превосходила некоторые области и выступала как один из самых серьезных «Логос» ов цивилизационного мерила истории» (9). Выражаясь иными словами, исторически так сложилось, что ни противоречия, ни взаимоотношения, ни развитие и безопасность общечеловеческого бытия никогда не рассматривались вне философии и религии, а наоборот, проявляли себя в коммуникативном отношении людей к этим «феноменам» и во взаимоотношениях самих предметов.

По поводу теорий цивилизаций современного сознания Запада американский мыслитель С. Хантингтон говорил, что «среди т. призывов XXI века «возрождение религий» будет очень актуальным. [4] Современная тенденция также подтверждает реализацию данного тезиса. Но следует отметить, что когда речь идет о сознании Запада, то в теоретической мысли во взаимоотношениях религии и философии, религии и философской веры и бытия, экзистенциализма и тому подобных различных проблем общечеловеческого бытия с позиции «общего знаменателя», философия религии экзистенциалистов, в особенности немецкого философа К. Ясперса, отличается особенностью, с точки зрения объективности и оригинальности.

По мнению К. Ясперса, просматривая историю философии, выясняется, что «философия и религия в течение тысячелетий были то в союзе, то в противостоянии» [3, с. 636]. По ходу исторического процесса, религия и философия резко начали разъединяться, и такое раздвоение фактически было началом, давший толчок процессу самых различных научных и философских поисков. Но, как отмечает К. Ясперс, «после расставания религия становится большой тайной для философии» [6, с. 636]. В действительности, все это было новым явлением, которое обуславливало новую ситуацию, новую борьбу, ставшими адекватными, как онтологическому, так и практическому вариациям исторического положения. Но также необходимо отметить, что, хотим мы этого или нет, независимо от цели и предназначения истории, философии и истории философии, в действительности «эта борьба для философии возможна только как борьба во имя истины, и лишь духовными средствами» [3, с. 636]. И это до сих пор так и остается открытым вопросом. На самом деле, рассматривая историю философии, мы видим, что беспредметные вопросы философского убеждения вообще не существовали в философской истории (а если

даже были, то «скрывали» свое существование в религии), или же в мифах. Поэтому мы согласны с тем мнением, что «философия именно тогда современна и актуальна, когда она проверяет свои рассуждения» [5, с. 62] или же она (философия), превращая предъявленное рассуждение в предмет философской веры, не обращает его в тайну, как это происходит в мифах, или же в принципах веры. Если рассмотреть вопрос в другом контексте, то выясняется что философское убеждение — это такой вид убеждения, который вечным старанием превращается в предмет вопроса, где даже убеждения, понятия, не вмещающиеся в самом вопросе и тайны, и будут припрятаны в вере. Неоспорим и тот факт, что в истории философии когда-то господствовала этика и религиозная мораль, и по этой причине философы рассуждали о вечной справедливости Вселенной и Абсолюта. Затем стали господствовать физика, биология, экономика и, естественно, зародилась «позитивная философия» [5, с. 62].

Бертранд Рассел отмечал, что «наука — это то, что знаем, а философия — это то, что мы не знаем» [6, с. 152]. А. Тофлер считает, что в настоящее время мы вступаем в такой период, где знание будет верховенствовать над силой, моралью и экономикой [5, с. 62]. Однако, дело в том, что «отнюдь не каждое знание в состоянии разъяснить изменчивость всякой иерархии» [5, с. 62]. Или же, скажем, для философа фундаментальным воззрением является также то, что «доминантность знания — это еще не значит актуальность философии» [5, с. 62]. В то же время мы видим, как в мире, по мере увеличения знаний, масштабы зла также увеличиваются. Это — парадокс!!! Или же, предусловие, обуславливающее вечную актуальность философского убеждения и философии. Иными словами, философское убеждение — это такая форма убеждения, что она проявляет себя вместе со знанием в поиске познавательном вопросов, вечно стоящих вне знания. Поэтому надо отметить, что если не были бы столь рискованные старания философского убеждения с познавательной стороны, возможно, не было бы отличия между философской коммуникацией и другими мировоззрениями, предметами; философское убеждение могло бы быть на служении рационализма (в каком-то смысле в избранном статусе), а возможно, науки, или же религии, теологии. История часто этому свидетельствовала.

Но, независимо от того, принимаем мы это, или нет, существует и другой парадокс. Интерпретируя

историческое недоверие религии и науки к философскому убеждению, К. Ясперс отмечал: «если спросить представителя каждой стороны о том, что от чего исходить и к чему должны идти в жизни, то религиозный человек скажет: откровение в вере, так как вне веры — только нигилизм; у представителей науки спросишь, скажут — только от разума и науки надо исходить, т.к. вне науки все — иллюзия и будут настаивать на том, что когда-то философия была дорогой к наукам. А теперь, по мнению этих же представителей, она — философия может быть лишь служителем теологии» [3, с. 384]. По отношению обеих сторон к данному вопросу видно, что в действительности, убеждения такого рода — это лишь результат шаблонных рассуждений. Или же, тысячелетняя история философии до сих пор показывает ложность этого мышления. Как сказал К. Ясперс: «Поспешно извлекаемые, альтернативы — вера в откровение или нигилизм, тотальная наука или иллюзия — все это используется как боевое средство для того, чтобы лишить человека от ответственности, даруемого Богом, заставить его подчиниться, (**повиноваться**) и держать его в страхе» [3, с. 384]. А в контексте мятежа этих «боевых средств» общение и диалоговая философия как бы исчезает.

Рассуждая о взаимной (обоюдной) интерпретации философии и религии, К. Ясперс отмечал: «Я не буду говорить о вечности религиозной истины. А вот философская истина — это и есть вечная философия, которая как личное имущество, которому никто не сможет претендовать, но, во всяком случае, она необходима философствующему и действительно, она везде там, где философствуют [3, с. 636]. Однако отметим, что такого рода рассуждения тем самым не могут стереть исторически известные рассуждения, о совместной борьбе религии и философии за общее начало. Например, неотомисты настойчиво «утверждают, что и теология, и философия, и наука служат одному — познанию, постижению Бога. Все они по отдельности — разные пути, ведущие к познанию Бога» [7, с. 347]. Исходя из взаимоотношений религии и философии, из вечной борьбы их в объяснениях по вопросам истории и бытия, К. Ясперс писал: «Обе они воспринимают себя в облики истории, которая одновременно и скрывает, и показывает истину, но, в то же время, воспринимают себя в отношении к этой вечной истине» [3, с. 636]. Этот фундаментальный взгляд, безусловно, вытекает из историче-

ской ситуации, и его можно воспринимать как вразумительное объяснение для ясного выражения истины в историческом процессе. Сила философской истины и несокрушимое влияние ее в том, что она в каких-то моментах с тонкостью может отделиться и от науки, и от религии, даже в некоторых моментах с таким разъединением может доказывать, что «философия, как правило, суммируется в целом, в связях, проникающих в жизнь и делающих эту жизнь живой и интересной, а не в положениях, которые имеют характер убеждения, веры» [3, с. 586]. Или же, по мнению других, философия в отличие от других областей, никогда не отрицает свой предмет, считая его «пустым и бессмысленным» только из-за того, что она не подходит категориальному аппарату, т.е. предмету — вопросу философии. Обратимся к практическому современному положению — картине мира.

Если изобразить картину современной цивилизации в практической мозаике, то можно увидеть, что зарождение мировых религий и превращение их в единую идеологию в конечном итоге привели к противостояниям, к новым и новым конфликтам во взаимоотношениях между людьми. Наблюдая историческую динамику, можно увидеть, что с формированием мировых религий все шире и глубже проявляли себя противостояния в межличностных отношениях, противоречия в убеждениях. Политизирование религий, «вооружавших» людей на ранних этапах истории такими принципами гуманизма, как спасение человеческих душ от страданий, а также привитие «покоя» и стабильности в материальном мире в противоречивой жизни людей, формирование веры в загробную жизнь, закрепление этой веры, существование человека в гармонии с природой — в дальнейшем еще более усложнило исторический процесс. (Это происходило как в монотеистических религиях, так и в буддизме, индуизме, синтоизме и др. религиях). В процессе этой борьбы увеличение мирового населения, расширение экономики привели к возникновению новых идеологических и религиозно-политических центров. В возникших новых условиях эти политико-идеологические и религиозные центры, а также цивилизации, государства, люди, индивидуумы, старающиеся укрепить свою репутацию, опираясь на эти центры, готовы были отдать свою жизнь не только ради каких-то материальных ценностей, таких, как например, пища, трофеи, богатства, приобретение новых плодородных земель и т.д., но и за

идеи сложившихся духовных устоев, которые считали святыми. С теоретической точки зрения, фактически, это было новым этапом истории — периодом цивилизованности, а также религиозной цивилизованности, которые в наше время имеют еще большую актуальность. В то же время, та же самая цивилизованность становится причиной онтологического кризиса человека, возможно, даже становится «онтологической погрешностью», или же, как отмечал К. Маркс, причиной тотального «изменения». Самой проблемной стороной является то, что во главе этих проблем стоит философия; и получается парадокс: они — сторонники и религии, и науки; даже сторонники политики считают «философов, которые последовательно выступает о вышесказанных альтернативах в рамках почтительных традиций, — становятся нигилистами, или же подверженными иллюзии» [3, с. 584]. А если это не подходит убогому, извергающему зло и обиженному на жизнь образу, то сразу же упрекают философов в «половинчатости, непоследовательности, бессмысленном просветительстве, в отчужденности к жизни, причем, все эти упреки высказывают как ярые сторонники веры в откровение, так и заступники науки, превратившие ее в суеверие [3, с. 584]. Это — факт или же несправедливая борьба против философии. Но, в любом случае, мудрецы понимают, что независимо от каких-либо формальных подходов, отвернуться от философии абсолютно неприемлемо.

В целом, история цивилизации доказала, что «философия — это чудо человеческой жизни, она как ремесло, обладающее консолидирующей силой; она регулирует интеллектуальную деятельность, внося принципы, законы, нормативные системы, приводит жизнь в гармонию... Чудо философии — это чудо духа, разума, рациональной деятельности» [8, с. 12]. Она — двигательная сила, ориентация продолжительного бытия, развития. Здесь место как науке -рациональной, эмпиристической, прагматической, атеистической и позитивистской, так и место иррациональному понятию, трансцендентальному, метафизическому миру, религии, самым разным мировоззрениям. Другими словами, если речь идет о процессе «раскрытия Бытия», то происходящие здесь какие-либо онтологические, гносеологические или же антропологические вариативности не рассматриваются как отрицание или полярность, а важной движущей силой процесса. Еще Петрарка в средние века говорил, что «завершить философию наукой, это — то же самое, что «госпо-

дин подчиняется слуге». Император М. Аврелий писал: «Человек — забывчивое существо; философия, всегда стоя у него над головой, напоминает ему быть самим собой, т.е. это — искусство, которое не дает человеку забыть о своей сущности — о том, что он — Человек» [8, с. 14]. Рассматривая дивную рефлексию и философские импульсы, происходящие в философии Запада XX века, становится известно, что, объясняя мир, где останавливаются и что-то забывают «неопозитивисты в своих аргументациях, там начинают экзистенциалисты; и оставленные неопозитивистами без ответа проблемы» выпячиваются, и тем самым они проникаются в различные сферы современного мира, входя во внутренний мир человека, в отклонения его мировоззрения, ориентации, одним словом, начиная с религиозного мышления до научных убеждений, желают «спасти человека».

Исходя из вышеупомянутых проблем, отметим, что эти проблемы, безусловно, интересуют философию, в то же время она — философия — одна из востребованных вопросов современности. При таких условиях в контексте возмущений, противостояний в мире борьба против религий, в особенности пропаганда, направленная против исламской религии и на фоне антипропаганды духовная потребность в принципах убеждений и т.д. делает все более актуальными вопросы религии. Актуализация, в особенности, исламского монотеизма, по сравнению с другими мировыми религиями, с теоретической стороны, ставит по-новому вопрос «что такое религия» и снова делает актуальным объяснение этого исторического феномена. Другими словами, в целом, на фоне «достижений» экзистенциализма, атеизма, прагматизма, позитивизма даже ставшего «родным» для религии жизненной философии и др. течений (философия Ницше, хоть и исходит от «жизненной философии», на самом деле, она построена на разрушении религиозных основ — т.е. на религиозном предубеждении); вопрос религии исторически сохраняет свою актуальность, в некоторых случаях — даже свою предусловность. А это, в свою очередь, являясь общим предметом исследований в религии значит, что экзистенции, коммуникации и диалоговый феномен в мышлении Востока, а также Запада, требуют исследования с точки зрения новых подходов в контексте мультидисциплинарности, герменевтики и пр., т.е. рассматриваются в контексте «диалоговой философии», одновременно исследуя ее как предмет.

Заключение

Основываясь на теоретические рассуждения в статье, можно подчеркнуть, что в наше время и на Востоке, и на Западе, где человек превратился в живое «техническое устройство», отделяясь от духовно-морального мира и превращаясь «всего лишь в биологическое существо», говорить о каком-либо предмете, в особенности, о торжестве духовно-этической области, невозможно. Надо признаться, если то, что мы считаем цивилизацией, наукой, религией, философией, не могут дать человечеству гармонию, мир и безопасность настоящего процветания, о каких торжествах рода человеческого может идти речь?! Это нечто иное, как самообман!

Мы должны признаться, что и наука, и философия, и религия — каждая по отдельности — не в состоянии спасти человека, потому что политика, идеология, архиинтересы привели к такой конфронтации человека человеком, религию с другой религией, философию с другим философским воззрением, что выхода из этого лабиринта невозможно найти. Везде только и слышатся обвинения: Запад обвиняет Восток, а Восток — Запад, одно общество — другое общество, кто-то — кого-то, в конечном итоге, войны и конфликты сотрясают планету, цивилизацию. Кризис везде, во всех сферах и дошел до предела, создавая впечатление о том, человеческая деятельность находится в погоне за уничтожением всего и вся. Мы не должны забывать, что самым главным делом и обязанностью и философии, и религии, и науки, и знания в этом мире является только лишь служение человеку, человечеству и гуманности.

В противном случае, они, превращаясь для кого-то в вечную «статую», будут направлены на интерпретирование человека, как существа вне самого себя. И эти интерпретации, всегда преследуя цивилизацию, приведут ее в неразумное состояние, ставя людей друг против друга, лицом к лицу, еще более усугубляя проблему «отчуждения» мира, индивидуума и общества. Таким образом, как это было исторически, одна цивилизация будет смотреть и брать пример у другой цивилизации, одна культура — у другой, или же народы и люди — у других, но будут смотреть на них как на «чужаков». История видела такого не мало, к сожалению. Поэтому научную и гуманитарную исследовательскую область, которая старается превратить жизнь в настоящую жизнь, дать смысл человеческой жизни в этом мире, невозможно представить вне диалоговой философии. Именно благодаря отважному усердию и корректному

исследованию этих областей, предметов, цивилизаций, культур и религий можно дать правильный ответ на все существующие вопросы. Мы не должны забывать, что если и есть какой-нибудь общий путь для того, чтобы

поставить человека «на ноги», т.е. вернуть его в прежнее — нормальное состояние, то этот путь будет проходить только лишь через возвращение к философскому мышлению и диалоговому познанию.

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PHILOSOPHY, KNOWLEDGE AND RELIGION — AS COMMUNICATIVE REFLECTIONS

Abstract

The purpose: definition of essence and value of dialogue philosophy for maintenance of the world and safety of mankind in a context of philosophy, knowledge and religion.

Methods: dialectics, metaphysics, hermeneutical, logic positivism, phenomenology, comparisons of the system analysis, theoretical knowledge.

Results: the XXI-sty century puts rather important and difficult dilemma before mankind: or to transform, change nowadays existing catastrophes or to continue it. The purposes and boundaries of duties on the long and dynamical development, the offered United Nations though are represented as time call, unfortunately, in many cases to follow these principles it is not obviously possible for the reason “super interests”.

All it specifies what to speak about the world and safety only in институциональном understanding of this word — insufficiently, and only one party has put it, as processes testify, that as the modern person has the nihilistic relation to philosophy, theological bases will be considered “empty and senseless” and while the person will not be released from false мышлений and negative tendencies, its tragedy will not decrease, and, on the contrary, will increase. The trouble that nowadays a science and knowledge, instead of bringing to the people happiness and to improve their well-being all mankind, on the contrary, leads to dangerous and destructive tendencies. Actually, it also is oncologic crisis of the person as questions of philosophy and religion, philosophy and a life, happiness and well-being — and each of them though was actual at all stages of history of a civilization, but the decision of these questions historically was always accompanied by certain difficulties. Human qualities, the higher ideals have been sacrificed to a policy, ideologies and super interests and, as a whole, have been forgotten and deleted from a life, essence of human existence.

Scientific novelty: the Author notices in article, that in a context of all these problems it is necessary for mankind to face philosophy, existentialism, trust, dialogue philosophy and to return to a celebration of the co-ordinate dialogue consciousness. The author considers, that the mankind, a civilization can protect the future development, the further existence only by a coordination, dialogue, integrity and unity of various approaches in the decision of problems and questions.

The practical importance: substantive provisions and article conclusions can be used in scientific and pedagogical activity by consideration of questions of maintenance of the world, safety and mankind peaceful co-existence.

Keywords: essence, a being, philosophies, knowledge, religion, the person, problems, contradictions, dialogue, the paradigms, the dialogue philosophy

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Philology and linguistics

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INNOVATIVE TECHNOLOGIES IN TEACHING AND STUDYING ENGLISH

Abstract

Objective: The main goal of this article is the effective use of innovative technologies in teaching English. Using this innovative approach lies in the ability to effectively learn foreign communicative competence. A communicative approach involves learning to communicate and developing the ability to intercultural interaction, which is the basis for the functioning of the Internet. Outside of communication, the Internet does not make sense — it is an international, multinational, cross-cultural society whose livelihoods are based on electronic communication of millions of people around the world who speak at the same time — the most gigantic in terms of size and number of participants in a conversation that has ever occurred. By joining it in English lesson, we are creating a model of real communication that is relevant in the context of global self-isolation of people.

Methods: This article discusses active methods, among which the most common are didactic games, business games. The main goal of the didactic game is a collective, focused training activity, when each participant and the team as a whole are united by solving the main problem and orientates their behavior towards winning. Also, the goal of a business game is the formation and development of specific skills to act in clearly defined situations.

Results: The development of education today is associated with an increase in the level of its information potential. This characteristic largely determines both the direction of evolution of education itself and the future of the whole society. For the most successful orientation in the global information space, it is necessary for students to master the information culture, since the Internet is increasingly giving priority to the search for information. The teacher's task is to intensify the student's cognitive activity in the process of teaching foreign languages. Modern specialists need personal qualities based not only on logic, but also on intuition and creativity: rational and figurative-sensual thinking, reflection, quick response to a situation, determination, the ability to make decisions in the face of uncertainty and competitiveness.

Scientific novelty: A didactic model is theoretically grounded, characterized by innovative technology for teaching professional foreign language communication based on the Internet class. The didactic-psychological conditions for the implementation of this model of training in the conditions of work in the mode of direct access to the Internet are determined, the didactic properties of the computer information environment as a modern media and component of media education are disclosed.

Practical significance: Modern pedagogical technologies, such as training in collaboration, a project methodology, the use of new informative technologies, and Internet resources help to implement a personality-oriented approach to learning, provide individualization and differentiation of training, taking into account students' abilities, their level of training, inclinations, etc.

Key words: communication, communicative competence, innovation, modern technology, motivation.

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Introduction

The country has stepped into the third millennium, which puts forward fundamentally new requirements for the training of specialists. They should have market thinking, enterprise, the ability to make bold decisions, have a good knowledge of two languages — the state language (Kazakh) and a foreign one. The processes of globalization, the intensive development of communication, the Internet, and distance learning forms the basic requirement for modern workers to know languages. Therefore, teaching a foreign language is considered as a necessary link in the general program of humanitarian education.

Modern specialists need personality traits based not only on logic, but also on intuition and creativity: rational and figuratively-sensual thinking, reflection, prompt response to the situation, determination, the ability to make decisions in the face of uncertainty, and competitiveness. Competitiveness implies that a specialist has such qualities, abilities such as health, intelligence, high work capacity, organization, creativity, discipline, the presence of business connections, sociability and communication skills.

Mastering a foreign language is necessary both in everyday life and in the workplace: relations with foreign partners, abroad business trips, equipping the production with imported equipment, business correspondence. For whatever you take, everything requires knowledge, mainly English.

Language, whether native or foreign, serves as a means of communication, allowing people to interact with each other, to influence each other in the natural conditions of social life. The considerable success of the work depends on the teaching methods. A huge variety of types of activities of teachers and students — these are the teaching methods.

In recent years, the increasing attention of pedagogical science and practice has been attracted to teaching methods, which in their content and methods of implementation are impossible without a high level of external and internal activity of students. Usually they are called “active learning methods.” Of these methods, the most common are didactic games. Didactic methods are a collective focused activity when each participant and the team as a whole are united by solving the main problem and orientate their behavior towards winning. A game organized for educational purposes can be called an educational game.

The main purpose of the use of this innovative approach is the ability to effectively master students’ foreign communicative competence. It includes the following concepts [6]:

- verbal competence is creating an opportunity of manifestation of communicative skills in all forms: listening, speaking, writing, reading, translation within a specific topic;
- socio-cultural competence is the formation of ideas about the social and cultural specificity of the target language;
- linguistic competence is students’ acquisition of lexical units relating to the topic as a necessary basis for registration of speaking abilities;
- educational and cognitive competence is the improvement of educational activity on mastering of foreign languages;
- compensatory competence is formation of skills of overcoming difficult situations in a shortage of linguistic resources.

Also, this approach forms informational competence which manifests the ability to work independently with reference books, find necessary information in various sources, and see links with other branches of knowledge. Moreover, project-based learning contributes to enhancing students’ personal confidence, developing a “team spirit” and communication skills; providing a mechanism for critical thinking, the ability to find ways to solve problems and developing students’ research skills.

Due to the growth of person’s potential, skills and innovations we can apply project technology from the second grade. In my experience, there are many brilliant students, who want to know much more information; and while little children are interested in learning foreign languages we must use all these approaches in order to raise the quality of teaching. In my work I mostly use projects, role-plays and communicate approaches. When we speak about young children the projects can be like “My Family”, the creation of a family tree, the story about a weekend day. It should be noted that parents are often involved in creating projects, because collaboration on a joint project results in convergence and communication. Amidst a wide variety of topics for research, my students are working on the following topics: “My Toy” (the second grade); “Seasons”, “Food and drinks”, “Dress your doll” (the third grade); “My Motherland”, “The place we live in” (the fourth grade); “British and Kazakh traditions”, “Great Britain”, “How to save our planet”, “The

British way of life” (the sixth grade) and “Visiting Great Britain”, tourist booklet “Astana” (the seventh grade) [8].

The forms of project can change and become more complex depending on students’ age. For instance, in the 6th grade students create a guide to Great Britain. Each of them creates a single page, and then the pages are connected together. The cover of this brochure is trusted to students who can draw well. The teacher explains the purpose of the task to students. They have the right to propose their own project.

Research results

The work on the project can be carried out either individually or in groups. Working in groups, the participants of the joint project should distribute the roles and realize that success depends on the contribution of each participant. Project work begins in the classroom as a teacher-supervised activity. Projects may be short-term or long-term. Depending on the type, they can be presented at the next lesson, or at the final lesson. It is important to organize the work using project, creating the most favorable conditions for the disclosure and manifestation of the creative potential of the participants. In my experience, I organize post-project exhibition of the works, so that other students, parents and teachers should be able to see and appreciate the importance of this work.

Using project method in my work, I came to the conclusion that this method is very effective at generalization, consolidation and revision of educational material, especially in the organization of its practical application. For me there is a particularly appealing fact that project-based learning actively influences the motivation of student [2]. The work with the project — presentation encourages students to use computer technology. It should be noted that many students get their first experience in Power Point preparing for such kind of projects.

With the training of skilled workers and specialists, business games are widely used. Their goal is the formation and development of specific skills to act in clearly defined situations. Students learn to quickly analyze the given production conditions, make optimal decisions, and solve economic problems. Active methods include problem-based learning. Students are faced with educational, life and work situations. Extra-curricular activities include active methods: conducting contests, competitions, quizzes, press conferences, for example, conducting a week of natural sciences. The competition for the best translator-referent reveals the ability to understand a foreign language text while reading. Competition for

the best storyteller provides an opportunity to identify the ability to build a coherent statement. Competition for the best interlocutor reveals the ability to conduct a dialogue, exchange remarks.

The quiz can be held at any stage of learning a foreign language. The subject of the quiz may be regional knowledge. The group of colloquial speech is a huge field of activity of the teacher, where you can use various techniques inherent in intensive methods. This is the creation of an atmosphere conducive to communication.

The processes of updating in the field of teaching foreign languages in a modern school create a situation in which teachers are given opportunity to independently choose textbooks and other teaching aids. A modern teacher refuses ready-made teaching aids that strictly regulate activities within a specific methodological system, in favor of analyzing the current situation in teaching foreign languages, in favor of the effective use of new technologies in the educational process. The teacher’s task is to create the conditions for practical mastery of the language for each student, to choose such teaching methods that would allow each student to show their activity, their creativity. The teacher’s task is to intensify the student’s cognitive activity in the process of teaching foreign languages. Modern pedagogical technologies, such as training in collaboration, a project methodology, the use of new informative technologies and Internet resources help to implement a personality-oriented approach to learning, provide individualization and differentiation of training, taking into account students’ abilities, their level of training, inclinations, etc.

Modern technologies are undoubtedly computer technologies, which have a number of advantages over traditional methods. Computer training carries a huge motivational potential. One of the most revolutionary achievements in recent decades, which have significantly influenced the educational process worldwide, has been the creation of a global computer network called the Internet, which literally means “international network”. The use of cybernetic space for educational purposes is a completely new area of general didactics and private methodology, as the changes that occur affect all aspects of the educational process, from the choice of techniques and work style to the change in requirements to the academic level of students [4].

The substantial basis of the mass computerization of education is, of course, connected with the fact that a modern computer is an effective means of optimizing

the condition of mental labor in general, in any manifestation of it. R. Williams and C. Mackley in their article “Computers at school” write: “There is one feature of a computer that is revealed when it is used as a device for teaching others, and as an assistant in acquiring knowledge, it is its inanimate state. The machine can “friendly” communicate with the user and at some points “support”, however, it will never show signs of irritability and will not make you feel bored. In this sense, the use of computers is perhaps most useful in individualizing certain aspects of teaching” [9].

The main goal of learning a foreign language is the formation of communicative competence; all other goals (educational, educational, and developing) are realized in the implementation of this main goal. A communicative approach involves learning to communicate and building the capacity for intercultural interaction, which is the basis for the functioning of the Internet. At the lessons of the introduction of new material, one can use the following educational programs: great help in teaching phonetics, articulation, rhythmic intonation pronunciation skills, to increase the motivation of students to learn English is provided by the program “Professor Higgins. English without an accent” The interactive course” Round-up (publisher Pearson Education Limited, Longman), consisting of several disks of different levels, is a great help in studying and fixing grammar. Exercises are arranged according to grammatical themes. Advantages of the course are the ability to check their answers and summarizing the results of the tasks with computers. Interactive course “Way Ahead” (Macmillan publishing house) — there are six levels of this course including games, crosswords, fascinating exercises for fixing grammatical and lexical material in a game form. Interesting and exciting is a sound and graphic design of the program.

In the language laboratory there are disks with various type of educational programs. This is an important and extensive addition to the training process. The educational programs provide a large number of exercises for grammar and vocabulary. These programs are very easy to use, you need minimal computer skills, which is very important when working with a group of students. There are materials for all classes that are divided into modules, but their content is very simple and not very clear.

Now let’s move on to the issue of using the Internet for teaching English. Today, new methods of using Internet resources are opposed to traditional teaching

foreign languages. To teach communication in a foreign language, you need to create real life situations that will stimulate the study of the material and develop adequate behavior. Now everyone understand that the Internet has tremendous information capabilities and no less impressive services. Whichever way we relate to the Internet, we have to recognize the fact that the worldwide network has become an integral part of modern reality. Many students have long appreciated all the advantages of the Internet and use its services actively in their educational process, while for teachers the space of this world web remains mostly unknown, unfamiliar and to some extent frightening. What kind of help the Internet can provide depends on how we use it for solving didactic tasks.

These days every modern teacher uses widely the resources of the global Internet. Preparing messages, students filter a lot of information, if they need to listen to music, and most often view photos. Such tasks for students can use the preparatory stage for the lesson, for example, in combination with the project method, allowing students to apply practically for their knowledge and skills. This is one of the forms of research organization and cognitive activity, in which group activity is successfully realized that allows increasing the motivation for learning a foreign language. In the center of such a work process stands the student himself, with the opportunity to freely express his opinion and practical usage of foreign speech [12].

Thus, without the use of ICT in the teaching process, it is difficult to imagine modern English lessons. Their use expands the scope of the educational process, increases its practical focus. The use of ICT and Internet resources in the English lesson allows me to more fully implement a whole range of methodological, pedagogical and psychological principles. The usage of computers in English educational programs increases the effectiveness of solving communicative problems, develops different types of speech activity of students, and forms a stable motivation for students to learn foreign language activities in class [7].

We need to understand and accept that the “map” of teaching and learning processes is not exactly the real “territory” of the classroom or of each pupil. First and foremost, teachers should have an open (which is not to say naïve) attitude. They should be prepared to “explore” the possibilities provided by technological tools for renewing their teaching and learning environments, i.e. they should allow themselves to be surprised and

should not have any pre-judgements when meeting the challenges posed by technology [13].

Secondly, rather than working alone, teachers should work in teams, sharing their classwork with other teachers. Online technology-supported collaborative work can help enormously in this area.

Thirdly, teachers should document what they do and share their innovations. We have excellent professionals who innovate every day but who do not write down what they do.

Fourthly, we need to bear in mind and understand the contexts and the “mental maps” of our teachers regarding innovation and change. Change management has more to do with fear and emotion than with rational concerns.

And finally, we need a vision of innovation that gives us the opportunity to experiment and make mistakes without becoming “paralyzed” or immobile. Learning from mistakes enables us to learn and to progress.

Innovations in English Language Teaching:

1) Digital platforms

When we discuss Innovations in English Language Teaching, These digital platforms come to our minds: Facebook, Edmodo, Moodle Cloud, Schoology, Google Classroom. Digital Platforms help teachers and students to create a space in which teachers and learners can connect, ask questions to enhance learning, host your classes on the cloud and create different types of assessments.

2) Online corpora

A corpus is a collection of texts. Corpora, plural term of a ‘corpus’ refers to electronic authentic language databases that can be available via internet or as software installed in desktops. Now Corpora has been made available for studying linguistic structures, frequencies, etc. Some of the tools that are available thanks to the analysis of texts are: Linguae, Vocabulary Profilers, TOEIC Word Lists, New General Service List and Academic Word List.

3) Online Continuous Professional Development

The Internet has made possible that teachers connect with other teachers to seek knowledge that will make a difference in their lives and in the lives of those they teach. Professional Development Courses are available online, some of them charge a fee to enroll and some of them are offered for free. If you are interested in taking online course, have a look at the classes offered by Future Learn.

4) Mobile Learning

The development of mobile technology and the proliferation of smartphones has enabled many of us to

access the internet and a huge variety of apps on the go. Have you ever considered using cellphone in the classroom? Consider some of these ideas: How to Use Mobile Phones to Teach English, 15 Awesome Youtube Channels for Teaching and Learning English, 7 Best Pronunciation Apps, 10 Great Apps that Every English Language Learner Should Have.

5) Communicating with People Online

There are numerous ways to communicate online with people outside the classroom; these are some of the most used tools to communicate. Skype is for doing things together, whenever you’re apart. Skype’s text, voice and video make it simple to share experiences with the people that matter to you, wherever they are. Zoom offers you HD video, HD Voice with dynamic voice detection, full screen and gallery view, dual stream for dual screen and feature-rich mobile apps for iOS and Android

6) Online Authentic Materials

There is a variety of digital resources for authentic material, these are some of the digital resources that you should check out: Voice of America English News, Youtube, Facebook. You can download any video from Youtube using Pickvideo.net and any video from Facebook using this online Facebook Video Downloader.

7) Video Conferencing

Video conferencing (VC) continues to be a highly efficient way of inviting visitors into classrooms and for enabling learners to collaborate with each other at distance. Video Conference helps to: Expose learners to native English speakers and for facilitating cultural exchanges, bring specialist English teachers into classrooms for direct teaching, there are many free solutions available, such as Skype, ooVoo, iChat and FaceTime or Flash Meeting which are free from advertising and free of charge.

Activity

Research a little bit about those tools and tell us which one you would use in the classroom in case that you need to have a video conference. What Criteria would you use to make that choice?

8) Digital Game-Based Learning

Game-based learning today involves the use of computer and video games specifically aimed to produce learning outcomes. It is designed to balance subject matter and gameplay, and later assesses the ability of the learner to retain and apply the acquired knowledge to real-world scenarios. Digital Game-Based Learning is appealing to students if they have the following elements:

Competition that provides motivation for students to start and finish the game, engagement means that students want to play and have fun, Immediate Rewards help learners comeback for more, Immediate Reinforcement and Feedback must be instantaneous.

Most children in many parts of the world who have grown up with computers and gaming consoles and increasingly 'smart' mobile phones are highly conversant with the notion of using them for 'digital play'. Some educators are capitalising on their children's involvement with this type of technology by integrating video games into their lessons.

Activity

Go to the web and find some appealing games that you would use in an English classroom to reinforce any topic that you have in mind. What Criteria did you use to choose that game?

9) Mobile Technologies

Mobile Technology is everywhere and you can argue that mobile phones and what they offer are by far more entertaining than the average class. Do you restrict or encourage their use in the classroom?

Activity

Go to the playstore or appstore which are two of the most used platforms to download apps and search for the most useful apps that you would recommend to learners to improve the linguistic skills. What criteria do you use to choose those apps over the hundreds available online?

10) Blended Learning

Blended learning is an education program (formal or non-formal) that combines online digital media with traditional classroom methods. It requires the physical presence of both teacher and student, with some elements of student control over time, place, path, or pace.

Activities

What are some advantages and disadvantages of blended learning?

11) Technology in Assessment

The range of skills, that modern assessments attempt to evaluate is quite broad and reflect our current views on teaching and learning. It might for example include assessing the students' ability: to participate in a pair work oral activity, to skim a text and quickly look for key information, to tell a story, to follow instructions, to plan and organise an article, to write for a specific group or genre.

Activity

Choose one of the previous abilities, what online tool would you use to assess that ability?

12) Virtual Learning Environment

A virtual learning environment (VLE) in educational technology is a Web-based platform for the digital aspects of courses of study, usually within educational institutions. VLEs typically advertisements: allow participants to be organized into cohorts, groups and roles, present resources, activities and interactions within a course structure, provide for the different stages of assessment, report on participation; and have some level of integration with other institutional systems.

Activity

Take a look at Edmodo, Schoology, Google Classroom and Free Moodle Cloud, if you had to choose one of them to implement in the classroom, which one would you choose? Why would you pick that one over the others? [6]

The emphasis in current curriculums on the acquisition of competences requires further interaction between pupils and teachers. Attending to a diverse range of pupils and meeting a range of different needs leads to the individualization of learning experiences. Promoting skills for collaboration and teamwork means that teachers have to organize, observe and support teambuilding. Enabling students to reflect explain and contribute actively means that teachers have to organize, observe and monitor student discussions, demonstrations and presentations. Bringing teaching activities closer to real external situations means that teachers have to propose activities that incorporate examples and real-world applications.

Incorporating digital technologies as a resource for teachers and an instrument that enables students' intellectual work is another of these important changes. This means that teaching can definitely not be considered a static role that is "learned" once and for all. The predisposition to lifelong learning that is today required of any educated person begins with the exercise of the teaching function [14].

Expressions such as "digital natives" and "the Facebook generation" express a generational fact that is associated with the familiarity young people have with technology. Many schoolchildren have a large background of knowledge, experiences and digital skills, which are extensive but rather unstructured and cannot be equated with digital competence because they do not guarantee that children and adolescents will learn and gain added value in their academic work by using technology. As teachers observe every day, being born in a socio-technologically rich context does not automatically imply that one is capable of working and studying in digital environments profitably

and efficiently. Frequently using messaging systems and participating in social networks is not synonymous with mastering communication, while searching for information and using office automation tools (often little more than simply copying and pasting) is not the same as producing or managing knowledge [15].

For this reason, a leading and integral objective of promoting digital competence in schoolchildren should be to enable them to moderately, judiciously and productively use Internet resources and their available devices to manage their online identity and protect themselves from security risks.

Digital competence can be understood as the set of knowledge, strategies and skills that enable an individual to solve typical and emerging problems (i.e. those related to the future and to the new situations being produced) associated with the digital world in relation to communicating, selecting information and writing, etc., using a digital support.

Digital competence has an additional dimension that relates to the nature of the technological systems and instruments as the object of knowledge. The intellectual activity associated with programming teaches one to think in an abstract, logical and structured way, fosters

the development of an autonomous and innovative mentality, and helps to develop “computational thinking”, i.e. the reasoning and intuition that helps learners to develop problem-solving strategies. In some countries, “computational thinking” is gaining importance in compulsory education [12].

In the 21st century, the society makes ever higher demands on the practical knowledge of English in everyday communication and in the professional sphere. The volumes of information are growing, and often routine ways of its transfer, storage and processing are ineffective. The use of information technology reveals the enormous capabilities of the computer as a means of learning. But we must not forget that the use of multimedia technologies can't provide a significant pedagogical effect without a teacher, since these technologies are only ways of teaching. The computer in the educational process is not a mechanical teacher, a tool that enhances and expands the possibilities of its teaching activity.

The integration of ICTs into education systems brings with it a series of challenges and barriers that institutions need to tackle as a whole (Zhao, 2002, Yung-Jo, 2012). These challenges and barriers are summarized in the following table [15].

Table 1. – Challenge or barrier

1st Order	
The institution	Institutional practices, available ICT structures, flexibility to make changes to the curriculum.
The student	Digital culture and personal ICT infrastructure.
2nd Order	
The teacher	Self-efficacy, attitudes towards ICTs, personal ICT infrastructure, perceived incentives.
3rd Order	
The discipline	Knowledge of the contribution of ICTs to enrichment of learning environments and resolution of learning or teaching nodes in the teacher's specific topic areas or subjects; the type of ICT to use (hardware and software) and how to use them both inside and outside the classroom.

First-order barrier: the institution and the student. Like all institutions, schools and universities have rules and traditions, a certain level of technological infrastructure, and support services to enable it to be used. The challenge of integrating ICTs into their students' education means that institutions must introduce changes in their curricular structures, update their technological infrastructure, and take other decisions that will directly affect their teachers and students. These challenges, which are called “First-order barriers”, comprise the following dimensions:

The “digital culture” of the institution, which is associated with its practices, regulations, and the leader-

ship displayed by its authorities. The recommended way to overcome this barrier is to create an ICT integration project that incorporates objectives, ICT resources, indicators of integration, monitoring of progress, instruments for assessing students' ICT skills, and recognition of teachers' time commitment and is supported within a significant theoretical framework such as TPACK (Mishra and Koehler, 2009) [13].

The technological infrastructure is an essential barrier to tackle when integrating ICTs into an educational establishment. One of the first barriers identified (NCES, 2000), it is associated with quality, quantity and avail-

ability of ICT resources at an institution, particular for use in the classroom. Other barriers are the speed and efficiency with which problems are prevented or corrected by the institution's technical support staff.

Students' "digital culture" has changed fundamentally in the last decade. The so-called "Digital Natives" or "Learners of the New Millennium" (Pedró, 2006 and 2011; Prensky, 2009) have acquired a basic layer of technological skills. However, recent studies have shown that although students can operate mobile devices, social networks and videogames efficiently, this does not necessarily mean that they are automatically able to use software for educational purposes [14].

Pedró suggests that when these technologies began to enter people's homes, the ICT-related competences of pupils started to outperform those of their teachers. This author also suggests that we can expect a demand for greater variety and quality in the use of ICTs in schools and universities, particularly with regard to the kind of ICT devices and services available at schools, the frequency of their use, the range of possible teaching activities, the opportunities for collaborative work and networking, and the standards of digital quality in terms of interactivity and use of multimedia resources.

Second-order barrier: the teacher. This barrier is associated with the teachers themselves. It refers to teachers' attitudes towards using technologies in their teaching activities, their sense of self-efficacy when using them in their classrooms, their perception of the effort needed to prepare and teach a class using technology, and their opinion of how efficient this effort is for achieving more or better learning and increasing motivation [11].

Third-order barrier: the discipline. Even when the institution has overcome the first two barriers, it is still not certain that teachers will introduce ICTs into their teaching strategies because each discipline presents its own specific challenges because of the role, advantages and obstacles inherent in learning resources. The difficulty lies in how to justify the use of technologies in a particular subject and how to respond clearly to the following questions: What do these technologies contribute? Do they help to improve learning? Do they enrich the teaching and learning environments? Do they need special support? Which software should be used? How can we evaluate learning when using technologies? Will the pupils be able to transfer these practices and technologies to their future work environments?

Overcoming this disciplinary barrier is a long-term endeavor that requires institutional support. Key elements in this endeavor are peer networks to identify practices by other teachers of similar subjects who have successfully tested the use of technologies and can provide models for their use in those subjects (OECD, 2011).

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Project technology allowed students to integrate a variety of activities, making learning enthralling, more interesting and therefore, efficient. Students with different abilities became successful and felt they were needed in the project activities. Educational, social and communication skills were developed during the implementation of projects [5]. At the preparatory stage, students learned how to work with dictionaries, reference books for posts, thought through the way of presentation, and of course learnt to sort out their work. Project-based learning has changed students' attitude to the computer: computer has been transformed into a source of information and one of the ways of presentation the material.

ICTs provide an opportunity for changing and transforming education, improving teacher digital competence, updating methodologies, and improving student learning. They should therefore be viewed as an opportunity rather than a threat.

We need to draw up a map of educational innovation and create a research agency or institute for pedagogical innovation that provides ITC support to schools.

The technological and pedagogical maturity of schools should be evaluated and both teachers and pupils should be provided with accreditation for their ITC competences.

Dialogue should be promoted between the business technology world and the educational environment. The creation of an international event and meeting point for technological innovation applied to education would also be interesting.

The idea is not so much to install technology in the classrooms but to create a new model for schools that incorporates the presence of technology. School management should be empowered with digital competences and teachers should be given the opportunity to develop more efficient teaching and learning processes with the aid of technology while ensuring that the processes work better than when technology is not used.

School autonomy, integrated functioning, decentralized management, flexibility to adapt to the changing needs of society, and the involvement of the school community is the organizational principles that should govern the education system. School governance and educational leadership should respond to these prin-

ciples, to whose development digital technologies are inherent. The actions of schoolteachers in both public and private teaching institutions should be coherent with these principles.

A technological and pedagogical handbook (for What?, Who?, and How?) should collect and systematize the various education-related technological solutions, identify technology sector suppliers and companies that can offer these services, and outline emerging methodologies and pedagogies related to the use of technology.

A systematic and comprehensive analysis of the most suitable teaching methods for working with technology in the classroom should be drawn up.

An ICT Integration Plan should be drawn up from a pedagogical rather than a technological perspective. While infrastructure should be considered in the development of this plan, the focus should be on the quality and relevance of the use of technology for pedagogical purposes. The plan should include progress indicators to monitor the effectiveness and impact of the strategies adopted.

Conclusions

Diagnoses of the ICT culture prevailing at teaching centers should be made periodically. The quality of the center's infrastructure and services perceived by users should also be assessed, with special regard to their pedagogical uses both inside and outside the classroom. Other aims of these diagnoses would be to identify the challenges or barriers prevailing at the institution, determine what strategies should be used to overcome them, and apply these strategies

Summing up, I would like to say that in contrast with traditional ways, the usage of innovative forms of learning devotes a major role to a student towards gaining knowledge.

Furthermore, the teacher should not solve only educational tasks, but also he or she must create the conditions for students' independent research, encouraging them to develop orientation skills and independent decision-making. The implementation of innovative methods in teaching is an essential prerequisite in solving educational problems. Constantly evolving system of information management in combination with technical support provides the highest quality of educational process.

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МОДЕЛИРОВАНИЕ ХУДОЖЕСТВЕННОЙ ЦЕЛОСТНОСТИ ТЕКСТА: ОТ ПОЭТИКИ ЗАГЛАВИЙ К СМЫСЛУ

Аннотация

Актуальность проблемы: современные подходы в изучении художественного произведения акцентируют внимание на понятии реконструкции текста, являющейся, по-нашему мнению, частью когнитивного литературоведения. В этом отношении материал прозаического дискурса писателя-историка В. Г. Яна является абсолютно не исследованным ранее в литературно-теоретических кругах, а его специфика представляет собой плодотворную почву для апробации новых подходов в анализе текста.

Цель: выявление связи формально-семантических структур художественной целостности произведения, определение потенций категории «заглавие».

Методы: герменевтический, культурологический и лингвокультурологический, когнитивно-концептуальный, структуральный.

Научная новизна: разработан новый альтернативный алгоритм прочтения художественного текста по принципу «от формы — к содержанию, от части — к целому» с дальнейшим выявлением доминантных сюжетообразующих элементов в романной трилогии (романы «Чингиз-хан», «Батый», «К «Последнему морю»») В. Г. Яна.

Результаты: в ходе разработки исследовательской темы мы пришли к следующим результатам: заглавие — проводник в биографический и художественный (у В. Г. Яна — прозаический) дискурс; анализ заглавий позволяет проследить и выявить специфику функционирования тех или иных индивидуально-авторских концептов в структуре Макроконцепта «Пространство»; поэтика заглавий — ключ к раскрытию новых типов героев: герой-дerviш, герой степи, герой лабиринтного пространства; заглавия — явные выразители пестрого, но менее осязаемого в основном тексте, мотивного спектра в структуре повествования В. Г. Яна.

Практическая значимость: материалы данной научной разработки могут быть успешно применены как в аудиторных, так и внеаудиторных занятиях по гуманитарному (филологическому) направлению, как вспомогательная теоретико-методологическая база для анализа текстов аналогичного построения.

Ключевые слова: поэтика заглавий В. Г. Яна; формально-семантические показатели текста; Макроконцепт «Пространство»; герой «степи»; герой «лабиринтного пространства»; герой-дerviш; прозаический дискурс В. Г. Яна; авторская интенция; концептосфера В. Г. Яна.

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Введение

Заглавия – выразители внутренней сущности художественного произведения. Заглавия произведений, будучи своеобразными «опорными точками» [1, с.4] системно расположенными интенцией автора, подчиняют, обрамляют текст произведения. Говоря о поэтике заглавий, а также эпиграфов в творчестве историка-романиста В. Г. Яна (Янчевецкого) следует

особо выделить такой момент, что писатель использует сложную систему-иерархию озаглавливания своих текстов. Историческая трилогия, условно названная самим В. Яном как «Нашествие монголов» (романы «Чингиз Хан», «Батый», и «К «Последнему морю»») помимо перечисленных названий книг, кроме названий частей в них, имеет целую вереницу «подчиненных» им текстовых фрагментов, они, в ос-

новном, выделены автором как главы. Главы, в свою очередь, подчинены сложной структурированной системе, основанной на приеме «текст в тексте». Данный прием осуществляется при помощи таких вспомогательных формально-семантических единиц, как вставки в виде исторических справок, письма, лирические отступления, выделенные отдельным, дополнительным текстом в структуре основного и т.д. Таким образом, автор, используя прием «монтажа» [2, с. 24], скрепляет, на первый взгляд разрозненные, но подчиненные общей канве повествования, части произведения. При этом каждое новое заглавие диктует и претендует на свой, специфический стиль повествования, в зависимости от того, что желает донести до аудитории писатель. Каждое новое заглавие может пониматься нами, как граница. Больше всего В. Ян использует, в названиях частей и глав романной трилогии, понятия, выражающие пространственные отношения по принципу их расхождения от личности («Чингиз Хан», «Батый») к географическому пространству, геолокации персонажей в конкретных топосах («К «Последнему морю»). Останавливаясь на этом ключевом моменте — моменте концентрического расхождения заглавий по принципу «от главного — к периферийному», мы хотели бы остановиться на таком важном, в художественном мире, понятии как пространство.

Результаты исследования

Границы Вселенной расходятся «от человека» концентрически все большими и большими кругами. Самый ближний микрокосм — сам человек, его личные границы, тело и одежда. Пространство «тела и одежды», дома, границы жилища (окно, порог, крыша, печь и огонь), урбанистическое и нетронутое взором человека, девственное пространство степи, холмов, болот, лесов и т.д., а также связанные с ними образы явно, или скрыто, выражены в заглавиях частей и глав романной трилогии В. Яна. Каждое название заглавия таит в себе намек на такой абсолют как пространство. Оно сопровождает героев от рождения — до смерти: оно всегда и везде с ними, и это обусловлено не только спецификой жанра исторического повествования, но и понимается нами как преднамеренный художественный (писательский) ход.

«Главное», выраженное в «заглавном» у В. Яна, в его исторической трилогии — романах «Чингиз-хан», «Батый» и «К «Последнему морю» можно рассмотреть следующим образом:

– В первых двух романах на передний план повествования и в заглавие выводится имя персонажа — главного героя («Чингиз-хан», «Батый»). Герой как историческая личность «творящая» историю — это ключ в раскрытии концепта «пространство» в произведениях. С их именами связаны не только исторические события: с ними менялась жизнь, а следовательно, с ней менялось и пространство. В имени скрыто пространство: первый роман «Чингиз-хан» о завоевании Востока, в частности, Средней Азии, второй «Батый» — о завоевании Руси. Через имя мы познаем пространство и наоборот. С одной стороны личность влияет на тип пространства и в тоже время является носителем «своего» национального пространства, а с другой пространство влияет на становление личности. Именно так происходит столкновение и синтез пространств. Имя в заглавии показывает, что пространство скрыто в человеке, в сознании личности. Из него оно выходит, но в него же, и возвращается. Искать выход на пространство нужно именно от имени в заглавии романов.

– Третий роман указывает уже непосредственно на тип пространства — море. Более того, автор наделяет его определением «последнее». «Последнее» в значении «конечный в ряду чего-нибудь», после которого уже нет ничего, т.е. нет земли, почвы, которая была привычна для главных героев-носителей определенной национальной картины мира. Но мы сталкиваемся с другим вариантом категории «пространство» — «водного» пространства — моря. Мы можем прочесть и еще одно значение слова «последний»: «окончательный, бесповоротный», т.е. как целеполагание и интенция-желание героя дойти до него, покорить и его пространство, как сверхцель, которой нужно добиться при любых условиях. Пространство «последнего моря» дает основание предположить, что были и другие пространственные ориентиры у героя (другие моря), но они несравнимы с «последним». Заглавие третьего романа сильно отличается своей манерой «озаглавливания» и формой, от предыдущих.

Автор не ставит цели показать конкретную личность, как в первых двух романах, а следовательно и пространства Средней Азии или Руси, так как они уже завоеваны главными героями. Цель автора в другом: показать новое «чужое» пространство, как цель для завоевания, для того, чтобы оно потом превратилось в «свое». Имя героя и его личность (Батый)

скрыто в заглавии «Последнего моря». Это заметно в использовании автором предлога «к», т.е. есть кто-то, кто стремиться к «Последнему морю», логично, что этот «кто-то» — герой из предыдущего романа — это «Батый».

В прочтении заглавия последнего романа, мы можем говорить и об усилении психологизма, а также трагической ноте. Это ощущается посредством слова «последний», т.к. в контексте романа Батый — это последний, кто смог одержать победы и дойти до нового, незавоеванного «чужого» пространства — моря.

В конце романа мы видим трагическую картину: все близкие Бату-хана, и учитель Хаджи Рахим, и самый близкий полководец-наставник в военных делах Субудай-багатур, и его ученик Иесун-Нохай покидают его, в его душе «переплетаются великие замыслы и жгучая тоска» от того, что все завоеванные Бату-ханом и его дедом Чингиз-ханом пространства — страны, остаются без достойного правителя: «Чья железная рука удержит и сохранит для нас эти огромные завоеванные мною земли? Кому я их передам? ... Темным и беспокойным кажется мне будущее моего царства ... » [3, с. 356], — говорит главный герой. Уход и смерть близких — это плата за то, что Бату-хан дошел до пространства «Последнего моря». «Последнее море» было желанным пространством, к которому так яростно стремился главный герой, но оно принесло лишь разочарования и горе. Так, рассматривая названия романов мы можем перейти на их содержание, понять и постигнуть смысл художественного текста, в котором скрыта категория «пространство».

С пространством личности связаны и понятия, определяющие социальные роли и функции личности в обществе, социальная ступень, роль (шах, каган, царица), возрастные границы (юный, старый), род деятельности, должность (судья, имам, дервиш), статус, звание (завоеватель, полководец, вождь), принадлежность к определенному роду, титулу (чингизиды, князья, ханы, беки). С вышеперечисленными определениями соотносятся и характерные для них действия, принципы поведения (заговор царицы, могущество шаха, величие кагана, справедливость судьи, щедрость хана и т.д.). Выведение автором на формальный уровень — в заглавие, такого ряда свойства личности, помогают раскрытию и предугадыванию дальнейшего повествования.

Так, например название первой части романа «Чингиз хан» — «В плаще дервиша» включает в себя

главы «Золотой сокол», «В юрте кочевника», «Степной джигит», «Хаким, правдиво решающий», «Заветная калитка», «Шахский летописец». Каждая из глав — есть ни что иное, как проекция автора на ключевые моменты дальнейшего повествования, недаром именно эти главы предшествуют всем последующим. Название глав и частей — это выделение и определение писателем узловых сегментов и образно-тематических доминант в тексте романной трилогии:

1. это обозначение пространственных координат «верх-низ». Так, в главе «Золотой сокол» встречается немаловажная деталь: пайцза, т.е. металлическая (золотая) пластина с изображением сокола, которая давала большие права ее обладателю, и являлась пропуском в монгольских владениях, но в контексте трилогии она метафоризируется и превращается в своеобразное пространство, объединившее и связавшее судьбы, на первый взгляд, абсолютно разных персонажей: искателя «людей, опаленных огнем неудержимых стремлений» [3, с. 24] — дервиша Хаджи Рахима аль-Багдади и купца-шпиона Махмуда Ялвача, бывшего на особом счету у монгольского владыки — Чингиз-хана.

Наличие координат пространственной системы «верх-низ» мы наблюдаем и во вступительном слове автора, под названием «Читатель, Салям!», оно начинается с фразы: «Сокол в небе бессилён без крыльев. Человек на земле немощен без коня ... » [3, с. 3]. Верх — небо (сокол) и низ — земля (конь и человек) образуют сферу, в которой постоянно пребывают герои романов. В данной природной, животной (сокол, конь) сфере отдельное место принадлежит и человеку: для реализации «человеческой», материальной сферы автор акцентирует внимание на другом атрибуте — плаще. Именно поэтому глава «Золотой сокол» имеет следующий эпиграф: «*Наша обитаемая земля похожа на развернутый старый выцветший плащ. Она представляет собою остров. Со всех сторон омываемый безграничным океаном*» (Из старинного арабского учебника) [3, с. 4]. Таким образом, название первой части первого романа трилогии «В плаще дервиша» дублируется в эпиграфе первой главы «Золотой сокол»;

2. это определение специфики места основного пребывания героя — дом и его множественные вариации: юрта, шатер, хижина, лачуга, сад с беседками и иными постройками, дворец, мечеть, медресе, храм, церковь, монастырь, келья, скита и т.д. в зависимости от того в каком национальном пространстве находят-

ся герои. Это места их локализации и сосредоточения. Дом, в самом широком смысле этого слова и в значении «очаг», где горит огонь, и как место с защитной и ограничительной функцией, в романной трилогии может варьироваться от небольшой комнаты или части степного строения – юрты, до пределов целого дворца и города. Поэтому в заглавиях мы встречаем такие названия, как «В юрте кочевника» или «Заветная калитка» — как часть (калитка) от целого строения (дома);

3. это предтечи «скрытого», или как принято говорить, «имплицитного» варианта пространства, который мы частично встречаем в главе «Хаким, правдиво решающий». «Частично» — потому что странствующий дервиш, как один из главных героев романной трилогии, наделенный даром Слова, Хаджи Рахим только входит из открытого (степного, пустынного) пространства в урбанистическое: «... Дервиш остановился на холме. — Вот земля, созданная старьем, — шептал он, — но она стала долиной мучений и слез... » [3, с. 25]. «Долина мучений и слез» — это город Гургандж (Хорезм), который в романной трилогии обретает статус закрытого, скрытого, сплетенного интригами и заговорами «лабиринтного пространства». В главе «Хаким, правдиво решающий» автор насмешливо раскрывает алчность, лесть и бесчестие хакима, который живет во дворе «окруженный высокой глиняной стеной». «Высокая глиняная стена» во дворе лже «правдивого» хакима – это первое указание на дальнейшее функционирование в текстовой пространстве специфической формы – пространства «лабиринт»;

4. это наличие открытого, беспредельного и непреградного, а следственно и вольного для героев типа пространства — пространства степи. Глава «Степной джигит» это не только указание на человека-юношу, связанного с определенным местом, которое, в контексте произведения полностью идентично с характером героя, но и уточнение на иной тип пространства — степь, в дальнейшем неоднократно повторяющегося и в заглавиях, и являющегося основным местом, в котором происходит романное действие и разворачивается картина романной ситуации;

5. это указание на одно из основных, сюжетобразующих начал в романной трилогии — хронотопа пути (дороги). Он скрыт в названии главы «Шахский летописец», но определить который возможно благодаря эпиграфу к главе: «... Он направился ко мне, несмотря на далекое расстояние наших жилищ, долгий путь и ужасы дороги» (Ибн-Хазм 11 век) [3, с. 45].

Романная ситуация, повествование разворачиваемое на страницах трилогии В. Яна включает в себя несколько сюжетно-повествовательных линий. Объединение пестрой галереи персонажей в единое произведение возможно только при помощи их особого столкновения в пространственных локациях.

Автор не дает никому из своих многочисленных героев послабления: он всех держит при себе, все служат единой цели — раскрытию целей, мотивов, чувств, характера главных героев. На это указывает и последовательность в расположении частей и глав: мы постоянно помним и о другой, побочной сюжетной линии. Благодаря этому выстраиваются следующие векторы: личная жизнь главных и второстепенных героев, дети и семья Чингиз-хана (их взаимоотношения в развитии), Бату-хана, Хорезм-шаха, русских князей и других правителей, странствия дервиша Хаджи Рахима, героя, концентрирующего, вокруг себя персонажей. Образные трансформации, «мудрость» коня или видение мира сквозь призму животного символизма, военный быт, военные действия и уклад жизни, глазами воинов, полководцев, простого люда — это все объединяет в себе калейдоскоп заглавий. Более того, автор уделяет большое внимание и героям второго ряда, они в некоторых главах романной трилогии («Курбан-Кызык отправился домой», «Курбан ищет свою семью», «Бродник Плоския в татарском плену», «Вадим», «Конец Вадима» и т.д.) временно превращаются в главных и это еще одно объяснение тому, почему В. Г. Ян делит (дробит) роман на части, именно таким образом происходит верная расстановка сил в романной трилогии.

Настойчивое желание автора раскрыть все грани жизни и национального быта выражается именно в «густонаселенности» персонажами второго ряда, их обилие направлено на более полное раскрытие мыслей и желаний главных героев.

В то же время эволюция и обогащение личности главного героя возможна лишь в определенно выделенном пространстве (именно поэтому название последней книги трилогии «К «Последнему морю»»). Пространство помогает раскрытию внутренней рефлексии, герои несут в себе «свое» особенное (национально-ментальное) пространство.

Грани между микросредой героев и средой, обществом и миром в целом размыты, потому что они почти постоянно пребывают в движении – различных меж собой пространственных локациях: в пути, на разных

континентах, в разных странах, городах, небольших селах, степях, лесах, болотах, на холмах-курганах и горах, ущельях, на поле битвы и т.д. Это позволяет автору без каких-либо трудностей сталкивать на первый взгляд абсолютно разных героев и все это выделять и выводить на уровень заглавий.

На первый взгляд страшные действия героев (княгиня Евпраксия сбросилась с высокого терема с младенцем на руках, чтоб не быть пленницей у монголов) или действия по отношению к ним (Чингиз-хан спокойно смотрит как по-монгольскому обычаю ломают хребет маленькому сыну Джелаль Эд-Дина Мангуберды) могут пониматься лишь в контексте исторических событий, происходящих в ореоле Макромира войны под такими названиями глав как «Битва началась...», «Война началась...». Война, как всеобъемлющее зло, сеющее хаос и многочисленные смерти, как «всесокрушающий ураган» позволяет описывать писателю то, что в обычной, повседневной жизни не поддается описанию и какому-либо объяснению. При этом динамичность всех действий и быстрота в «смене декораций» позволяют автору дотронуться почти до всех граней человеческой жизни в ее национальном своеобразии. Мысль о том, что писатель «лишь дотрагивается», и не всегда полно описывает все внутренние состояния мира героев, порой нарочито умалчивает о них, предполагает «дочитывание» и «додумывание» читателя.

Автор погружает читателя в динамичную атмосферу накаленных страстей: как душевных, мысленных (мысли о смерти, о смысле существования, потери нажитого богатства, военных походах Хорезм-шаха, Чингиз-хана, Бату-хана и других полководцев), так и внешних (картинность, фрагментарность на стыке с киноискусством в описании военных или иных действий). Категория «пространство», являясь той универсальной средой, в которой постоянно пребывают герои скрыто «отвоевывает» себе место в «заглавном» текста и поэтому мы можем условно выделить следующую классификацию и функционирование заглавий в контексте категории «пространство»:

Пространство личности или «антропонимическое» (пространство имени, имя в заглавии книг). Совокупность собственных имен в литературном произведении — это скрытая смысловая нагрузка, в которой читатель разгадывает не только авторский замысел, но и конкретно-личностную информацию: сведения о герое, о его характере, мотивах его дей-

ствий, предыстории жизни, о его предназначении в произведении.

Ключом в раскрытии сущности персонажа также может оказаться и его имя (фамилия, отчество, псевдо-имя, кличка, прозвище и другие «антропонимические маски»). От имени мы можем перейти и к определению нации и специфики его рода деятельности, профессии, социального статуса, положения в обществе, титулу и т.д. Такие заглавия как, «Могуч и грозен Шах Хорезма!», «Непобедимый полководец», «Имамы в затруднении», «Справедливые судьбы», «Ханская щедрость», ««Создать всех дервишей!»», «Избрание главного вождя», «Старик Вавила», «Ростовский князь Василько», «Письмо Халифу правоверных», «Друг степняков», «Упрямые горцы» построены по принципам личность и действие, личность и ее характеристика, личность и род деятельности. Они несут в себе прямое указание на личное пространство героев. Другие же главы, такие как «Юлдуз», «Семь звезд Бату-хана», «Седьмая звезда» объединяются благодаря одному герою.

Так, например, глава «Юлдуз» о бедной девушке-пастушке, которая сама не зная этого, помогла будущему правителю — Батыю, когда тот был в беде.

В переводе имя «Юлдуз» означает «звезда», именно поэтому последующие главы озаглавлены как «Семь звезд Бату-Хана» (т.е. семь его жен) и «Седьмая звезда» (т.е. его последняя и главная любовь жизни — девушка с именем «Юлдуз»). Личное пространство, а точнее «пространство имени», его значение распространяется и на многие другие главы, пока героиня с именем «Юлдуз» жива. Пока жива героиня, на пути у Бату-хана лишь блеск побед, она, как путеводная звезда, озаряющая его путь, всегда помогает, поддерживает и дает мудрые, дельные советы. Он путник — она его звезда, но стоит ему узнать о ее смерти, хотя она и не была ему женой, а была лишь любимой наложницей, как один за другим его преследуют поражения. Поражение главного героя уже не на поле битвы, а в душе: его поражения — это его разочарования. Именно поэтому последняя глава трилогии называется «Тревожные думы Бату-Хана».

Таким образом семантика имени и специфика рода деятельности личности, того или иного героя, скрывается в «заглавном» текста. К разряду «личного пространства», пространству имени (антропонимическое пространство) мы можем отнести и его альтернативный вариант — пространство «второго

имени», прозвища или клички. На страницах романной трилогии заглавия, содержащие такого рода информацию, встречаются не редко. Обратим внимание на некоторые из них: «Нуба» Искендеру Великому», «Князь Гнева», ««Черный всадник»», «Донесение «Величайшему» в романе «Чингиз-Хан»; «Беседа с Джихангиром», «Джихангир, покоритель вселенной», «Евпатий Неистовый» — в романе «Батый». Каждое название, в основе которого «другое имя» героя, подобрано в соответствии со следующими моментами:

1. для ликвидации антопонимической тавтологии (повтор имен собственных, личных) вместо «Батухан, покоритель Вселенной» — «Джихангир, покоритель вселенной»; вместо «Донесение Чингиз-хану» — «Донесение Величайшему»;

2. для передачи дополнительной информации, заключенной в именах собственных «Джихангир» т.е. «Повелитель Мира», «Черный всадник» — прозвище героя Кара-Кончара, «Князь Гнева» — прозвище палача-убийцы Махмуда Джихан-Пехлевана («Силач Вселенной») в тюрьме или в «Башне вечного забвения» и т.д.;

3. для указания одной главной черты-характеристики героя — «Евпатий Неистовый» (исторически существовавший русский богатырь Евпатий Коловрат); «Искандер Великий» — Александр Великий (Макендонский).

Седьмую часть второго романа В. Г. Ян называет «Евпатий Неистовый» и эпиграфом ко всем главам берет слова В. Гюго из произведения «Восточные песни»: «Какая тишина повсюду гробовая! Какая пустота унылая кругом! Все те, кто жили здесь, судьбу благословляя, лежали на камнях и спали мертвым сном» [3, с. 254]. Этот пример указывает на еще одну формальную сторону текста: эпиграф подбирается не для каждой главы отдельно, а один для всех глав. Кроме этого, в сферу «личного пространства» мы можем отнести и определенные действия, предметы обихода, чувства личности героев, выведенные в категорию заглавия.

Так, например, в главах «Каган считает по пальцам», «Чингиз-Хан приказал повернуть коней» выделена линия военного мастерства, и связанных с ней действий «Потрясателя Вселенной» — Чингиз-хана. «Каган считает по пальцам» указывает на время, которое уходит у всей его многочисленной армии на сборы для отправки в поход: тысячи людей и коней

должны были быть готовы до того, как Каган досчитывал до десяти, сжимая пальцы в кулаки.

В главе же «Чингиз-Хан приказал повернуть коней» мы встречаемся с метафорой: повернуть коней «мордами», как пишет В. Ян, означает прекратить поход и все связанные с ним военные действия, «повернуть коней» — означает вернуться в «Коренную Орду» — на Родину. Главы «Курбан-Кызык отправился домой», «Курбан ищет свою семью», «Бегство царицы Туркан-хатун», «План Субудай-багатура», «Субудай-багатур готовится к битве» построены по принципу «Герой повествования+действие», при этом действие в зависимости от того, к какому типу героя относится тот или иной персонаж произведения.

Такого рода принцип позволяет нам отчетливо представить дальнейшее развитие действий. Онтологические вопросы и связанные с ними действия, процессы, явления мы наблюдаем в главах «Конец Чингиз-хана» «Беспокойная ночь Чингиз-хана», «Переписка Чингиз-хана с нищим мудрецом», «Сделай меня бессмертным!», «Чингиз-хан решил умереть в походе». Именно эти главы завершают первую книгу исторической трилогии В. Г. Яна. Писатель не случайно концентрирует внимание на витальных понятиях: в романной трилогии все герои, в определенной момент их художественной жизни, задаются вопросом о смысле существования и о том, что они оставят свои детям и потомкам, и великие полководцы этому не исключение. В поисках смысла пройденного пути и в жажде обрести бессмертие, Чингиз-Хан велит найти и привезти к нему китайского философа-мудреца, аскета, живущего в горах, но до этого Каган ведет с ним переписку: В. Ян в эпистолярной форме располагает части в главе «Переписка Чингиз-хана с нищим мудрецом». Последующая за ней глава — «Сделай меня бессмертным!» — это просьба-требование, обращение-мольба и первая фраза, которую произнес Каган нищему философу-мудрецу. То, что Чингиз-хан «решил умереть в походе» говорит о том, что жизнь — это движение, борьба, в то время, как статика и бездействие приравнено к смерти, будь то духовной или физической. Бренность мира и ценность человеческой жизни особенно ярко описано в следующем эпизоде главы «Чингиз-хан решил умереть в походе»: «... Хотя всякий желает умереть дома, но я отправляюсь в последний поход ради достойного конца моего воинского имени... » [3, с. 308] далее автором описывается момент подношения всех

порабощенных Каганом правителей, подносов с жемчугами: «... великий Хан, чувствуя близость кончины, не обратил на жемчуг внимания и приказал рассыпать его в степи перед войском. Все войны собирали, но много жемчуга потерялось в пыли, так что потом люди искали его и находили...» [3, с. 308].

Желание нажитья чужим добром, мечта поработить все страны на пути — все это для Кагана превратилось в незначительное, по сравнению со здоровьем, желанием жить, хоть бы и «с колодкой на шее» [3, с. 313]. Первой главой, в которой мы наблюдаем появление философских вопросов Чингиз-хана о смысле жизни, является глава «Беспокойная ночь Чингиз-Хана»: «... он не мог заснуть... думал о своих болях в ногах и суставах, думал о смерти... Каган устал в одну точку. Он смотрел в щель между полотнищами шатра. Синел уголок неба...» [3, с. 110]. Думая о своей смерти каган всегда смотрел и на верхнее круглое отверстие в юрте «... он думал о высоком кургане в степи, где просятся легкие сайгаки, ... где высоко в небе кружат орлы... В таких курганах покоятся останки великих богатырей... Что такое смерть?...» [3, с. 111–112].

Первая глава первой части второй книги исторической трилогии называется «В хижине восточного летописца» и разгадка названия первой части «Завещание Чингиз-хана» кроется во фразе дервиша Хаджи Рахима аль-Багдади из первой главы: «... Расспрашивая всех знающих, я хотел узнать о завещании Чингиз-Хана. Но несчастье обрушилось на меня...» [3, с. 332]. Т.е. чтобы узнать о завещании Великого Кагана, а точнее кому достанется трон владыки, дервишу нужно терпение (Сабр). Дервиш пишет книгу-летопись о Чингиз-Хане и поэтому его интересует завещание Кагана. Вопрос о завещании не заставил долго ждать Хаджи Рахима: следующая глава «Гость из мрака» описывает появление в хижине дервиша нового персонажа — «гостя из мрака» Бату-хана, будущего наследника трона.

В заключительном романе исторической трилогии «К «Последнему морю» мы выделяем следующие заглавия (по принципу «личность героя+чувства/действия/предметы») «Бату-хан говорит...», «Дерзость Хана Нохая», «Арба сотника Азарга-тахя», «Рассказ Тамберды», «Конец Вадима», «Конец Хана Котяня», «Письмо Дуды праведного», «Как засветилась звезда Юлдух-Хатун» (Из «Путевой книги» Хаджи Рахима). Отдельное внимание заслуживают как названия вступлений и эпиграфов к романной

трилогии, так и их смысловая нагрузка. Вступление к первой книге романной трилогии, к «Чингиз-хану» — это традиционное обращение автора к читателю, это его отношение, это знак почета и уважения и именно поэтому В. Г. Ян называет вступление «Читатель, саям!». Мы во вступлении можем уже выявить пространственно-тематические координаты романной трилогии, а точнее доминантные линии повествования: автор обозначает пунктиром все то, что в дальнейшем будет развернуто более чем на тысяче страницах исторической трилогии. При этом, ключевая мысль сосредоточена во фразах: «Человек же, испытавший потрясающие события и умолчавший о них, похож на скупого, который, завернув плащом драгоценности, закапывает их в пустынном месте, когда холодная рука смерти уже касается головы его...»; «Упорный и терпеливый увидит благоприятный конец начатого дела, ищущий знания найдет его...» [3, с. 7–8]. В приведенных фразах, из вступительной части произведения, авторское целеполагание налицо: поведать историю и печальный опыт прошлого, чтобы аналогичное не повторилось в будущем, здесь также заложена идея «Мир без войн».

Упоминание профессии, также как и упоминание прозвища/второго «мирского» имени/клички и т.д. есть указание на «личное» пространство героя, раскрытие его посредством вспомогательных элементов. Такие главы, в третьем романе трилогии, как «Резчик печатей Дуда Праведный», «Тайна вольного охотника», «Вестник издалека», «Нежданный вестник» изначально проецируют тип профессии и соотносимый с ним и тип героя в пространстве. Если понятийная пара охотник-«вольный», а вестник — «нежданный» или «издалека» соотносятся, дополняя и раскрывая суть друг друга, то название главы «Хаджи Рахим стал писцом» никак не воспринимается самим героем: вечный скиталец-дервиш Хаджи Рахим не может стать «писцом» и находится постоянно на одном месте, его манит желание и стремление к безудержным странствиям, к поиску «людей опаленных стремлений». Пространство дервиша «вмещает» в себе лишь соотносимые с его внутренним миром виды деятельности, в которые профессия писца никак не вписывается, и поэтому он из писца превращается в странствующего «летописца» исторических событий.

Выводы

Переход от формы к содержанию позволяет выявить глубинные смыслы текста. На основе анализа

поэтики заглавий можно обнаружить ранее не «высвеченные», но потенциально возможные, смыслы-объяснения произведению. Как это показал анализ заглавий в исторической трилогии В. Г. Яна — формально выраженная единица, может стать поистине «кладовой» филологического анализа текста, т.к. привлечение биографического, историко-культурологического, этнографического и других контекстов позволяет нам выделить новые уровни в скрытой многоярусной системе заглавий.

На основе анализа поэтики заглавий, как «определителей» глубины прозаического дискурса историка-писателя В. Г. Яна, мы выводим их на так называемый связующий уровень, категорию «дискурс-мостов», благодаря которой возможно раскрытие и других текстов автора. В данном исследовании мы представим один из вариантов анализа художественного текста, с привлечением формулы-модели «от категории «пространство» через дискурс, к Макроконцепту «Пространство»: т.е. предложим алгоритм рассмотрения текста «от формы к содержанию», «от части — к целому».

Раскрытие смысла глав и основного текста возможно посредством выделения сущности названий заглавий — концентрата того или иного типа Макроконцепта «Пространство». Именно в формальной связности текста (когезии) мы находим основы и содержательной связности (когерентности), выступающей в качестве целостности текста. На понятие целостность текста, указывал и академик Д. С. Лихачев, указывая на «неразрывное единство формы и содержания произведения» [4, с. 35]. Сравнение «главного с заглавным» [1, с. 7] и совпадение «ми-

кро-книги и макро-книги» [1, с. 8] дает нам право говорить о наличии или отсутствии, о выявлении или не выявлении ключевых авторских знаков-посылов. В. Е. Хализев указывал на то, что названия произведений, заглавия и эпитафьи к ним, это «горизонты ожидания» [5, с. 264] для читателя, в которых кроется конденсированная форма смысла-ядра произведения.

Благодаря выведению Макроконцепта «Пространство» на разных уровнях его прочтения (от заглавия — к тексту, от эпитафьи — тексту, от заглавия и эпитафьи — к тексту и т.д.) мы «распознаем» и скрытые мотивы в произведении. Заглавия — проводники, позволяющие дотронуться и распознать в структуре текста скрытые мотивы, авторские интенции, «завуалировано» выраженные в тексте, но явно акцентированные и заявленные в категории «заглавие».

Немаловажная функция заглавий в прозаическом дискурсе В. Г. Яна — это их умение ретроспектировать или проспектировать основной текст произведения: автор при помощи них, то забегает вперед, то уходит в историю, сосредотачивая в них образно-понятийные категории Макроконцепта «Пространство». Таким образом, мастерски подобранные заглавия раскрывают доминантные черты индивидуально-авторской концептосферы.

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MODELING THE ARTISTIC INTEGRITY OF A TEXT: FROM THE POETICS OF TITLES TO MEANING

Abstract

Relevance of the problem: modern approaches to the study of a work of art focus on the concept of text reconstruction, which, in our opinion, is part of cognitive literary studies. In this regard, the material of the prose discourse of the writer-historian V. G. Yan is absolutely not studied previously in literary and theoretical circles, and its specificity is a fruitful ground for testing new approaches to the analysis of the text.

Objective: to identify the connection of formal and semantic structures of the artistic integrity of the work, to determine the potencies of the category “title”.

Methods: hermeneutical, cultural and linguo-cultural, conceptual, cognitive-conceptual, structural.

Scientific novelty: a new alternative algorithm for reading a literary text based on the principle “from form to content, from part to whole” with further identification of dominant plot — forming elements in the novel trilogy (“Chinghis Khan”, “Batu”, “To the “Last sea”) by V. G. Yan was developed.

Results: during the development of the research topics we came to the following results: title — a guide to biographical and art (V. G. Jan — mundane) discourse; analysis of the title allows to trace and to identify the peculiarities of functioning of those or other individually-authored concepts in the structure of Macroconcept “Space”; the poetics of titles — the key to unlocking new types of heroes: hero-dervish, hero of the steppe, the hero of the labyrinth of space; the title — is a clear expression of the colorful, but less noticeable in the main text, motivic spectrum in the narrative structure of V. G. Jan.

Practical significance: the materials of this scientific development can be successfully applied both in classroom and extracurricular classes in the Humanities (philological) direction, as an auxiliary theoretical and methodological base for the analysis of texts of similar construction.

Keywords: poetics of titles by V. G. Yan; formal and semantic indicators of the text; Macroconcept “Space”; hero of “steppe”; hero of “labyrinth space”; hero-dervish; prose discourse by V. G. Yan; author’s intention; conceptsphere by V. G. Yan.

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TRANSNATIONAL BANKS AFTER 2008–2009 ECONOMIC CRISIS AND 2020 PANDEMIC: COMPARISON OF TRENDS

Abstract

Objective: to determine and compare the key trends that occurred in transnational banking after 2008–2009 economic crisis and 2020 pandemic.

Methods: comparison, data grouping, historical method, theoretical cognition.

Results: basing on the analysis of scientific economic literature and statistical data, the main trends in the development of transnational banking since 2008–2009 economic crisis has been revealed, which include strengthening position of China and other fast-growing markets as transnational banks' home countries and the growing importance of developing and emerging markets as transnational banks' host countries, the geographic expansion of their activities; diametrically opposite trends have been determined after 2020 pandemic, namely, the weakening position of transnational banks from China, loss of positions of developing and emerging countries as transnational banks' host countries, transnational bank' shift from globalization to regionalization.

Scientific novelty: for the first time on the basis of up-to-date data, the article studies the newest trends in transnational banking and makes predictions on the possible development of banks in the nearest future.

Practical significance: the conclusions and suggestions of the article can be used policymakers in coping with new trends in transnational banks and their influences on national economies.

Keywords: Transnational banks; Trends; Crises; Pandemic; Host countries; Home countries; Globalization

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Introduction

Since the 2008–2009 global economic crisis the importance of transnational banks for the global economy has been steadily growing. Transnational banks had both increased their cross-border credit flows and established physical presence in many countries of the world. Given the growing role of transnational banks, determining and comparing the major trends in transnational banking after 2008–2009 economic crisis and 2020 pandemic, is a matter of extreme importance.

A decade after the global economic crisis the year 2020 is seen by many scholars and practitioners (McIntyre, Ward, Searle-Smith) as a year of tipping points in the evolution of transnational banking. The industry nowadays is being transformed. Among the main prerequisites for change Hawkins and Mihaljek include technological innovation, the deregulation of financial services worldwide, opening-up to international competition, evolution of corporate behaviour, recent debt and banking crises in Asia and Latin America, privatizations of state-owned

banks [1]. The equally important factor is a coronavirus for evolution in transnational banks is the 2020 pandemic, which has quickly evolved from a public health concern to a serious challenge to the global economy.

The rest of the article is organized as follows. The next chapter summarizes main trends in transnational banking since the 2008–2009 economic crisis as well as the factors that has contributed to these trends, and overviews the latest scientific publications and up-to-date data on transnational banking to forecasts the most likely scenario in transnational banking development since the 2020 pandemic. The last chapter concludes.

The results of the research

According to Arsenova, economic globalization, liberalization of international capital movement, precipitation of scientific progress in information and telecommunication technology, accelerated development of national and transnational stock markets, privatization of banks in a number of emerging and developing countries are among the most important factors contributing to the development of transnational banks in mid-2000s [2].

On the basis of scientific economic literature and statistical data analysis, mainly from “The Bankers” and “The Bank for International Settlements”, we have summarized the major trends in the development of transnational banking since the 2008–2009 economic crisis and since the 2020 pandemic. These trends are as follows: the strengthening position of the transnational banks from fast-growing markets (in particular, from China), the growing importance of developing and emerging countries as transnational banks’ host countries and geographic expansion of transnational banks’ activities.

Applying “The Bankers” statistical database, we have researched how the list of 20 largest banks by market capitalization has changed during the years 1990–2019.

In 1990, Japanese banks dominated, because the Japanese economy experienced relatively rapid growth. Among the Top-20 largest banks there were 9 Japanese (Sumitomo Bank, Japan), 3 French (Credit Agricole, BNP Paribas, Banque Nationale de Paris), 2 Swiss (UBS, Swiss Bank Corp.) and 2 British (Barclays Bank, National Westminster Bank) banks.

The situation changed in the 2000s, when the Top-20 list was headed by US banks Citigroup and Bank of America. Although most of the banks were Japanese, their number decreased to 7. At the same time, the number of US banks doubled. As of 2010, 11 of the Top-20 largest banks were European, 5 were US, 3 were Chinese, and 1 was Japanese.

In 2015, the list of the largest banks was headed by Industrial and Commercial Bank of China. However, if in 1990 only one China’s bank — Bank of China was in the Top-20, in 2015 China has 5 of the 20 largest banks in the world. Instead, only 1 Japanese bank — the Mitsubishi UFJ Financial Group — entered the Top-20, while in 1990 Japanese banks numbered 9 out of 20.

In 2019, the list was still dominated by US and Chinese banks, 7 out of 20 were US and 5 out of 20 were Chinese [3, 4].

The dominant position of China as the main transnational banks’ home country was the result of a number of reasons. According to Borst, Calkins, Gallagher, and Xu the most important were:

1) the Chinese “Going global” foreign economic policy. The aim of this policy is to encourage Chinese corporations and banks to invest abroad and enter foreign markets. The main aim of the banks’ expansion strategy is to provide access to natural resources and to help Chinese businesses expand abroad. The implementation of this policy was also facilitated by China’s accession to the World Trade Organization [5];

2) Chinese banks, as a result of their relative isolation from the financial systems of the West, were less affected by the 2008–2009 crisis and, therefore, were better positioned than Western banks and were able to expand. Western banks were forced to consolidate their overseas operations, overcoming the effects of the global crisis and the Eurozone debt crisis, while Chinese banks pursued an active foreign expansion strategy [6];

3) the setting up of China Development Bank and China Export-Import Bank, which implemented political functions. Their key task of which was to achieve the political goals of the Chinese government. The Big Four Banks (Bank of China, China Construction Bank, Agricultural Bank of China, and Industrial and Commercial Bank of China) implemented the commercial function and focused on market-oriented credit flows [7];

4) Chinese banks conduct their activities in the markets of a substantially different group of countries (usually those countries for which access to international capital markets is restricted) than international financial institutions or Western banks, which reduces the level of competition between them. Consequently, Chinese banks have expanded their network by operating in the markets undervalued by Western banks (in particular, the resource-rich countries of Africa and Latin America) [8].

The growing importance of developing and emerging countries as transnational banks' host countries is another worth noting trend. According to the data collected by Claessens and Cerutti, in 1995 35% of transnational banks were located in developed countries and 65% in developing countries, whereas in 2013 25% of transnational banks were located in developed countries and 75% in developing countries [9, p. 28]. In other words, developing countries have become the main focus of transnational banks' external expansion in post-crisis years.

The advantages of developing and emerging countries as transnational banks' host countries are: higher interest rates, higher value of foreign currency, and higher demand for foreign credits. They also guarantee a significant share of the market (about 80% of the world's population live in developing countries). It is highlighted in scientific economic literature that under certain circumstances and relevant policies, developing and emerging countries become an attractive market for as transnational bank.

One of the important trends in the development of transnational banks since 2008–2009 economic crisis has been the geographic expansion of transnational banks. While in 1995 there were 19 countries with no transnational banks, in 2009–11 (Cuba, Ethiopia, Haiti, Iceland, Iran, Libya, Oman, Qatar, Saudi Arabia, Sri Lanka and Yemen) [10]. Based on the analysis of data of the Central Banks of these countries only 2 countries — Ethiopia and Iceland were still without transnational banks presence.

The 2008–2009 global economic crisis took more than a year to spread from the suburbs of California and southern Spain to the financial centers of the world. The 2020 pandemic has taken just three months to spread from China and to Europe and North America. The pandemic, which has quickly evolved from a public health concern to a serious challenge to the global economy, may reshape previous trends in transnational banking. The economists (Tooze, for example) predict that this crisis will exceed anything the transnational banking has previously witnessed [11].

Most economists and scholars underline that banks have entered this crisis in a better position than before the 2008–2009 economic crisis, when a sharp decline in bank credit flows exacerbated the impact of the global crisis on the economy. According to Marous, before the pandemic, the banking industry has been experiencing an unique decade of growth and prosperity. Despite increasing consumer expectations and increased competition from nontraditional financial institutions, most

banks and credit unions were stronger than at any period since the crisis of 2008–2009. This time the banks are even seen as potentially part of the solution and are given a chance to improve their image. But it also presents them with some painful dilemmas. The resilience of banks, however, may be tested in some countries in the face of large market and credit losses, and this may cause them to cut back their credit flows to the economy, amplifying the slowdown in activity [12].

As mentioned in the “Global Financial Stability Overview: Markets in the Time of COVID-19”, this crisis “presents a severe threat to the stability of the global financial system. Following the pandemic, financial conditions tightened at unprecedented speed. Market volatility spiked and borrowing costs surged on expectations of widespread defaults” [13, p. 3].

The next post-pandemic trend worth noting is the weakening position of Chinese banks. Caplen writes, that “Chinese banks will take a hit from a rise in bad credits as a result of the pandemic, and transnational banks need to relook at the financing of supply chains”. Given the fact that pandemic was firstly identified in China, the Chinese banks can't be bystanders as the crisis develops.

Banks were the avenue used by the government to pump demand into the economy following the financial crisis 12 years ago. It is likely, therefore, that they will be called upon again to support the economy as it suffers from the spread of coronavirus. The problem is that the banks are less well placed to assist than during 2008–2009 global crisis and they will also take a direct hit to their balance sheets resulting from coronavirus, which was not the case previously. Back in 2008–2009 the Chinese banks did not take a direct hit to their balance sheets as the subprime bad assets that caused the financial crisis were mostly held by Western banks. On top of this they were in robust health, with lots of spare capital, allowing them to make billions of dollars-worth of new credits and help keep China's growth rate high as the global economy, and the economies of China's major trading partners, contracted [14].

Country's big four banks also risk rise in bad credits amid economic recovery effort. Profit growth of China's big four state-owned commercial banks, which rank among the Top-20 banks and world's largest lenders, is expected to be eroded and bad debts are likely to stack up in 2020 as banks do their national duty to help battle the economic destruction caused by the pandemic. Since the outbreak of coronavirus in January, Chinese government has ordered the country's banks to assist to the national

recovery by continuing to lend to troubled companies while also lowering interest rates. Such “national service” is a common practice for state-owned companies in China and often includes making non-commercial decisions to help the economy at the expense of profits.

The Industrial and Commercial Bank of China, the world’s largest commercial bank by total assets, posted a net profit of \$44bn for 2019, up 4.9 per cent from the previous year. Bank of China reported a 4.1 per cent rise in profit, but also noted in its annual report that coronavirus would probably have an impact on the group’s asset quality. Agricultural Bank of China, the country’s third-largest commercial bank, warned the pandemic could cause distress among its manufacturing customers [15].

In economic publications the pandemic has already been called the biggest emerging markets crisis ever. With their populations at risk, their public finances stretched, and financial markets in turmoil, many developing and emerging countries face a huge challenge. The global shock has an uneven chronology. In the West it was the virus that triggered the financial crisis. In the large emerging countries of the world economy (like Argentina, Brazil, sub-Saharan Africa, India, Thailand, and Malaysia) the virus has yet to arrive at full strength. For them, the financial shock wave is running ahead of the disease. Back to back, the two crises threaten to create an overwhelming whirlpool for developing and emerging countries whose impact on the world economy will be terrific.

Historically large capital outflows intensified domestic shocks in developing and emerging market economies. These developments have raised the risk that the inability of borrowers to service their debts would put pressure on banks and cause credit markets to freeze up. A long-lasting period of dislocation in financial markets could trigger distress among financial institutions, which, in turn, could lead to a credit crunch for nonfinancial borrowers, further exacerbating the decline in economic.

The experts say that after the pandemic the world will be a very different place, as the pandemic is starting to

destroy the foundations of the globalization. In the same time, they mention, that the pandemic is not threatening the future of globalization and is not likely to end globalization, but is likely to change it for the better.

In 2008, the world successfully pulled together when faced with the threat of economic crisis. In 2020, confronted with the threat of the pandemic, it is every country for itself. Governments and banks are not coordinating their economic response to the threat. The virus’s impact is highly regionalized but the public policy effects are becoming increasingly nationalized.

Globalization can become the biggest victim of the pandemic. A highly interrelated global economy not only facilitates the spread of the coronavirus, but also exacerbates the negative economic consequences. Open economies and economies with a prominent banking sector are particularly vulnerable to economic shocks related to the pandemic. The economic losses, in turn, will strengthen forces of protectionism and isolationism. As a result, banking may become more localized and regionalized.

European banks are under intense pressure as the coronavirus halts all major economies, at a time when these institutions were still struggling with the legacy issues of the 2008-2009 economic crisis [11].

Scientific literature emphasizes that credit flows at the regional level may be more attractive than credit flows at the global level. Banks can benefit from regional specialization because they acquire specific knowledge. Therefore, when of transnational banks are already active in a particular region, they are likely to seek to expand their presence in the same region. Moreover, transnational banks tend to concentrate their activities on the markets within their geographical region or on the markets of countries that have close historical ties (colonial dependence, etc.) with their home country.

The generalized comparison of trends in transnational banking after 2008-2009 economic crisis and 2020 pandemic is presented in table 1.

Table 1. – Comparison of trends in transnational banking between 2008–2009 post-crisis and 2020 post-pandemic periods

trend \ period	2008–2009 post-crisis period	2020 post-pandemic period
main home countries	China and other fast-growing markets	developed countries
main host countries	developing and emerging countries	developed countries
prevailed geographic strategy	globalization	regionalization

Source: compiled by the author on the basis of the Bank for International Settlement database

Conclusions

Based on the results of the research we can make a conclusion about the changing role of developing and emerging countries as transnational banks' home and host countries, and transnational banks moving from globalization to regionalization. The banks are much stronger now before the 2020 pandemic than they were before 2008–2009 global economic crisis. In the context of the 2020 pandemic the banks are even seen as a potential remedy for the crisis.

After the 2008–2009 crisis the financial position of transnational banks from China and other fast-growing

markets. Consequently, their importance for global economy increased dramatically. In contrast, due to the pandemic and its implications for the Chinese economy, China is very likely to lose its position as a major transnational banks' home and host country. During and after the period of pandemic there will be a steady trend in transnational banking towards regional model, as opposed to the global model which they used to implement earlier. In other words, transnational banks are likely to focus their activities on local and regional markets, rather than global market.

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THE STAGE INNOVATIONS OF INIGO JONES IN THE PERFORMANCES OF THE ENGLISH COURT MASQUE

Abstract

Objective: to study the stage innovations created by scenographer I. Jones in the English court Masque in the first half of the XVIIth century.

The research methodology assumes the unity of such methodological approaches as cultural-historical, comparative analysis method, and generalization method.

Results: it is established that I. Jones revived interest in ancient art in the aristocratic circles of England. It was revealed that the stage innovations of I. Jones represented a unique fusion of Italian and French innovations and distinctive English culture in scenography in English court Masque. Thanks to the fruitful alliance of I. Jones with the English playwright B. Johnson and other famous screenwriters, as well as the creative influence of I. Jones on King James I and Charles I, the genre of the court Masque reached its peak and perfection.

Scientific novelty lies in an attempt to comprehend the creative innovations of the English architect and stage designer I. Jones in the genre of the Court Mask in the era of the reign of kings James I and Charles I Stuart.

Practical significance: the main results and conclusions of the paper can be in lecture materials, at seminars and practical exercises in higher humanitarian educational institutions.

Keywords: creativity of I. Jones, court Masque, iconology, symbol, stage costumes, stage lighting, scenery, color, style, quality, fabric.

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Introduction Inigo Jones became an unsurpassed master in decorating and stage effects, which in beauty, luxury and effects surpassed the famous Italian scenery and allowed the court Masque to take first place among the existing types of entertainment at the Royal court. I. Jones gave the Masques a visual spectacle that this genre lacked, developing ingenious decorations and magnificent costumes. His theatrical innovations delighted the audience and the recognition of the royal court. Inigo Jones was a man of wide views, with a huge desire for

self-knowledge and the study of everything new. Having been in Italy, a country that did not know its peers in the production of stage equipment for the theatrical stage, and then returned to England, I. Jones resolutely set to work. He skillfully used his experience in English theater performances. Enemies accused I. Jones of blindly copying artistic ideas, in particular, borrowing the stage effects of a festival held in Florence in 1608. However, the practice of copying, as a means of studying or developing one's own artistic style and self-education of I. Jones,

becomes a means of educating the English aristocratic public, and imitation of great masters as a formative basis for the artist. I. Jones did not attach importance to criticism and very quickly surpassed his teachers in mastery. The enemies of I. Jones had to bow to the genius of the architect and recognize his unsurpassed ability to create stage effects [3].

Research results

Costume design of I. Jones.

Researcher Keith Sturgess defines four principles that I. Jones used to create costumes for Masques: — iconology, as an additional method of interpretation and interpretation of various symbols and images, — color, the choice of which was determined by its reflection on the stage, — style, suggesting convenience and comfort when moving, — the quality of the material and precious jewelry that was used for sewing costumes [14].

Many symbols are universal, well recognizable, and widely used. A symbol refers to the mind, feelings, and subconscious of a person. Symbols are diverse and can be significant for a particular era, ethnic group, culture, and religion. Symbols become part of society. Symbols convey a specific idea, revealing its meaning.

Icon painters used the symbolism of colors: gold — the color of the highest power of the angels, yellow — the color of the highest authority of angels, white — the symbol of moral purity, black — the pain, sadness and mourning, red — the color of power and its influence, green — the color of the Holy Spirit, the color of spring and flowering [13].

By the end of the XVII century, the majority of the population of England did not know how to read or write, they were actually illiterate, but most people used a variety of symbols when communicating.

Most of the inhabitants of England could accurately determine the status of a person by the color scheme of his clothes, style, the quality of the material of his suit or dress — all this corresponded to the strict hierarchy of English society of the XVII century, as well as the trend of fashion. Certain symbols indicating a person's status could be attached to clothing. This also applies to precious accessories [2]. Thus, the average person was well acquainted with the symbolism of the paintings, for example, watches — the concepts of time, precious vessels — wealth, a shell — a symbol of squandering, etc. [17; 13].

Royal Court Masque — allegorical representation using symbols. Researcher S. Orgel in one of his letters

wrote: “the essence of the Masque is an allegory, myth and symbol. Kings are considered as gods, courtiers as heroes, their actions are emblematic. How viewers see the performance depends on their ability to read what they see. People need allegory and symbolism” [10,16]. S. Orgel also noted that “any painting, whether it be a landscape or a portrait, had its allegorical interpretation, and each emblem had its own motto” [10, 11].

The luxurious costumes used in royal performances were recognized to show the strength, power, power of the royal family and its court. Undoubtedly, I. Jones was familiar with the “Iconology” of the Italian Cesare Ripa, whose work in the field of mythology, literature, art was incredibly popular among writers, artists, and philosophers of that time. C. Ripa studied a huge number of ancient literary sources, ranging from Egyptian, Greek and Roman authors to more modern (Christian) writers, and then selected, illustrated and revealed symbols of mythological concepts, images and symbols. Emblematic collections were published throughout the XVIIth century.

I. Jones used classic symbols in the design of costumes for the court Masques (butterfly — immortality of the soul clock — transience of time, precious vessels — wealth, shell — a symbol of waste, etc.), [17].

The blue color of a stage costume was seen as the color of hope and fidelity, white — the color of integrity and innocence, and yellow — the color of the sun and a symbol of wealth, the color of the highest authority of angels, gold — the color of divine glory, white symbolized moral purity, black — pain, sadness and mourning, red — the color of power and its influence, green — the color of the Holy Spirit, the color of spring and flowering [9; 11]. Yellow was also associated with the color of Judas Iscariot's clothing, although the Bible does not describe the color of Judah's clothing. However, it was yellow color that was used extremely rarely due to the complexity and high cost of its preparation. Another researcher M. Lipman argued that at the beginning of the XVII century, the recipe for cooking yellow, which was based on saffron, was available only to some Mrs. Turner [8].

Interestingly, researcher Allardis Nicholl suggested that viewers would enjoy a significant portion of the decoding of characters used or attached to the costumes in court Masque [1, 39–42].

Costume colors

The intricate play of light on costumes and precious jewelry caused the audience a sense of delight and gen-

uine lively emotions [6]. It should be noted that often artificial light distorted the colors of suits, which was unacceptable to I. Jones. Indeed, with the help of a well-chosen color scheme, many problems can be solved — from creating good visibility on the stage to the psychological and physical impact on the audience. So, the blue color of the stage costume in poor lighting appeared black, and green appeared a brown color. Therefore, I. Jones tried to use bright colors that would look advantageous even in low light [6, 134].

Researchers S. Orgel and R. Strong analyzed the color scheme that I. Jones used for his costumes for performances in the royal court. He preferred white, gold, green, silver and pale blue [10].

I. Jones was familiar with the work of Francis Bacon “On Masques and Triumphs”, written in 1625. “The colors that look best by candlelight are white, golden, cloves and the color of sea water,” wrote F. Bacon [2,7].

Even in “The Masque of Darkness”, staged by B. Johnson in 1605 in close collaboration with I. Jones, Queen Anne of Denmark and her maids of honor, dressed up as blacks, with bare arms and black hands, were dressed in azure silver dresses.

In his later sketches, I. Jones extremely rarely leaves written instructions on the colors of the costumes, but gives a detailed description of the cut. This does not mean that the color of the costume was not agreed upon with the costumers in advance. Sometimes the royal person who took part in the performance, or the noble Lords were direct customers of a particular cut, style and color of the stage costume. I. Jones only had to follow certain instructions.

Stage lighting

A well-lit scene was the key to the triumph of presenting the Court Masque. I. Jones preferred the dim light in the hall, however, this was offset by the bright light on the stage itself, noted Robert Graves [4]. Usually, the Masque began with the entrance of the torchbearers, who easily moved around the stage to those parts of it that needed additional lighting.

The huge chandeliers suspended from the ceiling were equipped with hundreds of greasy or wax candles, and the side lighting on the stage created additional lighting sources.

However, where it came to the Antimasque, which served as a prelude to the main part of the Masque, I. Jones favored dim lighting of the scene, which only increased the contrast between Masque and Antimasque.

Costume style and quality in the Court Masque

In the XVI–XVII centuries, the privileged position of the courtier was determined by his participation in the life of the royal court. Subsequent political or professional success was determined not only by intellectual abilities, but also by external details, such as impeccable style and quality of clothing. Thus, the courtier of the royal court contributed to the exaltation of the status of monarch.

Even during the reign of Queen Elizabeth I in London, an internal market for the sale of all kinds of fabrics was formed. London merchants offered a wide selection of different fabrics and dyes, which meant that the clothes became more diverse and colorful. Most of the linen and lace were imported from Italy, and in the XVIIth century, Indian chintz appeared on sale. Face masks and low hoods gained great popularity, as they allowed women to move around a busy city without being recognizable. Aristocrats personalized their clothes, not sparing money on lace, ribbons, flowers, embroidery and outlandish patterns, which were a distinctive and purely of individual style [15].

In the XVII century, Europeans, who never had an objective and tolerant attitude towards the inhabitants of England, ridiculed them for their frequent fashion changes and the mixing of clothing styles. So, in the “Venetian Merchant” by V. Shakespeare (1600), the rich heiress Portia teases her fiancé, the English baron: “How oddly he is suited! I think he bought his doublet in Italy, his round hose in France, his bonnet in Germany and his behavior everywhere” [16].

Most of the elite clothes were sewn to order in the most prestigious workshops. The high cost of tailoring was explained by laborious, costly, and expensive production methods, for example, it took several months to produce a small piece of white linen fabric, about fifteen seamstresses were involved in the work, as well as raw material prices, which included finishing the costume with gold and silver. Handmade lace, often used as decoration, was considered one of the most expensive elements of clothing. The quality of lace demonstrated to others the status of its owner.

The clothes that can be seen on the canvases of famous artists of that time often exceeded the cost of the most expensive painting. In 1632, King Charles I paid £100 to the leading court artist, Sir Anthony van Dyck, for a portrait of the royal family, but spent about £5,000 on sewing a costume [10].

S. Orgel in his work “Illusions of Power” noted that the English ladies of the first half of the XVIIth century were distinguished by unjustifiably high luxury clothing and a variety of styles: an abundance of flowers, the finest feathers on the hats and sleeves of dresses, hair adorned with precious stones, belts inlaid in them jewels, diamond necklaces around the neck, struck even the most daring imagination [10].

The styles of non-fitted dresses with long sleeves helped the ladies to hide any imperfections of the figure, no matter how monstrous they were. Puffy ladies could openly show their breasts due to the deep neckline, and lean, unattractive ladies, on the contrary, chose a style that hides excessive thinness, while both of them remained in the fashion trend. All the ladies were wearing shoes that were virtually masculine, and masks were just as important as the bread at the table. Thus, the English monarchy demonstrated its wealth and splendor not only within the royal court, but also outside its own country.

For the Kings of the Stuarts, luxurious clothing was an integral part of court life. The costume, neatly styled hair, hats, beards, trimmed in the latest fashion, gave an idea of social status, marital status and religious beliefs.

I. Jones characterized clothing as an alternative currency, thanks to which one could strengthen one's status or climb the social ladder.

Anne Rosalind Jones found a close connection between theater and fashion in England in the first half of the XVIIth century. According to their research, companies producing or importing fabrics and lace centrally supplied the Royal Hall of Wight Hall and the Globe Theater, thus cultivating a single style.

Costumes for Court Masques in England in the XVIIth century were created by mixing different styles: modern, ancient Greek and Roman (in the XVIIIth century, designers are redefining their approach to creating costumes in favor of observing historical accuracy). Stage costumes were significantly different from casual wear. First of all, the total weight of the costume was several kilograms due to the presence of copper, gold, silver, precious stones, volumetric ribbons in it, which was an integral part of any costume. The weight of the suit interfered with movement and impaired freedom of movement, although the designers tried to evenly distribute the weight in relation to different parts of the body. Copper, as the main material, was used mainly in armor, and jewelry and sparkles were attached to suits in

such a way that the light of torches and candles reflected their splendor and luxury [6].

The costumes were made of expensive velvet, brocade, silk, and furs were used. Usually for dancers involved in the Antimasque or playing secondary roles in the Masques, costumes were sewn from inexpensive fabrics, and gold, silver and copper were used to a minimum. For real court Masquers, the highest quality materials and decorations were used. S. Orgel and R. Strong indicated that making the golden and silver braids for the Tethys Masque cost the royal treasury nearly 2,000 pounds [10, 23].

A characteristic feature of men's clothing in England at the beginning of the XVIIth century is the emphasis on the features of the male figure (broad shoulders and long muscular legs), high quality material and sophisticated design. English fashion in the first half of the XVIIth century required wearing tight stockings or breeches. Therefore, the stage costumes of men for the court Masque suggested that the shape and line of the legs were deliberately emphasized [10].

Unfortunately, the stage costumes that were used in masked performances were mostly not preserved. However, thanks to sketches and illustrations dating back to the XVIIth century, we can get an idea of the costumes of that time.

I. Jones created costumes for many performances of the royal Stuart house with great love. He regarded the costume as one of the most important elements of the play. Inigo Jones costume models were developed for the upper social class, as a result of which he adhered to a hierarchy, which was expressed in the quality of material and luxury jewelry. I. Jones also showed an increased interest in children's costumes, headgear, false beards and hairstyles.

Undoubtedly, I. Jones was well acquainted with the works of the Italian Bernardo Buontalenti. The costumes, created according to the sketches of Bernardo Buontalenti, were a combination of the Roman style of clothing and modern design, which was also characteristic of the design style of I. Jones.

Queens La Boderie, the French ambassador of that time, wrote: “The wealth of costumes lavishly decorated with jewels, breathtaking hats for ladies make the English Court Masques one of the most luxurious not only in the country, but also on the European continent” [8, 206–207]. John Chamberlain repeated to the Ambassador of France: “On the night of the performance I did not see art, but saw only wealth” [1, 156] so he questioned the artistic value of the court Masque, but not its luxury.

Innovations in the design of costumes by I. Jones were not always distinguished by sophistication of taste. I. Jones was often criticized by the English aristocracy and foreign ambassadors. Thus, Sir Dudley Carleton, describing the premiere of “Masques of Darkness” staged on the stage of the Royal Palace of White Hall in 1605, noted the hands of Queen Anne of Denmark and her maids of honor bare (which at that time was too frank, and even a vulgar spectacle), and also rich, but excessively light clothing, similar to the clothes of courtesans. “Instead of the Masques befitting the room and the situation, the actors ‘faces and hands were painted black to the elbows ... there were no lower skirts under the ladies’ dresses, and the length of the skirt was much shorter than decency required” [8, 77]. This shocked many viewers. In 1606, the Florentine Ottaviano Lotti also wrote about the Masque of Darkness: “their black hands were bare to the elbow. It was a disgusting sight ... “ [5, 200].

Masquerade dresses were delivered immediately before the presentation of the Masque. All costumes were sewn by hand. The seamstress could not afford to make a mistake. Such a mistake cost the royal court dearly. However, despite the significant financial costs, costumes were rarely used for presentation in other Masques and could not be repaired. They were also not adapted for everyday use.

Masquerade dresses were stored in a special wardrobe, for the maintenance of which a team of several people was hired. These people also looked after other stage props. Often, the costumes were spoiled by moths or mice. The task of the dressing rooms included the careful storage of costumes in special leather chests saturated with all kinds of aromas. However, no literary sources were found that would give an understanding of how long the costumes were kept and whether they were to be destroyed after a certain number of years. Masquerade’s costumes for the court Masques were a political currency [10].

Scenery

Innovations in art, in general, influenced the theater in the XVIIth century. The illusion of depth and the creation of promising images, through disappearing lines and scaling of objects, revolutionized the creation of scenery. Architects distinguished themselves by creating proscenium arches, which acted as a kind of stage frame.

Italy, became one of the first countries where the medieval theater system began to be modified, transformed and reborn into a new form, which laid the foundation for the West European theater of modern times.

At the beginning of the XVIIth century, Italian theater was characterized by dividing the stage into plans. This determined the ratio of the depth, width and height of the stage volume. At any width of the stage, the height (from the stage to the ceiling itself) was sufficient so that the most impressive decorations could be moved in any convenient direction (up, down or in the hold of the stage), and the depth of the stage allowed arrangement of voluminous arches that gave the whole stage design a sense of perspective. Thanks to the lighting, all the arches were well lit. The scenery “came to life” and became active participants in the whole theatrical action. Actors could amaze the spectator’s imagination, appearing on stage in a huge shell floating in the vast ocean, floating on a cloud or going down to hell. The audience recoiled in horror when the hall was heard with thunder, and lightning flashed here and there, touched by pictures of gentle sunrises and bloody sunsets. To create such revolutionary scenery required remarkable skill. Theater machinery comes to the fore in the art of decoration, and dynamics and plot dominates the art of lighting [10].

S. Serlio was the first designer to use the term “scenography” (the art of designing a theatrical performance). S. Serlio used stage space and lighting elements to create a depth effect. The viewer’s gaze turned to the vanishing point, which created the illusion of the depth of the scene. Using the sloping sections of the floor of the scene, S. Serlio created a visual effect that made the scene look as if it was farther and smaller in size than it actually was. The flooring itself was solid and durable for safety reasons. Scenery by S. Serlio was based on the ideas of Vitruvius (Roman architect and mechanic) regarding the vanishing point (convergence of parallel lines of an object in a perspective image) [12]. Thus, S. Serlio’s innovations were based on neoclassical ideas of Greek and Roman theatrical and compositional design [12]. S. Serlio’s contribution to stage art was so widespread that even today his innovations have an impact on modern theater. I. Jones was familiar with the innovative work of influential Italian architect and leading theoretician of architecture Sebastiano Serlio. I. Jones did not have the opportunity to be presented to him personally, since S. Serlio died in 1554, but he undoubtedly studied the main points and discoveries of the set designer, while in Italy [12].

Another influential stage architect was Nicola Sabbatini, an Italian architect and engineer, author of *The Guide to the Construction of Scenes and Mechanisms*

in the Theater, published in 1638. The mechanisms developed by N. Sabbattini, at first glance, seemed much more primitive than previously known. However, it was they who made the real revolution in the theater of the Renaissance. The innovations proposed by N. Sabbattini include the simultaneous inclusion or dimming of stage light, the colored lighting that he achieved by placing candles behind tinted or colored glass, sliding decorations along grooves in the floor, the sophisticated technique of the illusion of the appearance of fire and waves, as well as the illusion of flight and hovering over the stage. Most of the early stage structures, consisting of an overhead structure, were fragile [7]. This meant that the “aircraft” remained virtually useless, or created a risk to the health and life of the actor, which was disproportionate to the scriptwriter’s idea.

N. Sabbatini described in detail several different flight effects in his drawings. A special beam attached to the rear panel lifted the container, platform or basket in which the actor stood. The scenery of the cloud masked a rather complex mechanism. The winch, dropping up and down, gave the impression of flying on a cloud. The reverse mode allowed the actor to effectively go down to the ground. Undoubtedly, I. Jones, during his visit to Italy in about 1598, and then in 1613, appreciated the effectiveness and safety of this design, and borrowed this idea for creating similar decorations in many court Masques [7].

I. Jones was the first to present promising scenery, multi-level installations, mechanisms allowing the scenery to move, and bright and memorable stage effects to the English audience of the Royal Palace. This, undoubtedly, was facilitated by the experience gained by I. Jones in Italy. Also, the interest of I. Jones in French traditions resulted in the development of an individual ornament, which he used in the decoration of arches for the court Masques [1].

In the design of the proscenium, according to I. Jones, it was necessary to strike a balance between decorative abstraction and allegorical content. I. Jones relied on the experience of a group of artists from the Fontainebleau school, that is, painters, architects and others who worked in the Fontainebleau palace, which arose with the direct participation of King Francis I. Thus, sleeping children appear on the frieze of the proscenium in the Masque “Triumph of Albion”, whose arrangement on the stage could have been inspired by engravings by the Italian painter F. Primaticcio.

The Royal Hall of the White Hall, which hosted the Masques, was not adapted for theatrical performances.

Thus, all the decorations were built outside the hall, which undoubtedly introduced certain difficulties for the organizers of the Masques. 6. Each new production of the Masque involved the creation of new scenery, costumes, stage effects. For this purpose, the royal court hired the best painters and carpenters [1].

Inigo Jones introduced a promising new set design. In creating the scenery, I. Jones relied on elements of the classical order, prone to variations and susceptible to various combinations and recombination, and subject to certain convention rules. The innovation of I. Jones regarding the scenery, for it is impossible to call plagiarism, was adapting and quickly responding to changes in the theater field, I. Jones adopted and creatively processed new ideas, successfully embodying them on the stage of the Royal Palace of White Hall.

In any case, the decorations for the Masques were created by the hands of the greatest professionals of their time, which undoubtedly include Inigo Jones.

Court Masque financing

Unlike the French theatrical traditions, where the actor provided himself with all the necessary accessories, including stage costumes, at his own expense, in England the actor had to take care only of clean underwear. Lesser aristocrats involved in secondary roles were not included in the circle of people enjoying special royal mercy and were forced to buy costumes with their own money. In fairness, we note that the cost of these suits was much lower, due to the cheap fabric that was used when sewing, and the virtual absence of expensive jewelry. The group of actors that were not subject to the “free costume” rule included professional aristocratic actors who took part in AntiMasque. This investment policy regarding the financing of the presentation of the Masques remained unchanged during the reign of King James I. The innovative technologies of I. Jones were generously funded from the treasury of James I Stuart. The sets and costumes created by I. Jones were a political currency, for which there was constant demand.

However, after 1634 there was no substantial evidence that King Charles I continued to pay for the costumes of his subjects, since the growing financial problems of the royal court of England did not allow the royal subjects to be showered with bounties.

Conclusions

1. The art of England in the late Renaissance seemed to freeze in time, in contrast to the booming culture of Italy and France.

2. Designer and set designer I. Jones created a multi-layered world teeming with allegorical symbols. I. Jones, knowingly or unconsciously, revived interest in the ancient art of ancient theatrical performance in the Masque, which successfully combined several types of arts, such as poetry, music, dance and theater.

3. An undoubted innovation for the theatrical stage of that time was the creation of an engine room, which provided a demonstration of all kinds of natural elements.

4. In creating stage costumes, I. Jones remains a supporter of luxury, however, moves towards a lightweight and comfortable costume design.

5. I. Jones belonged to a culture where the value of works of art was placed higher than originality, and copying became a methodology.

6. The main idea of the work of I. Jones, successfully implemented, is a synthesis of the best traditions of ancient art, contemporary Italian and French innovations and innovations, multiplied by the characteristic specific features of the life of the Royal court of the Stuart rule. I. Jones innovation ahead of time and received the highest recognition in the Royal court of the Stuarts.

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