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Section 1. Study of art

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POETICS OF "GLORIA" IN THE CHRISTIAN MUSICAL-HISTORICAL TRADITION OF THE PAST AND PRESENT

Abstract. The article is devoted to the study of the spiritual-semantic and intonational-dramaturgical specifics of "Gloria" and the evolutionary ways of its development in the Western European cult and musical-historical tradition.

Keywords: "Gloria", Mass, doxology, Glory of the Lord, Gregorian Choir, Missa brevis.

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ПОЭТИКА «GLORIA» В ХРИСТИАНСКОЙ МУЗЫКАЛЬНО- ИСТОРИЧЕСКОЙ ТРАДИЦИИ ПРОШЛОГО И СОВРЕМЕННОСТИ

Аннотация. Статья посвящена исследованию духовно-смысловой и интонационно-драматургической специфики "Gloria" и эволюционных путей ее развития в западноевропейской культовой и музыкально-исторической традиции.

Ключевые слова: "Gloria", месса, славословие, Слава Господня, грегорианский хорал, Missa brevis.

Духовная музыка – это ценнейший пласт культуры каждого народа и всего человечества в целом. Она охватывает не только богослужebное пение и песнопения на канонические тексты; это и композиторские сочинения, написанные для бо-

гослужений или на библейские сюжеты и мотивы, произведения, которые могут и не быть связаны с религиозными текстами, но используют сакральную символику. По мнению В. Ценовой, «религиозность – состояние, свойство души человека,

относящееся к его умственным и нравственным силам. Поэтому, когда мы говорим о религиозности современной музыки, мы не ограничиваемся только лишь специальным пластом духовных жанров. Речь идет о вечных темах искусства, вопросах о смысле бытия, об этической основе музыки» [15, 128].

Одной из древнейших функций музыки, связанных с ее духовной миссией является славословие, хвала Богу, облеченные в жанровую форму гимна, гимнопения. Последние весьма существенны именно в христианской духовно-литургической и культурно-исторической традиции во всем разнообразии ее конфессиональных проявлений. Хвала-гимн Творцу как важнейший смыслообразующий вектор духовного бытия человека символически соотносим с древнейшими культовыми музыкальными жанрами славословия, а также с Gloria, вошедшими в разнообразных формах как в православную богослужебную традицию, так и в христианскую обрядовость и культуру западноевропейского мира прошлого и современности.

“Gloria in excelsis Deo” – «Слава в вышних Богу»... Этот текст «ангельского славословия» (Лк. 2: 14) издревле был широко известен в христианской богослужебной практике как Востока, так и Запада. В первом случае он чаще всего ассоциируется с Великим славословием, в то время как во втором выступает составной частью Ординария римско-католической мессы (“Gloria”). Согласно мнению историков данного жанра, «поэтическое достоинство этого гимна, исполняемого непосредственно после «Господи, помилуй», обусловило его первостепенное значение в богослужебной католической традиции» [12, 134]. Развивая данную мысль, Ю. Н. Холопов отмечает следующее: «Символическое значение глории – радость и духовное веселие по причине рождения Христа, который принесет себя в жертву на алтаре во спасение людей. Если кирие – это переосмысленный древнейший (еще дохристианский) возглас, то gloria уже чисто христианское

песнопение». Текст «Славы в вышних Богу» «... соответствует одному из этапов символической фабулы мессы – явлению Спасителя в мир, к общине, к каждому человеку» [14, 45].

Одновременно, «ангельское славословие» – один из символов единения небесного и земного начал в христианстве, поскольку именно этими словами «ангельское воинство и небесные силы приветствовали рождение Иисуса Христа: “И внезапно явилось с Ангелом многочисленное воинство небесное, славящее Бога и взывающее: Слава в вышних Богу, и на земле мир, в человеках благоволение!” (Лук. 2: 13–14)». В данном описании обращает на себя внимание указание на «небесное воинство» как источник славления, оказавшее существенное влияние на формирование типологии “Gloria” в мессах Нового времени, авторы которых часто апеллировали к темброво-интонационной атрибутике военной музыки – звучанию труб, квартовости, сопряженной с диатоникой, ходам по звукам аккордов и т.д. Обозначенные качества объединяют разделы “Gloria” в мессах представителей различных композиторских школ и эпох XVII–XX ст.

Отметим также, что значимость данного текста в христианской богослужебной традиции определяется не только ее новозаветными истоками, но и ключевой ролью образа Божьей Славы в христианстве в целом. В данном случае он может рассматриваться и на уровне богословской категории, и на уровне духовно-нравственного начала, связующего Божественный и человеческий миры.

Образ Божественной Славы, славословия во всей широте его толкования, знаменующий духовную связь Бога и человека, а также один из важнейших путей духовного преображения последнего, выступает в качестве существенной категории христианского мировосприятия и христианского духовного сознания, что находит также запечатление не только в богослужебно-певческой практике, но и в соприкасающейся с ней духовной музыкально-исторической традиции. Сказанное обуслав-

ливает не только существенную роль "Gloria" как раздела мессы, но и возможность выделения ее в качестве самостоятельного произведения (на уровне кантаты) в творчестве А. Вивальди, К. Сен-Санса, Ф. Пуленка, Дж. Раттера и др.

Жанровая сущность Gloria в литургическом цикле определяется как «гимн», воспринимаемый на уровне «хвалебной песни Богу». Анализируя семантическую сущность гимнов суточного литургического круга в уставе св. Аврелиана Арелатского, М. Р. Ненарокова отмечает следующее: «В исполнении гимнов объединялась вся сотворенная вселенная: люди пели "с хорами ангелов вечный гимн восхваления Бога". У гимна как жанра христианской поэзии было и другое назначение – дидактическое» [9, 528]. Обозначенная смысловая сущность гимнопения определяла, соответственно, и его типологию, ориентированную на яркость и избыточность его музыкально-выразительных средств, очевидную, например, в образцах "Gloria" различных исторических эпох.

Сказанное подтверждается также историей внедрения "Gloria" в богослужебную практику, в соответствии с которой местоположение данного гимна в литургическом цикле менялось, символизируя тем самым этапы взаимодействия восточнохристианской и западной традиций. Согласно историческим обобщениям бытования рассматриваемого гимна, представленным в Православной энциклопедии, «в древних амвросианском и галликанском обрядах, Gloria, подобно великому славословию на Востоке, пелась на службе Laudes. В Антифонии из Бангорского монастыря имеется подзаголовок к Gloria – *Ad vesperum et ad matutinum*. Вероятно, такая же практика существовала в древней испано-мосарабской традиции (13 канон Толедского IV собора (633 г.) не связывает Gloria с евхаристическим богослужением). Однако в Антифонии из Леона имеется подзаголовок к "Gloria – *item ad missam*". Комментируя далее эволюционные процессы западнохристианского богослужения, возникшие в результате

воздействия на него римского обряда, авторы цитированной статьи отмечают, что «перенесение Gloria из Laudes в начало Мессы, вероятно, связано с практикой совершения мессы в праздник Рождества Христова ночью <...> Место Gloria на утрене занял древний гимн – *Te Deum laudamus* («Тебе, Бога, хвалим»), также имеющий параллели с великим славословием» [11].

Духовно-смысловая специфика "Gloria" определила также особенности интерпретации данного богослужебного текста в литургии. Вероятно, с учетом его «ангельского» генезиса, в раннехристианской традиции он провозглашался высокими церковными иерархами. Известно, что «спочатку "Слава в вишніх Богу" вимовлялася тільки єпископами, потім також і священниками, з XI ст. у співі гімну став брати участь і приход» [1]. История мессы свидетельствует также о том, характер возгласения и интерпретации славословия в ходе его исторической эволюции приобретал различные темброво-интонационные формы, что во многом также определялось его вписанностью в годовой круг богослужебных праздников. Так, например, «у Великий Четверг "Глорія" виконують у супроводі органу і дзвона, після чого музичні інструменти не використовують до богослужіння Навечір'я Пасхи, коли Глорія знов звучить під дзвін дзвонів» [1].

В. Н. Холопова, анализируя структурно-интонационную сторону мессы как цикла, констатирует, что в обиходном репертуаре песнопений Gloria доминирующими выступают «мелодии речитационного типа», которые «могли исполняться коллективно всей общиной», поскольку «они, по существу, воспроизводили интонации псалмового тона, хорошо известные всем прихожанам». Одновременно в католическом обиходе, сопряженном с "Gloria", имели место и так называемые «сквозные композиции» с более развитой мелодикой, и потому «из-за своей уникальности были предназначены скорее для солиста или для хорошо обученного хора, нежели для общинного исполнения» [13, 172].

Дальнейшие эволюционные пути развития тематизма Gloria характеризуются расширением его диапазона, а с XI в. появляются первые его многоголосные обработки, подготовившие расцвет ренессансной полифонии, в рамках которой текстово-смысловые духовно-христианские аспекты глории-славословия приобрели новое звучание.

Итак, историко-эволюционные пути развития мессы и Gloria как ее составляющей так или иначе фиксировали обозначенные смысловые качества данного раздела в соответствующем стилевом и музыкально-риторическом запечатлении. Так эпоха Средневековья характеризуется господством монодии и исполнительской дифференциацией, в соответствии с которой изначально приоритетная роль в оглашении-пении «ангельского славословия» отдавалась, как указывалось ранее, епископу и высокому духовенству.

Месса эпохи Ренессанса представляет собой масштабную циклическую композицию с развитым многоголосием, подразумевающим профессиональное хоровое исполнительство, со значимой ролью авторского (композиторского) начала, не исключающего введение в качестве *Cantus firmus* мелодического материала негрегорианского происхождения, что нередко символизирует гармонию-единение Божественного и человеческого начал, показательную для ренессансной эпохи.

Полифоническая месса Ренессанса «исторически очень важное, к тому времени высшее завоевание на пути становления крупной музыкальной формы. Исполнение такой мессы, в которой сосредоточено выражение “возвышенного созерцания” (определение В. Конен), приурочивалось к большим праздникам церковного календаря...» [3, 108]. Сказанное показательное и для разделов Gloria. Особой монументальностью и пышностью в этом плане отличается венецианская хоровая школа, представленная именами Андреа и Джованни Габриели. Так, например,

Gloria в мессе названных авторов в честь коронации венецианского дожа, датированной XVI ст., характеризуется не только вокально-полифоническим богатством, но и введением (помимо органа) инструментального сопровождения [см. об этом более подробно: 8, 40–45].

Месса XVII–XVIII веков, сохраняя статус высокого серьезного жанра, обращенного к духовной архетипической тематике, отмечена активным взаимодействием с иными типологиями (в том числе оперой, позднее – сонатно-симфоническим циклом), осуществляемым в стилевых параметрах барокко и классицизма и присущими им музыкально-риторическими «формулами». Сказанное соотносимо и с типологическими качествами “Gloria”, которая в творчестве авторов названного периода приобретает черты кантатного микроцикла в рамках мессы (И. С. Бах, В. А. Моцарт, Л. ван Бетховен и др.) либо самостоятельного произведения (А. Вивальди). При этом музыкальная риторика “Gloria” («радость», славословие, хваление-благодарение) оказывается соотносимой с семантикой тональной сферы C-dur, D-dur, B-dur, с приоритетной ролью тембральности медных духовых инструментов (трубы) и присущей им кварто-квинтовой интонационностью, яркой динамикой, туттийностью, доминированием риторических фигур типа *anabasis*, *fuga*, что в совокупности определяет «вселенский» характер данного раздела как славословия «ангельского воинства» и причастного к нему человечества. «Gloria – традиционно самая громогласная часть любой мессы. В XVIII веке даже в мессах, написанных в минорных тональностях, Gloria сочинялась в мажоре, чаще всего в C-dur или D-dur, поскольку эти тональности наиболее ярко звучали на натуральных трубах и, кроме того, обладали определенной сакральной семантикой» [5, 387]. Одним из символов “Gloria” рассматриваемого периода выступает также итоговая фуга, венчающая композицию данного раздела и соотносимая по семантическим параметрам с «идеей единства

и гармонии мироздания как концептуальной доминанты» [6, 9].

Жанр мессы, равно как и типология Gloria, занимал существенное место и в творчестве венских классиков, у большинства из которых преобладает уже, как и у И. С. Баха кантатный принцип композиции мессы, т.е. с дополнительным подразделением литургического текста на самостоятельные разделы, венчаемым финальной хоровой фугой. Отметим также, что связь с характерным «интонационным словарем» своей эпохи в мессах венских классиков также дополняется ориентацией на структурно-композиционные принципы сонатности, особенно очевидные у В. А. Моцарта. Так, например, в «Коронационной мессе» данное качество представлено именно в "Gloria". В самой же композиции данной мессы А. И. Тихонова усматривает аналог сонатно-симфонического цикла: «Kyrie – вступление, Gloria – сонатное аллегро, Sanctus – аналог менуэта, Benedictus – скерцо, Agnus Dei – медленная часть, Dona nobis – финал» [10, 167].

Эпоха романтизма демонстрирует дальнейшие эволюционные пути духовно-хоровой жанровой сферы, в том числе и "Gloria" в составе мессы. В данный период для нее показательно, с одной стороны, усиление национального фактора, вступающего во взаимодействие с риторикой духовного жанра (Ф. Шуберт, Ф. Лист), с другой – сближение мессы с типологией симфонического жанра при одновременном возрождении ренессансно-барочной духовно-музыкальной традиции (А. Брукнер).

Наиболее очевидно контактность обиходного, национально-характерного и авторского начал прослеживается в мессах Ф. Листа. В "Gloria" из «Гранской» мессы классика венгерской музыки национальный колорит ощутим и в широком использовании композитором пунктирного ритма, и характерных предъёмов, и дважды гармонических ладов, которые, согласно характеристике Я. Мильштейна, составляют один из стилистиче-

ских показателей вербункоша [см. об этом более подробно: 7, 539].

Жанровые метаморфозы мессы в XX ст. и "Gloria" как ее важнейшей составляющей обусловлены взаимодействием со множеством факторов творческого, исторического, духовно-психологического, ментально-национального, цивилизационно-исторического и религиозно-обрядового порядка. Творческий индивидуализм духовно-художественного самовыражения, поиски «мировой религии», объединяющей не только конфессионально разобщенное христианство, но и цивилизации Востока и Запада на планетарном уровне соседствует в истории мессы XX века с осознанием самим христианством необходимости литургических реформ. В числе прочих факторов, определивших трансформацию поэтики духовных хоровых жанров минувшего столетия А. В. Денисов также выделяет «новое отношение к самой сущности веры и религии, попытки их пересмотра» [2, 118].

Жанровый канон мессы в творчестве композиторов XX ст. нередко дополняется литературно-поэтическими текстами-комментариями, чередующимися с литургийными текстами («Месса мира» К. Дженкинса), а также жанровыми синтезами-симбиозами, выявляющими контактность мессы с симфонией, мюзиклом и иными типологиями (2-я симфония-месса А. Шнитке). Подобного рода пересеченность традиций и новаций во многом определила «неоканон» мессы XX ст., ориентированный на «совмещение исторических пластов, стилевых и культурных парадигм» [4, 343].

В итоге месса начинает трактоваться в творческой практике скорее как «символ жанра», обладающий значительными духовно-обобщающими возможностями, имеющими мультикультурную природу и направленными не только на сближение разнообразных конфессиональных традиций христианства, но и на синтез духовных традиций Запада и Востока. Данные тексто-смысловые и жанровые «внедрения»

в конечном итоге, по мнению А. В. Денисова, приводят и к «семантической трансформации мессы» вплоть до ее «пародийного переосмысления». При этом цитированный автор ссылается на «Мессу» Л. Бернштейна, которую сам автор определил как «театральную пьесу для певцов, актеров и танцоров». Стилевой диапазон музыкального материала, соответственно охватывает широкий спектр тематизма – от обиходного литургического вплоть до эстрадного. В условиях активной роли последнего Месса Л. Бернштейна становится отчасти соотносимой с мюзиклом. Аналогичного рода жанровые симбиозы демонстрируют «Месса танго» Л. Бакалова, а также «Креольская месса» А. Рамиреса.

Подобного рода направленность в развитии жанра в творческой практике авторов XX ст. так или иначе выявляет экуменистическую тенденцию в развитии мессы, утверждающую идею религиозного космополитизма. «Стремление соединить отдельные конфессии, точнее – создать некую вселенную религию, обращенную ко всему миру, вообще было необычайно характерным для XX века. Именно здесь масса и оказалась особенно значимым жанром – его освященная временем <...> функция как нельзя более соответствовала космополитическим задачам» [2, 127] своего времени, о чем свидетельствует, например, «Вселенская месса» А. Гречанинова, объединившая католические, православные и иудейские песнопения.

Отметим, что “Gloria” как на уровне составляющей литургического цикла, так и в качестве самостоятельной композиции (Ф. Пуленк, Дж. Раттер и др.) также оказывается соотносимой с обозначенными выше эволюционными путями развития мессы, демонстрируя актуальность ее поэтико-интонационных качеств, а также их востребованность в культурных и духовных реалиях минувшего столетия. Так “Gloria” Ф. Пуленка в запечатлении авторских религиозных исканий и духовных «доминант» французской культуры первой половины XX ст. на уровне микроцикла

оказывается соотносимой и с одноименной кантатой А. Вивальди, и с гладиозным барочным музыкально-риторическим комплексом. Вместе с тем, данное сочинение выявляет индивидуальность авторского подхода в претворении поэтики христианского славословия, что проявляется в доминантной роли монодийности, хоральности, бурдонных построений, в принципиальном избегании аккордовости функционально-классического типа и полифонических форм (фуга), что в совокупности выявляет типические качества «неоканона» мессы XX ст.

“Gloria” Дж. Раттера, созданная в 1974 году, несет на себе отпечаток, с одной стороны, европейской духовной хоровой традиции этого периода (Ф. Пуленк, И. Стравинский), отмеченной поисками «новой сакральности» и «новой религиозности». С другой стороны, это произведение непосредственно связано с английской духовной и культурно-исторической традицией, в рамках которой концепт «славы» во всем разнообразии его проявлений занимал достаточно существенное место, начиная со времен Средневековья, и составил один из важнейших аспектов национального мироощущения и «образа мира», претворенного в том числе и в поэтике грандиозных славильных хоровых композиций в жанре *Te Deum*, *Gloria* и их национальных аналогов (антемы).

Глориозно-славословная тематика во всем разнообразии ее проявлений составляет также существенный духовно-смысловой пласт сочинений иных жанров, представленных у авторов XX ст. Сказанное очевидно и в славословно-мистерияльных разделах «Потопа» И. Стравинского, выявляющих не только жанрово-стилевые искания автора, открывшего для себя интонационно-семантические возможности серийной техники, но и духовно-религиозные установки его мироощущения, базирующиеся на православной основе в ее широком культурно-историческом понимании с показательной для нее доминантностью славословного качества.

Обозначенная особенность духовно-творческого мышления показательна и для украинского композитора начала XXI ст. М. Шуха. Его рекем «*Lux aeterna*», с одной стороны, структурирован текстовой моделью латинского рекема и ренессансной теноровой мессы. С другой стороны, отсутствие в произведении секвенции «*Dies irae*» как существенного компонента жанра компенсируется в данном сочинении концентрацией автора на образах Света, Покоя, Славословия, зафиксированных и в названии произведения («*Lux aeterna*»), и во введении текста «*Gloria*», который отсутствовал в структуре данного жанра. Его славословная семантика вместе с фигуративной мелодической избыточностью «*Sanctus*» и «*Lux aeterna*», производных от традиций грегорианики, византийского пения и православной монодии, формируют базовый интонационно-смысловой комплекс всего произведения, метафорически соотносимый с духовным восхождением человека к Богу, Вечности. Отметим также, что этот комплекс лишен в произведении

М. Шуха традиционных атрибутов Славления – яркой динамики, фактурности, исполнительской «массы», доминирования трубных «гласов» и т.д. и представляет «тихое славословие». Подобная интонационно-смысловая «доминанта» произведения украинского автора выявляет его связь как с глубинными духовными традициями национального религиозного мировоззрения («киевское христианство») и его «этическим законом», так и с духовными исканиями постмодерна и его представителей.

Таким образом, исторический обзор бытования «*Gloria*» и как существенной составляющей христианской культовой традиции, начиная с эпохи Средневековья и вплоть до современности, и как показательной образно-смысловой и жанровой сферы в творчестве европейских композиторов Ренессанса и Нового времени, свидетельствует о его поэтико-интонационной уникальности, духовной значимости, выявляющих в различные исторические эпохи глубинные преобразования человеческой сущности.

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PERFORMANCE AS THE ART OF INTONEMENT

Abstract. The article deals with the problems of performing art in the context of B. Asafiev's intonation theory. Musical performance as an art of intonement is analyzed.

Keywords: performing art, performing skills, intonation theory, musical intonement.

The basis of B. Asafiev's intonation theory is a holistic approach to the study of musical art, which combines both a wide use of already obtained scientific and practical achievements in this field, and their innovative rethinking. The key problem of the intonation theory is the study of the musical thinking nature and the justification of the music specificity as an art form. Thus, according to the intonation theory, music is:

- a phenomenon of objective reality: “the figurative and sound reflection of reality with the help of musical instruments or human voice apparatus” [5, 344];
- a carrier of spiritual values, the unity of perception, performance and creativity, an artistic form of thinking;
- a specific language of communication, and thus, a socially significant phenomenon.

The methodological significance of the studied theory was to substantiate the intonational nature of musical art. B. Asafiev noted on this issue: “I see no possibility to investigate the dynamic essence of music and its dialectical formation outside the process of intonement and intonation, as music, first of all, is the art of intonement” [5, 195]. It is through intonement that a person has an opportunity to self-fulfillment in music, because it is the result of the activity of his intellect, a kind of “intonation-like” form of thinking [5, 267] and the process of personal consciousness manifestation in the kind of musical art forms.

The definition of intonement as a method of content manifestation emphasized the aesthetic orientation of intonation theory. It was this innovative understanding of this phenomenon in music art that became the most important factor that made it possible to substantiate the essence of music as “the art of intonation content”.

All of B. Asafiev's scientific and journalistic activities were characterized by an interest in the performing arts, which found its expression in music and performance criticism. Thus, in works on historical musicology, critical articles and reviews, scientists covered a wide range of problems of performing art. Among them: revealing the essence of performing expressiveness, the question of performing skills, aesthetics and public importance of performance.

The provisions of intonation theory required the study of performing culture. Thus, the researcher's definition of the performing art value prompted him to create an author's aesthetic concept, which was conditioned by his views on the specific nature of musical art. B. Asafiev wrote: “Performing is a consistent and irreversible consequence of the intonation nature of music as it is” [5, 90]. Performing is a necessary and important condition of public consciousness: like music itself, it develops in accordance with its formation. “Beyond social intonement... music does not exist in social and cultural exchange” [5, 90]. The author of the intonation theory created his own performing

aesthetics as an ideal model by taking a performance in which “everything in which human mental life manifests itself ... is perceived by the listener in an act of communication directly arising from music, enriches the spiritual world” [3, 6]. As a result, music “turns into a powerful social organizing impulse” [3, 6].

Such views of the author led to the conclusion that in order to achieve the result it was necessary for the composer’s creative process to continue through the act of performance and to generate a listening experience, which is inseparable unity with him. According to B. Asafiev, only in this case did the performance express the emotional world, developing together with the public consciousness, as did the music itself. Including musical performance in the system of positions and ideas of the intonation doctrine, the scientist revealed and substantiated the dialectical connection of performance with two other types of musical intonation activity: music writing and its perception. The process of reproduction in this triad has become a specific form of connection between creativity and its perception, because without performance, musical art is unable to realize its social purpose: “Outside the living reproduction and perception of music does not exist, and only in the process of his life is its form” [2, 199]. The period in which the performing concept was created determined its content, educational character and social orientation. Thus, B. Asafiev insisted on expanding the concert activity, justifying it by the fact that the latter is one of the most effective means of getting acquainted with musical art, asserting “the necessity of installing musical concert practice on the listener” [1, 132]. According to the scientist, the actual performing activity developed the understanding of music, “a direct feeling”, “because you can not perceive the whole essence, not just the mind of creative achievements, if at least for a moment do not feel an accomplice or creator – the carrier of someone’s creative ideas, that is, the performer” [1, 19].

However, in the intonation theory, the author considered performing art not only as a compo-

nent of the above-mentioned unity, but also as an independent type of artistic creation. B. Asafiev considered performance as an art of musical intonation. Under the high type of executive thinking, he understood the ability to adequately intonate the composer’s plan, embedded in a musical work. “The life of a musical piece in its performance, in the disclosure of its idea through intonement” [1, 203] that is, in the continuation and completion of the author’s process with the performer.

The artistic performance of a musical work is not only a transformation of the composer’s idea, but also a manifestation of the creative personality of the performer himself. B. Asafiev noted that the disclosure of the essence of a musical piece is related not only to the personality of the performer, but also to the period of its writing. Thus, in the process of a musical composition reproduction, there is an interaction between the composer and performer, as well as enriching the work with features inherent in a particular era and the individuality of the one who performs it. In the performing arts, B. Asafiev singled out two leading aspects, based on the musician’s auditory culture. Thus, the researcher describes the fundamental difference between “creative” and “craft” performance: “There are two main categories of musicians: some listen to and understand music with their inner ears, intonating it before playing it, i.e. before hearing it from outside: in the orchestra, or from under their fingers; others do not intonate the music in their consciousness, perceive it from outside, only playing the sheet music” [5, 297–298]. The scientist strongly criticized the play of those performers who played the text mechanically. He believed that it is the great evil that is the indifferent performance “within the limits of service” [1, 14]. “In musical art, you have to master the element, to spell it or be obsessed with it: only when this or that extremity is present does the performer attract the attention of listeners” [1, 14]. Among the performers who helped to create his “ideal model of performance” were S. Prokofiev, S. Rakhmaninov, A. Sch-

nel. Also, in the theoretical works of B. Asafiev we find performing portraits of M. Balakiriev, F. Blumenfeld, A. Glazunov, A. Liudov, E. Petri, A. and N. Rubinshtein etc. By characterizing the specific features of each of the performers, the researcher precisely selected poetic comparisons and definitions. For example, in A. Glazunov's performance the critic saw "creative, lively possession of music" [2, 315], in S. Rakhmaninov's performance he noted "aesthetically high attitude towards art", "the ability to express everything that suggests the creative imagination" [4, 261], the play of A. Schnabel was described as "the complete domination of will over artistic material" [4, 264]. B. Asafiev believed that the real performer should always "carry music within him" [1, 96], and during the performance to strive for "through action to reveal the formation "of music as a development"" [2, 181].

Connecting the listener to the study of performance problems, B. Asafiev argued that the performer should not only realize music as a development, but also at the moment of playback of the work as if to unfold this thought process in front of the listener in order to awaken empathy with the latter. Artist-performer must necessarily understand the essence of the piece being performed, which requires from him wit, "sensitive intellectualism". However, the scientist stressed that the emotional sphere is also present in this process. Thus, characterizing the unity of feeling and thought in the play of F. Blumenfeld, B. Asafiev wrote that "everything intellectual found figurative support in the very quality of intonations on the piano, that is, came from a good and responsive heart" [2, 318]. S. Prokofiev's "powerful charm" felt "in harmony of the improvisational element with the organizing thought" [4, 259]. In the process of reproducing a musical piece, the synthesis of emotional rise and conscious control, in other words, the unity of the performing "representation" and "experience" plays a fundamental role. According to B. Asafiev, only in this case does the music sheet "become an existence, and its embodiment becomes the life

formation and development of music in the perception of listeners" [4, 259].

Striving to learn and develop the new, B. Asafiev actively promoted the need to enrich and update the musical repertoire. In selecting works by the performer, he particularly appreciated the understanding of aesthetic demands of the time and sense of modernity, and had a positive attitude towards the performance of new musical compositions for the audience. At the same time, he "stressed that it is necessary to make only that musical material, the value and emotional component of which captures the listener" [4, 259]. By the term performing interpretation, the researcher understood the "performance, that is, artistic interpretation, musical works, in other words, conscious organizational, rather than random, reproduction of music" [4, 54]. For a full interpretation of a musical piece, a performer must perfectly master the technical skill, professional knowledge and culture. B. Asafiev noted the need for a musician to have humanitarian knowledge and mastery of musical technologies: "It is not in the tradition of music, which has always fought for the truth of art, to inculcate in talented young people the principle of 'technique for the sake of technology'; is it much benefit from a young professional who enters the world of music with a diploma of testing, which he withstood, but with an empty heart, with a perfectly trained hand, but with the head of a musician-practitioner, without spiritual inquiry" [1, 135].

Thus, investigating the specifics of the performing art, B. Asafiev developed the theory of performance, based on the ideas of his intonation teaching. In the concept of the scientist, performance is a key condition for the existence of this art form. It was the understanding of the unique specificity that became a fundamental element in the formation of the aesthetic concept of performance. On the one hand – the reproduction of music is a socially conditioned phenomenon, on the other – a factor that affects the peculiarities of the musical art development in general. According to B. Asafiev's theory, performance

is a continuation of the composer's creative process, and at the same time it is a way of revealing the individuality of the musician-performer. In his theoretical analysis of performance, the scientist included the figure of the listener, which confirmed his own opinion on the relationship between the types of musical thinking. The researcher put forward the idea of the creative nature of the performing art, highlighting the performance as a separate and independent type of creativity. As criteria that would determine the professional level of the performer, B. Asafiev singled out the following: creative possession of music, the presence of a developed auditory culture, a wide performing repertoire, which is constantly updated with modern samples, the ability to comprehend the artistic image in the combination of representation and experience.

The author of the intonation concept noted that penetration into the content of a musical work is possible only when all the means, "all the richness of expression is directed deep into the essence of music" [4, 260], and the possession of professional skill, that is, technical perfection, is only the means to achieve this goal.

Thus, intonation – the realization of music in the broad sense – is a complex and holistic process of creative reproduction of musical works, including a wide range of closely related issues of artistic performance. B. Asafiev associated the problems of performing skills with intonation, as an expression of thought, inspired by the "proclamation", revealing the content of music in the process of its implementation.

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TRANSFORMATION OF THE DESIGN OF MEN'S COSTUME 1960S – 1970S IN UKRAINE: STYLE, SILHOUTTE, COLOR, TEXTURE

Abstract. The article considers the evolution of men's costume in 1960 s-1970 s as a prerequisite for its further development in Ukraine. The path from uniformity and monolithism of the "Soviet style" of the early 1960 s to variety and fancy polyphony of the late 1970 s. The article analyzes the changes in style, silhouette base, as well as transformation of fabrics and color solutions of the studied period in men's costumes.

Keywords: men's costume, Ukrainian fashion, 1960 s-1970 s fashion, Soviet style.

Modern costume, especially men's, is a "victim" of postmodernism ideas of the twentieth century with its reinterpretation of previous eras, which was most evident in the 1960 s and 1970 s, when an unprecedented innovation based on traditional costume emerged. By giving the younger generation, which did not have influence on society and money capital, the opportunity to express their desires, fashion began a new path. But classic men's costume proved once again that it can adapt to anything, despite the fact that the "peacock revolution" of the late 1960 s seemingly crashed down all the most indestructible that men's fashion had: firmness of form, sober colors, simple clean textures. The effect that tectonic upheaval had on men's clothing was so strong that it easily overcame the "iron curtain" carefully erected by Soviet ideologists. It was a long way from true political and social changes in the USSR, but the emancipation of costumes generated by the individualization that was brought by "peacock" transformations could no longer be ignored.

The Soviet men's costume existed within the narrow confines of unification and functionality until the second half of the 1950 s virtually unchanged. "Even in the mid-1950 s, men's costume was dominated by

a style formed in the 1930 s, where quality and solidity were most important" [1, 115]. A well-known fashion researcher Djurdja Bartlett emphasizes that socialist fashion hoped to avoid constant changes "that the decadent bourgeois world was subject to and get the status of a timeless phenomenon like classical art" [2, 198]. The men's costume had to be made of Boston wool cloth in black or dark blue, as well as gabardine trench coat also in strict black-and-gray color scheme. The heavy monumental silhouette of the double-breasted jacket with wide lapels complemented by oversized high-waisted trousers and loose shirt was a symbol of male elegance of the "Stalinist glamour" era. In Western fashion, such silhouette was no longer relevant under pressure of subcultural riots demanding greater freedom and expressive provocativeness from the modern costume. "Hipsters" with their attempt to stand out of the "gray mass" and personalize their appearance became the first costume "revolutionaries" in the Soviet Union. Inspired by American fashion, oversized clothing (wide jackets, skinny leg trousers) was complemented with bright accessories and reminded of the English fashion "Teddy boys" or French "Zazou". But the rebellion of Soviet "hipsters" against

characterless Soviet costume was far from mass and transient, although it attracted public attention. The real transformation of male image in the USSR and, as a result, in Ukraine, was in the 1960s-1970s. In addition to global trends, the so-called “Thaw”, which politically refers to the period of Khrushchev’s rule and culturally to the “sixties” movement, was purely Soviet push for visual changes. “After Stalin’s death in 1953, when Khrushchev came to power, he not only criticized Stalin’s domestic policy, but also declared war against pompous style” [2, 114]. By the end of the 1950s, the “Builders of communism” were not a faceless mass for whom the colorless uniform of Stalinist coats or square suits would be all that can be desired. The flourishing of non-ideological poetry and prose, the new wave of avant-garde painting and musical counterculture, which did not have the opportunity to fully manifest themselves in Soviet society, was reflected in the visual aesthetics. By excluding pre-revolutionary sewing traditions and constructivist ideas of the 1920s, and being isolated from the world fashion movement, the “Soviet style” had to look for new sources of inspiration. “In Ukraine, during so called political, economic and cultural “Thaw”, the authority of science, higher education, and faith in the significant results of their development increased” [3, 97]. Ukrainian fashion designers follow new trends: “shoulders are sloped, waist line is slightly slimmed, and the jacket is narrowed down, by smoothly changing over to the pants line, which become narrower, and almost has no cuffs” [3, 95]. In the early sixties, warm tones such as smoky brown, gold, and beige were gradually added to the cold, strict male color array.

By the 1960s, there was a concise style based on two “whales”: both folk traditionalism and simplicity. But conciseness of Soviet citizens’ clothes was not only the result of aesthetic needs, but in many ways, the result of a low standard of living, insufficient supply of even the most necessary goods. But if in the 1950s the idea of not chasing fashion trends as a bourgeois relic was inculcated on people, the

message was changed in the next decade. Ukrainian magazines of the early 1960s claim that the Soviet man is characterized by modesty, and therefore his clothes are distinguished primarily by simplicity. But by the early 1960s, the Soviet light industry was being actively exported to the West, where it was strategically important to demonstrate the achievements of Soviet society over capitalist society, which was to be facilitated by the unique Soviet fashion. “By rejecting modern aesthetics, the authorities used aesthetic art to create their own mythic style, by treating it as the embodiment of a genuine, intuitive spirit of creativity inherent in the people” [2, 143]. Therefore, regardless of fashion trends, artists had to include folk motifs in their models, long before the supremacy of the hippie aesthetic at the turn of the 1960s and 1970s. General Secretary N. Khrushchev himself, by making a public appearance in traditional Ukrainian vyshyvanka (embroidered shirt) under a costume, made a controversial advertising for this image. Folk motifs were particularly suitable as a counterbalance to the ever-changing fashion, which could not be centrally managed. Instead of the aesthetic progress and creative freedom enshrined in fashion transformations, the Soviet man was offered a “fake stuck in theatrical monotony, mass-produced to show mainly to strangers” [4, 22]. While Soviet fashion experts were stubbornly searching for their own style, the most important changes that were happening in costume style during this period eluded them. Kiev magazine “Fashion” reports: “Fashion is extremely simple and concise in recent years. In 1966, there will be no dramatic changes in fashion. Fashion developed based on national motifs with the use of folk embroidery, ornaments, taking into account climatic conditions, is becoming more and more popular” [5, 1]. Which meant that men will be wearing the same familiar classic costume with the inclusion of folk embroidery. Meanwhile, the world is shaken by fashion revolution: “the world of men’s fashion is revolutionized by a new generation of London entrepreneurs, who felt in the urban youth

a desire to dress not like their fathers used to dress, but to dress in the height of fashion" [6, 180]. New English fashion easily includes the achievements of Italian masters, American street style, without forgetting its tailoring tradition, and as a result produces a new unique style that has changed the idea of men's fashion as something static, shadowed by brighter women's fashion forever.

The Soviet official fashion had a hard time adapting to Western fashion trends. The planned economy was not able to modernize and meet fashion needs as easily as the capitalist market, for this reason firmly resisted new trends, accusing it of commercializing the revolutionary spirit and anti-artistic achievements. But Soviet propaganda could not shut down the appeal of new world fashion, especially the unprecedented style diversity of men's images.

In parallel with the hippie style initiated by youth movements and then accepted by boutiques on Carnaby and Kings Road, the 1960s gave rise to the space style authored by French couturiers Pierre Cardin and Andre Courreges. And if at the beginning of its development, this style was actually a reflection of the mod minimalism, by the end of the sixties, P. Cardin brings futuristic ideas to perfection for men. The space style became the only trend well received in the USSR, because it not only assumed the same simplicity and conciseness, but had a strong ideological base that reminded of the Soviet achievements in space exploration. Scientific and technological progress, by invading the fashion field, supported space trends, offering new materials such as capron, dacron, nylon. The men's line included materials with geometric patterns, abstract drawings, and smooth shimmering textures. The nylon white shirt becomes an object of desire and a symbol of elegant man of the mid-1960s. But all the innovative ideas suggested by new Gallic style remained with fashion magazines, without leaving their pages to the mass Soviet consumer. Sporty style became the most adaptive fashion trend in the 1960s and 1970s. Sportswear, along with work and military

clothing, constantly fueled men's fashion, by bringing comfort and novelty to informal clothes. This trend easily adapted to new Soviet realities: "The lifestyle becomes active and dynamic, travel, the search for new discoveries and "romantic" impressions become trendy, which leads to more practical clothing, reduction its volume. In the end, since the mid-1960s, simplicity, convenience and practicability will give clothing features of sport and functional versatility" [3, 98]. Official propaganda received sporty style favourably, which was the most approved part of so called "youth" style becoming more and more radical in the world by the end of the 1960s.

It was much more difficult to promote vintage fashion, a product of the hippie style and historicism of the turn of the 1960–1970, which reached its peak in 1975 in the USSR. The Ukrainian fashion researcher Z. Tkanko notes that the simplicity and conciseness of geometric forms of the previous decade gave way to the softness of an elongated silhouette, colorfulness and richness of details, decorative maximalism with obvious exaggerated jewelry [3]. In contrast to textured fabrics with glitter, since the 1970s, there has been a trend for plaid fabrics, as well as fabrics with different printed ethnic, abstract and floral patterns. Public rejection of the new style was caused by historical quotations referring to the "hated" pre-revolutionary past, which was alien to the ordinary Soviet citizen. But even more rejection was caused by obvious "feminization" of retro style with a refined flare silhouette, long haircuts for men, high-heeled shoes. For a Soviet person, all this "Western tinsel" was completely unacceptable, and therefore it found its application only on the stage. But like all the most radical trends, retro style quickly became untrendy, and the fashionable Ukrainian press reported with satisfaction that men's clothing is now more calm and chaste, and, most importantly, that too "young" elements are finally removed from the men's wardrobe. By the mid-seventies, with overall similarity of silhouettes, small waist, bell bottom, the shoulder belt is some-

what sharpened and widened, the clasp of jackets is deepened, and single-breasted jackets with two buttons is more common. There are less and less details, classic style prevails over the youth trends: hippy, military style, etc. But this was only the calm before the storm. At the same time, England is shaken by a new provocative “punk” style initiated by music agent Malcolm McLaren and fashion designer Vivienne Westwood. A. Vasilyev states how quickly the new fashion wave reached the USSR: “in 1976, the first punks emerged in London, and two years later the golden Soviet youth were already wearing safety pins and cheap jewelry like chains with nickel-plated decorative blades “razers” attached thereto, which became very trendy, and dyed strands of hair in bright contrast colours” [7, 367]. But the bold style of London’s streets quickly went out of

fashion, never becoming publicly available, even in England itself. But still, punk freshened up boring male image of the 1970 s, having paved the way for new style discoveries of the 1980 s.

Although the vivid transformations of the period under study seem to be a direct evidence of the consistency of fashion revolutions with social changes, fashion rather becomes a precursor of deep changes, since the subconscious desire for change manifests itself in the visual physical sphere before someone expresses and comprehends this need itself” [4, 30]. Sociocultural and ideological changes in the world of the mid-twentieth century radically changed not only women, liberating and giving them new opportunities. Men also stopped being victim of traditional behavior patterns, and fashion proved once again that it is not only privilege of women.

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Section 2. History and archaeology

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MEDIEVAL CITIES OF AZERBAIJAN IN THE SYSTEM OF ISLAMIC CIVILIZATION

Abstracts. In this article there was given information on the formation and development of the Muslim cities in Azerbaijan. The breaking changes occurred in the material and spiritual culture of the population with the spread of Islam in the Caucasus. In the 9–10th centuries, the type of cities were established, which, similar to the cities of the Muslim East, divided into three planning structure: citadel, shahristan and rabad. The sanctuary architecture as well as mosque, minarets, madrasahs (religious school), mausoleum were main urban landscape. Azerbaijani cities, as significant cultural centers of the Caucasus and the Middle East, played a significant role in the development of the Medieval Islamic culture.

Keywords: Azerbaijan, Muslim city, urbanization, shahristan, rabad.

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СРЕДНЕВЕКОВЫЕ ГОРОДА АЗЕРБАЙДЖАНА В СИСТЕМЕ ИСЛАМСКОЙ ЦИВИЛИЗАЦИИ

Аннотация. В статье представлена информация о формировании и развитии мусульманского города в Азербайджане. С распространением Ислама на Кавказе произошёл коренной перелом в материальной и духовной культуре населения Азербайджана. В IX–X вв. утвердился тип города, который аналогично городам мусульманского Востока, имел трехчленную планировочную структуру: цитадель, шахристан и рабад. Культовая архитектура – мечети, минареты, медресе, мавзолеи являлась доминантом городского ландшафта. Города Азербайджана, как значительные культурные центры Кавказа и Ближнего Востока, в средние века играли значительную роль в развитии Исламской культуры.

Ключевые слова: Азербайджан, мусульманский город, урбанизация, шахристан, рабад.

Возникновение Ислама и Арабского Халифата внесли кардинальные изменения в мировую историю. Арабские завоевания VII–VIII вв., сопровождаемые распространением исламской веры и новой социально-экономической системой регулирования отношений между государством и населением, сыграли важную роль в развитии народов Кавказа, в особенности Азербайджана. С принятием ислама произошёл коренной перелом в исторической судьбе Азербайджана, который стал неотъемлемой частью мусульманского мира. Вхождение Азербайджана в состав Халифата, интенсивные экономические, культурные и духовные связи породили общемусульманские черты в материальной и духовной культуре. Все это предопределило бесповоротный общемусульманский путь развития средневековой культуры Азербайджана [4, 43–44]. Письменные источники и археологические данные свидетельствуют, что урбанизационные процессы, феномен мусульманской цивилизации, ускоряются уже в раннеисламский период и в Азербайджане, расширяется градостроительная деятельность. Начиная с VIII–IX вв., население городов Азербайджана в основном исповедовало ислам [7, 189]. Раннеисламский период (VIII–X вв.) характеризуется введением инноваций во всех сферах городской культуры. В IX–X вв. утвердился тип города, который без принципиальных изменений просуществовал на протяжении всего средневековья. Подобно городам мусульманского Востока, города Азербайджана в основном имели трехчленную планировочную структуру: цитадель, шахристан и рабад. Формирование каждой из них было обусловлено военно-административной, ремесленно-торговой, культурно-идеологической и другими функциями. Резиденция правительства или наместника располагалась в цитадели. Здесь находились дворец правителя со служебными помещениями, административные здания, монетный

двор, сооружения пенитенциарной службы. Наиболее монументальные здания общественно-культурного и жилого характера располагались в шахристане, который был заселен городской знатью, чиновниками и представителями духовенства, военными, богатыми ремесленниками и торговцами. За шахристаном располагались ремесленные кварталы – рабад и предместья города. Считается, что рабады в структуре городов возникли после арабского завоевания, в результате развития ремесленного производства и торговли, роста населения, перенаселения шахристана. В рабаде, в основном, размещались ремесленные мастерские, торговые ряды, а в предместье – подсобные хозяйства горожан. В связи с подъемом ремесленного производства и торговых операций в городах Азербайджана, как и в других мусульманских городах, особенно высокими темпами расширяется рабад [15, 27]. Прослеживается рост городов за счет рабадов.

Важным атрибутом городских населенных пунктов было наличие крепостных стен. Все города имели развитую фортификацию. Особое значение придавалось защите цитадели и шахристана. Городские фортификационные сооружения этого периода имели много общих черт с оборонительными сооружениями мусульманского Востока. Оборона городов и обеспечение безопасности горожан поднялись до уровня одного из решающих градостроительных факторов [2, 27; 5, 83]. Особенностью городской фортификации рассматриваемого периода является укрупнение крепостных стен, а также возведение круглых и полукруглых башен вместо прежних четырехугольных и квадратных, что было связано с появлением новых видов осадной техники. Башни размещались определенными интервалами. На более опасных участках они расположены чаще. В комплекс оборонительных сооружений городов входят рвы, снаружи окружавшие городские стены. Городские

укрепления равнинных регионов обычно четырехугольные в плане. Такова планировка Байлакана, Гянджи, Шамкира. В предгорных и горных местностях планировка городских стен зависела главным образом от рельефа местности.

Роль культовых сооружений в создании архитектурного облика городов была весьма существенна. Мечети, минареты, медресе, мавзолеи являлись доминантом городского ландшафта. Наиболее важным типом культовой архитектуры, связанным с исламом, являются мечети: квартальные и соборные. Ранние соборные мечети – Джаме-мечети Азербайджана известны по Дербенду, Шамахе и Ардебилу. Археологические раскопки в Шамахе подтвердили, что Джаме-мечеть, которая была возведена в 126 г. хиджры, неоднократно перестраивалась, при этом ее планировочная структура оставалась неизменной [3, 26].

Археологическими исследованиями установлено, что застройка городов носила квартальный характер. Монументальные здания с высокохудожественным оформлением возводились в центральных частях (цитадель и шахристан) города. При археологических раскопках здания дворцового типа были изучены в Дербенде, Шамкире, Дабиле. Руины крупного, общественного здания с многочисленными комнатами вскрыты в Шамкире, Хараба-Гилане. Наряду с одноэтажными встречаются также двухэтажные дома. Для каждого типа строений была установлена определенная композиционно-планировочная схема, строительная техника и строительные приемы, архитектурный декор.

В городском строительстве широко применяется керамика: обожженные кирпичи, терракоты, изразцы. В строительстве общественных и культовых зданий, жилищ широко распространены стрельчатые своды, арки, купола, порталы со стрельчатыми арками, окна с каменными решетками, сталактитовые карнизы и другие конструктивные элементы, характерные для мусульманского Востока [14, 66; 15, 73]. В художе-

ственном убранстве интерьеров общественных и культовых зданий, жилищ широко применялась резьба по гяжу, которая была освоена мастерами Азербайджана на базе существовавших исламских художественных традиций. В декоре доминируют эпиграфические и растительные орнаменты. Часто встречаются надписи религиозного содержания. Например, обожженный кирпич, выявленный в Шамкире, покрывался гяжевым слоем, по которому вырезали надпись с куфическим почерком: «Власть принадлежит Аллаху» [18, 114]. Для Хараба-Гилана характерны фигурные облицовки с растительным орнаментом и надписями в рамках. На одном экземпляре, на верхней части в рамках размещена надпись: «Ла-илаха илла-лах» («Нет бога кроме бога») [6, 123].

Археологические данные свидетельствуют о высоком уровне городского благоустройства, что было неразрывно связано с высоким уровнем урбанизации, требованием Ислама и общим развитием экономики и культуры страны. Благоустройство осуществлялось, в основном, в трех направлениях: обеспечение всех горожан питьевой водой, мощение улиц и площадей, частично озеленение и наконец, сооружение инженерных устройств санитарно-гигиенического назначения. Археологические раскопки свидетельствуют, что для обеспечения горожан питьевой водой сооружали кягризи, прокладывали водопроводы, составленные из керамических труб. Улицы и площади городов мостились каменными плитами, обожженным кирпичом, плоским булыжником и гравием. В городах функционировали дренажные, канализационные системы и другие санитарно-гигиенические устройства [14, 76–79].

Города, концентрирующие в себе производственный, культурный и интеллектуальный потенциал, стимулировали различные виды активности. Высокий темп процессов урбанизации обусловил высокий уровень развития ремесла, углубление специализации ремесленного производства и стандартизации ремесленной продукции. Особенно бурно

развиваются художественные ремесла. Большие успехи были достигнуты в торевтике, литейном, гончарном, стекольном производстве и других отраслях художественного ремесла. Археологическими раскопками были выявлены и изучены остатки мастерских гончаров (Бейлеган, Шамаха, Габала, Баку, Шабран), кузнецов (Шамаха, Шабран), стекольных (Дербенд), обнаружены браки, отходы и полуфабрикаты ювелирного, косторезного и других производств, выявлены орудия труда ремесленников, многочисленные изделия различного назначения [15, 102–158].

В этот период в Азербайджане была усовершенствована техника обжига керамических изделий, появились новые виды бытовой керамики, характерные для материальной культуры мусульманского мира. Крупным достижением явилось применение глазури, открывающее большие возможности художественного оформления керамических изделий. Это нововведение в керамическом производстве было переломным, определившим новый, более высокий уровень и характер гончарства, раскрывая его экономический потенциал, определило место этой отрасли в системе ремесленного производства. Надо заметить, что художественная керамика была наиболее массовым видом декоративно-прикладного искусства. В ней ярко проявились характерные черты исламской художественной культуры эпохи – особенно тенденция к синтезу искусств, с большим совершенством и гармонией сочетаются орнамент, каллиграфия и живопись. Орнамент с его абстрактными формами, разнообразием ритмического «звучания» стал той демократической формой художественного воплощения духовных и религиозных задач Ислама, которая была доступна всем слоям мусульманского общества [9, 187]. Производство керамических изделий, непрерывно развиваясь, достигло в XII в. своего апогея, появились керамические школы – Ширванская, Арранская, Нахчыванская и Агкендская со своими локальными особенностями. В художествен-

ном оформлении этой керамики доминировала разнообразная геометрическая, эпиграфическая, растительная и изобразительная орнаментация. Часто геометрические, растительные и эпиграфические орнаменты удачно сочетаются. Различные почерки арабского письма открывали перед гончарами-художниками широкие возможности для творчества. Каллиграфия переходит из книжных рукописей в область художественной керамики. Надписи на керамике выполнены в основном почерком «куфи» и «наسخ». Содержание их разнообразно: стихи, благопожелания, изречения и т.д. Надписи, благопожелания, как правило, выполнены на арабском языке. Так, на одной поливной чаше из раскопок Бейлагана читается: «Покой и благополучие, преуспевание... и счастье ему от бога» [16, 72]. Встречаются надписи, связанные с именами 14 непорочных. Например, на днище глазурованной чаши из средневекового города Шамкир черной тушью был написан текст, связанный с именами 14 непорочных [18, 115]. Иногда на керамических изделиях на месте словесного благопожелания появляется символ. Надписи лирического содержания в основном выполнены на персидском языке. Например, на фрагменте блюда, изготовленного гончаром Хаттабом из Бейлагана, сохранилась четверостишия на персидском языке [16, 81].

В изделиях торевтики также отчетливо проявилась характерная черта исламской художественной культуры, и большим совершенством и гармонией сочетаются орнаменты с каллиграфией и живописью. Большие успехи в художественной металлообработке Азербайджана достигнуты в XI–XII вв. Образцы торевтики этого периода, изготовленные в городах Азербайджана, по технике исполнения и художественному достоинству не уступают высочайшим произведениям искусства мусульманского Востока [12, 266–281].

Раскопки средневековых городищ представили богатую коллекцию стеклянных изделий. Остатки стекольной мастерской открыты в Дербенде. Для

изготовления стеклянных сосудов мастерами применялись свободное дутье, дутье в форме и отлив в форму. Прослеживается значительная стандартизация стеклянных изделий, свидетельствующих об их широком изготовлении на рынок. Стекло, как наиболее эффективный материал, успешно использовалось как в массовом выпуске бытовой посуды, аптечно-лабораторных сосудов, так и при изготовлении предметов украшений, в частности, браслетов, бус и т.д. В рассматриваемой эпохе появляется оконное стекло [11, 161]. Ассортимент выпускаемых изделий, приемы художественного оформления сосудов были общими на всей территории мусульманского Востока. Вместе с тем образцам стеклянных изделий Азербайджана присущи также локальные черты, свидетельствующие о местном производстве находок и сложившейся школе мастеров-стеклоделов.

Неодобрение исламской религией роскоши, особенно ношение мужчиной предметов украшений, обусловили широкое распространение предметов из недорогих металлов и цветных камней. В одном хадисе пророк Мухаммед подчеркивает: «Дозволены золото и шёлк женщинам моей общины, и не дозволены они мужчинам». Украшения из цветных камней, в особенности сердолика и бирюзы были весьма популярными на мусульманском Востоке. Встречаются амулеты с мистическими формулами, призванными охранять их владельца от всех бед и обеспечивать ему успех во всех его делах.

В процессе археологических раскопок выявлено значительное количество вещественных источников, позволяющее представить характер, объем и направление внутригородской и внешней торговли. Города Азербайджана – Тебриз, Ардабил, Бейлаган, Барда, Гянджа, Шамкир, Шамахи, Шабран, Дербенд являлись важнейшими пунктами караванного трансконтинентального пути, а на морском пути самым крупным портом был Дербенд. В средневековых городах Азербайджана функционировали десятки специализированных

рынков. Крупнейшим из них был знаменитый рынок ал-Кюркий, расположенный в Барде. Археологические материалы и данные письменных источников свидетельствуют о торговых и культурных связях Азербайджана со странами Севера, Ближнего и Среднего Востока, Византией, Китаем и Индией. Фаянсовая посуда Самарры, люстровая керамика Рея и Кашана, керамика типа «минаи» из Кашана, тончайшие стеклянные изделия из Сирии и Египта, ювелирные изделия и цветные камни из стран мусульманского Востока, селадон и фарфор Китая, раковины “каури” с Мальдивских островов, множество иноземных монет, несомненно, в результате торговых и других контактов оказывались в городах Азербайджана. Надо заметить, что осуществлялись не только торговые операции, но и распространялась информация об инновациях, шел обмен культурными достижениями, расширился диалог цивилизаций.

Мусульманские монеты лишены изобразительности. Предпочтение давали каллиграфии. Особенно монументальностью отличается мусульманские монеты раннеисламского периода, угловой почерк «куфи» делает их привлекательными. На лицевой стороне оттискивался символ мусульманской веры: «Нет божества, кроме Аллаха. Он – един, нет Ему сотоварища». На оборотной стороне шло продолжение символа, упоминался посланник Аллаха: «Мухаммад, Посланник Аллаха, послан с верой истинной для возвышения ее над всеми религиями, вопреки сопротивлению многобожников» [8, 358; 10, 85–86].

Развитие городской жизни создало предпосылки для подъема культуры. Город превратился в важный культурный центр. В средние века Азербайджан подарил миру блестящую плеяду мыслителей, зодчих, поэтов и ученых. Основу их творчества составляла любовь к человеку, его труду, изысканный эстетический вкус.

Археологические данные свидетельствуют, что в городах Азербайджана наряду с мусульманами мирно сосуществовали также представители

других конфессий – христиане и иудеи, господствовали идеи толерантности и ненасилия.

Расцвет материальной и духовной культуры Азербайджана падает на XII – начало XIII вв. Именно в это время в архитектуре и декоративно-прикладном искусстве возрождаются древние традиции. Создаются условия, способствующие расцвету светского мировоззрения и гуманистических идеалов. Прослеживается подъем градостроительства, возникают большие архитектурные комплексы, формируются центральные части городов.

С распространением Ислама появляется и утверждается мусульманский обряд погребения. Мусульманские могильники обнаружены и археологически изучены в Дербенде, Габале, Шабране, Бяндоване, Гяндже, Шамкире и Бейлагане. В могиле погребенные лежали на правом боку в вытянутом положении, головой на запад, лицо обращено в сторону Мекки, руки вытянуты вдоль туловища.

Шариат не одобрял возведения надгробия на могиле. Однако данный принцип с IX не соблюдался. Распространение получили надгробия в виде стелы, саркофага и сундука. Начиная со второй половины X в. возникают монументальные мемориальные сооружения – мавзолеи [1, 117]. Мемориальные сооружения Азербайджана отличаются многообразием видов. Ранние мавзолеи делятся на две большие типологические группы: здания кубического объема, увенчанные куполом, и башенные постройки.

Башенные мавзолеи, которые строились для правителей и других светских лиц, были архитектурным феноменом эпохи сельджуков. Квадратные в плане купольные постройки служили местом погребения и почитания духовных лиц [17, 83–129; 13, 220–240].

Заключение

Средневековые города Азербайджана, изученные археологическими исследованиями, свидетельствуют о непрерывности исторического процесса на протяжении почти целого тысячелетия. Города были политико-административными, торгово-ремесленными и культурными центрами, являлись очагами прогресса. Принятие и распространение Ислама оказало сильное влияние на различные сферы быта и культуры, имело большое значение для консолидации народа и его духовного развития, расширились культурные связи с мусульманскими странами Востока. Местные доисламские традиции трансформировались и сыграли важную роль в формировании исламской культуры в Азербайджане. Отчетливо прослеживаются также интеграционные процессы. Встречаются элементы, возникшие в результате интеграционных процессов, взаимодействия с культурными традициями стран мусульманского Востока. В этот период одним из важнейших факторов сближения в области ремесленного производства были творческие обмены между представителями различных культурных центров. Благодаря миграции мастеров и движению товаров, изделия, принадлежавшие одной художественной школе, так же как и традиции, быстро распространялись на огромной территории. Происходила унификация культурных компонентов. Взаимовлияние культур разных народов мусульманского мира, находившихся в длительном историко-культурном контакте, в целом обогащало мусульманскую культуру. Города Азербайджана, как значительные культурные центры Кавказа и Ближнего Востока, в средние века играли важную роль в развитии Исламской культуры.

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STIMULATING THE MODERNIZATION OF CHINA'S LEGISLATIONS: AN ESSAY ON A LEGACY OF EUROPEAN COLONIALISM

Abstract. Although it is generally said that the history of European colonialism in China is a history of shame and tears that the country would rather forget, I would argue that colonialism did not serve only as a detriment to China.

Through various channels, such as the importation of opium and the wars fought between China and colonizers, European colonialism triggered great changes in China's governance and the traditional Chinese Legal System. The changes resulted in a progressive modification of legislations, improving existing defects in the original legal system, guiding legislations into systematization, and gradually helping them to adapt into the modern society. Therefore, I would argue that European colonialism stimulated the modernization of China's legislations. Such a semi-autonomous, unique process of modernization has left many enduring influences on China's society even until today.

Keywords: legal History; Chinese Legal System; Qing Dynasty; European Colonialism; Modernization; Legal Reform.

Introduction

Long after the collapse of the ancient Qing empire, historians, especially Chinese historians, considered the period of European colonialism in China as a history of violence, shame, and tears that the country would rather forget. However, as history continues to progress and the scope of research expands, we are presently able to look at the interaction between Europe and East Asia from a more objective viewpoint. European historians, for example the avant-garde California School [17], are starting to reconsider the relative status of Asia during colonial periods [24]. Simultaneously, Chinese scholars are accepting that European colonialism meant more to the country than just a detriment.

Understood in context of the various changes in social climate during the Qing dynasty, this article briefly analyzes the influence of European colonial-

ism and the effect it produced, ultimately concluding that colonialism stimulated the modernization of China's legislation.

Premise

According to the Marxism legal theory, law is not an eternal, transhistorical existence [16], rather, in light of the historical materialism interpretation of history, law is innately similar to all other sociological phenomena in that it experiences an objective historical process and is intimately connected with the human society [16]. It can reasonably be concluded that law can be influenced by human society and the historical events it produces, thus providing the theoretical establishment behind the thesis that European colonialism affected the evolution of China's legislation.

Clarification of Definitions

"Legal system" is a fundamental concept in legal studies. A "legal system" is defined as "a procedure

or process for interpreting and enforcing the law” that “elaborates the rights and responsibilities in a variety of ways” [1]. In addition, a legal system must possess the quality of having a unique and complete maternal legal system and a certain number of sub-systems which are influenced by, and have the same characteristics of, that system [32].

The term “Chinese Legal System” used here refers to a specific genealogy of legal systems. It is a legal system that evolved on the basis of Chinese feudal ideologies [31]. The Chinese legal system is of global significance in that it exerted a profound influence on the judicial structures of Southeast Asia through the medium of the Chinese Tributary System in early periods [32]. However, though there are many components in the legal system, this paper will focus on the discussion of legislation.

The Interaction between European Colonialism and China's Legislation

Though European colonialism did not act directly upon Chinese legislation, several events that occurred produced significant impact on the latter. One such event is the importation of opium.

As opium permeated into the upper class of the Qing dynasty, legal action had to be taken to prevent further spread of opium-addiction. One historical proof that opium had indeed become an entertainment among Qing government officials is a sketch of a 19th century opium den. The Chinese Opium Smokers by Thomas Allom portrays a well-ornamented opium den with 12 Chinese opium-smokers crowded into it [2]. Most of the people in the front of the picture are likely peasants, judging by their clothing [30], however, magnifying the picture reveals a hat on the floor, and in the very back of the picture is a man wearing the same type of hat [2]. Matching the hats with records of the Qing dress etiquette [13], it can be inferred that the hats appearing in the picture are a kind of winter hat specifically made for Qing government officials [35]. Thus, the evidence demonstrates that people of high social status became victims of opium addic-

tion as well. Written documents, such as Documents of the Opium Wars, also supported this conclusion [21]. The spread of opium addiction into the upper class, especially amongst government officials, pinpointed opium importation as a serious threat to the regular functioning of the society. “Candid” officers who dared to bring the problem to the Emperor [27, 3257], particularly Lin Zexu and Huang Juezi, proposed to deal with the problem from a legal aspect and urged the enforcement of a series of opium bans [21, 254–247]. However, more crucial than bans was the exposure of the inefficiency inherent in the traditional legislation during the process of attempting to restrict opium importation by law. That is to say, their ardent proposals increased the amount of attention the government gave to the problem of mass importation of opium and ultimately forced the legal reforms necessary to restrict the further encroachment of opium.

Recorded in Documents of the Opium Wars, Huang Juezi wrote a letter to the Emperor with specific legal implementations to ban opium importation by decreasing public consumption:

“(Note that since some of the primary sources I used are historical documents written in ancient Chinese and do not have English translated versions, therefore I provided my own translations and marked these original translations with square brackets) (Although China's opium come from colonizers (such as England Although the correct name might have been Great Britain, but since the Chinese document directly used the word “England”, I shall adhere to the original document), the colonizers themselves have laws that would sentence those who smoke opium to death, preventing any opium market in Europe... Hence, after giving one year as a buffer period, China should replicate the colonizer's legislative methods as well. A year later, anyone caught smoking opium shall be sentenced to death...)” [21, 254–257].

After consideration of the 28 government officials' proposals, the Emperor Daoguang adopted Huang Juezi's idea and announced a legislation

providing for death sentences to those found smoking opium after a 1.5-year national buffer period [21, 388]. However, under Qing dynasty legislation, requests for permission for judicial offices to give death sentences had to go through the county administration, the region administration, and the province administration. Permission had to be approved by all concerning government parties, including the Emperor himself, which could take up to months to complete [25, 9–15]. The cumbersome process meant that every prosecution the government made required a large amount of time and effort from the prosecutor. In addition, according to Qing government instructional regulations, failure of government officials to complete their assigned tasks would result in penalties [15, 87]. In this case, district magistrates would face legal punishments if they could not effectively eliminate opium smokers in their district, which would often be the case if the specific legislation was to be implemented. Hence, it was impractical to use death sentences as a means to repress mass opium importation.

Concern for the lack of efficiency of this system was expressed in letters written to the Emperor Daoguang by his Military Confidential Administration officers [21, 388]. The realization of the inconvenience in legislated legal procedures gave way to the germination of conflicts between the absolute need for opium restrictions and traditional legislation. This exposed the latter's inefficiency to the government, ultimately contributing to the actualization of legal reforms [15, 88]. Though the actual effect of this reform idea was far from optimistic, since the Opium Wars soon commenced [15, 88], the significance of it in pointing out the lack of efficiency in Chinese legislations is undeniable.

In addition to the interaction stimulated by importation of opium, the Opium War also had an impact upon the Chinese legal system. Aside from being a major blow to Chinese sovereignty, the Opium War initiated the direct introduction of Western legislation into the Chinese legal system, a pattern that

would soon be repeated in other historical events, such as the Sino-Japanese War.

As a consequence of the Opium War, the treaties signed between China and the Western powers gave the colonizers rights of jurisdiction. For example, the Supplementary Treaty of Humen between China and Great Britain gave Great Britain the right to try British traders who were arrested in China [26, 34–50]. Likewise, in signing the Treaty of Wangxia between China and the United States, Americans gained consular jurisdiction rights and the ability to apply their legislations for cases involving the arrest, interrogation, and punishment of Americans [26, 51–57]. The ceding of the island of Hongkong to British rule through the Treaty of Nanking between China and England introduced the British system of law into Hongkong:

“...His Majesty the Emperor of China cedes to Her Majesty the Queen of Great Britain, etc., the Island of Hongkong...to be governed by such Laws and Regulations as Her Majesty the Queen of Great Britain etc., shall see fit to direct” [26, 33].

Due to such ceding, Hongkong adopted the Common Law system used in its “mother country” and introduced legislation of the Common Law system into the feudal Chinese ruling system. After the Opium War reduced China to a semi-feudal, semi-colonial country, various other countries, such as France, Russia, Portugal, and Japan followed Great Britain's example and imposed their own systems of law on China [15, 525–546].

The introduction of a different set of legislation into Chinese society created by the shift in jurisdiction rights provided a medium for the Western laws and legislative ideologies to enter the Chinese legal system [29]. Although the Qing government did not directly adopt Western legislation, the interaction between Chinese society and modern legislation led to the revision of traditional Chinese legislation.

After the Opium War, European colonial powers became a strong threat to the Chinese feudal government [4]. In order to preserve the nominal existence of the feudal emperor, the government

willingly chose to subdue to colonial pressure and adopt western practices. Hence, Chinese legislation underwent further revision through the puppet government under pressure from the European colonial powers. An example of this is the movement of preparatory constitutionalism.

Prompted by her desire to let "[the throne be permanently protected, and the rights of the emperor be superior]," the Empress Cixi agreed to the proposal of preparatory constitutionalism, which aimed to transform the traditional feudal power structure of China into European constitutionalism [11]. Five government officials sent abroad by Empress Cixi [22] to investigate Japanese and European constitutions, recommend that the first step China should adopt is to uphold the rule of law [22]. They proposed that to be able to enforce the rule of law, the country must first improve and unify its legislation [22]. As a consequence of the movement, the Outline of Imperial Constitution and the Nineteen Creeds were promulgated. In these documents, Chinese legislation ended the feudal system and shifted the basis of legislation from protecting the feudal emperor to guaranteeing rights of people [32].

Another crucial way in which European colonialism reshaped Chinese legislations is that it provided the Chinese society with an impetus for self-improvement. Before it came in contact with European colonizers, Chinese society reflected a sense of national superiority. The "Ten Thousand Countries Paying Tribute" painting, for instance, depicting countless countries coming to pay tribute to China and the Emperor, demonstrates the Chinese's confidence of their political domination of the world [3]. However, the failures China endured while confronting European colonialism impelled social activists to reevaluate China's actual situation. In a letter directed to Empress Cixi, reformist Qing government officials stated their unanimous opinion after consideration of China's position:

"(All should acknowledge that, as the national situation requires, simply mending our system cannot save us from misfortune any longer. Legal reform is the only

key to the survival of our country. For our culture and our people, there is no other way out!)" [5, 11].

Attempts to improve the original legislations under the Chinese legal system by "(accepting all essence of legislations in the world and adopting frontier theories)" stemmed from such mentality of self-improvement in reaction to colonial intervention in China [22]. As a result, multiple legislation offices were established, aiming to revise the entire Chinese legal system [36].

Compared to the spontaneous will for reform, a more luring bait provided to the Chinese by colonizers was the promise of returning consular jurisdiction rights.

"(After negotiation, Great Britain, Japan, America, and Portugal agree to return their consular jurisdiction rights to China under the condition that China revise her legislations)" [10, 40].

The opportunity of regaining these rights stirred both the government's and legal experts' will to improve Chinese legislation, and it served as an immediate catalyst for legal reform [34, 4216]. Legislation offices were appointed by the government, and legal experts stepped out in the name of retrieving China's jurisdiction rights. As pro-improvement activist and legal expert Shen Jiaben argued in his letter to the Emperor:

"(Western countries pay high attention to consular jurisdiction rights... But China is deprived of such rights because the Western countries consider our law as unmerciful... As I am appointed to revise legislations, I hereby state that I agree the revision of legislations will yield more benefits than simply acquiescing the foreigners' blames)" [10, 40];

In fact, the stimulus provided by the retrieval of consular jurisdiction rights produced such immediate results in appealing to legal reformers that many historians attribute it as the main reason for legal reform and the modernization of legislations [14].

The Modernization of China's Legislations

The interaction with European colonialism pointed out to China the inherent inefficiency of the

Chinese legal system and stimulated a wave of legal reform. With Western legislation introduced into China, the subsequent modifications and revisions of the Chinese Legal System resulted in a system of law that alleviated the feudal ideology and was more compatible with the global situation.

From the Han Dynasty until the late Qing, Confucianism was the guiding ideology behind legislation in the Chinese legal system [31, 122]. The most important and unique influence of Confucianism ideology on legislation was its strong emphasis on morals and ethics. Confucius' ardent declaration "[once one restrains oneself and observe the rituals, the world will be humane!]", shows Confucianists believed in the absolute superiority of rituals in the society [38, 151]. "Ritual" was originally a set of principles of conduct aiming to sustain the patriarchal clan system established in the Western Zhou Dynasty [7, 7] and it was later used to indicate all principles of conduct guided by morals [38]. Hence, Confucianists upheld the legislative ideology of Rule of Rituals, which emphasized the importance of rituals over law:

"(If guided by government orders and regulated by penalties, the common people will try to avoid punishments but will not have a sense of shame; if guided by virtue and regulated by rituals, the common people will have a sense of shame and abide by what is required of them)" [38, 61–62].

The absorption of Confucianism legislative ideology into the legal system resulted in a moralization of legislations that was known as "the fusion of rituals and law." In other words, the traditional moral and ethical principles in Chinese culture were completely inosculated into the conduct principles established by law; the criteria of law are exactly the same as those of morals [32, 7].

The fusion of rituals and law brought substantial defects to the Chinese legal system. Firstly, legislation became too complicated and fragmentary, consisting of cumbersome components and lacking logical organization. Violation of moral qualities

such as not fulfilling filial piety, were written into legislation [6]. Situations merely concerning civil relationships correspond to specific penal codes [28, 16–19]. Under this system, the branch of civil law was almost completely overlooked due to the legislations' tendency to shift all cases to criminal law [12]. Secondly, the common benefit of people was disregarded. For example, in Confucianism ideology, vengeance is encouraged: The Book of Rites stated that "(killing of one's father must be avenged by killing the criminal)" [20]. Correspondingly, legislation in the Qing Dynasty states that if one kills for vengeance, penalties must be extenuated [31, 280]. The third defect is that the status of law in the society was limited. Legislation was viewed by Confucianists as an auxiliary of morals [39]. Though in the Ming and Qing Dynasties, the relative status of law slightly increased, legislation in ancient China was still never considered as an independent binding standard [39, 198]. Thus, considering its subordinacy and the subjective nature of morals, the authority and fairness of law might have been doubted by its subjects.

The overemphasis of morals on legislation was later ameliorated by the introduction of "constitutionalism" and the preparatory constitutionalism movement. The Outline of Imperial Constitution promulgated in the movement was the very first legislation to shift the basis of Chinese law from morals to rights and began the process of severing the ties between morals and legislation [22]. Rights of the Emperor were limited to what was provided in the constitution. The last nine provisions in the document were specifically designed to legally guarantee the rights of the common people [22]. Moreover, the organization of law codes experienced a revolution in the New Penal Codes of Great Qing. It abandoned the traditional form of Chinese legislation and adopted the modern European format of code that simplified the originally verbose structure and categorized civil law as a separate branch [32, 270]. Although the Outline of Imperial Constitution and New Penal Codes of Great Qing did not completely

resolve all the existing defects caused by the fusion of rituals and law, they marked a critical transition towards disconnecting legislation and rituals.

Though Chinese legislation was moralized, penal codes, in stark contrast, were denounced by the colonizers as being too cruel [10, 40]. Indeed, compared to synchronous legislation in the European countries, Chinese legislation during the Qing dynasty represented physical cruelty. The Chinese word for “penalty” is “xing,” whose original meaning could be traced back to “battle,” “kill,” and “massacre” [7, 7]. Thus, it is literally evident that punishments for criminals in ancient China were intended to be physical and harsh. Penalties in the Qing Dynasty as written in *Legislations in Great Qing* included wearing metal collars or chains, serious flogging, dismembering the body, banishment, and death by beheading [33]. The cruelty of the penalties reflected that human rights guaranteed to normal citizens under the feudal legislations were infinitesimal. The belittling of human rights in such legislation was out of step with the rest of the world and provided impetus for social upheavals as modern western ideologies poured into the Chinese society from the gates opened by European colonialism [18, 7–9]. When Western legislation and modernized ideologies were made accessible, the pro-improvement activists saw the necessity to revise the penal codes. Shen Jiaben, after studying the laws of other countries, proposed the deletion of the penalties that sentenced one to death by dismemberment, beheading, chopping up one’s corpse after natural death, punishing relatives of the criminal, and stitching ink into the flesh of the criminal [18, 1–5]. His proposal was debated heatedly within the Qing society and its influence was limited by various hindrances, but the most controversial legislation in the traditional Chinese legal system was exposed for alteration.

In addition to the fusion of ritual and law and the harsh penal codes, the inequality inherent in the Chinese legal system was another prominent weakness that was incompatible with modern society. The

legislation had three major problems: inequality of law between different social statuses, inequality between objects of law enforcement, and inequality of law between genders.

The ancient Chinese society inherited a tradition of having stark social hierarchies from the patriarchal clan system of Western Zhou Dynasty. It was an important principle in the Chinese legal system that law was only strictly binding for the lower class, and not so for the upper class [39, 258]. The idea of inequality between different social statuses was reflected in legislations.

“(If a criminal belongs to the eight privileged groups, then sentencing him to death must be first consulted with the Emperor; if his crime is not so serious as to be banished, then his punishment must be alleviated to a gentler level)” [33].

The privilege laws recorded by *Legislations of Great Qing* and *Investigation of Penal Codes in Past Dynasties* elevated the privileged groups from the normal legal procedures, creating inequality between nobilities and the common [18, 9–11]. Inequality was perpetuated by the Rule of Rituals. Because the ultimate purpose of Rule of Rituals was to preserve the morals of the society and its people, many of the legislations were made with sheer consideration of morals and none that of the objective, absolute fairness. The category of special laws regarding “Sheltering and Hiding of Relatives” is one example:

“(If one accuses his/her parents or grandparents, her husband or her husband’s grandparents, he/she shall be flogged one hundred and be imprisoned for three years...)” [33].

This category of law clearly states that, in order to maintain the virtue of filial piety, one must never accuse one’s close relatives, regardless of whether the relative is guilty or not. Because of the varying range of legal fairness, this phenomenon signifies the inequality between subjects of law enforcement. Inequality along gender lines was evident as well. In one of many examples, the *Legislations of Great Qing* starkly differed in the punishment of a crimi-

nal who killed his father from that of a criminal who killed his mother [33].

Inequality in the Chinese legal system was aimed mainly to preserve the feudal pyramid power structure. However, it brought the common benefit of people under serious threat. During the period of legal reform in the late Qing dynasty, under the influence of the western concept of “human rights” and “equality,” the inequality inherent in Chinese legislations was challenged [31, 381]. Legal reformer Shen Jiaben first proposed to promote legal equality in his letter:

“(The key to ruling lies in law. If law reflects inequality, then the faith of common people in the ruler would be shaken ... Hence, in order to pacify the common people, we must first equalize all aspects of law)” [18, 15–17].

He proposed specifically the implementation of nullifying the legislation providing for privileged protection of nobilities and the trading of servants. The brainchild of Shen Jiaben’s legal reform, the Active Penal Code of Great Qing, fully realized his ideology [31]. Although the penal code was only active for a short period of time in late Qing, it was substantially crucial in expressing new legislative ideologies in the critical transition period of Chinese legislation.

Significance of the Modernization

Because Chinese legislations incorporated many different bodies of law as references in the legal reform movements, incompatibilities arose as consequence. This was manifested in two ways: incompatibility between original Chinese legislation and the newly introduced Western legislation, and the incompatibility of different legal systems within contemporary China.

In the process of legal reform, disputes arose in China regarding to what extent traditional legislation that was strongly connected with China’s culture of valuing morals and ethics be abandoned in favor of adopting foreign legislation. Because of the ties between traditional Chinese culture and Chinese legislation, revision of legislation or digressions from former ideologies were considered as a disregarding

of Chinese culture and caused patriotic dissenters to argue against legal reforms. In the Qing Dynasty, such an incompatibility caused serious discord in the imperial court.

“(Government officials in all states rejected and attacked the new Qing penal code because they thought it was a defiance of rituals – or specifically, that it does not have a code punishing fornicating with unmarried women)” [12].

But it is not only a problem of past concern. The question of whether China made the right decision to replicate certain Western legislation, or more generally, the question of whether or not China should imitate the patterns of more developed countries, is still under heated debate even today.

The second aspect of incompatibility occurred within the entity of current China, or more accurately between mainland China and Hongkong. Incompatibility between these two parties exists in the aspect of legal systems. The bulk of China’s modern legislation belongs to the Civil Law System. During the period of legal reform, China transplanted the Civil Law system of France and Germany through partial replication of the legislation system of Japan [19, 26]. The promulgation of the Complete Book of Six Codes during the period of the Republic of China marked that the Civil Law system was substantially integrated into China’s legislation [32, 276–289]. In Hongkong, on the other hand, colonial transplantation of the British system of law took place, leaving Hongkong with a legacy of the Common Law system [26 33].

Although the “One Country, Two Systems” policy of China, which preserved Hongkong as a semi-autonomous region, guaranteed that the two legal systems could coexist, the unavoidable intersections of the two legal systems causes problems. There are indeed fundamental differences between the two systems, from their historical origin to their preservation of liberty [9, 180–192]. The incompatibility in legal systems is especially manifested in the recent disputes regarding the extradition bill between mainland China and Hongkong which forced the two sys-

tems of legislation to collide. In an interview by VOX, Claudia Mo, Pro-democracy legislator of Hongkong, protested against the recently proposed extradition bill, stating her disapproval of China's legislations and legal system. Mo said, "(China), where there's no fair trial, no humane punishment, and completely no separation of powers..." [23] The incompatibility is intensified by the post-colonial ideological introduced into Hongkong by the United Kingdom in an effort to continue its influence on its former colony. Recorded by professional newspaperman I. Epstein in the 1946 Far Eastern Survey, Hongkong under Britain colonization did not enjoy the freedom of democracy, or any political rights at all:

"It is indisputable that the port [Hongkong], has grown, under British administration, from nothingness to a powerful material and trading position. But its political life is dominated by a few thousand British... its citizens have no political rights and do not vote..." [8].

But after the return of Hongkong to China in 1997, "democracy" and "human rights" that were "guaranteed" by British rule became its major weapon against China.

The modernization also raised the problem of sustainability. From one view, because of maritime expansions during European colonial period, maritime environments became targets in conflicts of interest. Global institutions initiated international laws, specifically, the United Nations Convention on the Law of the Sea, to balance international powers on maritime environments and keep competition over

environmental resources in check. The limitation of controlling powers on the sea directly restrained exploitation of maritime environments, contributing to the protection of environmental resources on a global scale. This indirect effect of European colonial expansion generates a positive influence in that it increased the viability of the entire human community and therefore raised sustainability.

The shift from the traditional feudal Chinese legislation to adopting western legislative ideologies guaranteed an elevation of human rights. Such an elevation is in accordance with the consolidation of sustainability of the society.

On the other hand, before the intervention of European colonialism altered Chinese legislation, there were laws in the Qing Dynasty strictly restricting private-operated exploitation of environmental resources. For example, documented in Legislations of Great Qing, the Emperor ordered the enforcement of legislation restricting privately operated mining [33]. Although the intention of such laws wasn't to protect the environment but only to stifle the development of private enterprise, it still indirectly accomplished the protection of natural resources by limiting exploitation. After the massive introduction of capitalism from European colonialism, however, such legislation was considered unnecessary and out of date and was deleted accordingly. Thenceforth, economic development of private enterprises had a renaissance, but exploitation of the environment mushroomed along with it. This change in legislation rapidly deteriorated the environmental resources of China.

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THE UNITED STATES IN 1942: SCARED, RACIST, AND DIVIDED

Abstract. In this analysis of Japanese American Internment Camps during World War II, concealed and otherwise unknown features of internment camps are brought into the light. The events leading up to internment, during internment, and even after internment are all scrutinized closely as to their relations to racism and discrimination. Additionally, the dark side of American culture is exposed through the careful ciphering of information regarding the treatment and lives of the Japanese Americans in the internment camps. This paper ultimately reveals what life was like for the Japanese Americans following the attacks on Pearl Harbor and their experiences with American racism.

Keywords: Japanese and American in World II, Pearl Harbor, Japanese internment camps.

On December 7th, 1941, the Imperial Japanese Navy Air Service launched a surprise attack on the naval base at Pearl Harbor, causing the deaths of 2,403 people [15]. The attack ignited feelings of racism and fear that were already deeply rooted within the hearts of Americans. Following the attacks, President Roosevelt issued Executive Order 9066, which stripped away the rights of Japanese Americans. This enabled the military to forcibly relocate 110,000 Japanese Americans residing on the West Coast to the midwest. Upon their arrival, they were instantly ostracized and expelled from local communities, leaving them with no place to go. Their daily lives began to change before their eyes as they realized that American citizens had begun discriminating against them without hesitation. Following their immediate rejection from the midwest, the military ordered the Japanese Americans to move into temporary assembly centers, which eventually led to their transfer into internment camps. These camps were packed full of Japanese Americans who were interned for crimes they had never been convicted of. Although the U.S government's response to Pearl Harbor appears to be strategic on a surface level, in actuality, it represents and demonstrates the level of contemporary American racism.

While the response of the U.S government to Pearl Harbor is seen today as a violation of American rights, in 1944, Americans strongly supported the ostensibly strategic actions the government took to ensure safety nation-wide. In the days following Pearl Harbor, the United States formally declared war on Japan and entered World War II as an allied power. Many Americans believed that any Japanese American in their communities could be a potential spy. For this reason, many Americans believed that it was in the nation's best interest to relocate Japanese Americans to internment camps where they could be monitored and eventually released back into society if they were deemed loyal. A poll issued by the American Institute of Public Opinion following the attacks on Pearl Harbor stated that 93% of Americans agreed that "Japanese aliens" should be relocated [14]. A further "59%" believed that even those who were citizens should be relocated [14]. This popular opinion, alongside the government's apparent desire to preserve the safety of the nation, provided an opportune moment to relocate the Japanese. However, it was truly the buried feelings of racism and fear that sparked this unconstitutional use of federal power. With the momentum of American support, the government was able to relocate 110,000 Japanese

Americans. Additionally, while it appeared to society that the government did this out of their sense of duty towards maintaining national security, upon deeper analysis, the decision reveals the fragility amongst the American people and the complete lack of a cohesive society. Over a period of a few days, American citizens went from being brothers and sisters with those in their communities to being outright shunned and denounced as traitors who did not belong. This fragility reveals the inherent sentiment of fear and racism that was so deeply rooted in society. A catastrophic event was necessary to bring this latent feeling to the surface.

The U.S government's response to the attacks on Pearl Harbor stripped Japanese American's of their identities and subjected them to racism from the public. Immediately following Pearl Harbor, many American lost faith in the image of the perfect society that they had previously accepted. Out of fear, they accepted a revised notion of America, one that was based on cultural homogeneity rather than diversity. Therefore, they supported the government's racist response. Following Executive Order 9066, Japanese Americans' sudden loss of rights led to "Japanese owned restaurants being boycotted, businesses being vandalized, and other Japanese-American-owned property being destroyed" [13]. Some lost their homes, stores, farms, and other prized possessions that they had dedicated their lives working for. A famous photograph taken in Oakland, California, the day after the attacks, displays the instantaneous effects on race that the attack unleashed [12]. The photograph depicts a Japanese American-owned restaurant struggling amidst the aftermath of Pearl Harbor. The photograph shows the restaurant with the phrase "I am American" on its storefront window, which demonstrates the severity of the racism and the pleading that Japanese Americans had to go through in desperate attempts to convince society that they too were American [12]. Phrases of this kind were also used in order to distance themselves from the growing suspicion that they were not patriotic. Additionally, the photograph demonstrates

how the Japanese Americans had gone from living normal, American lives to being persecuted and segregated overnight. Americans became scared of and persecuted those who they had grown up with, gone to school with, and even worked with. This racist reaction, which had stemmed from a desire for security, caused the Japanese to react with demonstrations of their fidelity to the state and its principles. However, the notion of security was only a surface-level reason for the suddenly racist attitudes toward the Japanese. In reality, it was the Americans' collective, underlying fear of cultural diversity that caused this reaction. Despite the desperate pleas of Japanese Americans, they were nevertheless vacated from their homes and forced to abandon their lives.

The mass relocation of Japanese Americans into internment camps was facilitated through the War Relocation Authority (WRA). The WRA was a civilian agency "created to care for the excluded population" following the issue of Executive Order 9066 [11]. Its primary purpose was to plan and construct the internment camps for the Japanese to live in through the duration of the war. Through its planning and preparation of these camps, the WRA eventually constructed eight different internment camps. However, simply relocating the Japanese into these camps was not the only purpose for the WRA. Within the camps, an additional purpose of the WRA was "to set up functioning communities behind barbed wire, [establish] educational programs, recreation facilities, newspapers, and other elements of community life" [11]. It was tasked with the responsibility of re-creating the lives of the Japanese Americans and providing them with as much of a normal life as possible. The WRA accomplished this by creating institutions to resemble those of the outside world, such schools and shops. This was an enormous task, seeing as it had to create brand-new communities that would function cohesively despite the communities being made up of Japanese Americans who had been discriminated against and forced to relocate. Additionally, the WRA was responsible

for creating jobs and designating certain salaries for each of those jobs. The WRA ingeniously utilized the detainees “to perform most tasks in the camps. Employees were paid a flat rate of \$14 per month for ordinary work, and capped at \$19 per month for doctors and dentists, “a scale deliberately set lower than the minimum pay for American GIs” [11]. The WRA was able to efficiently structure and construct the communities by utilizing the detained Japanese Americans to manage and run daily life in the camps. Through its formation, the WRA was responsible for managing nearly everything related to the Japanese American detainees inside of the internment camps.

Amid the tension between the American and Japanese races following Pearl Harbor, President Roosevelt and the military decided to forcibly and rapidly relocate the Japanese Americans. They had been given “six days to wrap up their lives and deal with their property before reporting with only what they could carry to temporary assembly centers” [9]. Six days to completely wrap up an entire life before moving into a prison illuminates the dehumanizing ordeals that Japanese Americans experienced. They were not given the time to properly handle their expenses and assets. Japanese Americans were forced to sell their “houses..farms, stores, and restaurants, hurriedly and at steep discounts, often for pennies on the dollar” to Americans who came in from across the country [2]. In effect, the rapid liquidation of Japanese-American assets provided a great opportunity for reabsorbing and expanding wealth. Americans saw this as a golden opportunity for economic benefit. Without caring for what was happening to the Japanese, Americans quickly bought up their property for “pennies on the dollar,” oftentimes leaving the Japanese Americans with nothing in their names; more significantly, they would return to their former lives following internment with nothing, and would be forced to restart [2]. Americans had essentially discovered a method of converting their racist views of the Japanese into a prosperous economic venture. The government’s lack of care for the well-being of the Japanese Americans

after internment provides glaring evidence that the nation only cared about preserving a culturally-American nation. The urgency with which the Japanese Americans were forced to move with demonstrates the government’s desire for society to believe that this was a matter of national security. The government wanted to convey the idea that they had to be moved immediately in order to secure the western states from potential threats of spies and further attacks. However, the fact that the public response openly used derogatory terms and filthy language to harass the Japanese shows that the appearance of security was just that: an appearance. It was masking the true, underlying sentiment of racism. The racism itself was a cover for taking away property, stores, and accelerating the process of taking away the Japanese. The event of pearl harbor created a perfect opportunity for the Japanese to be taken away under the pretense of security. The racism ultimately disenfranchised them and took away their human and economic value, revealing the underlying racist values that society had tried to keep suppressed but ultimately failed to do so.

Despite the underlying suspicion the government had, it still attempted to replicate the daily lives of Japanese Americans in order to make them feel as if they were not in prison. In the camps, the government allowed interned Japanese Americans to open schools, churches, farms, and newspapers. Sports were also introduced to unite interned communities and “recapture a small part of their pre-war lives” [3]. These newly-established institutions served a higher ideological function that was not realized by both the American public and the interned Japanese. While unknown to the public and the internees, these institutions were supported by implied values of what it meant to be American. In the schools, Japanese American children learned standard American curriculum, alongside the social codes of the country and how to be a loyal citizen; due to this, schools became centers for re-education in order to influence the young minds of the Japanese Americans and turn them against their motherland to create

loyal American citizens. Additionally, sports served an institutional purpose by promoting teamwork, a collective identity, and competitiveness. It gave the interned Japanese Americans an outlet for their emotions; but, in actuality, sports were also introduced with deeper intentions. The government manipulated the values within sports to change Japanese Americans' beliefs about their communities. This directed their loyalty towards American beliefs and induced a sense of competition against their home country. These were the true goals the American government pursued and were not realized by many of the interned Japanese and American people. As a nation, Americans believed that the response to Pearl Harbor was appropriate given that it occurred during a time of crisis. Furthermore, they believed that Japanese Americans were being given opportunities within the camps to recreate their lives. However, in reality, the government was able to mask its true intentions of reeducating the Japanese by portraying the existence of these institutions as methods of replicating the former lives of the Japanese Americans.

In effect, it is impossible to say that the facilities were provided by the government out of goodwill. The government wanted nothing to mar the image of America as a perfect society with infinite opportunities and welcoming arms for all. At the time, the American economy was driven by the steady influx of immigrants looking for opportunities to make something out of their lives. The government understood the importance of this immigrant labor and did not want to be perceived as immoral and nationalistic following its decision to intern people of foreign races. Concerned about global opinion surrounding its actions, the government understood that the internment of the Japanese had to be done with caution and in a manner that appeared to be beneficial to both parties. This suggests that the government attempted to replicate life for the Japanese Americans in the camps to protect the nation's perfect image. Additionally, in a U.S. propaganda film from 1942, the government attempted to "assure the

rest of the country that its policy was justified, and that those Japanese Americans forced to live in the internment camps were happy" [9]. In this video, the government showed only the seemingly happy parts of camp life, ensuring a lopsided public display of the conditions and emotional strain faced by the interned Japanese. The depiction of the Japanese as carefree within the camps came with the goal of removing any doubt about mistreatment and abuse. Moreover, the government was eager to show that lives within the internment camps "took on a semblance of normality" [9]. It was determined to convince the public that the American values which it represented were still upheld within the internment camps. It wanted to demonstrate that life was not much different from the outside world. As stated in the video, "[the government] set the standard for the rest of the world in the treatment of people who may have loyalties to an enemy nation. We are protecting ourselves without violating the principles of Christian decency" [9]. A basic understanding would show that this belief of the government established the idea that the Japanese Americans were a potential threat to the security of the United States. However, on a deeper and more technical note, the quote expresses the notion that American values are greater than those of the Japanese. Furthermore, it called upon religion as a way for justifying this act through its belief that it was justified because their actions did not "[violate] the principles of Christian decency" [9]. Essentially, the American government justified what was a racist act with references to American value, their security, and religious beliefs. It drew on its persona as a Christian nation, supported by liberal values, in order to justify its racist policies. Additionally, the government wanted to portray the video in a manner that would demonstrate the fundamental values of America in hopes that the Axis powers would treat their prisoners of war in the same way. It said that "we are protecting ourselves," further showing the idea that the government was portraying their relocation of the Japanese with the basic be-

lief of national security. The internment camps were utilized to demonstrate to the world that the United States was treating its interned prisoners kindly by providing them with adequate necessities to live a comfortable life.

Americans believed that the relocation of Japanese Americans was in the best interest of both parties. In their minds, the ordinary lives of Japanese American would be preserved in the internment camps. At the same time, American citizens would no longer need to worry about the threat of spies and would move one step closer to a culturally-American nation. According to this way of thinking, Japanese Americans would experience less racism and segregation because they would be confined to homogenized communities, rather than interspersed in the broader population. Additionally, American citizens believed that the interned Japanese would have the opportunity to obtain jobs that might not be available to them in the outside world because of competition with white Americans. Americans collectively believed that interment benefited the Japanese as a way of justifying their own implicit racism and fear. Despite their apparent concern, society did not truly care about the well-being of Japanese Americans. In a letter to the editor in the *Seattle Post Intelligencer*, one American woman echoed the majority belief of Americans: “it was a joy to be able to pass about the marketplaces without having to hear the monkey-like jabber of a lot of Japs” [5]. Her blatantly racist tone towards the Japanese Americans demonstrates the belief that they were inferior to Americans because of their cultural differences. The derogatory terms and phrases strongly support a racist view against the Japanese. Additionally, her instant disregard of other languages demonstrates how the country’s values of inclusion and equality were being completely abandoned. America’s desire to be free from cultural diversity suggests that the country was motivated more by fear of outsiders than a need for security. Americans were selfish, racist, and ultimately only cared about maintaining a culturally-American na-

tion. With the Japanese Americans out of the picture, Americans would be one step closer to a culturally-uniform nation.

In spite of widespread racism that allowed Americans to not only accept the internment of Japanese Americans but to take pleasure in it, some Americans stood up for their beliefs and the rights of all citizens. These Americans observed the racism that was evolving in society and decided to take action and speak up for those who had no voice. A woman wrote to the *Post Intelligencer* stating that “there was a prejudiced and [unreasoned] attempt underway in the country to spearhead a movement to make this a ‘white man’s country’” [5]. Her courage to speak against the common social belief shows that not all Americans were willing to abandon the values that the country was founded upon. She expressed the belief that the mass removal of the Japanese was based on racism and was unreasonable. She spoke against the anti-diversity campaign that was ravaging through American society. This campaign showed the distinction between the guise of security and the actual racist ideology through which the cover was supported. The racism was not a fabrication of reality or a product of hindsight. It was available to those who saw it in their time; some saw it for what it truly was, and were not okay with it. Those who spoke against the process of internment exemplified core American values in the face of politicians who were unnerved by the realization that America had become too diverse and therefore needed immediate restructuring to preserve its cultural and political nature.

The dehumanizing living conditions that were forced upon the Japanese Americans illuminates the extent and power of American racism. Japanese American families were herded into tiny rooms which were “about ten by twenty feet and empty except for three folded army cots on the floor. Dust, dirt, and wood shavings covered the linoleum that had been laid over manure-covered boards” [12]. The American government simply did not even care enough to relocate them into housing for human beings. Instead,

through the government's racist views, they chose to forcibly remove the Japanese Americans from their homes and send them off to small shacks that were meant for animals. The descriptions that Japanese Americans provided following the war demonstrates the undeniable similarities of their living condition to those of animals. The "wood shavings... and manure-covered" floors demonstrate how animals formerly occupied this area – Japanese Americans were completely dehumanized through their living conditions [12]. Additionally, the miniscule space of "ten by twenty feet" in which entire families were expected to live in resembles the small and compact enclosures that farm animals experienced [12]. The space was by no means suited for human residence. Japanese Americans had to sleep on army cots on the floor just a few inches away from the manure that covered the floors. Their relocation deprived them of what, at that time, would have been considered to be the standard for living conditions: a simple bed frame and mattress to provide comfort. This was a very dark chapter in American history because it illustrates how easy it is for a group to be bestialized and treated as if they were mere animals. In effect, American racism dehumanized Japanese Americans and subjected them to horrendous living conditions.

Within the internment camps, the Japanese Americans experienced incredibly dehumanizing treatment. The camps were "surrounded by armed guards and barbed-wire fences," creating an overarching sense of fear amongst the Japanese [1]. They were forced to live within the confines of the fences and had to do what was told of them by the guards or face consequences. The idea of violence was embedded in the very structure of the internment camps. This architecture of penalizing structures that these camps were built from illuminates that it was not only there to house people, but to violently control, manipulate, and punish them. Hidden from the public, the camps provided the government with the unique opportunity to unleash its anger regarding Pearl Harbor upon the innocent, Japanese Americans. In one instance,

"An elderly man attempted to flee and was shot and killed" [6]. The guards did not hesitate to kill Japanese American internees if they disobeyed the camp's rules and regulations. Society saw the Japanese as aliens who would never be humans, much less Americans. Their maltreatment further demonstrates that national security was just a cover for the government to relocate the Japanese and subject them to unparalleled racism and discrimination, the true reasoning behind internment. Regardless of the circumstances, the government's go-to response for dealing with all problems Japanese-related was violence. Essentially, it was an extension of American racism which manifested in denying the humanity and nationality of the people that were being interned.

Job salaries in the internment camps were a prime example of the extent and reach that racism had on the Japanese American community. The internees were paid monthly by means of the WRA, which provided numerous job opportunities for interested Japanese Americans. Upon their immersion into the community of the camps, Japanese Americans took up these jobs in order to earn money to provide basic goods, such as food and clothes, for their families. At first, they were not paid because Americans did not approve of Japanese Americans having the opportunity to make money since the internees were perceived by society as traitors and spies. However, in order to maintain positive and a seemingly humanitarian reputation amidst the international community, the U.S. government decided to provide paying jobs within the camps. These jobs ranged from "journalists... cashiers [in stores]... cooks... (and) carpenters" [4]. Much to the surprise for Japanese Americans, their pay no matter what job they had "[did not] exceed that of an Army private" [9]. Army privates at the time had some of the lowest paying salaries because of the millions of Americans that were enlisting to help fight the war cause. Many of the Japanese Americans previously held much higher paying jobs that allowed for more comfortable and luxurious lifestyles. However, inside of the camps, reality instantly changed: they

were paid next to nothing. Much like the removal of the Japanese was made under the false pretenses of security, the limited job pay was presented as an opportunity to make a living even while being detained. In reality, this was a direct result of the racism that provided the structure for American society and the government. The decision for limited pay was made through the influence of American racism for foreigners, which kept the wheels spinning in an endless cycle of persecution against foreigners. The American government effectively absorbed labor at a cheaper cost by allowing the Japanese Americans to have jobs. They were able to increase profit margins and generate more income because of the low salaries of the internees. In essence, the implementation of structuralized racism within the internment camps enabled the government to exploit the Japanese Americans at an economic level. Job salaries within the internment camps exemplified the reach and power that American racism had on the lives of the Japanese Americans.

Despite the misconception that Japanese Americans benefited from the jobs they were given, in reality, they were often exploited for labor at the economic benefit of the United States. While Japanese Americans were indeed paid for their work, many of the physical labor tasks required grueling amounts of work in poor conditions. For instance, “[Japanese Americans] assigned to work on the camo net project lacked proper facemasks, which led them to suffer chemical burns, pneumonia, and fertility and reproductive complications” [5]. The Japanese Americans were assigned to many of the dangerous jobs during the war. While they were paid for these jobs, they were clearly exploited by the American government for economic purposes. The American government believed Japanese Americans held less social value than an American did; due to this, it would be an economically prosperous decision to capitalize on the opportunity to use an undervalued worker to perform a dangerous job in order to avoid potentially harming the socio-economic value of an American through injuries and “fertility and re-

productive complications” [5]. If an American were to experience reproductive or fertility complications as a result of working these dangerous jobs, the American economy would lose a bit of value that would be compounded over time as the potential generations of children would cease to exist. This would lead to enormous unrealized economic consequences in the future. Therefore, the government found it beneficial to use the Japanese aliens to do this work. Moreover, by allowing the Japanese Americans to work in jobs that benefitted the war cause, the government was able to maximize the country’s production output. If Japanese Americans were to not make these items such as camo nets, Americans would have to be relocated from their current jobs to contribute towards making them. However, since the Japanese Americans were forced to work this job, Americans were able to perform other tasks to benefit the country’s economy. Additionally, each of the Japanese Americans working these dangerous jobs were paid at considerably lower rates than normal Americans working their jobs would be paid. This enabled the government to allocate additional capital towards other ventures and war-time efforts instead of paying the Japanese more money. Through the economic exploitation of internment labor, the American government was effectively able to reduce its costs at producing goods and maximize the country’s production output.

At the end of World War II, Japanese Americans were terrified to return to their former lives because the latent racism of American society had been revealed. Despite spending the duration of the war living meagerly inside of the internment camps, “general hostility made some Japanese Americans fearful of leaving the camps and re-entering U.S society” [10]. Before they had left for the internment camps, Japanese Americans had clearly seen how the American public felt about them. They knew that even after the war over, the racism that Americans had for them would not simply just fade away. Discrimination and segregation would persist following the war. Back in the former communities of the Japanese Americans,

“community leaders, especially [those] in the Pacific Coast states, resisted Japanese settling in their communities. Graffiti of racial slurs and threatening physical harm appeared on buildings. Hostile signs placed in store and [on] cafe windows announced [that] Japanese [persons] would not be served” [10]. It was as if the Japanese Americans’ worst fears had come true. Although the war was over, their lives could never be the same again. They simply were not accepted back with welcoming arms. For those who elected to go back to their homes, it was made abundantly clear through Americans’ use of racism that they were not welcome. Americans used everything in their power to bar the Japanese Americans from American communities. This bore a slight resemblance to how the Japanese Americans were treated during their relocation into internment camps. At first, they were forcibly taken from communities in an attempt to isolate the Japanese and keep them under the eye of the American government. Ironically, after their release into society, the Japanese Americans were still isolated, only in a different way. They were barred from communities, almost as if the communities had set up imaginary walls to prevent the Japanese Americans from settling down there. American, through their racism, wanted to show the Japanese that they had to leave and never come back. The isolation of the Japanese Americans from American communities seemingly gave the Americans a false sense of security, when, in reality, their decisions to keep the Japanese Americans from American communities was fueled through racism. Despite the Japanese Americans’ desire to be accepted into society, American racism had persisted throughout the war, and affected the lives of the Japanese Americans at every turn.

Shockingly, present-day treatment of migrants in detention centers along the US-Mexico border bears a striking resemblance to that of the Japanese Americans in internment camps. Like Japanese-American before them, migrants are “[deprived] of liberty for migration-related reasons” [7]. While these immigrants from foreign countries are per-

secuted and forced into detention centers because of their citizenship, race and ethnicity remains the driving factor behind their forced relocation. Just like the Japanese Americans, the color of the immigrants’ skin and their hereditary status influences society’s degradatory views towards them. Additionally, the conditions of these detention centers are utterly dehumanizing and sometimes worse than those of the internment camps. Inside the detention centers, “parents and children have been held for days, weeks, or even months in cramped spaces, sometimes with no access to soap, toothpaste, or places to wash their hands or shower” [8]. Clearly, migrants are deprived of basic necessities that even the Japanese Americans had access to in the internment camps. This is appalling. Despite the Japanese Americans being detainees during a time of war, these migrants are being held in horrendous conditions during an era of prosperity and growth. This goes to show that America’s racial tensions have not improved since World War II. In fact, it may have gotten even worse.

Migrants in the detention centers are forcibly relocated based on their ethnicity and migrant status. These factors ultimately boil down to race, which causes their deprivation of basic necessities and an opportunity to prosper within the borders of the United States. Thus, the government is targeting minority groups. This is similar to what occurred with the Japanese Americans after Pearl Harbor, in what appears to be a racial cleansing of any unwanted ethnic groups that do not fit with the image of a perfect American society. These conditions are so dehumanizing that even children are dying – something that rarely happened in the internment camps. Yazmin Juarez and her daughter, Mariee, who was 19 months old, were released from the ICE detention center after 10 days. During those 10 days, Mariee developed a viral respiratory infection and “was hospitalized for six weeks ... [however] ‘all of the hard work of these doctors came too late,’ Juarez said, ‘Mariee died on what is Mother’s Day in my country. When I walked out of the hospital that day, all I had with me was a piece of paper with

Mariee's handprints in pink paint" [8]. The conditions in these centers are so dehumanizing that simply being there for a little over a week can cause death. This is shocking, considering that some people have spent months there, and are lucky to be alive given this notion. Despite the best efforts of doctors, Mariee could not be saved from the brink of death because of the severe effects that the detention center had on her health. Interestingly enough, when Mariee's mother begged for "deeper exams...they (the detention facility's medical staff) sent us back to our room" [8]. This further demonstrates the mistreatment of the immigrants. Inside of the internment camps, the internees had access to basic healthcare in order to maintain their physical well-being. However, in these detention centers, professional doctors are completely ignoring life-threatening illnesses. This illuminates the fact that these immigrants are being isolated from society based upon racial prejudice. Ultimately, the present-day treatment of migrants in detention centers is far worse than that of the Japanese Americans in the internment camps because of the intensified racism and discrimination that is targeted at the migrants.

Despite the strategic appearance of the U.S government's response to Pearl Harbor, in reality, its internment of the Japanese Americans symbolizes the degree of racism that was embedded in American society. Japanese Americans were discriminated against as a result of racist American beliefs following the attacks on Pearl Harbor. This quickly gave the government the opportunity to use the pretense of national security to forcibly relocate the Japanese Americans; in actuality, this happened because of the xenophobic views of both American government and society. Furthermore, American racism eventually resulted in the conditions of the internment camps being similar to those meant

for animals; This only furthered the dehumanization of the Japanese Americans. Japanese Americans could not even escape racism during their daily lives in the internment camps. Their situation was exploited by the American government, which used the Japanese for economic gain while they struggled to survive on a day-to-day basis. Ultimately, even after the government allowed them to leave the internment camps, Japanese Americans still experienced American racism. They were cursed out of their former communities and barred from coming back, causing some Japanese Americans to not even want to leave the internment camps. Shockingly, they would rather stay inside of the internment camps than attempt to return to their former lives. What's even more striking is that compared to the present-day treatment of illegal immigrants, the Japanese Americans appeared to be living modestly. This illuminates that American racism has not quelled since World War II, in fact, it has only proceeded to become worse and more degrading towards the victims of discrimination. Ultimately, American racism has completely dehumanized the ethnic groups that have fallen victim to it. While we might understandably be afraid of outsiders and "caravans of people" arriving at our countries borders, we are truly only afraid because we have been educated by the politicians of the present to fear that. However, it is crucial for our nation and world's future to never succumb to this fear again. Now, we are faced with an issue that bears a striking resemblance to one of the darkest moments of our nation's past, and it is critical that we learn from our past mistakes to develop as a society. Just as many of us today have looked at the events that unfolded following Pearl Harbor with disgust and astonishment, we are yet again faced with a moment of migrant crisis that future generations may look back on with outrage.

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APPLIED ASPECTS OF THE MUSEUM HEURISTICS OF THE NATIONAL MUSEUM OF MILITARY-HISTORY OF UKRAINE IN THE PERIOD 1995–2013

Abstract. The purpose of the article is a research of the influence of the chosen model of the heuristic museum search system on the efficiency of completing of the stocks of the National Museum of Military History of Ukraine in the period 1995–2013. The scientific novelty is the establishment of the peculiarities of the processes of scientific completing of the stocks under the influence of disciplinary and cognitive museum heuristics.

Keywords: National Museum of Military History of Ukraine; scientific completing of the stocks; model of the heuristic museum search system; museum heuristics; disciplinary museum heuristics; cognitive museum heuristics.

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ПРИКЛАДНЫЕ АСПЕКТЫ МУЗЕЙНОЙ ЭВРИСТИКИ НАЦИОНАЛЬНОГО ВОЕННО-ИСТОРИЧЕСКОГО МУЗЕЯ УКРАИНЫ В ПЕРИОД 1995–2013 ГГ

Аннотация. Целью статьи является исследование влияния выбранной модели системы эвристического музейного поиска на эффективность комплектования фондов Национального военно-исторического музея Украины в период 1995–2013 годов. Научной новизной является установление особенностей процессов научного комплектования фондов под влиянием дисциплинарной и познавательной музейной эвристики.

Ключевые слова: Национальный военно-исторический музей Украины; научное комплектование фондов; модель системы эвристического музейного поиска; музейная эвристика; дисциплинарная музейная эвристика; познавательная музейная эвристика.

Необходимость усовершенствования механизма функционирования музейной сферы в Украине определяется условиями интеграции в европейский и мировой музейный простор,

трансгрессией общества и переходом к рыночным отношениям [3]. Известно, что функциями музеев является выявление, сбор и пополнение фондов культурными ценностями, их исследова-

ние и сохранение, создание на их основе экспозиций и выставок. Названные функции являются характерными формами сохранения и популяризации национальной истории, просвещения и гуманистическо-воспитательной деятельности среди граждан, реализуемых через различные процессы музейного научного поиска, одним из важных элементов которого выступает «музейная эвристика» [5]. В настоящее время «музейная эвристика» еще не стала объектом самостоятельного научного исследования. Труды по изучению «музейной эвристики» представлены в малом количестве, поэтому целостной теории по этому новому научному направлению еще не выработано [4]. Однако, этот инструмент активно используется музеями при научном комплектовании собственных фондов, который представляет собой непрерывные процессы выявления во внешней среде предметов музейного значения и их сбора [6]. Постоянное обновление фондов историческими ценностями служит важнейшим фактором обеспечения жизнедеятельности музея. При этом выявление и сохранение культурной информации о музейных предметах, ее критический анализ, с точки зрения правдивости и достоверности, и последующее построение экспозиций, и выставок, с подачей провенанса музейного предмета в историческом контексте, является основой музейной эвристики [7]. Именно на таких принципах, с использованием компетенций руководящего состава и ведущих специалистов, базировалась деятельность Национального военно-исторического музея Украины (НВИМУ) в период 1995–2013 годов.

Научная новизна статьи заключается в том, что на основе анализа документальных источников и опубликованных историографических материалов впервые освещены особенности системы эвристического музейного поиска в ходе научного комплектования фондов НВИМУ в указанный исторический промежуток. Нижняя хронологическая граница исследования определяет год созда-

ния, в то время Музея Вооруженных Сил Украины. Верхняя хронологическая граница – фиксирует историческую веху музея и шести его филиалов в статусе Национального. Это был период устойчивого развития, что, по нашему убеждению, дает возможность объективно оценить полученные достижения, проанализировать условия получения положительных результатов. Кроме того, верхняя хронологическая граница принята во внимание из-за трансгрессивных событий в Украине в 2013–2014 годах, когда территория Автономной Республики Крым, где функционировали два филиала НВИМУ в г. Севастополе, была аннексирована Российской Федерацией. Сегодня информация о дальнейшей судьбе этих филиалов неизвестна. К тому же, в середине 2013 года произошла смена руководящего состава музея, что привело к изменениям приоритетов его деятельности. Источниковой базой исследования стали регуляторные акты государственных учреждений, регламентирующих музейную деятельность, ведомственные нормативно-правовые документы, а также внутренние документы музея (документальный фонд музея), научные издания НВИМУ.

Теоретическое обоснование и практическое использование термина «музейная эвристика» в своей научной работе рассмотрели украинские ученые В. Карпов, Ж. Денисюк, А. Збанацкая [4]. В то же время австрийский музеолог Ф. Вайдахер обосновал необходимость рассматривать эвристику, учитывая особое отношение человека к реальности, как поиск потенциальных носителей музеальности, то есть – признаков по которым определенный объект можно отнести к категории пригодной к экспонированию. «Эвристику» и «критику» ученый обозначил как составляющие методики музеальной селекции. Именно первичный анализ исторической ценности в правдивости и достоверности, по мнению Ф. Вайдахера, предоставляет возможность включения предмета в музейные фонды [1]. Авторское определение понятия «музейная эвристика» и преимущества

модели системы эвристического музейного поиска в процессе исторического исследования предложила Л. Миненко [5]. В тоже время, Н. Горская в своей работе обоснованно показала применение в повседневной деятельности музея понятий «эвристика» и «музейная эвристика» [2]. Однако прикладные аспекты научного комплектования фондов с использованием инструментария музейного научного поиска и с конкретизацией места, и роли дисциплинарной, и познавательной музейной эвристики, исследованы не были.

С целью анализа этой проблемы, как отдельного направления музеологических исследований, а также для практической оценки процессов комплектования музейных фондов, через авторское представление модели системы эвристического музейного поиска на примере Национального военно-исторического музея Украины, предлагаем решить следующие задачи:

- охарактеризовать современные подходы к определению содержания термина «музейная эвристика», в целом, а также «дисциплинарная музейная эвристика» и «познавательная музейная эвристика», в частности;
- визуализировать модель системы эвристического музейного поиска НВИМУ в период 1995–2013 годов;
- предоставить авторскую оценку сложившейся модели.

Комплектование музейных фондов является непрерывным процессом. Данный вид деятельности является ключевым в жизнеобеспечении музея и базисным для всех направлений музейной работы. Процессы комплектования музейных фондов непосредственно связаны с отдельным направлением музеологических исследований – «музейной эвристикой».

Исследование термина «эвристика» достаточно широко представлено в трудах украинских и зарубежных ученых. В то же время термин «музейная эвристика» мало исследован. При-

менять его начали недавно. Фактически сейчас происходит комплексное обоснование значения и содержания этой исследовательской работы, как отдельного направления музейного дела. Стоит отметить, что система музейной эвристики базируется на применении: максимально широкой и разноисточниковой осведомленности, компетенции, интуиции, межличностных связей и других возможностей, и ресурсов исследователей.

В контексте музейной деятельности, В. Карпов, Ж. Денисюк, О. Збанацкая «музейную эвристику» рассматривают как «науку о музейном поиске, теорию и практику организации такого поиска». Относительно восприятия музейного предмета посетителем, в ходе познавательного эвристического поиска ученые указывают на единство общих свойств: информативности (источник информации), репрезентативности (полнота отражения эпохи, явления, среды), аттрактивности (вызывание интереса внешними характеристиками и эстетичным видом) и экспрессивности (наводить ассоциации и осуществлять эмоциональное воздействие) [4].

Н. Горская «музейную эвристику» не разделяет и определяет ее как «демонстративно-предметную коммуникацию в музейной экспозиции при распространении информации через музейный предмет в процессе проведения экскурсии или музейно-образовательного мероприятия для любой аудитории» [2].

В 2016 году исследовательница А. Никонова пришла к выводу о необходимости научной дифференциации термина «музейная эвристика». Фактически было выделено два направления развития «музейной эвристики». Первое направление – «дисциплинарная музейная эвристика», второе – «познавательная музейная эвристика». По мнению ученой, как правило, «дисциплинарной музейной эвристикой» овладевают музейные специалисты, «выявляя и сохраняя историко-культурную информацию в музейных фондах, а за-

тем актуализируют ее в музейной экспозиции». «Познавательная музейная эвристика» связана «с обучением методам получения и освоения историко-культурной информации массовым посетителем музея» [7]. По сути, «познавательная музейная эвристика» формирует базовые методы донесения выявленной информации посетителю, влияя на дальнейшее качество «дисциплинарной музейной эвристики».

В процессе «познавательной музейной эвристики», посетитель может получить информацию [7]: с этикетки; от экскурсовода; из электронной базы музейных фондов, где указана информация о музейном предмете (особенности предмета, история попадания в музейные фонды, почему был изготовлен именно этот предмет, каким образом, кто заказчик (получатель, собственник) предмета (объекта), в чем его репрезентативность, другая информация), а также с сайта музея (текстовые и визуальные материалы по экспозиции или выставке, задачи с вопросами, которые можно решить только находясь в экспозиции, используя другие методы получения информации о музейных предметах).

Как видим, «познавательная музейная эвристика» достаточно трудоемкое направление научной деятельности, ведь каждая экспозиция (выставка) содержит значительное количество смыслов, которые должны вызвать интерес у посетителя. Известно, что музейная экспозиция (выставка) интересна, когда происходит ее активное обсуждение в обществе или, запускаются еще не истолкованные темы. Именно тогда посетитель привлекается к участию в исследовательском поиске. Кроме того, характеризуя «познавательную эвристику» стоит акцентировать внимание на том, что музейные специалисты, при построении экспозиции и выставок, должны учитывать методы, этапы получения информации (музейный PR), ее интерпретацию, связанную с уровнем образования посетителя, качеством государственной пропаганды и тому подобное.

Анализируя использование методов «познавательной музейной эвристики» в НВИМУ в период 1995–2013 гг. отметим, что посетителям были доступны такие источники получения информации о музейных ценностях:

- научные справки и справочные материалы (по запросу);
- унифицированные паспорта на музейные предметы и описания фондовых коллекций по разделам (по запросу);
- тематико-экспозиционные планы выставок (по запросу);
- научные и научно-популярные статьи в печатных изданиях НВИМУ, монографии, научная литература (библиотеки НВИМУ и филиалов);
- рассказ экскурсовода (при условии заказа экскурсионного обслуживания);
- этикетаж (пояснительные тексты и аннотации к залам в форме фоновых фотографий с информацией, и к экспонатам – этикетки).

При этом, открытие частей экспозиции и выставок дополнительно сопровождалось размещением информации на сайте, в социальных сетях, газетных публикациях. Для усиления заинтересованности и стимулирования посещения музейных мероприятий, излагался провенанс особо ценных экспонатов.

Несмотря на все, считаем, что на практике, одним из весомых направлений «познавательной музейной эвристики» должно быть исследование влияния информации об историческом периоде (личности, учреждении) через музейный объект (предмет) на сознание посетителя. Ведь главными задачами музейной эвристики являются: формирование социально-культурных потребностей общества в историко-культурной информации о прошлом и поиск, и отбор необходимой информации, для сохранения устойчивого развития общества [7].

В отличие от «познавательной музейной эвристики», целесообразность использования

«дисциплинарной музейной эвристики» вызвана необходимостью поиска музейного предмета и информации о нём в режимах, которые уже не являются обычными техническими процессами. В частности, когда возникает вопрос поиска определенной необходимой исторической ценности и информации о ней для создания экспозиции, выставки или иного музейного продукта. Именно при таких обстоятельствах у музейных сотрудников начинается активно-творческая, нестандартная научно-исследовательская работа, связанная с необходимостью не только максимизации источников получения информации, но и с углублением имеющихся, и с использованием новых знаний. В случае с военными музеями, главной целью дисциплинарной музейной эвристики, для научных сотрудников, является выявление военно-исторической ценности и провенанса, включение в фонд и создание музейного продукта, который представляет собой целостный завершённый результат экспозиционно-выставочной, научно-фондовой, информационно-музейной деятельности музея, который предлагается посетителю. Обычно «дисциплинарная музейная эвристика» начинается с системного анализа имеющейся в музее фондовой основы, а далее выходит на уровень, который не ограничивается внутренней средой.

В нашем исследовании главный акцент мы делаем на опыт использования «дисциплинарной музейной эвристики» сотрудниками Национального военно-исторического музея Украины. Мы разделяем мнение А. Никоновой о необходимости разделения направлений развития музейной эвристики на дисциплинарную и познавательную, и предлагаем собственную трактовку содержания термина «дисциплинарная музейная эвристика». По нашему мнению «дисциплинарная музейная эвристика» – это отдельное научное направление развития «музейной эвристики», способствующее более содержательному наполнению специфических процессов комплектования фондов, предоставляющее возможность основательно

исследовать, обобщать и актуализировать оптимальные варианты формирования музейных экспозиций, и выставок через построение соответствующей эвристической модели системы музейного поиска для целенаправленной организации музейной деятельности.

Один из вариантов модели системы эвристического музейного поиска может представлять собой комплекс относительно обособленных и взаимосвязанных элементов, которые через наработанные коммуникации, соответствующий документооборот, используя необходимый ресурсный потенциал, налаженные подсистемы планирования, организации, контроля и мотивации деятельности субъектов поиска, обеспечивают качественные результаты музейной деятельности с целью содействия формированию должного уровня развития и/или удовлетворения духовных, культурных, интеллектуально-просветительских, информационных потребностей посетителя. Именно такая модель была сформирована работниками НВИМУ в период 1995–2013 годов (рис. 1).

Предложенная на (рис. 1) визуализированная модель системы эвристического музейного поиска сформирована как результат анализа деятельности НВИМУ в период 1995–2013 годов. В частности, работа научных сотрудников музея предусматривала обязательную актуализацию информационного поля музейных предметов в созданной экспозиции (выставке) для активно-осознанного восприятия и понимания музейного продукта с целью формирования надлежащего интеллектуального, культурного и патриотического уровня каждого посетителя. Кроме того, происходили научная переоценка музейных продуктов и фондов, обучение и повышение профессионализма сотрудников с целью совершенствования, целенаправленности и активизации «дисциплинарной музейной эвристики».

По нашему убеждению, использование представленной модели системы эвристического музейного поиска НВИМУ на практике, объединившей

познавательную и дисциплинарную музейную эвристики, облегчало понимание содержания процессов и направлений комплектования музейных фондов, очерчивало круг перспективных заинтересованных сторон, которые нужно было привлекать, служило своеобразной памяткой при формировании целей и определении мотивационных мероприятий. Кроме того, предложенная модель

позволяла профильным специалистам и представителям всех заинтересованных сторон, кто имел желание быть результативным участником процессов научного комплектования музейных фондов, упорядочить приобретенные компетенции и способствовать формированию эффективного музейного менеджмента.



Рисунок 1. Визуализированная модель системы эвристического музейного поиска Национального военного исторического музея Украины по состоянию на 1 января 2014 *

* Источник: сформировано автором по результатам исследования

Для более весомой оценки влияния «дисциплинарной музейной эвристики» на результаты деятельности музейных учреждений необходимо

учитывать, что эвристика, максимально активно возникает между субъектами поиска и вне музея. На практике существует определенное

разнообразие эвристик (библиотечная, архивная, археологическая и другие). Опыт работы НВИМУ показывает, что увеличение разновидностей «дисциплинарной эвристики», обеспечивало создание комплексной базы данных, аккумуляцией информации необходимую для выработки эвристической мысли. Такая база данных содействовала сотрудничеству и развитию каждого участника системы эвристического музейного поиска, обеспечивала синергетичность при получении конечного результата, его максимальную достоверность, полноту содержания и, при определенных обстоятельствах, оперативность.

Фактически совместными усилиями руководства и научных сотрудников к концу 2013 года в НВИМУ была создана среда познавательной и дисциплинарной музейной эвристики, которая обеспечивала его устойчивое развитие. Такая постановка вопроса целенаправляла всех участников процессов поиска. В итоге, каждый субъект поиска занимал свое место и выполнял необходимые функции, что способствовало достижению положительных результатов. Одновременно, оставались научно-прикладные перспективы для их разнообразия и улучшения.

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CICERO'S RHETORICAL BALANCE IN THE FIRST CATILINARIAN ORATION

Abstract. The Catilinarian Conspiracy, the infamous duel between two opposing ideologies of Rome, spelled the beginning of the end for the Roman Republic, but it also gave rise to several of the most legendary yet controversial Latin texts, the Catilinarian Orations. In 63 B.C, Marcus Tullius Cicero (Cicero), having been given sole ownership of the consulship by his fellow consul, Gaius Antonius Hybrida, in exchange for the governorship of Macedonia at the end of the year, uncovered a conspiracy led by the ambitious but failed-aristocrat, Lucius Sergius Catilina. This discovery prompted Cicero to make four impassioned proclamations – two to the senate and two to the public – entitled the Catilinarian Orations. These orations contain a wealth of complex rhetoric, obscure speech, and advanced logical strategy.

Cicero's strategic, effective, and efficient utilization of the balance between inaction and action is one of the key components of the **First Catilinarian Oration**. It helped to build his credibility as a powerful but logical and reasonable consul with the Senate, to establish his own wisdom and reason, and to confuse and agitate Catiline, eventually forcing him to act irrationally (an attempt to flee) and thus establishing the end for Catiline and the conspiracy itself. As a result, this brilliant rhetorical strategy (the balance) was the catalyst for Cicero's rise to the peak of his life as a lawyer, politician, orator, and consul, to name a few. It is in the First Catilinarian Oration that Cicero thrives with his passion, reason, and unequivocal power as consul of the Roman Republic.

Keywords: Rhetorical Balance, Catilinarian Oration, Rome, Cicero.

The Catilinarian Conspiracy, the infamous duel between two opposing ideologies of Rome, spelled the beginning of the end for the Roman Republic, but it also gave rise to several of the most legendary yet controversial Latin orations, the Catilinarian Orations (M. Tulli Ciceronis in L. Catilinam Orationes). In 63 B.C, Marcus Tullius Cicero (Cicero), having been given sole ownership of the consulship by his fellow consul, Gaius Antonius Hybrida, in exchange for the governorship of Macedonia at the end of the year, uncovered a conspiracy led by the ambitious but failed-aristocrat, Lucius Sergius Catilina (Catiline) [11]. This discovery prompted Cicero to make four impassioned proclamations – two to the sen-

ate and two to the public – entitled the *Catilinarian Orations*. These orations contain a wealth of complex rhetoric, obscure speech, and advanced logical strategy. The *First Catilinarian Oration* establishes what William Batsone refers to as Cicero's "consular ethos" [1]. Describing this attempt to establish his own ability as an orator and consul in a time of immense crisis, Batsone writes as follows: "The First Catilinarian is ... about interpreting Cicero, about who he is and what it means to have and to have had him as consul; it is about what he has done, what he plans, what he knows, and what he has said. In rhetorical terms, this speech constructs and presents Cicero's version of his consular ethos ... primarily to display Cicero, his

passion and his reason, his wisdom and providence, his powers of oratory” [1].

This “display” of the height of Cicero’s powers as an orator and consul is exemplified by Cicero’s most ingenious rhetorical weapon, a metaphorical spear constantly jabbing into the back of the indecisive senate. Throughout the speech, Cicero creates an artificial balance between inaction and action, forcing every senator to reconsider their dedication to the survival of Rome. Lying primarily within the *First Catilinarian Oration*, undoubtedly the most famous of the four, this rhetorical balance is the key to Cicero’s main objective: drag the Senate out of passivity and establish his own power as consul. However, Cicero’s rhetorical balance was not only a ploy to rouse the Senate, but also a plan to direct a flustered Catiline out of Rome into the Manlian Camp, a trap designed to completely annihilate the Catilinarian Conspiracy. Coupled with these aims, Cicero may have had another reason to employ such a strategy: responsibility as consul. Having just received the unbridled powers of the *senatus consultum ultimum*, he was unsure of exactly how to advance into such murky territory [9]. His rhetorical balance may have been another method of controlling his responsibility by calling upon the Senate to help.

To defend against the rhetorical power of Cicero himself, who may have edited his speeches before publication, the perspective of a second author must also be utilized. Gaius Sallustius Crispus (Sallust), a Roman politician, tribune, and historian was also present during the Catilinarian Conspiracy. In his own work, *Bellum Catilinae* (*The War of Catiline*), Sallust offers a vastly different view of both the conspiracy and Cicero’s rhetoric in the *First Catilinarian Oration*. In this paper, I will analyze both the *First Catilinarian Oration* and overlapping passages from *Bellum Catilinae*. Cicero’s nuanced rhetorical strategy was one of several key components that compelled the largely passive Senate and eventually forced Catiline to undermine his own conspiracy through his own irrationality. In analyzing Cicero’s seminal text,

this paper will perform a detailed analysis of the effectiveness and efficiency of his rhetorical strategy, focusing on his portrayal of the artificial dilemma between inaction and action. At the same time, this paper will demonstrate how Sallust’s third-person perspective in *Bellum Catilinae* reveals Cicero’s construction of that artificial dilemma.

Cicero came from a wealthy landowning family in 106 B.C. [8] However, despite their wealth, his family was not one of the ancient patrician families who controlled almost all of the power in the Roman Republic. This blemish in his background would later prove to be both Cicero’s weakness and strength. In 81 B.C, Cicero began his storied career as a trial advocate, most often arguing for the defense. It was here, in his role as a lawyer and orator, that Cicero gained the popularity, confidence, and skill required to jumpstart his political career. Eventually, after winning several elections for lower government positions on the political ladder, Cicero ran for consul in 64 B.C as a *novus homo* (new man), the term used to describe a man who was the first in his family to serve in the consulship. He relied on his oratory prowess, reputation as a court advocate, and honesty to defeat Catiline, the arrogant patrician who promised to cancel all debts, including his own. The lack of an advantage from a patrician background, the same disadvantage that had plagued him for his entire life, became one of the factors that helped win him the consulship. However, with the Catilinarian Conspiracy on the horizon, his consulship proved to be an eventful one.

Sallust’s background and rise into politics were relatively similar to that of Cicero. He was born in 86 B.C to a local family of prominence at Amiternum, an ancient Sabine town around 50 miles northeast of Rome [6]. However, his family’s social prestige, wealth, and influence meant nothing against a select circle of well-established families [5]. Similar to Cicero, Sallust was forced to “break into” the political scene, and thus he “naturally identified himself with the ‘people’s party’ and always remained

a consistent democrat" [6]. However, most of Sallust's major political achievements occurred in the latter portion of his life, when he was able to hold the office of tribune in 52 B.C and serve closely under Julius Caesar. After his expulsion from the senate, Sallust served under Julius Caesar from 49–44 B.C, performing various duties including the governorship of Africa until Caesar's ill-fated death in 44 B.C. [5]. Due to his wealth and connections to several of Caesar's later successors, "Sallust retired from public life, and returning to the ambition of his younger days, devoted his leisure to Roman history. He died in B.C35, leaving his house and gardens to his sister's grandson. These afterward became the favorite resort of Nero, Nerva, and other Roman emperors" [6]. Although the Catilinarian Conspiracy occurred in 63 B.C, in the relatively early stages of Sallust's life, an important understanding of Sallust's entire adult life must still be established. This is because Sallust probably wrote *Bellum Catilinae* during the latter half of the first century B.C, most likely around the year 43 B.C (he refers to Caesar and Cato in the past tense, signifying that he is writing after the Ides of March in 44 B.C) [5]. His later political life and troubles have left significant traces on most if not all of *Bellum Catilinae*.

Both Cicero and Sallust had underlying political motivations in their respective works that are critical towards understanding their rhetorical strategies. In "To Have Daring is Like a Barrier: Cicero and Sallust on Catiline's *Audacia*," Lydia Langerwerf writes.

Cicero's suppression of Catiline and his followers was the making of his consulship and the crowning moment of his political career... it is obvious that both delivery and publication served a political purpose... Sallust is clearly not in the business of exonerating Cicero, and offers a nuanced portrait of the consul, but... his account was written in the aftermath of the murders of certainly Caesar and Cicero, marking the end of the Republic... The story of Catiline offered him an opportunity to lament the fall of the Republic and the role of a degenerate aristocracy in that fall [7].

As Langerwerf makes clear, the Catilinarian Conspiracy was the pinnacle of Cicero's career as an orator, politician, and Roman. His excitement in this moment is discernible in the opening lines of his first oration, replete with his impassioned fury, and likewise in his nuanced rhetorical strategy, which is often submerged cleverly beneath a veil of anger or despair. By subordinating his strategy in this way, Cicero's allow his design to creep stealthily in the minds of the senators and of Catiline himself. Sallust, on the other hand, was in a completely different situation, reeling from the fall of the Republic and resting in his final days. His varying prose, modeled after Thucydides', demonstrates Sallust's wild swing of emotions as he grieves over the demise of his Rome [6]. In the end, despite their stylistic differences, these two authors and their respective works collided in 63 B.C to reveal the true nature of Cicero's now-famous orations before the Senate and against Catiline.

Alongside childhood friends like Julius Caesar, Cicero grew up as political crises began to overwhelm the Roman Republic [4]. By Cicero's time, several major flaws had undermined the entire system [11]. Corruption was rampant as rich Romans often bribed voters and trial jurors. Provincial governors (usually retired consuls or tribunes) extorted money from people in their provinces. Military generals and leaders used their own armies to support radical political demands. These flaws, along with a stagnant Senate, created a growing sense of tension in Rome, eventually resulting in the Catilinarian Conspiracy.

Cicero's *First Catilinarian Oration*, given on November 8th, 63 B.C, utilizes endless lines about failed plots, lamentable state of affairs, and absurd inaction (of the Senate, the consuls, and Cicero himself), all in order to question why the Senate and he himself are not acting more swiftly and harshly. However, the Senate at this moment in time still had not completely bought Cicero's story, as few rational men would listening to accounts of fire and worldly destruction. Thus, Cicero had only one clear option: explain the dire situation in excruciating detail and

emotion, aiming to make the Senate uncomfortable and force them to reconsider their status as Romans both in mind and heart. This balance between inaction and action is exemplified in the *Catilinarian Orations* in countless moments, large and small, but there are several vital passages that stand out most prominently, especially when juxtaposed with parallel passages from Sallust's *Bellum Catilinae*.

Cicero utilizes this rhetorical strategy from the commencement of his speech. His opening passages, Chapters 1 and 2, some of the most famous in all of Latin literature, are full of rhetorical questions,

[1] May I ask you to what end will you continue to abuse our patience, Catiline? For how long even will that fury of yours mock us? To what end will your unrestrained audacity boast itself? Didn't the night guards of the Palatine, didn't the watchers of the city, didn't the fear of the people, didn't the gathering of all the nobles, didn't this most fortified place of holding the senate, and didn't the expressions of the faces of these men move you? Do you not perceive that your plan is exposed, do you not see that your conspiracy now has been binded and is being held in the knowledge of all these men? Which of us do you think is ignorant of what you have done last night and the night before, where you have been, whom you have assembled, and what plan you have seized?

[2] Oh the times, oh the conduct! The senate understands these things, the consul sees this; however, this man still lives. Lives? Yes, in truth he even comes into the senate, he becomes a partner in the public council, with his eyes he marks the murder for each of us. We however, the strong men, seem to do enough for the state, if we avoid the madness and weapons of that man [3].

By utilizing rhetorical questions at the very beginning of his speech, Cicero already begins to impose a key aspect of his rhetorical strategy onto the Senate: self-reflection and self-questioning. He does not state his attacks directly. Direct statements like these would have had little weight and would have demonstrated

the speaker's lack of confidence as he half-heartedly attempted to convince a skeptical Senate about Catiline's extreme crimes. However, Cicero's brilliant usage of interrogatives to spur on the Senate leaves each statement open-ended, forcing the Senators to reconsider their own future and their own vision of Rome with the destructive Catiline in mind.

Cicero furthers this objective by directly introducing his rhetorical strategy. In the latter section of Chapter 2, he states that the "strong men seem to do enough for the state" [3]. This line may be interpreted as a simple motivational line to unite the Senate and weaken Catiline. And it is. However, this line is actually Cicero's first direct clue towards his overarching rhetorical strategy in the *First Catilinarian Oration*. His words are searing, an attempt to discourage Catiline while also scolding the Senate for their inability to approve the emergency decree and enable Cicero to crush the conspiracy. The passive voice of *videmur* (we seem) coupled with the adverb *satis* (enough) alone confirm Cicero's interior fury at the Senate. It is this line, made intentionally weak in the sea of powerful rhetoric, that stands out as the entrance of Cicero's rhetorical balance.

In Chapter 31 of *Bellum Catilinae*, Sallust reveals Cicero's intentions behind the rhetorical balance and embodies it with a different perspective:

[31] By such proceedings, the citizens were struck with alarm, and the appearance of the city was changed. In place of that extreme gaiety and dissipation, to which long tranquility had given rise, a sudden gloom spread over all the classes; they became anxious and agitated; they felt secure neither in any place, nor with any person; they were not at war, yet enjoyed no peace; each measured the public danger by his own fear [6].

Instead of attacking Catiline and the Senate (as Cicero indirectly does in his opening), Sallust focuses in on the heart of Rome, its citizens. He describes the feeling of impending doom seeping into the previously "tranquil" city. In his version of the events, the citizens are in a state of partial limbo, liv-

ing in a state of fear, not yet entrenched in a war but still unable to enjoy peace in their own sacred homeland. Sallust has taken Cicero's artificial balance and placed it into a different, but equally important sector of Rome. The people, too, are waiting for Cicero and Senate to act, to restore the pleasure of life and to banish Catiline and the dark fear he inspires. Sallust takes Cicero's argument a step further, discussing what Cicero likely felt was somewhat unnecessary in a belligerent and fiery opening.

Cicero produces a passage-long alliteration in Chapter 1, repeating the "q" sound at the beginning of each line (*quam, quem, quid*) [3]. This repetition supports the message by ingrain[ing] the power of each statement into the minds of the Senators and by establishes the charismatic charm of an orator who makes listeners numb and passive. Most importantly, however, Cicero is able to begin the long process of balancing inaction and action. One word in Chapter 2, *Vivit?* (Lives?), filled with intense disbelief and indignity, is all but enough to make it clear that Cicero's intends to act [3]. Whether it be execution or exile (a debate that will rage throughout the Catilinarian Conspiracy), Cicero again unleashes a bitter curse against the Senate and, as he will feign, himself. Cicero opens with a powerful and clear objection to the Senate's inaction, and he follows that opening with a direct attack against both Catiline and the Senate, while also feigning an attack against his own inaction.

This sense of "lacking" or inaction ties directly to one of Cicero's most prominent grammatical structures in the *First Catilinarian Oration* and in his works as a whole. Cicero often utilizes the phrases, "But I will not talk about that" or "But I pass that over." He utilizes the latter in this passage when he is criticizing one of Catiline's suspected past crimes,

[14] What? When lately by the death of your former wife you had made your house empty and ready for a new bridal, did you not even add another incredible wickedness to this wickedness? But I pass that over, and willingly allow it to be buried in silence, that

so horrible a crime may not be seen to have existed in this city, and not to have been chastised [3].

Cicero is referencing an event in Catiline's past when, in a difficult decision between a lover, Aurelia Orestilla, and his own son, Catiline decided to eliminate the latter, as Sallust explains,

[15] [...] At last, when he was smitten with a passion for Aurelia Orestilla, in whom no good man, at any time of her life, commended anything but her beauty, it is confidently believed that because she hesitated to marry him, from the dread of having a grown-up step-son, he cleared the house for their marriage by putting his son to death [6].

Sallust's brief but vital explanation reveals an important trait of Cicero's phrasing. Cicero often explains an event or action disparaging Catiline before stating, "but I pass that over." This rhetorical device, known as *praeteritio*, is one of Cicero's signature strategies. By employing this strategy, Cicero appears to be generous or wise, as he decides that there are other aspects of Catiline's "wickedness" that are even more concerning than such a horrible action as the murder of one's own son. In addition, Cicero is able to stir up fury, indignance, and shock within the senators without utilizing any invectives or direct attacks. He crafts a passive-aggressive argument and again balances action and inaction, albeit in a different form. Cicero first hints at a possible outburst of invectives or attack against Catiline, but then utilizes *praeteritio* to establish his own strength and wisdom. Despite Catiline's unspeakable past actions, Cicero makes himself appear to be able to continue on and focus on the matter at hand without becoming wildly emotional or unfocused. The Senate must ask itself, "If such an action is passed over by Cicero, then what has Catiline truly done?"

However, despite the fiery yet nuanced opening and underlying grammatical structure that develops his central conceit, perhaps the most convincing motivation and objective of Cicero's rhetorical balance comes into play in Chapters 3 and 4. Cicero introduces the *senatus consultum ultimum* (Ultimate

Decree of the Senate) in order to urge the Senate, intimidate Catiline, and pressure both parties to act, while also relieving pressure from himself,

[3] [...] We have the resolution of the senate against you, Catiline, violent and severe, the council of the republic nor the authority of these ranks are not lacking: we, I speak clearly, the consuls are lacking.

[4] [...] For we have a resolution of the senate of this type, in truth, having been enclosed in the law books, as if having been concealed in a sheath, from which the resolution of the senate has been decided that you, Catiline, must be killed [3].

It was mentioned in the discussion above that, in his opening, Cicero was attacking the Senate for its inaction and hesitance. Here, Cicero takes a step back, admitting that the Senate has already granted him a certain resolution of immense power, the *senatus consultum ultimum*. This decree is the key to understanding Cicero's decision to balance inaction and action in the *First Catilinarian Orations*.

Sallust gives a concise but vital explanation of the decree, while also providing important contrast, context, and understanding for both Cicero's frustration at the Senate's inaction and the subsequent employment of his rhetorical strategy:

[29] [...] The senate, accordingly, as is usual in any perilous emergency, decreed that *the consuls should make it their care that the commonwealth should receive no injury*. This is the greatest power which, according to the practice at Rome, is granted by the senate to the magistrate, and which authorizes him to raise troops; to make war; to assume unlimited control over the allies and the citizens; to take the chief command and jurisdiction at home and in the field; rights which, without an order of the people, the consul is not permitted to exercise [6].

The *senatus consultum ultimum*, in candid words, granted a man the powers of a dictator for six months, an action that would have appeared as a minor sacrifice for the sake of the future of the Roman Republic. Cicero does not include such an explanation in his own speech. This omission can

be explained by the fact that the Senate was already well-informed about such a decree (as they were the ones to grant it).

Nevertheless, Cicero utilizes this moment to further his rhetoric, training his focus on the "lacking" (Chapter 3) of the consuls, *nos, nos, dico aperte, consules desumus* (Chapter 3) [3]. The repetition of the word *nos* (we) and the emphatic use of the first person are direct evidence of Cicero's unique rhetorical device. In what would appear to be a poignant concession, Cicero is actually revealing his brilliant strategic power by causing confusion among both the Senate and Catiline. The repetition mentioned previously and the emphatic first person confirm Cicero's underlying objective. The Senate would have listened to the opening of the speech with indignance, indecision, and even anger at Cicero's fiery words questioning their inaction (especially *Vivit?* in Chapter 2). Catiline would have responded with fury and indignance equal to that of Cicero. Cicero realized this. In an argument, pure anger can only go so far. In most cases, even the most meticulously crafted outbursts only succeed in making the opponent equally furious. However, an open concession of the kind that Cicero makes leaves the opponent with little opportunity for rebuttal. In addition, his use of the word *desumus* (we are lacking) is somewhat ambiguous when it is translated to English. This translation uses "lacking," but it can also be translated as "failing," "neglecting," "missing." However, "lacking" reveals the most about Cicero's rhetorical strategy by demonstrating his objective of confusing the opponents (Catiline as well as the Senate) before he lands a devastating, shocking blow. That blow, in Cicero's case, was his declaration that, "the resolution of the senate has been decided that you, Catiline, must be killed" (Chapter 4) [3]. In one line, Cicero immediately connects the two objects of his *Catilinarian Orations* and gives both the Senate and Catiline each an enormous shock. Cicero has set a clear objective in front of the Senate: to destroy the

conspiracy with the utmost power and authority. If not, Cicero implies, then their collective “lacking” will lead to the downfall of the Roman Republic.

However, Cicero's main objective in this component of the *First Catilinarian Oration* is not just to attack the “lacking” of himself and the Senate, but to control his own power and responsibility, attempting to consult the Senate and work together to defeat the evil of Catiline. In “Cicero and the *Senatus Consultum Ultimum*,” Th. Mitchell writes,

Several times, [Cicero] portrays the consuls as possessing *imperium* only, while the Senate alone has *consilium*. There is an obvious contrast between the two terms; *imperium* representing executive power – the authority to translate policy into action, and *consilium* representing the power to formulate policy.

Clearly, Cicero did not believe that the role of the Senate ended when it delivered its *consultum ultimum*. It continued as the body with *summum consilium*, and consequently it continued as the director of the consul's subsequent actions. Cicero would not, therefore, agree with modern historians who consider that a consul was entitled by virtue of a *consultum ultimum* to use his discretion in taking any action in defense of the state, and that the responsibility knew that he was carrying out the wishes of the Senate, for it was the Senate, and not the consuls, which was placed in supreme command as a result of the ultimate decree.

That this represented his reasoning is strongly supported by all his subsequent allusions to his handling of the crisis. From his first extant speech after his consulship to his last rhetorical efforts in the *Philippicae*, he presents an unchanging defense of his action. He insists that the punishment and sentence of the conspirators were the duty of the Senate, and that his role as consul was merely to implement the decisions of that body. He protests the confusion of responsibility which his enemies continued to create, and his position on that responsibility never varies [9].

This interpretation of Cicero's rhetorical balance reveals the extent to which Cicero was willing to work for the benefit and salvation of Rome as a

whole. Even after receiving the *senatus consultum ultimum*, Cicero continues to implore the Senate to act. The entire basis of his rhetorical balance, his artificial balance between inaction and action, is explained by Cicero's own confusion and hesitation at a critical time. He doesn't choose to directly attack Catiline, nor does he choose to simply execute or exile him without hesitation. Cicero realizes that the *senatus consultum ultimum* carries a heavy burden for its user, and that its *imperium* is only as strong as the *consilium* that supports it.

In this case, as Mitchell suggests, Cicero is insisting that his duty is only to implement the Senate's policy decisions, attempting to pry himself away from the dictator-like powers that the Senate has already granted him [9]. This action may be interpreted as a cowardly or irrational move. Some may argue that Cicero was attempting to relieve himself of the duties as the consul who had been granted the powers of the *senatus consultum ultimum*. Some may propose that Cicero was pressuring the Senate to act so that he would not have to bear the burden and responsibility that came with enacting powerful decisions. In this final case, his fury and anger in the *First Catilinarian Oration* would constitute a ploy to protect himself from the consequences of the suppression of the Catilinarian Conspiracy.

It is true that Cicero was pressuring the Senate to act. However, it was not to avoid the responsibility and burden that came with the power. Indeed, Cicero was attempting to embody responsibility. He was working tirelessly throughout the *First Catilinarian Oration* to urge the Senate to act, to provide further plans so that he, in his own interpretation, could use the *senatus consultum ultimum* and actually implement those decisions. Cicero was caught in a “confusion of responsibility,” and he was truly caught in a balance between inaction and action, a balance he later chose to exemplify throughout the *First Catilinarian Oration*. Nevertheless, despite his uncertainty, Cicero, in his peak moment of utmost power, utilized his most effective attribute: oratory. It is with

his unwavering dedication to the Roman Republic and unrelenting determination, in conjunction with the Senate, to decimate the Catilinarian Conspiracy that Cicero was eventually able to combine his attacks into one rhetorical strategy stretching across the breadth of the *First Catilinarian Oration*.

Cicero's recognition of his responsibility as consul and passion for the Roman Republic is evident in his later rejection of the First Triumvirate, as he may have been asked by Caesar himself to be a founding member [8]. Cicero denied participation because he knew the inner intentions and consequences of this type of organizations, perhaps even before the three men, Caesar, Pompey, and Crassus realized themselves. He foresaw that a group of men working for the primary interests of each other was no longer working for the primary interest of the people of the Roman Republic. And so, Cicero realized that the downfall of the Republic was near. As his political career declined, he resigned himself to writing, crafting several of his greatest works as the days of the Republic waned, as so did the days of his life. Nevertheless, Mitchell explains, his original viewpoint during the Catilinarian Conspiracy never wavered [9]. Even through the toughest periods of life, as the Roman Republic fell and the powerful men around him fell, Cicero maintained that it had always been the duty of the Senate to enact policies and punishments. This position never varies, even after he was executed by servants of Mark Antony as punishment for Cicero's series of harsh invectives brought upon Antony in the *Phillipicae*.

Each of Cicero's carefully placed rhetorical devices – the Vivit? in Chapter 2, the “lacking” of the Senate and of Cicero himself, the praeteritio, and the senatus consultum ultimum – combine to form

his overarching and multifaceted bal. In fact, it is the multifaceted aspect of this rhetorical strategy that makes it unique. Cicero is able to attack from several directions using a singular weapon, utilizing grammatical constructions, emphatic rhetoric, and inner turmoil. This versatility is brilliant. In a time of tremendous chaos in both the Roman Republic and his own position as consul, having been presented with the powers of the *senatus consultum ultimum* mere weeks before his famous *First Catilinarian Oration* given at the Temple of Jupiter Stator, Cicero reigned in his emotions and utilized his famed skills of logic and oratory. In part due to this enduring, brilliant rhetorical strategy of balancing action and inaction in the *First Catilinarian Oration*, Cicero was able to achieve his objectives of receiving the complete backing and urgency of the Senate, destroying the Catilinarian Conspiracy, and establishing his powers as both orator and consul.

Cicero's strategic, effective, and efficient utilization of the balance between inaction and action is one of the key components of the *First Catilinarian Oration*. It helped to build his credibility as a powerful but logical and reasonable consul with the Senate, to establish his own wisdom and reason, and to confuse and agitate Catiline, eventually forcing him to act irrationally (an attempt to flee) and thus establishing the end for Catiline and the conspiracy itself. As a result, this brilliant rhetorical strategy (the balance) was the catalyst for Cicero's rise to the peak of his life as a lawyer, politician, orator, and consul, to name a few. It is in the *First Catilinarian Oration* that Cicero thrives with his passion, reason, wisdom, oratory prowess, and unequivocal power as consul of the Roman Republic.

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Section 3. Cultural studies

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WATER IN THE RITUAL CALENDAR OF THE BUCOVYNA HUTSULS

Abstract. The article reveals the essence of water use in the ritual calendar of the Ukrainians of Bukovyna Hutsulshchyna. Characteristic features of the worship and use of water on the basis of field studies in the villages of Putylskyi district, Chernivtsi region are considered. New features of worship and use of water in the rituals calendar of the ethno-cultural region of Ukraine, Bukovyna the Hutsulshchyna are analyzed.

Keywords: Bukovyna Hutsul region, water, rituals, tradition, culture, the Hutsuls, Jordan, Christmas Eve.

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ВОДА В ТРАДИЦИОННОЙ КАЛЕНДАРНОЙ ОБРЯДНОСТИ ГУЦУЛОВ БУКОВИНЫ

Аннотация. В статье раскрывается сущность использования воды в календарной обрядности украинцев Буковинской Гуцульщины. Рассматриваются характерные особенности в чествовании и использования воды на основании полевых исследований в селах Путильского района Черновицкой области. Анализируются новые черты почитания и использования воды в календарной обрядности этнокультурного региона Украины – Буковинской Гуцульщины.

Ключевые слова: Буковинская Гуцульщина, вода, обряды, традиция, культура, гуцулы, Иордан, Сочельник.

Вода с древних времен в обрядности многих индоевропейских народов считалась животворной, очищающей и целительной. Украинцы используют святую воду в обрядности в течение

всей своей жизни – от крещения и до похорон. В календарной обрядности буковинских гуцулов освященная вода выполняла защитные и оздоровительные функции, являлась своеобразным

«оберегом» здоровья и благополучия гуцулов, защищая их хозяйство от возможных бед. В течение календарного года гуцулы освящали воду в Первый и Третий Сочельник, на Иордан, Сретение Господне, Пасху, Проводное воскресенье, Святого Юрия, Медовый и Яблочный Спас.

На Сочельник (6 января), пока хозяйка готовила праздничные блюда, хозяин шел в церковь на первое в году освящение воды, чтобы принести ее до начала Святого ужина. Эту воду гуцулы употребляли первой во время святвечерней трапезы, так как считали ее животворной и целебной (с. Пидзахаричи, Путильский район, Черновицкая область). В большинстве гуцульских сел посуду с освященной водой для умерших родственников ставили на праздничном столе или на подоконнике. Взрослых колядников, которые начинали колядовать от Рождества Христова и до апостола Стефана (9 января), сначала угощали святой водой (с. Мариничи, Путильский район, Черновицкая область).

Использование воды в этот период года было присуще славянам еще до принятия христианства. Центральным событием, что открывала постепенное движение к весне было зимнее солнцестояние. Считалось, что в этот день вода обладает целебными свойствами, поэтому было принято купаться, чтобы иметь здоровье [2, 47].

Вечером 13 января (накануне Василия Великого) гуцулы гадали на удачу. Они брали стакан с чистой водой, сливали туда из яйца белок и ставили на подоконник. Утром смотрели, что образовалось в воде, на что похожа фигура: если на здания (дома, замки и т.д.) – будет удачный год, если ничего не сформировалось, то и никаких изменений в течение года не произойдет (с. Шепот, Путильский район, Черновицкая область).

По верованиям гуцулов, особые очистительные свойства вода приобретала на Святого Василия (14 января). В полночь хозяин брал обрядовый хлеб, который назывался «Василием» и шел с ним к водоему, там трижды мокал хлеб в воду, приго-

варивая при этом: «Не купається хліб у воді, але я у здоров'ї та силі» (Не купается хлеб в воде, но я в здоровье и силе), затем набирал воду и говорил: «Не беру я води, але молоко, мед і вино» (Не беру я воду, но молоко, мёд и вино) [5, 125].

На Буковине, как в целом на Западной Украине, в день Святого Василия бытует обычай купания Маланки. (Маланка – украинский народный праздник связан с традиционным переодеванием в фольклорных персонажей: Маланку, Василия, козу, медведя, и других. Главным персонажем праздника является Маланка, роль которой исполняет переодетый в женщину мужчина). Участники «Маланки» открывали свое торжественное действо вечером 13 января, а на следующий день односельчане загоняли маланкарей в воду, чтобы смыть с них образ язычества. Смывая с себя оболочку временных персонажей (зверя, предка, демона), происходило своеобразное очищение и перерождение участников ряженья, они имели право снова быть полноценными членами социума [7, 200]. Без такого обрядового купания участники «маланки» считались безбожниками и они не имели права заходить в церковь на богослужение.

Утром на третий Сочельник (18 января), который в народе еще называют «Голодная кутя», в церквях святости воду. После освящения воды гуцулы на улице поливали ею друг друга, желая при этом здоровья, сил и дожидаться следующего года (с. Малый Дихтинец, Путильский район, Черновицкая область). Хозяин, принеся из церкви святую воду, войдя в дом, приветствовал всех присутствующих: «На многа літ и на здоров'є та шесте из водицев» («На много лет и на здоровье к счастью из водой»). А все домашние отвечали: «Декуємо! Дай Боже на многа літ усім людям добрим, тай нам посполу, шо в цім дому» («Спасибо! Дай Бог на многие годы всем людям добрым, и нам что в этом доме») [10, 30].

Праздник Иордан (19 января) на Буковинской Гуцульщине имеет несколько названий: Видорщи, Богоявление, Крещение, Иордан. В этот день по

всей Украине, и во многих православных странах мира святят ритуальную воду. За несколько дней до Крещения на местных реках Черемош, Путилка, Серет и Сучава, если они покрыты льдом, мужчины вырубали из льда крест и престол для священника, вокруг которых ставили ели и елки как украшения праздника. Когда священник начинал святить воду, толпа охотников, пришедших на праздник, начинали стрелять из ружей, самопалов вверх – этот обряд охотники объясняли тем, что еще на Герасима (17 марта) собираются волки и их надо разогнать стрельбой [12, 43]. После освящения проруби мужчины мочили в воде ноги, говоря при этом: «Єк остра вода, так аби мені острі були ноги через рік» («Какая острая вода, чтобы такие острые ноги были целый год»). Это обрядовое действие предотвращало опрелости ног при работе в сапогах в течение года [11, 209].

По верованиям гуцулов, Иорданская вода имеет целебные свойства, поэтому принеся ее домой, хозяин орошал ею свой двор (хозяйство), огороды, чтобы был урожай и не было сорняков, скот – чтобы плодился, семью – чтобы здоровые были (с. Шепот, Путильский район, Черновицкая область). В с. Яблуница Путильского района, Черновицкой области бытует обычай – после освящения воды идти в центр села и раздавать ее «за прости Бог» тем, кто на работе, или по определенным причинам не смог прийти на освящение воды в церковь.

Хозяин также разводил освященную воду с колодезной и напоял скот, говоря при этом: «Щоб здорова була, як ця вода» («Чтобы здоровая была, как эта вода»). Брызгали свяченой водой в этот день пчел, чтобы не роились летом [6, 95].

Девушки на Видорщи набирали из проруби освященной воды, наливали ее в большую миску, на дно которой клали ягоды калины или красное ожерелье, и умывались этой водой, чтобы лица были румяные [1, 118]. Богоявленскую воду принято хранить в течение целого года в надежном месте. От Иордан и до Св. Афанасия (31 января) священник ходил по крестьянским домам и освящал их. В течение этого

периода на Гуцульщине было большим грехом стирать одежду в воде, мыть пол, или как-то осквернять воду, потому что считали ее святой в любом виде (с. Стебни, Путильский район, Черновицкая область).

На Сретение (15 февраля), как и на Сочельник, украинцы святили в церкви свечи и воду. Вода, освященная в этот день, обладает целебными свойствами от различных болезней, особенно от глаза (отрицательной энергии). Гуцулы использовали сретенскую воду в течение года от «злого глаза» и завистливых людей, а также для обрядовых действий, связанных со своим скотом. Сретенской водой хозяева кропили скот, когда выгоняли ее после зимовки на пастбище, давали пить коровам после отела, кропили конюшни от злых духов [3, С. 248]. Важным было на Сретение святить воду в новой посуде – так она сохраняла свои целебные свойства [1, 139].

Весенний период чествования воды, насыщенный в основном задабривальными ритуалами как жертвенного, так и гадающего характера. В языческие времена люди задабривали водную стихию жертвоприношением. Крестьяне верили, что весенние паводки не отступят до тех пор, пока они не отдадут воде жертву. Обычно при таких паводках люди бросали в реку кур или домашний скот [4, 57].

В Пасхальный четверг гуцулы вставляли до восхода солнца, чтобы умыться непочатой водой (которую никто еще с утра не использовал). Считалось, что тот, кто умоется такой водой, в течение года не будет иметь кожных заболеваний. Такая традиция бытует почти по всей Украине.

На Пасху гуцулы вместе с «дорой» (паска) святили воду, которую после окончания службы употребляли первой. В селе Пидзахаричи Путильского района, Черновицкой области бытует традиция давать на Пасху ведро святой воды «за прости Бог». Важно, чтобы ведро было новое и металлическое. В начале XX в. вместо металлических ведер «за прости Бог» давали деревянные гарчики (посуда для сквашивания молока) с водой.

Вернувшись из церкви домой, хозяин кропил пасхальной водой домашних животных (кроме свиньи) и поил их, добавив к обычной воды освященную. Занеся в дом пасхальную корзину, хозяйка наливала в большую миску колодезную воду, разбавляла ее святой и туда же добавляла освященную писанку и монеты. Затем все члены семьи умывались этой водой, а писанкой крестили лицо накрест (с. Малый Дихтинец, Путильский район, Черновицкая область). Монеты использовали в ритуальной воде, чтобы был достаток в течение года. Освященную пасхальную воду хранили целый год, а прошлогоднюю – выливали на грядки и деревья, которые еще не плодили.

В Пасхальный понедельник, который еще называют «волочийный», или «поливальный» существовала традиция обливать водой незамужних гуцулок. Еще до восхода солнца, как только девушки шли по воду к колодцу, их уже ждали, спрятавшись, ребята. Как только девушка зачерпала воды – парень обливал ее. Обычно парни поливали только своих девушек – чужих не вольно. Воду лили на голову или на одежду, за что девушка давала парню писанку [2, 289]. На следующий день девушки обливали парней. Интересен факт, что в «поливальный» понедельник парни обливали девушек целый день, а ребят в «поливальный» вторник годилось обливать только к обеду [12, 85]. Обряд с Пасхальным поливом в основном бытовал на Западной Украине. Гуцулы верят, что если в пасхальный понедельник парень и девушка будут облиты водой, то летом будут идти дожди, будет урожай, девушка выйдет замуж за своего парня, а парень женится на своей девушке [3, 121].

В Проводное воскресенье (воскресенье после Пасхи) давали «за прости Бог» ведро воды (в древности вместо ведер давали деревянные кружки), колач, писанки и тому подобное. Все это давалось через могилу умершего родственника. Священник в этот день освящает кладбище (с. Пидзахаричи, Путильский район, Черновицкая область).

Старожилы Гуцульщины верят, что от Святого Юрия (6 мая) начиналась настоящая весна, животворные дожди и обильная роса. Целебные свойства приписывали росе на рассвете этого дня. Старые люди, которые плохо видели, собирали рано утром росу, чтобы умыть ею глаза, а у кого болела голова, то омывали голову. Девушки умывали лицо, чтобы быть красивыми [4, 73].

На Гуцульщине распространен обычай вечером перед Юрием класть на крыши «колешень» (конюшни) подойники и ведра с водой, чтобы за ночь собрать «манны-росы». До восхода солнца на Юрия окропляли росой с подойников коров, а водой из ведер – овец, приговаривая при этом: «Икий гість, такий колач! Абесте тільки давали молока, кільки води ріка. Єк у головицях на весні прибуває води – так и ти, маржинко, прибудь манни з трави» («Какой гость, такой колач! Чтобы столько давали молока, сколько воды река. Как в погреб натекает весной воды – так и вы, коровы, наберите молока из травы») [10, 48]. Утром на Юрия в церкви святили соль, молотую пшеницу и воду. Позже давали попробовать скоту, чтобы на нее не имели влияния ведьмы. Часть святой воды добавляли в ведро к обычной воде и поили коров, а остальную воду использовали в случаях, если скотину укусит змея, ласка, и т.п. (с. Малый Дихтинец, Путильский район, Черновицкая область).

В летний период пребывания скота и овец на горной долине «ватаги» (главные в долине) использовали воду в обрядовых действиях, направленных обеспечить удачный сезон – чтобы не было потерь ни среди доверенных ему животных, ни среди пастухов, гонимых и т.д. После зажигания на долине живой ватры (огонь), старшина брал обгоревший уголь и бросал его в таз с водой, которой затем крестил двор, стаю, вымя коров. Остальную воду заливал в бутылку и сохранял ее в течение всего летнего сезона [3, 316].

Летняя обрядность, связанная с культом воды, наиболее отчетливо проявлялась в праздновании

Ивана Купала, который отмечают 7 июля. Христианство веками боролось за уничтожение, по их мнению, этого «языческого» праздника, однако искоренить купальскую обрядность так и не удалось. В конце концов священнослужители окрестили 7 июля как день святого Иоанна Крестителя. В этот день до восхода солнца люди шли в поле, чтобы покачаться в росе. Считалось, что человек, купаний в такой росе, не будет иметь в течение года фурункулов, чесотки и других кожных заболеваний [9, 16]. В давние времена гуцулки, придя умываться в купальской росе, говорили такую молитву:

«Водичко, ти ничко, ти омиваєш два береги,
Третю середину, четверте камінне, п'яте корінне.
Обмий личко молодички від чарів і образи,
Щоб була гожа, весела, як церква серед села».
(«Водичко, ты ничко, ты омываешь два берега,
Третью середину, четвертые камни, пятое
корни.

Омой лицо женщины от чар и обид,
Чтобы была хорошая и веселая, как церковь
среди села.»)

И на этих словах умывали трижды лицо, молились и шли домой (с. Яблуница, Путильский район, Черновицкая область).

Утреннюю воду, принесенную до рассвета 7 июля, хранили в доме в течение года. Ее использовали при лечении болезней и применяли против колдовства [3, 463].

На Гуцульщине люди верили, что большую силу имеет вода «непочатая», или «живая» вода – такой считается вода, набранная из колодца, ручья или реки к восходу солнца, в которой еще никто не умывался и не набирал в посуду. Целебной считается и вода, которая расположена в месте, где сходятся три ручья в одну реку, или вода, набранная из трех или семи колодцев – такую воду использовали при гаданиях [2, 43].

Украинцы верили, что на Маковея (14 августа) вода имела лечебные свойства [12, 125]. В этот день в церквях на Гуцульщине с зельем и медом освящали и воду. Также ее освящали и на Яблочный

Спас (19 августа). Этой водой поливали сады, чтобы были плодородные.

Во времена язычества воду освящали огнем. Для такого обрядового действия набирали воду в посуду с места, где сходились три реки в одну, и проливали эту воду через пламя в другую посуду [2, 43].

Воду на Андрея (13 декабря) девушки использовали для гадания, где она символизировала своеобразную преграду, разделяла берега между влюбленными. Символическая переправа со своего берега на берег к суженому давала возможность девушкам, которые гадают, узнать свою судьбу. При гадании девушка налила в миску воду и клала на нее соломинки, как мостик. Затем ставила эту посуду под кровать и ложилась спать. Если суженый появлялся во сне и переводил девушку через мостик, то быть им вместе [8, 111].

Гадали гуцулки в ночь перед Андреем и над ручьем. Девушка, желающая узнать о суженом, находила узкий ручеек и клала через него прутик с однолетней ивы, говоря при этом такие слова: «Хто мене має брати, би дав мені наніч знати». («Кто меня должен принимать, дал бы мне на ночь знать»). После этого с противоположной стороны дома переходила по ивовому мостику и тихонько шла в дом спать (ни с кем не говоря, даже если кого-то и встретит). Ночью, как правило, должен был присниться суженый (с. Плоская, Путильский район, Черновицкая область).

Следовательно, вода для жителей Буковинской Гуцульщины как в дохристианские, так и в христианские времена была и является целебной, животворной и очищающей энергией всего живого на Земле. В результате исследования мы выяснили, что вода в календарно-обрядовой культуре гуцулов Буковины имеет как общеславянское, так и собственную неповторимую обрядность, которая сформировалась на фоне длительной изолированности края и способа бытования гуцулов с отличительными чертами от общей части Украины. Значительное количество языческих обрядов, связанных

с водой, на Буковинской Гуцульщине сохранилось более отчетливо благодаря поздней христианизации и длительном периоде двоеверия в данном регионе. Используя святую или «не-

початую» воду в обрядах в течение календарного года, гуцулы обеспечивали себе и своему хозяйству благополучие, здоровье, силу и защищались ею от злых сил.

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Section 4. Philology and linguistics

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TERMINALIZATION OF DIALECT LEXIS

Abstract. The given work describes terminalization of dialect lexis in Kazakh terminology. Also the norms of literary language and different ways of terminalization of regional lexis were defined.

Keywords: terminalization, lexicon, dialect, kazakh language, terminology, synonyms, zonal vocabulary.

Regional vocabulary and its specific features are the most studied problem on the part of corresponding scientists. It is evidenced by the works of such scientists as S. Amanzholov, Zh. Doskaraev, sh. Sarybaev, A. Nurmaganbetov, S. Omarbekov, O. Nakysbekov, N. Zhunisov, K. Kaliev, T. Aidarov, Zh. Bolatov, who have specially studied the dialectology of linguistics.

The term “Dialect” means a set of features that are not of a national character, are used only in certain places, a separate area, a territory with languages that are characteristic of it. In this sense, a dialect is an integral part of a folk or national language.

Literature can be dialect only if it differs from the norm. In a dialect, the universal word in a literary language may be pronounced differently. For example, in the local language, as in the literal language, the consequences instead of saying consequences; slaughter instead of name; The ruinous is ripe, the rude is the rude, the rude is the dry. There are several variants of some words in the literary language in the local folk

language: matches – sulfur, spruce, shark, shi, burner, lighter; plasterer – log, basin, dirt, plaster, stone, etc. There are similar lexical differences in the meaning of individual words. In both the literary language and the dialect, words are sometimes spoken alike and have different meanings, for example, the word saw is used in a sense that is good in one place or bad in one place. In the same way, the word hell is understood everywhere in the sense of home and grave. Aunt is used in the means of father, somewhere brother, sometimes sister. Discipline is spoken in the sense of a resolution, an instruction, a command” [1, 153].

Dialects are part of national lexicon, but they are not nationwide. After all, most of them have understandable alternatives to the national language. The dialectical vocabulary is subdivided into relevant dialects according to S. Sarybayev, improper dialects, and semantic dialects. G. Kaliyev subdivided into actual lexical dialectisms, ethnographic dialectisms. The scientist arguing that dialectic words are mostly

not included in the lexicon of the literary language, but also that they need to be introduced into the literary language if the words that express a certain concept are missing in the literary language.

In Kazakh terminology, terms used in the terminology of dialectal lexicon are not very common. For example, terms used in certain areas of Aktobe, West Kazakhstan, and other languages are among the biological terms. In the dectolith dictionary of the Kazakh language this word is translated as “bone porridge, porridge. Streets”, 1988. The Special Dictionary of Biology, which was released, defines the term tuff (bar) as “waste of the pulp that is left in animal feed for sprites.” Also, the Explanatory Dictionary of the Mining and Metallurgical Industry has the following definition of the porous word: “0.01 mm to several mm granular gap in one of the common materials. Natural or artificial materials with closed or interconnected cavities. The porosity is material that has a cavity size of 30–80 percent” [2, 57].

As you can see, the term is formed due to the similarity of the notion of the dialectic word with the similarity of the terminological meaning (put, waste and food, hollow, formations, swamp, stop water). The word document used in the Narynkol and Kegen districts of Almaty oblast is now one of the officially approved terms in the term [3, 3].

In the field of biology, the term darkness is derived from the term dialect shaman. In the dialectological dictionary the word darkness means “a place for a night overnight in a pasture”. The terminological dictionary defines the term as “resting place for animals without a permanent shelter”. A distinction is made between the two definitions, where the word darkness in local terminology means the nightingale of animals with shelter, and in the terminology the darkness is the nightingale of animals without such permanent shelter. However, there are more similarities between differences. First of all, both are the places where the animals spend the night; secondly, both of them are temporary shelters, and third, both of them are on pastures, in the mountains. is outside the settlement.

Here, too, there is enough ground for the dialect to be termed. The aforementioned similarities are a common feature of the concepts being compared.

In the Abay district of the East Kazakhstan region, due to small significant changes used in the meaning of the organization by collectives, in some regions of Turkmenistan, Karakalpakstan and Aktobe, Kyzylorda regions, used in the meaning of customs and traditions, they are terminated and included in officially approved terms. The list may also include terms such as a collegiate board, sovereignty, sovereignty, darkness, suburbs, d anscalpels” [4, 237].

When performing combat techniques with weapons in the Russian version, the butt is wrapped with a word used as a dialect when drawing up this military order, i.e., folding into a crowd. The term “Line”, used as an alternative to the term “Line”, means “gutters in the field” only in the Western region. In military terminology, the term “side (right and left) part of the military frontier” is formed on the basis of the dialect “1. wall of the house; 2. soul, brow.”

There are also some dialectal words used as alternatives to words that have no analogues in common. These are: sheets (squats), rolls (quarter), dumplings (pelmeni), etc. Most of the words in the above dialog are included in the ten-volume dictionary of the Kazakh language. We assume that misinterpretation has had a significant effect on their termination.

The differences in dialects and dialects of the Kazakh language are uneven in nature. Among them are linguistic features of ancient times, phenomena of local language development, and differences arising from the influence of other languages (most often Turkic languages). This suggests that words and personalities, the phenomena of sound, which today seem to be 9 locally distinct from the literary language, have undergone centuries that have passed through very complex processes. Generally speaking, the Kazakh gorges have the following relationships: a) the gorges speak the native languages (Uzbek, Tatar, Kyrgyz) etc. b) relationship; b) the relationship of the goruses with the non-native, system language.

es (Russian, Arabic, Persian); c) the relation of the goruses with the literary language; d) the relationship of the halls. The scope and prevalence of dialectal features in the Kazakh language is not the same. The range of features may be as small as one or two or the same area, but the range of features is wider than the isoglossal boundaries. For example, in the north-west it is pronounced forehead (choir), choir (tamai), tenend (tenk), and the word khagdai is khagadai – a large phenomenon that is found not only in one district or one region, but also in several areas (Aktobe, Uralsk, Guryev). And the range of phenomena is limited to individual areas or regions. For example, in the Makanchi and Urdzharsky areas of the Semipalatinsk region corn is called bormi, pormi, watermelon melon, melon thyme. One phenomenon, due to the different names of the same thing in different places, there are several synonyms and duplicates in the Kazakh gorges. By the extent of their distribution, the entire territory of Kazakhstan is divided into two, three and even 5–6. There are three main features: ethesh-kazaz, kudagay-kudagi, cervynagash-suagash-kuenta-komte-komys-yinagash; Dough-thin breads and loaves of bread divide the territory of Kazakhstan by 5–6. Dialect differences do not apply to the same extent. If someone is often used, then someone is used very rarely. A number of features of mass housing, has taken a number of now in Kazakhstan there are many, not only elderly, elderly people, preserved

only as the old sarkynshaga. Such phenomena may not occur in the language of young people. In contrast to local features, which were not of a national character in the Kazakh language, were used only within a certain area or can not be raised to the level of a literary language. They can be divided into three groups: lexical, 10 phonetic, and grammatical features. From the point of view of the numerical ratio of these three groups, there is a more predominance of phonetic and grammatical features” [5, 22].

When considering this problem, it turns out that regional vocabulary is termed in two different ways. The first is terminating through a literary language. That is, this word, used in a certain region, entered the literary language and passed into General use, passed into the terminological field and was used in the terminal sense. This group includes words such as a necklace, the cob, the bloody. The second is the direct terminology of local words. In this case, the dialect word is derived from the number of terms, passing immediately into a certain terminological field without switching to General use. Words such as: deadlock, collective, process, darkness, are terminated in this second way.

Dialectologists who study the zonal vocabulary of the Kazakh language say that “a rich vocabulary is a group of dialect vocabulary” – that is, the role of this Fund in enriching the terminological vocabulary, which has been used very little so far.

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Section 5. Management

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MANAGING BETWEEN PRIVATE UNIVERSITY'S JOINT TRAINING PROGRAM AND VIETNAM BUSINESS NOWADAYS

Abstract. Managing between Private University's joint training program and Vietnam business is the main condition to constantly increase it's quality education in trend of Knowledge Economic and International Economic Integration thoroughly. On the basic of the relation between private University's joint training and business as well as it's management program, this article shows some fundamental proposals to enhance them.

Keywords: Joint Training, Private University, Business, Vietnam.

1. Introduction

In development trend of modern society, high quality human resource has becoming essential need and the key resource in the system force of the development countries in the world as well as in Vietnam. The main objective of the renewal management between the Vietnamese education system of Universities in general and private Universities in particular, contributing to the workforce with increasing quality (talent, professional ability, bravery ...) in order to bring efficiency in the exploitation, use resources and bring more value benefits to social. This is an overall impact process with multiple solutions, comprehensive measures. In which, managing between Private University's joint training program and Vietnam business is always the extremely important measure, that directly effect on renovating process, comprehensive education and training; create a solid basis to promote country's sustainable economy development [1; 2].

2. Contents of the study

2.1. The Practical and the Theoretical

Private Universities in Vietnam

In the trend of globalization and international integration, development of private universities in Vietnam become an indispensable requirement for education socialization. Private universities have affirmed role of the national education system in high-quality training human resources for the development of economy and society.

According to conception of Organization for Economic Cooperation and Development (OECD), Private Universities are "controlled by the non-governmental organization (for example company or business) in which, most off all the board' members are appointed by private organizations" [10, 8]. At the second Clause, Article 7, Chapter I of Vietnamese University Education Law in 2012 is defined: "Private education institution belongs to social organization, social organization- occupation, private or individual economic organization, which invest and build up material facilities."

The system of Vietnam private universities are constantly developed both training quantity and scale. There are currently 63 private universities,

which have a large of students in Vietnam. They have taken part in training multi- sectorial and areas, most of them have had spacious and modern material facilities, in which are Van Lang Private University, Eastern International University, Hong Bang International University, Thang Long University, FPT University, ...

Roles of Managing between Private University's joint training program and Vietnam business.

Willhelm Humboldt- a philosopher German, who had formerly taken the initiative in jointing training between education institution and business. According to him, besides training, education institution joint business. And so public universities in general and private universities in particular know the interaction that take benefits to all of them. The popular joint training level of private universities and businesses are: Receiving training students, practically visiting, supporting costs and teaching and learning equipment. Moreover, there are higher joint training level: exchanging knowledgement, technology; investing in studying, developing to get and transfer technology; commercializing the results and providing products, services to society.

Managing between Private University's joint training program and business has an important role in directing to keep the development of orientation and constantly increasing the quality, effect follow to the target before.

Nowadays, technology has contributed to be more and more positive in economic organization, so management of Private University's joint training program and business is more and more essential and popular. As through management in order to ensure business well-performing its role as the beneficiary, also the origin of the demand for training, the subject promotes the resolution needs of training high quality human resources for private universities as well. Ensuring that businesses search for invention, high feasibility science and technology products to apply, and making competitive market and sustainable development as well as allowing businesses to

directly evaluate quality of training in private universities, minimizing the cost of recruitment as well as retraining of labor resources after recruitment.

Toward the private universities, the associated training management will ensure steadily the development process, take more practical benefits for both immediate and long term, such as: consulted by the organization recruitment, exchanged of information on science, advanced technology, the demand for human resources in the present time and the future. And so it has the way to build, redesign content of training programs more appropriate, contribute to improving the quality of training as well as to find the output varies for students. Also through the associated training management helps private universities to increase financial resources through revenue from the commercialization of research products, is a method to the mobilization of resources for the research activity, teaching staff, faculty and researchers schools. At the same time, continuously improve the reputation and its position before the high requirements, the diversity of the labor market.

Thus, it can be showed that the training cooperation management of private universities and Vietnam business is the objective needs, derived from the demand for practical interests of both them. As main interests is the survival and development, training activities of the private universities towards labor resource with the necessary skills and attitudes for the business. On the other hand, it is also the practical needs of the business, they are not only training partners, but also training transfer, or indirectly take part in the intensive training process for their future human resources.

Actual situation

Along with the strong development of science and technology, the process of opening exchanges, integration of the international economy in Vietnam has posed increasing demand for quality educational products for each tertiary education institutions in general, private universities in particular to meet the development needs of the production and business

of enterprises. This inevitably requires the training of private universities must constantly innovate both in terms of content, programs and training methods in the direction close to the actual needs of social practice. During this time, the management was initially brought positive results such as: good at cooperating training program in many activities, especially in scientific research, technology transfer with enterprise's needs (in the fields of agriculture – forestry – fishery; the social sciences and humanities, information and communications technology; economics – business administration, engineering – technology ...); seminars on training programs, standards of output, practice and training of professional skills for students in the community of businesses; activities promotion of cooperation signed on training workforce as well as scientific research, product development according to the business order business, ... The results have made the education and training of Vietnam private universities better, caught up with the trend of development in the world.

On the other hand, there are some restrictions, especially in synchronization of the methods as well as the content of management. Firstly, it didn't have effective measures to promote long-term cooperative programs yet. Secondly, private universities' revenues between the transfer of technology and scientific research is quite low. Thirdly, there are not enough the number of private universities' inventions and technological transfer. Lastly, it only concentrated training activities, supplying the labor, not focused on researches of science and technology...

2.2. Some measures to improve the effectiveness of management of joint training activities of private universities with enterprises in Vietnam today

In situation of industrial revolution 4.0, training with practical applications in social needs is the core element. In the next time, there are some basic solutions to improve the quality as well as effectiveness:

Firstly, universities sometimes arrange education activities, help students are aware of the importance of jointing training program. Particularly, it needs

to universalize clearly Government's circulars and regulations, especially: Circular No.29/2017/TT-BLĐTBXH dated December 15th, 2017 of the Ministry of Labor, Invalids and Social Affairs "Regulating joint training program"; Circular No. 07/2017/TT-BGDĐT dated March 15th, 2017 of the Ministry of Education and Training "Issuing regulations on jointing training program". Therefore, students can develop initiative and creativity to ensure the quality of the output product and job opportunities.

Secondly, promoting to build statute, training program; inviting business to join in training as well as appreciative process, appraised the outputs. Especially, concentrating on researching and grasping thoroughly legal documents that mention to instruct to organize joint training in detail; clearly regulate the duties and obligations both private universities and business.

Thirdly, guiding to increase relationship between private universities and businesses such as: Vietnam Chamber of Commerce and Industry (VCCI), Business Chambers and Associations, Young Businessman Association, Businesswoman Association, Trade Association... In which, concentrating on maintaining both graduate students, especially business graduate students and universities because it is important the connection.

Fourthly, being good at innovating the content and training program to respond the practical need of business. In which, ensuring to make plan of training program and have good outputs for student; timely catch up with information requirement of the major or human resource area which business wants is in the future. And inviting business' managers to train students. Moreover, encouraging lecturers, staffs and students to join business and exchange experiment and difficulties between training program and reality.

3. Conclusion

In the context of globalization, integration and development as well as strong impact of Fourth Industrial Revolution (Revolution 4.0), training program between private university and enterprises is

an objective necessity demands. To constantly improving the high quality of universities” training for labor resources of enterprises, it requires constantly

improve the efficiency of management that guide and regulate the appropriate plan through specific methods.

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Section 6. Pedagogy

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FROM THE EXPERIENCE OF TEACHING THE RUSSIAN LANGUAGE AND LITERATURE IN UZBEKISTAN (ON THE EXAMPLE OF CREATIVITY V.I. ANDRIYANOVA AND I.N. STYRKAS)

Abstract. The article is devoted to the history of the development of teaching methods of the Russian language and literature in the Republic of Uzbekistan. The works of scientists V. I. Andriyanova and I. N. Styrkas, who made a certain contribution to the development of the theory and practice of teaching the Russian language and literature in Uzbekistan, are analyzed.

Keywords: methodology, Russian language, literature, education, commented reading, literary text, principle of continuity.

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ИЗ ОПЫТА ПРЕПОДАВАНИЯ РУССКОГО ЯЗЫКА И ЛИТЕРАТУРЫ В УЗБЕКИСТАНЕ (НА ПРИМЕРЕ ТВОРЧЕСТВА В.И. АНДРИЯНОВОЙ И И.Н. СТЫРКАС)

Аннотация. Статья посвящена истории развития методики преподавания русского языка и литературы в Республике Узбекистан. Анализируются труды учёных В. И. Андрияновой и И. Н. Стыркас, внёсших определённый вклад в развитие теории и практики преподавания русского языка и литературы в Узбекистане.

Ключевые слова: методика, русский язык, литература, образование, комментированное чтение, художественный текст, принцип преемственности.

Современная методика преподавания русского языка и литературы в Узбекистане опирается

на ценнейший опыт педагогов-словесников прошлого, стремится учитывать уроки этого опыта

и развивать лучшие традиции отечественной школы. История методической мысли неразрывно связана с развитием русского языка и литературы, именами известных деятелей науки и культуры, литераторов и педагогов, которые были первыми авторами учебных пособий, руководств, статей по проблемам теории и истории словесности, по вопросам воспитания и обучения. Огромный вклад в развитие методической мысли в Узбекистане внесли выдающиеся учёные А. В. Миртов, Е. Ш. Мирочник, В. А. Чиннова, С. М. Махмудова, М. А. Зальдинер, Ф. И. Губина, В. И. Андриянова, М. А. Батырова, И. Н. Стыркас и др.

В рамках данной статьи проанализируем труды ученых-методистов В. И. Андрияновой и И. Н. Стыркас, проработавших многие годы научными сотрудниками Узбекского научно-исследовательского института педагогических наук имени Кары Ниязи и внёсших несомненный вклад в развитие теории и практики преподавания русского языка и литературы в Республике Узбекистан.

Яркий след в методике преподавания русского языка и литературы оставила Валентина Ивановна Андриянова – доктор педагогических наук, профессор, ученый-педагог и методист с многогранными научными интересами и огромным педагогическим исследовательским опытом работы. Она разработала принципиально новую коммуникативную модель обучения русскому языку узбекских школьников, а именно устно-речевому общению на этом языке как основной формы коммуникации с учетом специфичности и системно-интегративной сущности этого понятия, определила и обосновала структурный, концептуальный и научно-методический уровни системы обучения узбекских школьников устно-речевому общению на русском языке, базирующиеся на анализе истории развития методической мысли в Узбекистане с дореволюционного периода до начала 90-х годов, учете многообразия практики обновления школы, передового педагогического опыта, данных многоаспектной

экспериментальной работы в разных регионах республики, широкого опытного обучения, а также учете достижений русской лингводидактики, прогрессивных подходов в обучении русскому языку как родному, русскому языку как иностранному, иностранным языкам, наконец, тенденций нового педагогического мышления и концепции непрерывного образования в Узбекистане.

Несомненное достоинство научных трудов В. И. Андрияновой, на наш взгляд, – апробация основных теоретических положений на представительных научных конгрессах, симпозиумах, конференциях, а также активное внедрение результатов исследования в школьную практику – в подготовительных классах, начальных, 5–9-х классах, в классах с углубленным изучением русского языка и литературы, во внеклассной работе, на факультативных занятиях, на занятиях с учащимися-допризывниками и т.д. Это программы, лексические минимумы, ситуативные минимумы, методические пособия, фономатериалы, раздаточные дидактические материалы и др. Ученый-педагог также занималась разработкой проблем изучения русского языка и литературы в школах республики с русским языком обучения в условиях многонационального состава учащихся с преобладанием детей-представителей тюркских национальностей. Они составляют от 40 до 60–70% и выше от общего количества учащихся в классах. Данный фактор обусловил необходимость учета принципа разумного и гармоничного соотношения как национальных реалий, так и общечеловеческих ценностей (образно говоря, «и восточная мудрость, и весь мир») в содержании языкового и литературного материала и методов его изучения и усвоения [1].

На развитие методики русского языка и литературы и совершенствование его преподавания большое влияние оказали фундаментальные труды не менее известного учёного Республики Узбекистан, кандидата педагогических наук, профессора Инны Николаевны Стыркас.

В научных трудах И. Н. Стыркаса получили отражение и развитие такие методические идеи как: учет психологических особенностей восприятия произведений русской литературы учащимися узбекской школы; лексическая подготовка и словарное обеспечение процесса анализа художественного текста; отбор материала для комментированного чтения и определение различных видов комментариев и форм их презентации в зависимости от жанра произведения, целей и задач урока; осуществление взаимосвязи комментированного чтения с другими видами работы над текстом художественного произведения [2].

После обретения Республикой Узбекистан независимости, потребовалось коренным образом пересмотреть содержание образования. Вместе с возрождением духовных ценностей наступило возрождение педагогической науки, значительно обновленной, с новыми темами, педагогическими технологиями, новыми приоритетами. Как интересно было открывать для себя богатейшее наследие выдающихся мыслителей Востока и особенно Узбекистана. Как много появилось источников бесценных педагогических мыслей, взглядов ученых и просветителей – всего того, что многие годы оставалось вне поля зрения педагогов-исследователей. Мощным импульсом для педагогического и методического поиска и обновления послужила «Национальная программа по подготовке кадров Республики Узбекистан», которая выдвинула в ряд актуальных такие проблемы, как «Личностно-ориентированное обучение и воспитание», «Интегративное обучение основам наук в общеобразовательной школе», «Преемственность в системе непрерывного образования» и ряд других. В рамках проекта «Обеспечение преемственности в содержании литературного образования» И. Н. Стыркас определила особенности процесса становления творческого читателя на разных ступенях обучения – от наивно-реалистического отношения к искусству (литературе) к формированию критического мышления и философского

обобщения. Основная задача изучения литературы на завершающем этапе общего среднего образования, по мнению И. Н. Стыркаса, – продолжение работы по приобщению учащихся к основным истокам духовных ценностей русской культуры, развитие и совершенствование навыков свободного и самостоятельного чтения литературных произведений разных жанров и видов, воспитание нравственных качеств на материале русской и мировой, в том числе узбекской, литературы. По утверждению учёного, более конкретная реализация принципа преемственности в изучении литературного материала находит свое преломление в следующих аспектах:

– В определении целевой установки обучения предмету, а именно: приобщение учащихся к лучшим образцам русской и мировой художественной литературы, формирование их эстетических вкусов и ценностных ориентаций, развитие познавательной и творческой активности, формирование читательских вкусов и читательской культуры, развитие и обогащение эмоционально-образной речи учащихся. Поэтапное усложнение и углубление поставленной цели осуществляется за счет подключения дополнительных задач. К примеру, в программах для 5–9 классов, по сравнению с начальным этапом, добавляются такие задачи, как «формирование навыков самостоятельной работы с текстом», «развитие художественно-творческих способностей» и др.

– В содержании самого литературного материала. На начальном этапе учащимся для изучения и текстуального ознакомления предлагаются художественные произведения преимущественно о детях и для детей, несложные и доступные стихотворения и рассказы, связанные со знаменательными датами, с наблюдениями за природой, тексты о животных. В средних классах представлены произведения с более сложной проблематикой, имеющие мировое значение. Отбор произведений осуществляется с учетом возрастных особенностей и интересов учащихся, специфики

восприятия художественной литературы. В программах определенное место занимают также произведения узбекской литературы и русской-язычной литературы Узбекистана, делается акцент на фактах творческого взаимодействия и взаимовлияния узбекских и русских писателей.

– В рекомендуемых методах и приемах работы с программным материалом, где предпочтение отдается современным педагогическим технологиям, направленным на активизацию самостоятельной деятельности учащихся, использованию нетрадиционных приемов обучения, способствующих развитию творческих способностей учащихся.

– В требованиях к знаниям, умениям и навыкам учащихся, предусматривающих их поэтапное усложнение и углубление. Так, выпускники 9-х классов должны быть знакомы не только с отдельными произведениями русских и мировых писателей, но и иметь представления о жизненном и творческом пути выдающихся деятелей литературы, знать основные литературоведческие понятия, уметь соотносить произведения разных видов искусств – литературы и живописи, литературы и музыки и т.п., уметь выразить в устной и письменной форме свое отношение к прочитанному и др. На следующем этапе обобщаются и систематизируются литературные основы, а отбор

содержания производится с учетом профессиональной направленности обучения [2].

Вышеизложенные положения нашли свою реализацию в разработанных автором учебно-методических комплексах по литературе.

В заключение хотелось бы отметить, что в нашей стране происходят позитивные изменения в сфере образования и воспитания молодого поколения людей. Обновилось содержание образования, в учебных заведениях применяются современные информационно-коммуникативные и инновационные технологии обучения. Изменился и статус русского языка как учебного предмета. Расширение международных связей, вхождение нашего государства в мировое сообщество сделало русский язык реально востребованным обществом и личностью. Русский язык также стал в полной мере осознаваться как средство общения, средство понимания и взаимодействия людей, средство приобщения к иной национальной культуре и как важное средство для развития интеллектуальных способностей школьников, их общеобразовательного потенциала. И в этом, считаем, есть несомненная заслуга выдающихся ученых В. И. Андрияновой и И. Н. Стыркаса по проблемам обучения узбекских школьников русскому языку и литературе – являющаяся золотым фондом русской лингводидактики в Узбекистане.

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MEDIA TEXT AS A MEANS OF FORMING THE VALUE-SENSE ORIENTATIONS OF FUTURE KINDERGARTEN EDUCATORS

Abstract. The article is devoted to the problem of formation of value-sense orientations of future educators of kindergarten and search for appropriate pedagogical technologies. The author proves that working with media texts makes it possible to understand, critically evaluate and realize the essence of values, to accept those, which are necessary for future educators of kindergarten for further professional activity. Among the most optimal types of media texts we have selected: media texts on social networks and on Youtube channel, films, cartoons, video fragments, scientific and educational texts, audio recordings, iconic signs.

Keywords: values, value-sense orientations, future educators of kindergarten, text, media text.

Introduction. The current socio-economic and political situation in Ukraine is characterized by instability, which provokes negative mood among the population on the one hand, and the reorientation of the value system to a more material vector - on the other. This problem is especially acute, when we talk about student youth, in particular, future preschool educators of kindergarten, as they will in the future become a kind of translators of values for preschool age children.

Literature review. The problem of formation of value-sense orientations of future kindergarten educators is presented by researches of such scientists: A. Andryunina, S. Gusakovskaya, S. Kaminskaya, A. Lysenko, O. Padalka, etc. However, the authors emphasize on the formation of professional value orientations using traditional technologies for their formation, leveling the work with semantic texts, which include media texts.

Based on the urgency of the problem, the purpose of the article is to characterize the essence and structure of technology for working with media texts in terms of its axiological potential.

Result and discussion. In the process of vocational training, students, including future kindergarten educators, are constantly confronted with the need to process different types of media texts both in the classroom and in the non-classroom activities (reading special and fiction in the open access and on paper, watching video clips, movies, cartoons, followed by discussion and analysis, etc.). In this sense, M. Bakhtin's idea is true that the text is the primary source of all scientific disciplines [1].

The essence of the structure and classification of media texts are investigated today in the works of T. Dobrosklonskaya, M. Kazak, O. Krasnoyarova, K. Stetsyura, etc. We note that the category "media text" is analyzed today at the interdisciplinary level and it is the study subject of philosophy, medialogistics, journalism, psychology and pedagogy. A deep analysis of the scientific literature gives us the opportunity to state, that this definition is considered in the framework of different approaches and is interpreted as:

- media-culture, because it can be understood as a system of symbols, signs and meanings (semiotic-information approach);

- the means of communication in the systems “society – personality”, “personality – personality” (communicative approach);
- cumulative communication product – media product that can be created by any non-professional user (modern approach).

In our research, we look at media text in terms of a multicultural approach. Firstly, the semiotic-informational approach presents media text as a reflection of the culture itself, which is interpreted through these texts as meaning streams. Culture itself, according to K. Stetsyura, becomes a “Mega-Text” – “a fabric, a web of media texts, which defines human patterns of behavior that can be adhered to and inherited” [2, P. 57]. Thus, in the texts are those values that are professed by culture and society itself, and it is thus embodied in various texts.

Secondly, the communicative approach to understanding the essence of the media text reflects the semantic space where the interchange and mutual enrichment of values between subjects (culture in general, the subjects of the educational process in higher education institutions). Thirdly, the problem of critical analysis of media texts arises especially sharply due to the fact, that each of them carries a different context and can be created by any person, which actualizes the introduction of technology for the development of critical thinking in future educators for the formation of positive value-sense orientations.

Thus, the media text reflects the value-sense context of culture, which makes it possible to use it in working with future kindergarten educators as a technology for acquaintance, critical assessment, understanding, awareness and acceptance of positive values.

Among the main characteristics of media texts M. Kazak, O. Krasnoyarova determine:

- media – the embodiment of the text using various media (newspaper, magazine, television, radio, personal computer, tablet, smartphone, etc.);
- mass character – accessibility of the same text to a significant audience;
- integrativity – combining several semiotic codes, meanings, subtexts into a single whole;
- intertextuality / openness – interaction with a wide society, being in the field of other texts, the possibility of intercommunication [3, P. 323; 4].

We consider such characteristics of the media text important from the point of view of the didactic goal. Firstly, while working with media texts, future kindergarten educators realize not only the meaning of the content, but also the subcontext, that has a value-semantic content. Secondly, the media text is a field for dialogue, exchange of thoughts, meanings between the subjects of communication about what they read, saw or heard. Thirdly, the media text most often synthesizes in itself the influence on the visual, auditory sensory organs, the emotional and personal sphere of the student, which makes it more understandable and close on the one hand, and on the other hand, influences the inner world of the future kindergarten educator.

It is important for our study to determine the types of media texts for the further selection of those, that are appropriate to use for the formation of value-sense orientations of future kindergarten educators. We are impressed by the classification proposed by O. Krasnoyarova, which distinguishes the following types in accordance with the given criteria:

- by the way of media implementation: newspaper and magazine printed text, television text, radio text, film production, mobile communication text (SMS, chat), Internet text (blog, post with comments), alternative communication texts (rumors, street advertisement);
- according to the method of perception: paper-printed text, audio text, screen text, web publication;
- by subject and type of activity: professional and non-professional journalistic, advertising, propaganda, PR texts, scientific specialized texts (books, articles, monographs);

- according to the style and subject matter of the media text: documentary, journalistic, scientific, artistic, mass-entertaining texts;
- on the discourse: socio-political, socio-problematic, historical, artistic, cultural, philosophical, religious texts [4, P. 91].

The interest to our study is the classification of media, which future kindergarten educators should

possess, presented in the studies by E. Kravchishina. The author supplements the existing classifications with the criterion of “according to the purpose of use”, distinguishing between media texts, informational, educational, for communication, problem solving, entertaining, and for the purpose of social management [5, P. 51].

Table 1. – Types of media texts and their influence on the formation of value-sense orientations of future kindergarten educators

Type of media text	The influence mechanism on the system of value-sense orientations of future kindergarten educators	Methods of work with media text
Posts on social networks and comments on them	Understanding the context of content, developing own axiological position regarding the problem.	Methods of developing critical thinking and interactive technologies, dialogue, discussion.
Films / Cartoons	Awareness of the values and axiological meanings of the media text through emotional inclusion, empathy, reflection, juxtaposition and rethinking of one's own value system with generally accepted moral norms, and the production of one's own value orientations.	Dialogue, discussion, problematic issues, essays, methods of interactive technology, technology for solving moral dilemmas.
Video recordings of classes and other forms of work with preschool age children	Awareness of values by solving problem situations, comparing and rethinking one's own value system with generally accepted moral norms, producing one's own value orientations.	Dialogue, discussion, problematic issues, methods of interactive technology, case technology, technology for solving moral dilemmas.
Scientific, educational and other texts in the public domain.	Definition, understanding and awareness of values through comprehension, reflection and rethinking of texts, development of one's own axiological position, production of one's own value orientations.	Dialogue, discussion, method of solving moral dilemmas, methods of technology of development critical thinking.
Audio recordings (music, songs, audio books)	Awareness of values and axiological meanings through aesthetic pleasure, reflection; production of one's own value orientations.	Dialogue, discussion, problematic issues, essays.
Iconic signs (photos, drawings, reproductions, infographics)	Awareness of values through emotional living plot and rethinking their own system of values; production of one's own value orientations/	Dialogue, discussion, methods of interactive technology, essay.

It is obvious that any classifications of media texts are conditional, however, they make it possible to sin-

gle out those media texts that are appropriate to use in the process of training future kindergarten educators

from the point of view of forming value-sense orientations in them. To the same, we include: media texts on social networks (Facebook, Instagram) and the YouTube channel (posts and comments on them), films (feature, documentary), cartoons, video clips, scientific and educational texts (articles, textbooks, monographs, other texts in the public domain), audio recordings (music, audio books), iconic signs (photos, drawings, reproductions, infographics, etc.).

We characterize them from the point of view of axiological potential in the process of training (table 1).

Conclusions. As we can see, today a media text is a powerful means of influencing the personality of the future kindergarten educators, since it accumulates a value-sense outline of culture on the one hand, and work with such texts acquires the features of the technology of forming value-sense orientations of students on the other. The theoretical justification of the technology of working with media texts in the process of training future kindergarten educators is the prospect of our further research.

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IMPLEMENTATION OF HIGHER EDUCATION QUALITY ASSURANCE ACTIVITIES — SOLUTIONS TO IMPROVE LABOR RESOURCE QUALITY IN VIETNAM TODAY

Abstract. The context of globalization and international economic integration has opened a new era for the world development and led to internationalization, competition as well as global cooperation in higher education. The implementation of higher education quality assurance activities is recognized as an effective tool for the development of highly-qualified human resources, contributing to the social development in various aspects. Accordingly, in order to meet the requirements of the era as well as the requirements of the country's renovation cause, throughout the course of leading the country's revolutionary cause, the Communist Party of Vietnam always defines education as a national leading policy and one of the important motivations to promote human resources. Education and training aims to raise the intellectual level, foster talents, train the human resources of Vietnam with the knowledge, skills and behaviors to meet the renovation process. This article deals with the basic contents of the management and implementation of activities to ensure the quality of higher education in order to improve the labor resource quality in Vietnam today.

Keywords: Assurance of the quality higher education and labor resources.

1. Introduction

In the cause of building and defending the Socialist Republic of Vietnam and ensuring the quality of higher education in order to contribute to improving the quality of labor resources for the society is paid special attention by the Party and State of Vietnam. The XIIth Congress of the Communist Party of Vietnam affirmed: "Continuing to vigorously and synchronously renovate the basic elements of education and training in the direction of attaching importance to the development of learners' qualities and competencies, striving to reach the advanced level of the education of Vietnam in the region" [1; 2]. Therefore, the question is to ensure the quality of education and training in general, as well as to implement activities to ensure the quality of higher education in particular. This is both a content and an urgent requirement

to practically contribute to training and retraining of high quality labor resources, meeting social practical needs as well as promoting development speed and prosperity of the nation and the people [3; 4].

2. Contents of the study

2.1. Concepts related to the implementation of higher education quality assurance activities

Educational quality

In the field of education, the quality with the product characteristic of "working people" can be understood as the outcome (output) of the educational process and is expressed in particular in the qualities, personality values and the values of the labor force or action capacity of graduates corresponding to the objectives of each training major in the national education system. With the requirements to meet the labor needs of the labor market, the concept of training

quality does not just stop at the results of the training process in schools with certain assurance conditions, such as facilities, lecturers, etc., but also taking into account the suitability and adaptability of graduates to the labor market such as: The rate of employment after graduation, professional capacity at specific working positions in enterprises, agencies, production and service organizations, and professional development capabilities. However, it should be emphasized that the training quality must first be the result of the training process and be reflected in the professional activities of graduates. The process of adapting to the labor market depends not only on the quality of training but also on other market factors such as supply-demand relations, labor prices, employment use and arrangement policies of the State and employers, etc.

Thus, the quality of education is consistent with the educational goals and the quality of learners is formed from educational activities under the predetermined goals. The relevance is expressed through educational goals, the needs of learners, the family, the community and the society. The quality of education is determined based on: The quality of learning environment and input (programs, content, lecturers, facilities, finance, management; quality of learning process (teaching methods, learning methods, duration); quality of learning results (acquisition of knowledge, values, attitudes and skills).

Higher education quality

In the most general way, the higher education quality is to meet the goals set by universities. The quality of higher education is the level of an inherent set of characteristics that meet the social needs. The inherent characteristics are: Ethical qualities, health, knowledge, methods and occupational skills of graduates.

To assess the quality of higher education usually based on many criteria, such as: Academic results, ability of students after graduation can meet job needs, have knowledge of skills, qualities, health knowledge to ensure occupational skills, and to meet the needs of the country's high-quality workforce [7; 8].

Implement activities to ensure the quality of higher education

In higher education, the implementation of quality assurance activities is defined as predefined systems, policies, procedures, actions and attitudes to achieve, maintain, and monitor and improve the quality. In other words, this is the process of implementing the quality management of higher education through a system of coordinated activities to guide, organize, ensure, improve and control the institution of quality education; and is the systematic and effective impact of management subjects on the teaching and learning process in training institutions.

2.2. Main contents in implementing activities to ensure the quality of higher education to improve the quality of labor resources in Vietnam

Mentioning about education is about people. It must be a long process, cannot be rushed, cannot be subjective, especially can not be avoided when implemented incorrectly. The process of organizing and implementing activities to ensure the quality of higher education has drawn many valuable lessons on steps and implementation roadmap. In the current situation, it is necessary to focus on the following main contents:

Firstly, conduct a review, reorganization and re-planning of the network of higher education institutions throughout the country. Localities should base on the standards and regulations to ensure the quality of higher education issued by the Ministry of Education and Training, organize the review and re-planning the network of higher education institutions to suit the practical social conditions in the area. At the same time, implement accreditation of higher education institutions on a regular basis to have a basis for ranking, stratification and rearrangement of the overall higher education network in accordance with the needs of labor resources, especially Vietnam's high-quality labor forces in the context of Vietnam's deeper and wider international economic integration.

Secondly, implement measures to improve the quality of teaching staff and educational administra-

tors in universities. Accordingly, it is necessary to complete and promulgate teacher and educational administrator standards. Appraise properly the status of quality of teacher and educational administrator in accordance with the issued codes/standards to take measures to develop programs and plans for organizing training and retraining of lecturers and administrative officers.

Thirdly, deploy to promote the application of information technology in teaching, learning and educational management. Develop the information technology infrastructure and equipment system in the whole industry in a synchronous and modern manner. Study and apply flexibly and effectively investment forms, including paying attention to information technology and socialization. Promote the application of information technology in management, direction, administration and implementation of tasks at higher education institutions in a synchronous and transparent manner. Focus on building a whole sector database for policy-making and management work for education and training management agencies [3].

Fourthly, deploy to promote activities of autonomy and self-responsibility for higher education institutions. Encourage higher education institutions to exercise autonomy according to the Government's resolutions and other relevant legal documents on autonomy in higher education institutions. Proactively implement higher education institutions the assigned autonomy, especially in terms of organizational structure, personnel, finance and academia to improve the training quality.

Fifthly, deploy to strengthen international integration in education and training. In this activity, it is necessary to pilot new educational models according to the curriculum framework, curriculum, documents, testing and evaluation of students' learning results in countries with progressive and modern educational background; strengthen the application of international standards in the process of formulating, renovating programs and organizing training and scientific research; encourage higher education

institutions to accept the transfer of advanced foreign programs, use English in teaching as well as increase the attraction of foreign experts and Vietnamese intellectuals participating in teaching and scientific research.

Sixthly, deploy the development of high quality human resources to meet the labor market needs. Adjust the training structure to gradually reduce the surplus training professions in the labor market, such as: Accounting, business administration, finance – banking, etc. At the same time, direct to enhance training in science, technology and technology. Control training scale in the direction of reducing the quotas of industries with low labor demand and low quality of labor resources; gradually increase the training scale for industries with high recruitment demands and high-quality labor resources [7].

3. Conclusion

Ensuring the quality of higher education is a very important and necessary task in the process of national construction and development of each nation and people in the world in general and in Vietnam in particular. During his lifetime, President Ho Chi Minh once said: "The higher educational level of the people will help us accelerate the economic recovery and democratic development. Improving the educational level of the people is also an essential task to build our country into a country of peace, unity, independence, democracy and prosperity." To implement this content well, many activities should be carried out synchronously and appropriately. In which, first of all, it is required to thoroughly grasp the educational philosophy targeted by the Party and the State; thoroughly grasp the goal that the education system needs to achieve in order to take appropriate action measures. At the same time, it is required to constantly expand exchanges and higher education cooperation with countries in the region and around the world to transfer technology, narrow down the gap in the quality of training human resources under international standards in the context of globalization and international integration [5; 8; 9].

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FAMILY AS AN INSTITUTE OF UPBRINGING

Abstract. The article considers the issue that a full-fledged family is the foundation of a healthy society. The concepts of “value”, “family values” and “upbringing” are analyzed. The process of the formation of value orientations of the personality of children is analyzed, and the main factors affecting the formation of value orientations of the personality are highlighted. The main components of the family fortress and the priorities of the family upbringing are given. The family is regarded as the highest value and as an institution of moral education.

Keywords: children, family, traditions, family values, moral education.

For the current situation in Ukraine, the problem of quality, as well as the content and orientation of family education is very relevant, as the country is at a turning point in its history. Under the conditions of a military threat, a large migration, an unclear situation in the world with new viral diseases, a complex and difficult transition to a different system of organizing the whole life of people takes place. How can fathers and mothers prepare their children for the constant changes of life, about which they themselves have a very vague idea? It is also about the development of those qualities that will allow children to actively engage in new socio-economic, military-political, environmental conditions that have the properties of constantly changing.

Modern parents are challenged to raise their children in new information-saturated conditions, in the Internet, when technology and the knowledge the child needs are changed almost every day.

Parents themselves are in a state of controversy, on the one hand their personal experience, the experience of their parents, and on the other, modern society with its needs, with information progress, with new technologies and innovations.

The results of sociological studies carried out by the telegram channel “Laboratory of Childhood”

among parents show that a significant part of adults find it difficult to clearly state the goals of family education in the preschool and school periods of the child’s development, those qualities that must be formed for him by a certain age [6].

At the moment, there is a contradiction in society between the need of modern society for reproducing family value orientations necessary for its stability and the spread of extra-family value orientations in the process of transformation of Ukrainian society. Under family values it is necessary to understand the values of fatherhood and marriage, in non-family ones – the values of professional growth, personal development and achievement on this basis of social and material status [4, 125–126].

We can talk about the tension in which society puts pressure on parents and on family education itself, since we observe that in modern conditions it is not clear what is coming in the future. Who will help the family raise children in accordance with the new requirements of life? Can and in what way the modern education system helps to solve this problem? How to establish effective interaction of the family, school, institutions of additional education in solving modern problems of forming consciousness and behavior of the younger generation? What

basic conceptual ideas should be put in the system of improving the quality of family education?

Recently, we have witnessed an increasing awareness by politicians and scientists, as well as the public, of the need to build closer ties into the future of Europe, in particular through the use and strengthening of its intellectual, cultural, social, scientific and technological potential [5, 239].

The family is an important social institution, since it reflects a system of values and connections: marriage and family, economic and legal, ethical and psychological [3, 157].

Family is the highest value on Earth, which makes the life of every person happy, full, fruitful. But parents must realize that they play an important social role, because every full-fledged family is the foundation of a healthy society. Miroslav Stelmakhovich considered the family as the first social and emotional microenvironment in which a person develops and is brought up from the moment of birth. The educational phenomenon, like the family itself, cannot be replaced with anything. Vasily Sukhomlinsky wrote that in the family, figuratively speaking, the roots are laid from which the shoot grows, and branches, and flowers, and fruits; the family is a source whose waters feed the full-flowing river of our state.

At all times, among the Ukrainian people, the upbringing of the young generation was most influenced by the family. The success of paternity of a particular person depends on his relationship with his own parents. After all, our life is an extension of our parents: there would be no them, there would be us.

We were born, live and raised in a family, just like our parents, grandparents. And so from generation to generation. Therefore, the family as a union of a man and a woman is a unique organization, one of the most important goals of which is the birth and upbringing of children. The families in which we were born are different in wealth, number of children, level of understanding, family traditions [1, 4].

According to folk customs, the father and mother are considered the most revered people in the family.

Children should respect their parents, reckon with them, not wrangle, obey them, listen to their opinion, etc. Many researchers believe that the main function of the family is to raise children in the spirit of national, family values. For this, the necessary work should be carried out to instill in the parents the necessary pedagogical skills. To this should be added a healthy moral and psychological situation in the family. The family should become a real institution of moral education for the child. Family relationships are built on the basis of the needs of the family, from various spheres of life and forms of life. The intellectual culture of parents, pedagogical skills and knowledge, their mutual respect and sincerity are very important. It is important to systematize family values through the study of the entire layer of folk wisdom, traditions and customs that are directly related to national identity. Researchers emphasize that most of the unpleasant moments in the life of a modern family are connected with the fact that they do not reckon with folk customs that have been formed over the centuries and on the basis of which many healthy and morally strong generations of people have grown. That is why we should carefully study the moral heritage that we received from our ancestors.

“Family values” were and do not just remain an important part of Ukraine, they are the very DNA of the Ukrainian people. This term usually refers to what is called a “traditional family,” consisting of a father who makes money, a mother who keeps a house, and children. But this is not the only thing implied by the term. The term “family values” also includes certain moral principles that must be respected and passed on from generation to generation, as is still the case in the Ukrainian family. These principles include labor and social values, such as honesty, reliability, and respect for others, and are not limited to these areas, but are deeply connected with social and political conservatism. In recent decades, this term has been increasingly used to combat unconventional family patterns or gender roles that are imposed on Ukraine, and they are not natural for our nation.

A special place in the formation of family values of the family belongs to the language. Each person must be fluent in his native language in order to assimilate the cultural heritage of his people with his help. Language is also one of the connecting links in building family relationships. National-moral values are assimilated through language, communication, upbringing is ongoing. Each person through such social institutions as religion, education, customs and traditions assimilates a certain amount of moral standards that carries through his life and which form his identity. This, in turn, ensures national unity. This process is undoubtedly affected by globalization, the clash of Western and Eastern values, the unification and standardization of life, migration, the exchange of information, including values.

There is a kind of “struggle” between value systems in which it is difficult to win. Often here the internal balance is violated, the ability to withstand opposing challenges. As a result, there is a growing danger of losing basic values associated with national identity. Preservation of family values is necessary in such areas of public life as education, life, art, literature, culture, language, history. Support and development of the institution of upbringing and moral values, sanctified by history, is an important task for each state.

The revolution in the field of human rights, the information explosion, the enormous changes in the institution of the modern family – all these and many

other factors form in modern youth completely different ideas about life. Today they are forced to grow up faster, which means they learn faster how to cope with the enormous difficulties and stresses inherent in our time. A Christian lifestyle affects the life priorities of the younger generation and the rooting of traditional family values such as family respect, marital fidelity, trust between family members, respect for parents, the importance of having children and raising children, family communication, celebrating family holidays, family and well-being, registered marriage, take responsibility for maintaining family values [2, 49].

In our opinion, family values are a community-recognized set of worldviews and moral attitudes about the family, based on the traditional understanding of the institution of the family, marital and parent-child relationships in the family, affect the choice of family goals, ways of organizing the life of the family and the interaction of its members and provides cultural and demographic reproduction of Ukrainian society. In our understanding, these are values such as love, care, mutual understanding, patience, fidelity, respect, compassion, mutual support, sincerity, trust, etc. The mentioned values are not only important for the effective life of the family, but also form its basis. So, the mastery of family values by the young generation can be considered a prerequisite for its preparation for the creation of a family and successful family life.

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MANAGEMENT OF ACADEMIC RESULT ASSESSMENT OF STUDENTS AT VIETNAMESE PEOPLE'S MILITARY INSTITUTIONS UNDER CAPACITY APPROACH

Abstract. Management of academic results of students is an important stage to ensure the quality of the educational process. In the face of the requirements of fundamental and comprehensive renovation of education and training in order to provide educational products with high quality, meeting the practical needs of the career of building and step by step modernizing the regular and elite Vietnamese People's Army, in addition to actively renovating the steps of the educational process, it is indispensable to set out urgent requirements to improve the effectiveness of the management of students' academic results under the capacity approach. The paper outlines the theoretical issues of competence-based assessment and provides measures to improve the effectiveness of the management of students' academic results in the People's Military Institutions.

Keywords: Management of the academic result assessment, capacity approach, military institutions.

1. Introduction

The assessment of the academic results of students of the Vietnam People's Army institutions under the capacity approach is an assessment method focusing on the ability to apply knowledge creatively in different application situations. In other words, it can be said that assessing students' academic results under the capacity approach is an overall assessment of learners' knowledge, skills and attitudes in meaningful contexts to determine the level of achievement according to the output standard of educational and training goals set by training institutions.

As a part of the management of the People's Army Institutions of Vietnam, the management of the assessment of students' academic results under the capacity approach always holds a particularly important and effective position has significant impact on the quality and effectiveness of the education and training. Since it is not just a matter of directing the collection of information about the quality of stu-

dents' learning but also creating opportunities and promoting their learning process. In nature, there is no contradiction between managing the academic result assessment under the capacity approach and managing the academic result assessment based on the knowledge and skills of students in the People's Army Institutions of Vietnam. This is just a new step in the process of developing forms of managing the students' academic result assessment under the general trend of the times and requires radical and comprehensive innovation in education and training.

2. Contents of the study

2.1. Concept of management of the students' academic result assessment of the People's Army Institutions of Vietnam under the capacity approach

According to the *Vietnamese Dictionary*, capacity can be understood in two implications: *Firstly*, it is "a natural ability and condition available to perform an activity" [6, P. 114]. In this sense, capacity is a real ability, which is revealed through the mastery

of one or some of the learner's skills; *secondly*, it is "a psychophysical quality that gives people the ability to complete a certain activity of high quality" [6, P. 114]. It means that something is available in a person's potential form, which can help them solve real-life situations.

Combining these two understandings, it shows that competence is something that exists both in the potential form and in the ability to reveal through real-life situations, skills, ability and awareness inherent in individuals or can be learned to solve problems in life. The capacity also includes its willingness to act, motive, will and social responsibility to be able to use solutions successfully and responsibly in changing situations.

From the above understanding, one can conceive: The capacity of students of the People's Army institutions of Vietnam is the ability to apply a combination of knowledge, skills and attitudes to well perform academic tasks, conduct scientific research and effectively deal with military and social issues.

In the capacity-based teaching, assessment is an extremely important factor that has the effect of adjusting and improving the quality of teaching and learning. In the traditional teaching method, the assessment is only a one-way consideration: Teachers assess students' results and the assessment is usually done mainly based on the scores of regular or final exams. In the capacity-based teaching approach, the assessment must take place in multiple dimensions: It can combine the teacher's assessment and the learner's self-assessment, and can refer to the mutual assessment between students. Therefore, the assessment is carried out regularly and continuously throughout the teaching process, not just as periodic as semester or mid-term test. At a higher level, the instructor aims to create conditions for students to self-assess not only by the score but also the ability to apply and perform specific tasks in practice as well as develop higher-order thinking (analysis, synthesis and reasoning).

The management of the students' academic result assessment of the People's Army Institutions of Viet-

nam under the capacity approach is the identification of leadership and direction measures of management subjects at training institutions for the students' academic result assessment procedure in a positive and progressive way, with a way to consider the development of learners holistically in terms of the volume of knowledge, skills and attitudes and behaviors. It can be seen that the management of the students' academic result assessment of the People's Army Institutions of Vietnam under the capacity approach requires the management subjects to direct the education forces based on standardize knowledge and skills of the subjects to identify the criteria showing the capacity of students; defines the capacity scale according to the standard and exceeds the standard to create the division, thereby allowing to evaluate the ability and progress of all students in the most accurate manner.

2.2. Current situation of management of the students' academic result assessment of the People's Army Institutions of Vietnam under the capacity approach

From the practice of education and training in the Army over the years, it has been shown that the management of learning assessment activities of students based on their capacity approach has initially achieved important and real results and is a driving force for the process of improving both teaching and learning methods, contributing to constantly improving the quality of high-quality human resources for the process of building the Vietnamese People's Army in a regular, elite and step-by-step modern manner. However, besides the achieved results, the process of management of the students' academic result assessment of the People's Army Institutions of Vietnam under the capacity approach still contains many shortcomings that need to be focused to be solved, such as: The leadership, direction and administration of learning activities assessment of learners at times, in some places have not been consistent, not timely; the work of planning, organizing the implementation of the plan for assessing students' study results is still inconsistent and not

close to reality; forms of assessing students' study results are not really plentiful, mainly exam and writing tests; some content assessing learning results of students in many subjects lacking creativity; still rely heavy on re-learning theoretical knowledge, failing to mobilize students' thinking ability in applying theoretical knowledge equipped in interpreting dynamic practical issues of the country, society, military, unit, etc. These are the common shortcomings and limitations of educational institutions across the country, such as the XIIth Congress of the Communist Party of Vietnam when assessing the current educational situation, indicating that: "The method of education, testing, and assessing results is outdated and lacks in substance. The management of education and training is still weak" [2, p. 113–114].

2.3. Management of the students' academic result assessment of the People's Army Institutions of Vietnam under the capacity approach

The management of the students' academic result assessment of the People's Army Institutions of Vietnam under the capacity approach is always influenced by many factors, both objective and subjective ones. Therefore, for this process to bring about practical quality and efficiency, it is necessary to concentrate on well implementing some basic measures:

Firstly, promoting leadership in propaganda and awareness raising activities, creating a clear change for subjects and pedagogical forces in schools in terms of position, role and urgency of evaluate students' academic results under the capacity approach. Accordingly, the leaders and management subjects at the People's Army Institutions of Vietnam should increase the thorough and widespread activities to each lecturer, learner and the school authorities about the purpose, requirements, meanings as well as the need to conduct students' evaluation of learning results under the competency approach. This process requires each management entity as well as a contingent of cadres, lecturers and students to thoroughly grasp the tasks that the XIIth Congress of the Party pointed out as follows: "Continuing to strongly re-

new teaching and learning methods, exam forms and methods, testing and evaluating educational and training results, ensuring truthfulness and objectivity" [2, p. 113–114]. At the same time, it is necessary to identify the main purpose of the academic result assessment task to compare the competencies of students in real time with the required level of standard knowledge and skills in each topic, each module (subject) so as to set a basis for timely improvement of teaching and learning activities. Assess in the direction of attaching importance to what students learn about approaches and solving learning problems and problems that arise in real life. Gradually restrict the emphasis on the points as well as the percentage of students achieving good and excellent rates.

Secondly, direct the implementation of the process, the stages and steps in the students' academic result assessment under the capacity approach. This procedure includes: Direct the collection of information in order to have accurate information for students' academic result assessment should be collected from many sources, many forms and by many different methods (observation in the lecture hall, classroom, test taking, learning products, self-assessment and mutual assessment; orientation of analysis and information processing with multi-level analysis with clear criteria and stored through books monitor daily; direct and confirm whether students' academic results meet or not meet the goals of each topic and subject with specific and clear quantitative and qualitative results; analyze and explain the learning progress both based on the results of the process evaluation and the overall assessment results, the learning attitude and specific family circumstances.

Thirdly, direct the renovation of forms of assessing students' academic results. In particular, the focus should be on promoting the leadership and direction of diversifying forms of assessing students' learning results suitable to each subject and each module (subject), such as: The assessment through written harvest, essay; through seminars, discussions; through regular, periodic and end-of-term testing

of modules and programs; through participating in extracurricular activities, training, picnicking, etc. to exploit the unique advantages of each form in accordance with each subject matter, each amount of knowledge as well as characteristics, functions, responsibilities and tasks of students after graduation. At the same time, direct to enhance the application of information technology in assessing student learning results to improve accuracy and objectivity, reducing time and effort in serving the assessment of academic results of students.

Fourthly, direct the renewal of contents to assess students' academic results. This is a key issue that decides on the quality of students' academic result assessment to ensure objectivity, practicality and comprehensiveness. Therefore, the educational management staff in military training institutions should promote their responsible role in directing faculty faculties to develop contents for assessing students' academic results to meet the criteria overview of the knowledge volume of each module (subject) as well as the training program by stage and the whole course. The content of the assessment should be comprehensive, with levels such as: Assess the ability to remember and identify knowledge content transmitted from teachers; assess the ability to understand the content of knowledge, interpretation or inference; assess the ability to analyze and synthesize knowledge; assess the ability to apply that knowledge in solving military and social practical situations and issues; assess the ability to value judgment or use knowledge under appropriate criteria. Thus, the content of the learners' competency assessment can be on a field of study, or content stream, or the learning topic corresponding to each content stream is the competency components representing the development of learners in such content stream.

Fifthly, direct the coordination and coordination of activities of educational subjects in assessing students' academic results under the competency approach. This is an important measure to both mobilize the synergy of educational subjects in military

institutions and at the same time create solidarity and unity in the will and action in implementing operational innovation of education and training in general and renovating the process of assessing students' learning results in particular.

In order to realize this measure, first of all, leaders and commanders of schools should direct the Training Department to step up the development and administration of the study results evaluation plan for learners; implement well the coordination with the Testing Board and ensure the quality of education and training to organize the implementation and maintain strictly the rules and regulations on the process of assessing students' study results as well as the withdrawal of experience after each assessment to timely adjust and supplement to suit the reality; and take measures to effectively solve the problems that arise in the process of implementation.

Direct the departments and disciplines to develop students' results of evaluation of the comprehensiveness and focus on evaluating the ability to apply theory and solve practical problems creatively. At the same time, direct the student management systems to well implement the awareness, motivation, correct and positive learning attitudes of students according to the model of attaching competence, personal qualities, output standards and training objectives.

Sixthly, direct a reasonable combination of the teacher's evaluation with the learner's self-assessment, consider this as the motivation to promote students' ability to self-study and solve problems.

The process of assessing students' capacity must be gradually transformed into self-assessment of their capacities. This can only be done when the teacher knows how to properly combine his assessment with the self-assessment of students in the learning and training process. Combining reasonably here, that is, teachers not only fully assess a certain learning and training activities of the students, but must know how to gradually practice for them to comment on the results of their activities and other students in the class or unit.

Seventhly, direct to ensure the principle of capacity assessment in the process of organizing learning and training for students. The principles of assessment based on students' capacity of the People's Army institutions of Vietnam include: Ensure the value (accurate measurement of learners' capacity development); ensure reliability (the assessment results of learners are stable and accurate and do not depend on the assessors. At the same time, the assessment results must be consistent when repeated); ensure flexibility (perform a variety of forms and assessment methods so that learners have the opportunity to show their ability well); ensure fairness (assessors and auditors must understand the same standards, criteria, and evaluation behaviors); ensure systematicity (diagnostic assessment results are used to identify learners' current developmental area); ensure comprehensiveness (the results of the assessment must reflect the development of the components and behavioral indicators of the capacity being measured); develop learners (make sure to evaluate the real progress of the learners themselves in the capacity).

3. Conclusion

The core nature of the management of the students' academic result assessment of the People's Army Institutions of Vietnam under the capacity approach, educational subjects of training institutions to conduct assessment of students' ability to apply their knowledge creatively in solving the incurred military and social practical situations in order to determine the level of realizing the teaching and learning objectives of knowledge, skills, attitudes and capacity development of students. This is an important step in the entire process of education – training with the ultimate goal of promoting self-awareness, initiative and creativity in students' learning activities, helping students identify appropriate learning methods. This process requires promoting the role of efforts and participation of subjects and forces in training institutions; at the same time, it is necessary to carry out synchronously specific measures to bring in the highest efficiency.

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ENHANCING THE COMPETENCE OF THE DEANS OF EDUCATIONAL FACULTIES OR INSTITUTIONS ACCORDING TO COMPETENCE-BASED APPROACH

Abstract. The paper focuses on confirming the meaning of training and enhancing competence for the Deans of Educational Faculties or Institutions according to competence- based approach. We also analyze the reality, the requirements and the methods of training competence for the heads of Educational Faculties or Institutions according to competence- based approach. to respond to the current process of education reform.

Keywords: Dean of Faculty, Pedagogical University, training, retraining, competence, competence- based approach.

1. The meaning of training and enhancing competence for the Deans of Educational Faculties or Institutions according to competence-based approach

The Deans of Faculties or Institutions of Education are key figures in the faculties holding leadership roles in professional knowledge, academic programs, scientific research, technology transfer and other activities of the colleges/universities.

The Deans of Faculties or Institutions of Education play the role of educators. Before becoming the heads of faculties, most of them were highly qualified lecturers with a high level of professional competence and a life-long experience. During their working period, thanks to the prestige confirmed, they have been assigned by their colleagues and the Board of Management. Most of the deans still undertake the tasks of managing, teaching specialized subjects to students and participating in training graduate students and doctoral students. Besides, the management of the training department is mainly managing professional activities. Therefore, the role of a dean must always be associated with the role of a teacher.

As a teacher, the Dean must master the expertise in his field and have a general knowledge of the specialties in the faculty. In other words, to be good deans, they must be qualified and prestigious pedagogical teachers in teaching activities.

Professional activities of faculties at the College of Education are not only teaching but also scientific research ones. Therefore, the Dean must also have the role of a scientific researcher who not only has the ability to study independently but also promote the research activities of lecturers and students in the department. Moreover, they must be the first to apply scientific and technological achievements to teaching and research.

The Dean must also be an educational manager. In the past, the management was carried out according to a centralized and bureaucratic mechanism. In other words, the Dean was charged with responsibilities by the College Board of Directors and the staff in the faculty received tasks from the Dean. However, from the new viewpoint, educational management is carried out according to the law, hierarchy, autonomy and accountability mechanism with inter-

active methods in which the training department is considered as a center. Therefore, the dean must have extensive knowledge of management.

From these tasks, it can be seen that the head position of a faculty is a very specific one unlike any management positions in the University. They play the roles of a professional manager, an administrative manager and an educator. The innovative-higher-education-trends today have made teachers and education managers face with heavy tasks because the innovation has occurred not only in programs but also in management, etc. Thus, the Dean is likened to a captain controlling a ship headed out to the open sea. In other words, the dean is an important factor leading the teaching and learning activities to improve the quality of education in each university.

According to statistics of the Ministry of Education and Training, by the end of the school year 2016–2017, the whole country has 114 Institutions of Education, among which are 61 universities of pedagogy, technical pedagogy, universities of Sports and specific universities. The reality shows the intense competition between higher education institutions to survive and develop. The fact that the enrollment is currently falling and that some majors at higher education institutions have been wiped out is becoming a major challenge for educational institutions, including those having organized pedagogical courses for many years.

In the renovation of higher education, the training program of education is changing from content-based approach to competence-based approach. The higher education is on the threshold of integration with a lot of difficulties and challenges when the requirements set out to train teachers are getting more and more rigorous than ever. Modern education management has added new content, requiring the use of many modern management methods and means. In other words, education management science in previous years has become obsolete and hindered the development. If the faculty leader still maintains the same management habits, it will inevi-

tably lead to a significant lag of the training department.

As for the educational institutions, following the current trends in educational renovation, the Ministry of Education and Training has submitted to the Prime Minister a project to improve the capacity of lecturers and managers of higher education institutions to meet the requirements of basic and comprehensive innovation of education and training in the period of 2018–2030. Besides, the Ministry has issued documents regulating professional standards of teachers and principals in the direction of updating, meeting the requirements of education and training in the new period; built the capacity framework for secondary teachers in specific subjects; set standards and procedures for selecting key teachers, and senior high school administrators.

Meanwhile, because there has not been a suitable standard system for the position of the dean yet, in the past few years, the appointment of the deans at the institutions or faculties of Education has still many shortcomings as follows: the deans of faculties have been appointed mainly according to age, qualifications, majors. In other words, they have been named as the deans because of the factor of seniority rather than competences. The leaders plan to train and foster staff in their faculties but they themselves are hardly allowed to participate in any training courses to develop their competences, both in terms of qualifications and management. The Deans are managing faculties mainly based on experience gained whilst both working and they have not been properly trained in management. Another situation is that the Deans are usually selected according to qualification criteria. This has resulted in the fact that people with professional qualifications may not have management competences and vice versa, leading to limitations and weaknesses in performing tasks. In an environment where the necessary factors for competency development are needed, it seems that the faculty leader has not been focused on developing the competence system to correspond to the tasks.

Because of these reasons, it is vital to set the standards of the Deans of the Faculties or Institutions of Education, contributing to standardizing the staff and improving the quality of managing human resources training in the new context.

The goal of the solution is to equip knowledge, impart experience, build skills in activities, develop political, ideological, ethical and psychological qualities, create basic models of Deans of the Faculties or Institutions of Education from the characteristics and requirements of the society, create the corresponding action capacities for each Dean in order to overcome drawbacks, enhance positive features of the Dean when undertaking their tasks, which makes the comprehensive development of the team.

Retraining is a way to improve the qualifications and management capacity of Deans. They need to be retrained according to the competency standards. This urges each Dean to actively participate in refresher training and self-retraining to improve the efficiency of professional management, meeting the increasing requirements of newly issued Dean's standards.

Training and retraining for Deans is one of the positive measures to enhance the adaptability of the Faculties or Institutions of Education to environmental changes and the advancement of science and technology. Training and development help the universities have high-quality Deans, well implement their human resources strategy and improve competitiveness. Competency-based training emphasizes the use of certain competencies and skills to meet specific job requirements and pays attention to the quality of the work achieved through performer's competence. Therefore, competency-based training focuses on a learner's ability and training results are assessed by the performance of the learner at the workplace through skills and practical application. Capacity assessment for training and development activities should be organized through a comparison between the competency standards needed to meet current competencies as well as training needs and development trends.

It is necessary to design the required levels of competencies, current and future work goal. The training and development must be oriented to help the Dean develop specific competencies. Moreover, different methods are needed to assess and rank different types of competencies as well as the importance level of competencies for each specific job. Thereby, faculties or Institutions are able to assess the current capacity of the Dean compared to the required level of each position and identify the competence that needs further training to get the job done better.

2. The reality of training for Heads of Faculties or Institutions of Education on approaching competence and requirements

The fundamental and comprehensive renovation of education as well as the industrialization and modernization of the country requires renovating the organization, management, thinking and wisdom of the staff, which is posed as a key issue. In other words, it is also the demand for the training and retraining of cadres. The aim of training and retraining for the Deans is to improve and perfect the standards of political theory; management theory and practice; professional qualifications for each Dean and the entire management team.

The Deans also agreed that they should be retrained the following: political theory, State administrative management, education management, professional training, applied pedagogical scientific research methods, foreign languages, applied informatics in education management, legal knowledge related to educational management, skills to make legal documents in education, financial management competence, leadership competence meets requirements of fundamental and comprehensive renovation of education. In particular, the most mentioned and necessary factors considered in fostering are political theory; education management, foreign languages, informatics, financial management capacity and leadership capacity which meets requirements of comprehensive educational renovation.

Although the need for training of Deans of the Faculties or Institutions of Education according to

competence-based approach is great, assessment of the satisfaction of survey participants from training for Deans showed that 64.0% of respondents rated this work to be implemented effectively; 30.2% of them stated that the training had been conducted ineffectively and 5.7% claimed that the universities have not conducted the training yet.

More specifically, in terms of the retraining courses on management skills and high-level political theories for the Dean, 61.0% of the respondents stated that the training had been conducted effectively. However, there are respondents in levels about 34.4% and about 4.5%, who indicated that the training had been conducted ineffectively and that the universities have not conducted the training yet respectively.

Regarding the self-retraining of the Deans, only 52.9% of respondents rated this work as effective; 47.1% stated that the training had been ineffective. There is no opinion that the university has not conducted the training and retraining for the Deans.

As regards learning experiences abroad, only 25.7% of the opinions rated this work as effectively implemented. 13.6% of the respondents claimed that it had been ineffective whereas 60.7% stated that their universities have not done yet. In fact, this training only takes place in schools with abundant funding and with training majors that require international cooperation. The major branches of the Pedagogy are mainly conducting sightseeing activities and learning domestic experiences.

Universities have had a lot of measures, plans and programs to concretize the strategies to train and retrain for the Deans, which is important and necessary because of the strategic focus on training subsequent heads. Recently, six pedagogical universities including Hanoi Pedagogical University, Hanoi Pedagogical University 2, Ho Chi Minh City University of Education, Dong Thap University, Hue University of Education, the University of Pedagogy -Da Nang University, National Institute of Education Management and Vinh University have been selected to enhance the capacity for carrying out the training, retraining

and supporting teachers and education managers whose capacity needs improving according to professional standards requirements in the ETEP Program. It can be seen that the universities have paid attention to training and retraining which have been considered as the main focus for improving the Deans according to competence-based approach. However, the training has not been carried out effectively in practice. Before becoming the heads of faculties, most of them were highly qualified lecturers with a high level of professional competence and a life-long experience. During their working period, thanks to the prestige confirmed, they have been assigned by their colleagues and the Board of Management. Despite this, they have not been trained or retrained in political theory and management skills. Besides, the training is only associated with those who are taking the position of Dean, but it is not applied to those who will be in the position. The content of training and retraining programs does not really meet the requirements of university management. Although some Deans are good at professional skills, they Informatics and Foreign Languages have not been focused on supporting, their ability of foreign languages and Informatics is still limited and has not been applied effectively in life.

On the other hand, the universities have just run short-term training courses for managerial staff in general. Especially in the context of bringing new blood into the organization, the preparation and building of the team have not kept up with the development progress, leading to the fact that many Deans could not assess sufficiently the tasks they have undertaken.

Based on such a basis, the Ministry of Education and Training and universities should conduct training and retraining programs according to competence-based approach as follows,

- The program must be combined between theory and practice.

Survey results in many countries show that programs that emphasize theory do not attract many participants or do not meet expectations of improving

management knowledge, skills and competencies. The general trend in the development of training programs for education managers is to increase the combination of theory and practice, reduce general theoretical knowledge, provide students with a theoretical framework and concept as the pillar for decision making and job solving. Theory and practical experience are two independent aspects and must be developed together. The harmonious combination of theory and practical experience requires close cooperation between teaching and scientific research, between educators and practical leaders, researchers and educators, between training institutions and individuals, organizations on the basis of respect and cooperation with each other.

- Training programs should be designed with phases and modularization

Training and retraining for the position of Dean is a continuous process, closely linked to the career and special needs of the leader, manager and university. This process can be divided into the following phases:

Continuous development phase: training and retraining in some aspects such as university development and management skills for the dean's position are provided in this phase.

- + Orientation phase: It provides opportunities for the candidate to reflect on the roles, responsibilities and duties of leaders;

- + Preparatory phase: It is right before a candidate is appointed to the position of leadership and management of the university;

- + Appointment phase: in this phase, the new appointee takes leadership responsibilities, university management to provide opportunities and support him/her to assume the best role and responsibility in the new position;

- + Career development phase: the deans are continually provided various training and retraining opportunities to develop leadership, management skills and best meet their personal needs and the needs of the university.

Designing training programs for heads of educational institutions in various phases is the current prominent trend, which replaces the design of a standardized program to teach all the knowledge and techniques in the same period. Another trend is that the programs are designed in a modular form to meet the needs of individuals and the educational institutions in different stages of development. Through the knowledge and skills learned from these modules, students can better perform their professional development tasks.

- The program should be adjusted to express the goals clearly.

The objective is to train and retrain professional leaders of education institutions. Therefore, instead of setting general goals, the program should focus on clear goals that reflect the level of awareness and capacity development of learners. The contents of the program are oriented to the task of improving, perfecting and developing educational institutions in the context of globalization and international integration. Many topics and concepts that reflect the impact of socio-economic development on educational institution development should be introduced or included in the curriculum, such as vision, values, development strategies, change management, time management, capacity development and creative thinking ...

3. Methods to train and retrain competence for heads of Faculties or Institutions of Education according to competence-based approach

- Assessing the staff and identifying the “current state” and the needs of those who can be appointed to the post.

Based on the standards of choosing, appointing Deans, characteristics of the object, standards of the planning position, etc., a survey of the reality for the quality of the leaders needs conducting to form a basis for making plans in a school year, in a planning term or management term.

At present, we are conducting training courses for cadres in the downward direction, from the top

down, in whatever way they do. Training and retraining are based on what the institutions have but they are not based on analyzing job needs or needs of individuals. Moreover, training and retraining are just to meet the standards of the position of the Dean, yet they have not met specific standards and the requirements of the job position.

- Developing the content of training and retraining.

The content of training and retraining should be based on standards of planning and appointment in order to help cadres who are included in planning reach the requirements of the positions to be appointed. For current Deans, based on the responsibilities and roles, the standard developed will be updated to supplement suitable knowledge and skills.

The institutions send cadres who meet professional requirements, standards of the Higher Education Law, educational management staff standards for training and retraining. The current Deans will be given priority on training and retraining to reach the standards of academic qualifications, and skills. A compulsory regulation on self-study, self-training as well as participating in continuous courses needs to be designed. There are also sanctions against the Deans who do not take part in retraining to create awareness and motivation.

- Principles of developing training and retraining programs:

Principles and processes for design training and retraining programs must adhere to the steps of program formulation and defined standards and criteria.

The training and retraining programs must be designed according to the target-oriented approach and development-oriented approach, both of which attach great importance to the implementation capacity of the subjects who are retrained in accordance with the requirements of standardization and development. The programs need to be comprehensive and balanced between scientific principles and updated information in the world; between raising awareness of science, capacity, skills and ethical and political qualities.

The training and retraining program must have an overall view to meet the needs of the organization and the learners, ensure flexibility, update new information easily, promote learners' creativity and independent research. The learners also acquire knowledge with the goal of changing perceptions and behaviors after training and retraining courses.

Training and retraining programs need to be designed for those who will take up the post before appointment. They are also known as fostering to create sources for lecturers, heads or deputy heads that are chosen or aspire to be heads of the department. Moreover, it is necessary to develop standard and regular training programs or advanced programs for Deans to help them approach modern management theory and training management in a new context. They also have opportunities to gain experience from countries in the region and advanced countries in the world.

Attention should be paid to the followings in the programs of management skills

- + Skills to develop strategic plans and define a mission for a training institution in a market economy. Each Dean today requires the necessary knowledge and skills to define missions and strategies to develop a faculty that responds to the changing requirements of the socio-economy.

- + The content of programs related to dealing with problems arising under modern management theory in higher education management in general and management within a particular faculty in particular. The content of the courses focuses on methods, arts of professional management and administrative management at department level, issues related to management and development of departmental human resources, finance, foreign affairs etc.

- + Issues related to measurement, assessment, change management in education, management decentralization.

Diversifying and innovating training and retraining methods

- + It is possible to organize intensive, short-term, long-term, self-study courses. However, for the

position of Dean, the long-term course should only run a maximum of one month and be divided into several sessions so that it does not affect their work. It is important to use methods of organization and teaching associated with practice in order to grasp and exchange knowledge related to professional skills.

Innovating teaching methods: learner-oriented approach is applied in training courses in which lecturers raise issues and provide guidance because the nature of training and retaining is to help the Deans to acquire professional skills and management skills. Therefore, their thoughts and experiences will be exchanged and become vivid examples for lectures, which makes use of the practical experience of the Deans and promote their creativity through the orientation of the instructor.

For lecturers, lecturers should design and organize learning learners' activities according to specific objectives of each lecture, which must be achieved through many types of activities such as individual activities, group activities with comments and evaluation not only of teachers but also of the learners themselves. Lecturers should create conditions for learners to apply and promote their knowledge and capacity to solve problems.

For those who are included in planning or heads of faculty and who have had certain experiences, activities such as interactive activities, group activities, problem -solving activities, case studies, role plays, fieldwork and field trips, etc. need to provided.

+ Higher education institutions should invest in designing plans, content of training and retraining programs and cooperate with overseas universities in order to send cadres to short-term training courses in education management.

To send cadres to exchange and gain management experience in other countries effectively, the universities need to develop specific learning content, exchange and discuss the content with those who will take the training course. Moreover, it is necessary to discuss the content and requirements of training courses with overseas universities in advance.

Organizing field trips to domestic universities for cadres who are the candidates for the post and who are the current Deans of faculties to broaden experience is also a useful method of training. However, it should be noted that the learning program must be specific and avoid turning into a "sightseeing tour".

- Checking and evaluating training results for each target group

Get feedback from people who are trained and retrained as well as from the evaluation results to adjust the content and form of training and retraining.

- It is very difficult to choose the cadres that meet all the required standards for planning, but how to train and retrain them is even more difficult. Currently, the training and retraining have just stopped at the general professional training classes which have not reached the requirements of management positions in general and especially those of the Deans in particular. Most of the Deans are teachers who focus on professional tasks and who have not been paid much attention to cadre planning, training and retraining. The fact that cadres are included in planning but they are not assigned tasks or trained is just a formality, not changing the quality. If appointed without training and retraining, the candidate will not meet the required standards. This is quite common practice, so pre-planning training is towards standardization for planning while training in planning is towards qualifying for appointment. Besides, post-planning training helps the Deans meet higher requirements in practice to fulfill well tasks they undertake. The aim of training and retraining activities is not only to strengthen capacity but also to motivate self-study and life-long learning.

The training and retraining of cadres must comply with the defined plan. The content of training and retraining programs must be towards the standards of the appointed position. It is necessary to be flexible in the implementation process. The contents, methods of training and organization need to be adjusted and supplemented to ensure a combination of theory and practice, knowledge and skills with standards, criteria of rank and position of employment.

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LEGAL GENRE IN ENGLISH METHODOLOGY FOR SPECIAL PURPOSES

Abstract. The article is devoted to using genre approach in ESP. Effectiveness of applying genre approach and specifications of law discourse in methodology of teaching English are established.

Keywords: methodology, English for Specific Purposes, genre approach, genre analyses, discourse analyses, law discourse.

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ЮРИДИЧЕСКИЙ ЖАНР В МЕТОДИКЕ АНГЛИЙСКОГО ЯЗЫКА ДЛЯ СПЕЦИАЛЬНЫХ ЦЕЛЕЙ

Аннотация. Статья посвящена использованию жанрового подхода в обучении английскому языку для специальных целей. На примере методики обучения английскому языку студентов-юристов показывается эффективность жанрового подхода и специфика юридического дискурса.

Ключевые слова: методика, английский язык для специальных целей, юридический английский язык, жанровый подход, жанровый анализ, дискурсивный анализ, юридический дискурс.

В современном обществе востребованы специалисты со знанием иностранных языков, что требует от ученых-методистов пересмотра и совершенствования подходов к профессионально-ориентированному обучению. В мировом образовательном пространстве существует дилемма: кто должен обучать иностранному языку в неязыковых вузах – специалист со знанием языка или же учитель?! Этот вопрос до сих пор остается открытым...

В рамках данной статьи рассматривается один из возможных ответов на данный вопрос, основывающийся на использовании жанрового подхода в обучении юридическому английскому языку.

В середине прошлого столетия в методике преподавания английского языка выделилось новое направление «Английский язык для специальных целей». Это направление базируется на следующих факторах: смещение центра обучения с «учителя» на «ученика» (то, что сейчас называется личностно-ориентированный подход); появление прикладной лингвистики; развитие жанрового и дискурсивного анализа; выделение технического вокабуляра от общеупотребительной лексики; учет социолингвистических и социокультурных особенностей родного и иностранного языка. Исследования ученых также доказали, что методика обучения английскому языку для

специальных целей способствует одновременному «языковому и профессиональному развитию» студентов; повышает мотивацию студентов просто изучать язык, а стать активным участником учебного процесса; знания по специальности, полученные в рамках предмета, помогут студентам продвигаться по карьерной лестнице» [1].

Данные факторы положили начало методики преподавания «Английского языка для специальных целей», где бурное развитие получил жанровый подход к обучению профессионально-ориентированному английскому языку.

Жанровый подход в методике английского языка считается «неотъемлемой категорией повседневной жизни, отражающей потребности и традиции общества» [2]. Этот подход получил широкое распространение в Великобритании, США, Италии, Швеции, Сингапуре, Гонконге, Канаде, Австралии, Китае. Влияние жанрового подхода также ощущается и в таких южно-азиатских странах, как Япония и Корея. Жанровый подход заключается в фокусировании обучения английскому языку как языку специальности на понимании и продуцировании имеющихся текстовых жанров в рамках одной коммуникативной цели. Жанр – это абстрактная, ментальная презентация определенного типа текста, существующего в рамках коммуникации читателей и писателей. Так как жанры являются социальным продуктом, то аудитория, общество, контекст, роль писателя и другие «социальные» реалии являются основополагающими для понимания жанра.

Так на примере жанрового анализа юридического английского языка можно убедиться в эффективности данного подхода. «С точки зрения жанровых особенностей, юридический дискурс чрезвычайно разнообразен в зависимости от области применения, устной или письменной ситуации общения может быть реализован посредством следующих жанров: контракты, конвенции, завещания, постановления, парламентские акты, судебные решения и т.д.» [3].

Мы поддерживаем мнение ученых-методистов (V. K. Bhatia, F. B. Davies, I. Askehave, S. Thomson, B. Weissberg), которые в юридическом английском языке выделяют следующие жанры: «статьи» (газетные и журнальные статьи научного, общественно-политического и публицистического характера); «книги» (академическая, профессиональная, художественная и научная литература); «судопроизводство» (стадии судебного разбирательства, судебные решения, ведение судебных дел); «юридические документы» (иски, контракты, апелляции, петиции, заявления, личная документация и т.д.); «законодательство» (законы, резолюции, постановления, акты, декреты и т.д.).

Учёными-методистами проведены специальные исследования по поводу важности каждого из представленных видов жанра для обучения в вузах студентов-юристов. В ходе изучения вопроса было установлено, что наиболее приемлемыми и востребованными для академического процесса являются такие виды юридического жанра, как «статьи» и «книги». Это означает, что остальные три вида юридического жанра в курс обучения могут не включаться в виду ряда причин. Среди причин были указаны следующие факторы: ограниченность учебного времени, выделенного для предмета; трудности, связанные с лингвистическими и экстралингвистическими характеристиками конкретного жанра. Например, если взять жанр «юридические документы», то можно отметить, что не все граждане умеют заполнять правильно юридические документы даже на родном языке, не говоря уже об их заполнении на ИЯ. Но, вместе с тем, нельзя утверждать, что виды юридического жанра – «законодательство», «юридические документы», «судопроизводство» полностью игнорируются в академическом процессе. Образцы каждого из выше указанных направлений так или иначе представлены таких жанрах как «книги» и «статьи» в виде примеров документов, законодательных актов или судебных решений.

Каждый из представленных видов юридического жанра имеет свои приоритеты в зависимости от сферы юридической деятельности. Преподаватели специальных дисциплин по значимости для процесса обучения данные жанры располагают в следующей последовательности: «статьи», «книги», «судопроизводство», «законодательство», «юридические документы». Тогда как для практикующих юристов, напротив, важны «юридические документы», «законодательство», «судопроизводство» и на одинаковом уровне «книги» и «статьи». Методисты утверждают, что курс обучения английскому языку, игнорирующий жанровые особенности языка специальности, обречен на неудачу в подготовке будущих специалистов.

Теперь несколько подробнее о каждом отдельном виде юридического жанра. Вид юридического жанра «статьи» характеризуется тем, что он подвержен строгому соблюдению правил организации статьи: введение, основная часть, заключение. Использование соответствующих грамматических структур и специализированной лексики является основополагающим фактором для этого. Поэтому «статьи» всегда сопровождаются множеством ссылок, играющих важную роль для понимания содержания. Наличие огромного количества терминов, особенно в «статьях» научного и профессионального характера, часто в очень узком значении, доставляет студентам много проблем с пониманием и требуют от преподавателя адекватных методов обучения.

Юридический жанр «книги» может быть разделён на следующие подвиды: учебная литература, научная литература и художественная литература. Этот вид юридического жанра считается самым распространенным как среди студентов, так и среди специалистов. Являясь основополагающим для обучения и профессионального совершенствования, этот вид юридического жанра считается самым доступным для понимания. Именно благодаря этому жанру студенты получают прак-

тику в языке специальности и профессиональные знания. Трудность этого вида юридического жанра состоит в том, что все они рассчитаны больше на предоставление профессиональных знаний, чем лингвистических, а это в свою очередь требует от преподавателя проведения жанрового и дискурсивного анализа учебных материалов для его адаптации в учебном процессе.

Жанр «юридические документы» вызывает наибольшие разногласия у методистов по поводу его использования в академическом процессе. Объясняется это тем, что терминология в юридических документах даже в родном языке представляет собой определённые лексические трудности, не говоря уже об иностранном языке. Любой юридический документ – это договор между сторонами. Все юридические документы могут быть поделены на два типа: личные (диплом, паспорт, сертификат, свидетельство о браке и т.д.) и социальные (различные заявления – о приёме на работу, учёбу, об увольнении с работы; контракты, требующие определённой формы заполнения; ходатайства; апелляции и т.д.). Каждый юридический документ имеет конкретные лингвистические характеристики и требует особых педагогических усилий для внедрения в академический процесс.

«Законодательство» можно охарактеризовать одним из самых распространенных и насыщенных видов юридического жанра. Огромное множество законодательных актов, отражающих все сферы деятельности человека и включающие в себя соответствующую этим сферам лексику, невозможно изучить в рамках ограниченного времени, предназначенного для изучения иностранного языка в вузе. Поэтому студентам рекомендуется изучение только некоторых документов, имеющих наиболее важное социальное значение и сочетающих в себе по максимуму смежную техническую лексику и характерные грамматические структуры. Можно рекомендовать работу над жанром «законодательство» для изучающего чтения на последнем этапе обучения, когда у сту-

дентов уже есть представление о речевых штампах, употребляемых в подобных законодательных актах на родном языке. Это будет способствовать упрочению как лингвистических, так и профессиональных навыков.

Вид юридического жанра «судопроизводство» является самым интересным и хорошо исследованным в курсе английского языка как языка юридической специальности. Этот жанр является самым большим по объёму (объём «дела», находящегося в производстве может достигать 1000 страниц и более), что затрудняет его включение в академический процесс. С одной стороны, во всех книгах и статьях этот жанр присутствует, но, с другой стороны, это не даёт целостного представления обо всех его языковых и социокультурных особенностях. Предметы по специальности, посвящённые вопросам судопроизводства (уголовный процесс, гражданский процесс и т.д.) в учебном плане пред-

усмотрены на выпускных курсах вуза, а изучение английского языка заканчивается на третьем курсе. В связи с этим учебный материал по этому виду жанра (например, о системе судопроизводства стран, изучаемого языка или о всемирно известных процессах), рекомендуется для домашнего чтения в рамках самостоятельной работы.

В заключении статьи хотелось бы отметить, что обучение английскому языку как языку специальности требует от преподавателей умений проведения жанрового и дискурсивного анализа профессионально-ориентированного контента обучения и его адаптации к учебному процессу. Знание студентами лингвистических и социокультурных особенностей юридического жанра пусть даже в краткой форме, бесспорно, способствует совершенствованию иноязычной коммуникативной компетенции будущих специалистов в области юриспруденции.

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CONDITIONS FOR THE DEVELOPMENT OF INSTITUTIONS OF EXTRACURRICULAR EDUCATION OF THE TOURIST AND LOCAL LORE DIRECTION OF THE NORTH-EASTERN UKRAINE (SECOND HALF OF THE XX – BEGINNING OF THE XXI CENTURIES)

Abstract. The article reveals the peculiarities of the changes in the conditions of development of institutions of extracurricular education since the second half of the XX century to the beginning of the XXI century. The territorial boundaries of the study define the modern borders of Sumy, Kharkiv and Chernihiv regions (North-Eastern Ukraine).

Keywords: life-long education, institutions of extracurricular education, tourist and local lore direction of extracurricular education, historical and local lore work, North-Eastern Ukraine, USSR.

Introduction. Today, institutions of extracurricular education of Ukraine are one of the main elements of the life-long education, which play a significant role in the education of a versatile personality. Institutions of extracurricular education of the tourist and local lore direction coordinate historical and local lore work with children and students after classes. This type of work is a significant factor contributing to the upbringing of children in the spirit of patriotism, develops cognitive interest and promotes creativity.

The purpose of the article is a structural and diachronic analysis of the conditions of development institutions of extracurricular education during the study period, which were determined by the basic guideline – their network and logistical support.

The novelty of the study is to analyze and present previously unpublished archival materials stored in the funds of the Central State Archives of Supreme Bodies of Power and Government of Ukraine, the Archive of the Ukrainian State Center of National Patriotic Education, Local History and Tourism of

Students Youth, the State Archives of Chernihiv and Sumy regions.

We used historical-comparative and historical-typological **methods** to determine the changing conditions of development of institutions of extracurricular education. In order to outline the patterns of the development of institutions of extracurricular education in the context of improving the material and technical base, we used empirical methods, methods of system-functional and system-structural analysis.

Results and discussion. For structuring the study, we consider it is advisable to distinguish four stages of the development of the extracurricular education system of Ukraine: the first stage (1950–60s), the second stage (1970–80s), the third stage (1990s), the fourth stage (2000s).

The first stage is characterized by a gradual increase in the number of institutions of extracurricular education of the tourist and local lore direction, the formation of their network. In 1951, there were 17 such oblast level institutions in the USSR, there were 26 Children's Touring and Tourist Stations

(hereinafter CTTS) in 1959, and 25 oblast and two city CTTSs in 1967 [12, 4; 11, 5; 13, 3].

The work of the regional CTTSs were clearly regulated and checked by the employees of the Republic CTTS, the bodies of management of public education. No institution had the right to unilaterally approve next year work plan without proper review. In the middle 1960s, the post of responsible organizer of regional tourism in the region was established in each oblast under the regional, district and city governing bodies of public education.

In 1970, in each district and city of North-Eastern Ukraine, basic educational institutions for tourism, historical and local lore work were identified. At the methodological offices of the departments of public education, the Houses and Pioneer Palaces corners of tourism and local lore were created [8, 3].

During the first stage, the material and technical base of institutions of extracurricular education was provided at the appropriate level: major and current repairs of the placement were carried out; materials and equipment for the work of circles were purchased.

However, we should point out the significant shortcomings in the work of institutions of extracurricular education of the tourist and local lore direction of the first stage: there is no thorough analysis of the actual state of the material and technical base of the institutions and the prospects for its improvement, the lack of new quality tourist equipment, the arrangement of new facilities for tourist facilities.

One of the priority tasks of the Republican and oblast CTTSs of **the second stage** were to study and summarize the experience of tourism and local lore work, to provide systematic assistance to district and city educational institutions in improving the search and mass work, improving the level of educational and material support.

In the 1970s, the CTTS was reformed at the Young Tourist Station (hereinafter YTS), both at the national and regional levels. During the second phase, the number of institutions of extracurricular education of the tourist and local lore direction re-

mained constant: Republican YTS, 25 oblast and 2 city YTSs [3, 1].

In the 1970s, community-based extracurricular facilities began to be established in districts and cities. In the Sumy Oblast there were 5 YTSs on a public basis (Romny, Konotop, Shostka, Putivl, Trostyanets) [2, 15]. In Kharkiv, such institutions operated on a public basis in almost every district (38 rayon institutions). [10, 20] 23 district and city branches of the Chernihiv oblast YTS worked on a public basis in the Chernihiv region [9, 5].

Financing of the regional YTSs was carried out by the accountants of the departments of public education, which controlled the rational use of resources, materials, equipment, soft and hard inventory.

The administrative and economic activities of the extracurricular establishments during the period were aimed at strengthening the material base of institutions and creating conditions for the operation of tourist camps and bases. All institutions of extracurricular education of the first and second stages of the study were state institutions and were maintained at the expense of the state budget.

At the end of the second stage, the issue of providing educational institutions with tourist equipment was actually resolved, that created favorable conditions for holding mass events for children in the regions.

The priority tasks set by the heads of regional bodies of management of national education, institutions of extracurricular education of tourist and local lore work in the context of development of conditions of their development were questions on development of children's tourism and local lore in rural areas, opening of new premises for tourist bases during vacation time, tourist and local lore departments at complex institutions of extracurricular education (Houses, Pioneer palaces).

As for the number of institutions of extracurricular educational of the tourist and local lore direction of **the third stage** of the study, we should note the positive dynamics of the first half of the 1990s (there were 28 YTSs in 1989, 85 in

1994, 89 Student Youth Centers of Tourism and Local Lore (hereinafter as SYCTLL), YTSs in 1995), their reduction in the middle of the third stage (1998 were 84 institutions) and their restoration in the late 1990s (1999 were 87 institutions) [4, 1; 5, 50; 6, 47].

Complex socio-political processes that took place in the state in the early 90's led to the significant financial, economic and organizational reforms in the work of the institutions of extracurricular education.

In addition to state institutions of extracurricular education, founded by central executive authorities and financed from the state budget, there were also private and communal institutions of extracurricular education that were founded by regional self-government bodies, organizations, enterprises, religious organizations and abstained, regional budgets or private campaigns.

Permanent underfunding, both at the national and regional levels, the difficult socio-economic situation in the country was negatively reflected in the extracurricular educational facilities.

Nevertheless, despite the economic instability, insufficient level of budget financing, insolvency of parents, reorganization of the institutions of extracurricular education, historical and local lore work with children continued its moderate development.

At the beginning of **the fourth stage** there is a revitalization of tourist, historical and local lore work, due to the increase of the network of institutions of extracurricular education of the tourist and local lore direction, increasing the potential of extracurricular education as the main lever for organizing meaningful leisure activities for children after school hours.

According to state statistics, as of January 1, 2000, there were 87 SYCTLL, YTSs (1 Republican, 21 oblast, 38 city, 27 rayon) [5, 50]. In 2001, their

number increased to 90 institutions [6, 47]. Already in 2004 there were 99 such institutions of extracurricular education operating in Ukraine [7, 56].

Modern extracurricular education system has several types and levels of funding: public, communal, and private. State-level institutions of extracurricular education financed from the state budget, municipal ones are mainly at the expense of the founders (municipal budgets) [1, 36].

At the present stage, all institutions of extracurricular education of the tourist and local lore direction of the studied areas are communal institutions, financed from regional budgets and have a satisfactory logistical support. The educational process takes place on the basis of institutions of extracurricular education located in adapted premises or on the basis of other educational institutions of the region and on a contractual basis.

The development of institutions of extracurricular education of the fourth stage, the organization of educational and upbringing work is complicated by their under-financing, which slows down the processes of revitalization of their network, updating of the material and technical base, expansion of pool of children involved in extracurricular education.

Conclusions. Nevertheless, despite the constant reformation of institutions of extracurricular education of the tourist and local lore direction in the second half of the XX – beginning of the XXI centuries, the change of global vectors of development of the state education system in general, at the present stage, stabilization of the state of tourism, historical and local lore work in Ukraine is taking place, and some indicators indicate that it has improved (an increase in the network of institutions of extracurricular education of the tourist and local lore direction).

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PHILOSOPHICAL METHODOLOGICAL LEVEL IN FORMING CRITICAL THINKING IN THE PROCESS OF PROFESSIONAL TRAINING OF FUTURE TEACHERS OF ELEMENTARY SCHOOL

Abstract. The article presents the concept of a philosophical methodological level. The philosophical principles on which this level is based are revealed, and the axiological approach used at this level is also described.

Keywords: methodology, philosophical methodological level, critical thinking, future primary school teachers.

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ФИЛОСОФСКИЙ МЕТОДОЛОГИЧЕСКИЙ УРОВЕНЬ В ФОРМИРОВАНИИ КРИТИЧЕСКОГО МЫШЛЕНИЯ В ПРОЦЕССЕ ПРОФЕССИОНАЛЬНОЙ ПОДГОТОВКИ БУДУЩИХ УЧИТЕЛЕЙ НАЧАЛЬНОЙ ШКОЛЫ

Аннотация. В статье представлено понятие философский методологический уровень. Раскрыты философские принципы, на которых базируется этот уровень, а также описан аксиологический подход, использованный на этом уровне.

Ключевые слова: методология, философский методологический уровень, критическое мышление, будущие учителя начальной школы.

Построение системы формирования **критического мышления** (КМ) в процессе профессиональной подготовки **будущих учителей начальной школы** (БУНШ) требует использования различных методологических уровней. Ученые

выделяют четыре методологических уровня: философский, общенаучный, конкретно-научный, технологический.

Философский уровень исследования является самым высоким методологическим уровнем

по утверждению Е. Юдина [10, 42]. При этом, по мнению Т. Харченко, выступает как содержательное основание любого методологического знания, определяя мировоззренческие подходы к процессу познания и преобразования действительности [8, 24].

Акцентируем внимание на утверждении Е. Юдина относительно функционирования философского уровня методологии: «философский уровень методологии реально функционирует не в форме жесткой системы норм и «рецептов» или технических приемов – такая его трактовка бесспорно привела бы к догматизации научного познания, а как система предпосылок и ориентиров познавательной деятельности [10, 42].

На этом уровне, во время формирования КМ в процессе профессиональной подготовки **БУНШ**, основой для нас выступили философские принципы:

- принцип объективности, который позволяет рассмотреть формирование КМ в процессе профессиональной подготовки **БУНШ** как часть объективной реальности, независимо от сознания исследователя и исследуемых. Изучать не субъективистские переживания участников исследования относительно формирования КМ в процессе профессиональной подготовки **БУНШ**, а сам процесс;
- принцип конкретности побуждает к рассмотрению проблемы формирования КМ в процессе профессиональной подготовки **БУНШ** с точки зрения условий определенного места и времени;
- принцип историзма требует рассмотрения проблемы формирования КМ в процессе профессиональной подготовки **БУНШ** сквозь призму конкретной эпохи, позволяет выявить логику, закономерность развития концепции КМ;
- принцип практики способствует установлению взаимосвязи знаний и практики, поис-

ка через практику как решающий критерий и основу познания. Поиск эффективных путей формирования КМ в процессе профессиональной подготовки **БУНШ** обусловлен именно задачами и потребностями его (КМ) практического применения;

- принцип единства диалектики и логики, обусловившим воспроизведения логического развития концепции КМ, что, в свою очередь, выступило ключом к пониманию основных направлений и стратегий развития теории и практики формирования КМ в процессе профессиональной подготовки **БУНШ**, а также логическое и стройное построение системы работы по формированию КМ в процессе профессиональной подготовки **БУНШ**;
- принцип всесторонности рассмотрения позволил избежать односторонности рассмотрения проблемы формирования КМ в процессе профессиональной подготовки **БУНШ**, в частности предотвратить искажение, ошибочности выводов из одностороннего освещения этой проблемы и рассмотреть его во взаимодействии со всей совокупностью внутренних и внешних сторон и выделить главные, решающие и существенные характеристика этого процесса;
- принцип отражения заключался в том, что сущность процесса познания проблемы формирования КМ в процессе профессиональной подготовки **БУНШ** происходила не как зеркальное отражение действительности, а как выяснение, предсказания возможностей дальнейшего развития этого процесса.

На философском методологическом уровне мы сосредоточились на аксиологическом и культурологическом подходах. В нашей статье мы рассмотрим более подробно аксиологический подход как основополагающий в процессе формирования КМ **БУНШ**.

К. Хоруженко в «Культурология. Энциклопедический словарь» дает следующее определение «аксиологии» – «философское учение о ценностях, обобщенные устойчивые представления о желаемых благах, объекты, которые являются значимыми для человека, являются предметами его желания, стремления, интереса» [9].

Аксиологический подход является характерной чертой гуманистической педагогики (И. Бех, В. Вакуленко, М. Евтух, И. Зязюн, И. Исаев, С. Маслов, Т. Маслова, В. Сластенин, Н. Ткачева, Г. Чижакова), по утверждению С. Бадер, «ее неперенным компонентом, ведь человек понимается высшей ценностью бытия и самоцелью развития общества в целом» [2, 12]. Аксиологический подход является ведущим при формировании КМ в процессе профессиональной подготовки **БУНШ**, поскольку мышление, которое строится на ценностях является главным отличительным признаком от других типов мышления.

Роль аксиологического подхода в профессиональной подготовке будущих специалистов рассмотрены в работах Г. Андреевой, С. Безбородых, Г. Батищева, Н. Бычкова, А. Васюка, С. Витвицкий, С. Выговской, Г. Выжлецова, Л. Задорожной-Княжицкой, С. Кожушко, Е. Лебедь, Н. Лебедевой, Н. Маяковской, А. Никора, Т. Пономаренко, Ю. Присяжнюка, М. Приходько и др.

По справедливому утверждению Е. Лебедь, «аксиологический подход позволяет представить педагогическую систему формирования КМ в процессе профессиональной подготовки **БУНШ** как жизненное пространство, что расширяется, в котором личность **БУНШ** строит определенную траекторию своего движения с учетом ценностных ориентиров, в том числе и ценностей, и саморазвития [5, 131]. Сущность процесса аксиологизации будущего специалиста заключается в совершенствовании имеющихся у него ценностей, которые раскрывают суть и содержание КМ. Итак, делаем вывод о том, что основной категорией аксиологического подхода являются ценности.

Под ценностями Г. Андреева понимает «все, что наделено общим содержанием; ... предельно обобщенный социальный опыт, полученный личностью в онтогенезе. В сознании личности ценности представлены в виде понятий, которые могут стимулировать проявление различных чувств и оценок, отношения мотивов к деятельности» [1, 154].

С. Бадер отмечает наличие гуманистических тенденций в современном образовании, которые обуславливают активное обращение к ценностно-смысловой парадигме во время профессиональной подготовки будущего специалиста [2, 11].

В свете нашего исследования не можем обойти вниманием ценности для студентов педагогических вузов, выделенные С. Масловым и Т. Масловой, которые нам импонируют: гуманистические ценности педагогической деятельности (ученик, детство, уникальность и индивидуальность личности, развитие ученика, самореализация ученика) профессионально-нравственные ценности (добро, сострадание, милосердие, искренность, верность, профессиональный долг, свобода, вера, доверие, справедливость, патриотизм, обязательность, профессиональная честь и достоинство); ценность творческой самореализации (совершенствование профессионально-творческих способностей, учебный предмет, который преподается, постоянное самосовершенствование учителя, ценность инноваций); интеллектуальные ценности (истина, профессиональные знания, творчество, познание, свободный доступ к информации); социальные ценности (профессионально-педагогическое общение, профессионально-педагогическая корпоративность, соборность, традиции, семья, любовь и привязанность к детям) и эстетические ценности (красота, гармония) [6, 202–212]. На наш взгляд, перечень интеллектуальных ценностей следовало бы дополнить КМ, потому что именно обладание таким мышлением, бесспорно, является ценностью, которая позволит соответственно относиться к мотивам профес-

сиональной деятельности и адекватно оценивать информацию.

Из этого следует, что современный учитель должен уметь и понимать, как научить будущее поколение так, чтобы будущие специалисты были не только конкурентоспособными, но и опирались на общечеловеческие, общеевропейские и национальные ценности. Работу по формированию ценностей надо начинать с самого раннего возраста еще в дошкольном учреждении, однако, сознательное становление личности, переориентация на получение новых знаний и собственное развитие через эти знания начинается происходить в младшем школьном возрасте, поэтому именно учитель начальной школы должен вести такую работу.

В доказательство истинности этой мысли выступают утверждение Н. Маяковской и С. Безбородых по поводу смещения акцентов в подготовке будущих специалистов узкопрофессионального направления на интеллектуально-духовное развитие личности [7, 168; 3, 21].

Исследователи (Е. Белозерцев, Г. Бордовский, А. Булинин, В. Горювая, В. Козырев, Т. Кузнецова, Н. Кузьмина, Л. Лисохина и др.) подчеркивают ценность высшего профессионального образования, которая заключается в обеспечении человеку свободы выбора системы ценностей и видов деятельности, возмож-

ности самостоятельно определять личностную, гражданскую и социальную позицию.

Кроме того, высшее профессиональное образование представляет собой ценность не только для субъекта обучения, но и для страны и наоборот. Так, В. Василенко отмечает, что «каждая страна, проводя образовательную политику, организует процесс формирования и закрепления целей и направлений развития своей системы высшего образования различным способом, опираясь на свои многовековые традиции и исходя из особенностей правовой системы, царящих на ее территории [4, 59].

Учитывая вышесказанное, можно сделать основные обобщения относительно учета основных положений аксиологического подхода при формировании КМ в процессе профессиональной подготовки **БУНШ**: направленность на высшее профессиональное образование как ценность; адаптация технологии развития КМ таким образом, чтобы они соответствовали мировой педагогической практике; использование системы профессиональных ценностей (по С. Маслоу и Т. Маслоу) основания системы работы по формированию КМ в процессе профессиональной подготовки **БУНШ** на основании общечеловеческих, общеевропейских, национальных (украинских) ценностях.

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ARTISTIC AND AESTHETIC EDUCATION OF STUDENTS BY MEANS OF ART BOOKS

Abstract. The article reveals the educational opportunities and didactic requirements for the selection of works of art of a book, the ratio of educational materials of a historical and modern nature, organizational and methodological features of introducing students to the art of a book, both modern and historical, through the art of miniature painting in the East.

Keywords: book art, miniature painting of the East, familiarization, educational opportunities, didactic requirements, educational material, artistic and aesthetic education.

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ХУДОЖЕСТВЕННО-ЭСТЕТИЧЕСКОЕ ВОСПИТАНИЕ УЧАЩИХСЯ СРЕДСТВАМИ ИСКУССТВУ КНИГИ

Аннотация. В статье раскрываются образовательные возможности и дидактические требования отбора произведений искусства книги, соотношение учебных материалов исторического и современного характера, организационно-методические особенности приобщения учащихся к искусству книги как современного, так и исторического через искусство миниатюрной живописи востока.

Ключевые слова: искусство книги, миниатюрная живопись Востока, приобщение, образовательные возможности, дидактические требования, учебный материал, художественно-эстетическое воспитание.

Искусство книги занимает особое место в духовно-эстетическом обогащении человека. Ибо, книга как величайшее открытие в истории человечества является носителем истории, знаний, сокровищница мыслей. Особенно художественно оформленные книги “представляет собой исто-

рический обзор развития искусства рукописной книги, отражающий эволюции изображения” образа человека, окружающей среды в миниатюрах [3, С. 21]. В частности, искусство рукописной книги, миниатюры “неразрывно связан с конкретно-историческими условиями развития общества,

его этическими и эстетическими представлениями» [3, С. 21]. Образ человека олицетворяет развитие общества, пропагандирует духовное совершенствование человека. Поэтому исторические материалы по истории рукописной книги, в частности, миниатюрная живопись является уникальным учебным материалом в художественно-эстетическом воспитании подрастающего поколения. В то же время искусство книги не является универсальным источником художественного воспитания учащихся молодежи путем приобщения их к искусству книги, необходимо теоретически обосновать содержание и методики изучения книги и миниатюры к ним как учебный материал в зависимости от возрастного-интеллектуального потенциала учащейся молодежи. Ибо эффективность образовательного процесса зависит от многих компонентов. Научно обоснованное содержание занятий по освоению искусства книги является основным фактором, гарантирующее эффективность образовательного процесса. Одним из главных задач в определении содержания занятий в области искусства – выявление исходного уровня историко-теоретических и практических навыков учащихся в сфере изучаемого вида искусства, в нашем примере искусства книги, а также учет образовательного потенциала отбираемого содержания занятий. Важно также определение художественно-творческих предпочтений и склонностей учащихся. Эти предпочтения и склонности необходимо максимально учитывать в теоретическом обосновании определения:

- литературных источников, рекомендуемых для художественного оформления исходя из возрастных и гендерных особенностей учащихся;
- соотношения теоретического и практического материала;
- соотношения информации и материалов по искусству современного искусства книги и истории искусства миниатюрной живописи.

В определении содержания занятий немало важное значение имеет изобразительные возможности и способности учащихся, так называемой дифференциации по принципу малой специализации.

Как известно, даже в рамках одного вида искусства предпочтения учащихся в выборе деятельности бывает разными: одни предпочитают иллюстрирование литературного произведения, другие работу над шрифтом или орнаментальное оформление книги, то есть каждый ученик вправе выбрать свою малую специализацию.

Выбор литературных источников, репродукций, образцов шрифта для занятий по освоению искусства книги осуществляется исходя из следующих требований:

- соответствие содержания отбираемого произведения миру переживаний учащихся, сфере их познавательных интересов;
- доступность литературной и художественной информации уровню интеллектуального развития учащихся;
- органическая связь художественного оформления с художественно-образным строем литературного произведения, замыслом писателя;
- художественная ценность изучаемого произведения, его образовательный и воспитательный потенциал.

Вопрос дифференцированного подхода в обучении и воспитания выдвигается в качестве одного из главных критериев в определении содержания занятий. По этой концепции также предусматривается дифференцированный подход по принципу гендерных особенностей.

В качестве основных показателей, определяющих исходный уровень знаний, умений и навыков учащихся необходимо учитывать следующие факторы, основанные на анализе художественно-творческой деятельности учащихся:

1. Художественная ценность и духовный потенциал искусства книги как современных образ-

цов, художественно оформленных рукописных изданий восточной классической литературы учащимися осознаются недостаточно.

2. Выбор формата книги: на начальном этапе учащиеся выбирают, как правило, большие, широкие или узкие форматы бумаги для выполнения индивидуальных вариантов художественно-графических элементов по мотивам выбранной художественной литературы. Такое выразительное средство книжного искусства, как формат, таким образом, применяется учащимися необоснованно. Поэтому в содержании занятий целесообразно включать упражнения по выработке у учащихся навыков обоснованного выбора формата, начиная обучение с вытянутых по горизонтали и вертикали форматов.

По мнению известного исследователя искусства книги А. Д. Гончарова одним из художественно-значимых качеств поверхности является ее формат, или пропорциональное соотношение ее сторон. Локализируя поле зрения, формат не только способствует целостному восприятию, но и выражает образную картину произведения.

Рациональное и выразительное применение различных форматов характерно для творчества художников-миниатюристов Востока. В качестве выразительного применения вертикального формата можно привести произведения Низами «Хамса» в оформлении художника Мухамед Шарифа.

При выборе формата учитываются основные принципы определения размера книги, к числу которых относятся:

- создание оптимальных условий для зрительного восприятия текста и иллюстраций;
- обеспечение максимум удобств для пользования книгой как вещью (размер, вес);
- обеспечение гармоничного соотношения всех пространственных характеристик изделия – его высоты, ширины, толщины и т.д.

Размеры книг, хотя они бывают разные, не всегда дают возможность «размахнуться» по вертикали или горизонтали. В таких случаях за счет

расположения основных элементов (шрифтовые, орнаментальные, изобразительные) в горизонтали или вертикали можно создать зрительное впечатление того или иного вида формата. Наличие у учащихся практических навыков и умений применения этого приема нами оценивается как высокий уровень способности правильного выбора формата бумаги и рациональное использование ее плоскости в зависимости от характера и содержания иллюстрируемого литературного произведения. Поэтому в определении содержания занятий по освоению искусства книги особое значение имеют занятия по выбору формата.

3. Уровень знаний учащихся по цветоведению, а также использование цветовых оттенков применяемых бумаг как художественный материал. В процессе использования различных видов красок (в основном акварельные и гуашевые) учащимися не учитывается их специфика. Например, легкая прозрачность акварельной краски не дает тех цветов на бумаге различных оттенков, которые возможно достичь на белой бумаге. Накладывая на белую бумагу или бумагу с оттенками гуашевых красок, мы можем получить тот же цвет. Проводимые в этих случаях занятия по цветоведению имеют направленность на развитие у учащихся теоретических знаний и практических умений по цветоведению.

4. Теоретические знания о месте и значении различных элементов книги, уровень практических художественно-творческих способностей.

5. Знание искусства шрифта, являющегося одним из главных художественно-графических элементов книги – ее «строительным материалом». Только овладев достаточными знаниями по теории искусства шрифта, необходимыми практическими навыками, ученик может выделить в шрифтовой композиции наиболее существенные с точки зрения смысла слова и фразы в тексте переплета, обложке и суперобложке. К акцентирующим средствам можно отнести художественный стиль, выразителем которого является шрифт,

варьирование размера букв, их наклона и начертания; изменение цвета и фактуры букв.

Вторым важным качеством шрифта является ассоциативно-смысловые функции, которые вызывает у зрителя представления о характерных особенностях, присущих данному произведению. Освоив эти качества шрифта, учащиеся смогут с их помощью передать дух эпохи, о котором повествует книга, выделить национальные черты, описываемые в книге и т.д.

6. Уровень знаний художественных материалов книжной графики и техники их применения. Наши наблюдения дают основание утверждать, что с учащимися необходимо вести специальные занятия по освоению художественно-выразительных средств (точка, пятно, линия) и художественных материалов (бумага, краска, кисть, карандаш, тушь, перо и др.).

7. Приобщение учащихся к художественно-образным особенностям искусства миниатюрной живописи востока, основных направлений и ведущих школ, творчеству выдающихся художников-миниатюристов. Именно в этом виде искусства огранично воплотились содержание и особый строй средневековых поэм, исторических хроник. С помощью специфических художественных средств миниатюристы выражали свое понимание творений классиков восточной литературы.

Приобщая учащихся к восточной миниатюре, мы знакомим их с истоками этого самобытного искусства. Через изучение миниатюрной живописи востока учащиеся приобщаются к истории в конкретно-исторических условиях развития общества, с этическими и эстетическими представлениями художников-миниатюристов тех времен, а также к специфическим художественным традициям миниатюрной живописи. Таким образом, они осознают, что «к книге на Востоке относились с особым почтением. Его происхождение считалось священным» [3, С. 43].

Таким образом, в содержание занятий по изучению теории и истории искусства книги,

а также формированию практических навыков включаются такие задания, которые способствуют выработке теоретических знаний и практических умений правильного и обоснованного выбора форматов книг по мотивам выбранных литературных произведений в плане создания выразительных композиций. Это различные элементы в горизонтальном и вертикальном форматах; система упражнений по цветоведению; изучению специфики художественных материалов, технике их применения; занятия, посвященные выразительным средствам, применяемых в искусстве книги.

Однако необходимо отметить, что основным художественно-графическим элементом искусства книги являются иллюстрации, где композиционное решение приобретает первостепенное значение, изобразительно-выразительный эквивалент конкретного эпизода литературного произведения. Поэтому необходимо уделять особое внимание на основных параметрах композиции, решение которых приходится в процессе поисково-творческой деятельности, выполняя множество зарисовок и набросков. Примером тому творчество известных художников, в процессе создания иллюстрации они выполняют много набросков и зарисовок «которые дают возможность правильно сориентироваться по определению» окончательного варианта композиционного решения иллюстрации [2, С. 24]. Некоторые ученики «начинают сразу уделять внимание деталям, рисуя их полностью без набросков всего рисунка» [2, С. 23].

Иллюстрации к литературным произведениям часто выполняют функции «объяснения» изобразительно-выразительными средствами сюжет литературного текста., т.к. иногда «представление автора о содержании произведения может быть неотчетливым, еще туманным, но отбирает художник все, без чего его замысел не будет понятен, отбрасывает лишнее. Из неясной дали проступают герои события, отдельные образы с их характерными чертами. Их облик уточняется, наполняется

плотью. Предметы обстановки, место действия, фон определяются, становятся необходимыми, единственно возможными” [5, С. 229].

В тоже время необходимо констатировать, что создание композиционных иллюстраций требует определенные компетенции в плане изобразительной грамотности, кроме вышеизложенных канонов искусства книги, при создании композиции определяющим считается учет законов перспективы. Известный художник А. Дейнеки отмечает, что “перспективные правила в изобразительном искусстве, в частности, в рисунке, имеют первостепенное значение. Построение на законах математики и оптики, перспектива, как наука в руках опытного художника, дает возможность правильно строить пространство и соразмерять между собой предметы” [5, С. 222].

При определении содержания занятий по освоению истории, теории и практики искусства книги учитывается дидактические требования по отбору образцов оформления книги. В отборе образцов книжного искусства необходимо руководствоваться следующими критериями:

- изучение искусства книги как Узбекистана, так и других стран и народов дает учащимся возможность сопоставлять искусство разных народов, что способствует воспитанию у учащихся навыков определения национальных художественных черт искусства;

- изучение искусства книги разных периодов его развития представляет учащимся возможность проследить истории книжного искусства, сопоставлять творческие стили художников книги разного поколения.

Результаты многолетних исследований по художественно-эстетическому воспитанию учащихся молодежи путем приобщения их к искусству книги дает возможность утверждать, что учет дидактических требований по отбору учебных материалов имеет исторические корни. Этому свидетельствуют творческие методы создания декоративного строя рукописной книги известных миниатюристов Востока. Они “отбирая для иллюстрирования то или иное произведение, отталкиваясь от заданного “словесного портрета”, художник создает зрительный канон для раскрытия литературных образов” [3, С. 46].

Таким образом, при теоретическом обосновании содержания занятий по освоению искусства книги учитывается ряд факторов, определяющих эффективность художественного воспитания учащихся, т.е. исходный уровень историко-теоретических знаний, практических умений и навыков по искусству книги, интеллектуально-творческие данные, художественно-творческие предпочтения и склонности, познавательный и воспитательный потенциал применяемых методических материалов.

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Section 7. Political science

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RESEARCHING AND APPLYING HO CHI MINH LEADERSHIP STYLE ON INNOVATING THE LEADERSHIP STYLE OF THE CURRENT VIETNAMESE CADRES

Abstract: President Ho Chi Minh is an extraordinary leader of the Communist Party of Vietnam and of Vietnam nation. His enormous contribution and great cause are in close link with the history of Vietnam revolution in the 20th century. Therefore, the study on Ho Chi Minh's leadership style will contribute to further clarifying his excellent leadership talent; simultaneously, it will provide the important practical and theoretical basis for building the leadership style of the officials in Vietnam in the current period.

Keywords: Ho Chi Minh; the leadership style; the officials.

Ho Chi Minh's value and great impact on the Communist Party, the nation of Vietnam and the world are based on a variety of factors, specially his leadership style. He had an exemplarity leadership of a politician and a real scientist, which clearly testifies the dialectical relationship between a sense of class-politics and science and profound humanism of a great culturist. Ho Chi Minh's leadership style conveys particular traits of a great man, a person of "great personality, great intellectual, great courage". As the leader of the Party and a new democratic State in Vietnam for 24 years, he showed his friendliness and closeness which should be followed and applied by others leaders. Thus, it is vital and necessary to clarify the practical and theoretical issues on Ho Chi Minh's leadership style so as to apply in the process of

renewing the leadership style of leaders and managers in Vietnam in the current period.

1. Ho Chi Minh's leadership style

Ho Chi Minh's leadership style is a combination of method, measure, and style typically of the leaders whose objects are of lower positions and the masses. To fulfil the leading aim, Ho Chi Minh made use of the efficient, scientific, appropriate and democratic leadership style so as to promote each individual's capacity to the fullest. This leadership style was ignited from the profound view on Marxism-Leninism's dialectical relation between the leader himself and the masses; and Ho Chi Minh life-long's revolutionary morality.

In the work entitled: *Correcting the working method* (1947), Ho Chi Minh indicated: "Whatever ways of holding and working, it should be for the interest and the need of the public. Therefore, the ways

of holding and working inappropriate to the masses should be corrected or eliminated and the appropriate ways should be made available to the public and can be reported later as long as they work effectively" [6, P. 286]. Uncle Ho emphasized: "Our working style should base on the motto: "Originate from the masses and deep in the masses" [6, P. 288]. He commanded the officials frequently keep close contact with the masses in order to deeply understand their wish, their hope and their material and spiritual life. Simultaneously, the officials should highly respect and appreciate people's constructive criticism, not only teaching but also learning and setting examples for the masses. He emphasized: "Learning but not following the masses" [6, P. 333], "not blindly following whatever the public say" [6, P. 337]. Regarding the leadership, the officials need to thoroughly understand the public's quality, categories them so as to have the effective ways of leading and realize that the public's typical feature is "they constantly make comparison" and their comparisons are often right as they are everywhere and they know everything. Thus, the officials should make use of the public's comparison for themselves. Ho Chi Minh kept asking the officials to find ways to overcome the authoritative and commanding working style. He ordered people-in-charge in different ministries, branches, departments and the Central to frequently examine, address the work right away and fight against the complicated administrative procedures and so many unnecessary meetings.

Ho Chi Minh not only taught the officials the appropriate ways of leading but he himself also made a good example. In fact, thanks to his effective leadership style, he could "put politics into the centre of the masses of the people", mixed himself with the public to really comprehend their opinions.

Ho Chi Minh led the democratic style of respecting the community. This way is an issue of regularity originated from the democratic principle in holding and working of the new style of party. He constantly implemented this while working with the masses, the inferior people, the Politburo, the Party Central

Board and different offices of the Party, the state and revolutionary organizations. According to Ho Chi Minh, in the task of leading and managing, if we conduct the democratic ways, respecting and appreciating the public's opinions, then we can promote their activeness, creativity, strength and agreement so as to successfully deal with every task assigned. During his career, Ho Chi Minh set a good example in respecting the collective and their opinions regardless of positions or titles. He predicted the degradation of democracy and the disrespect of the collective within the senior officials. Ho Chi Minh's democratic leadership style completely contrasts with the authoritative command, formalist, extreme democracy or non-government. Ho Chi Minh's ideology shows that the democratic working style respecting the collective should go along with each individual's determination and responsibility. He claimed that: "The leadership disrespecting the collective will lead to a Pooh-Bah's style of work, arbitrary, subjective viewpoint and damage the work. Nobody takes responsibility for the work will lead to an easy-going style, disorder, non-government" [6, P. 620].

One particular trait in Ho Chi Minh's leadership style is the scientific sense. He was dedicated, devoted, enthusiastic for the nation, for the people with a practical, specific, scientific working style. He possessed a perfect combination of a revolutionist and a scientist. His leadership style is completely contrasted with a subjective, free, careless, untidy, slow style, wasting time, money and strength; working without planning or strategic vision. Ho Chi Minh pointed out these problems and asked the officials to resiliently overcome them.

To have a scientific leadership style, Ho Chi Minh indicated: "Whenever an issue arises, we need to ask ourselves: Why does this issue arise: How to address it and what may be the result? We have to see and think thoroughly, not hastily and carelessly deal with this issue regardless of its result" [6, P. 279] and "We should be elaborate and careful in whatever we do" [6, P. 307]. A decision made should be based on adequate and ac-

curate information with feasible solutions. It should not be implemented by personal extreme opinions but by objective experiences and long-term vision and scientific prediction on the matters concerned so as not to be passive and narrow-minded. The officials who do not pay attention to the long-term goal but the immediate, petty calculation should be criticized.

Ho Chi Minh's scientific leadership style is shown clearly in the following example: whenever a task is fulfilled, lessons are drawn for the coming tasks. The leaders need to utilize the co-workers, followers, assistants scientifically, effectively and frequently supervise the tasks done by those in the inferior positions. Notably, they should know how to take things into consideration under a scientific perspective. As a real scientist, Ho Chi Minh told the officials that "We should have a scientific view on society" and in fact, his own view on everything conveys more or less scientific trait. He often compared things and evens in terms of time, space and feature to distinguish a certain point. He had a profound insight into the data reported. In his writing *Opinions on jobs and books published "good people, good deeds"* (1968), Ho Chi Minh: "Look at this list! I have written down each industry, each gender, each location, the old, the young, the female, the male, the different parts of the country, the overseas Vietnamese... getting prizes and appreciated. These numbers do not mean that the above-mentioned people or industries are better than others. The places with few people appreciated are due to the shortcomings of these places' leaders" [7, P. 662].

Ho Chi Minh's particular trait is the perfect combination between theory and practice, speech and action, which set examples for those of inferior positions and the masses. He is a model himself in closely, scientifically combining theory and practice during his leadership of Vietnam revolution. Prime Minister Pham Van Dong stated: "Ho Chi Minh's each and every single word and deed is practical and specific. Whatever he preaches, he practices, sometimes practicing without preaching, his thought is shown through his deed" [4, P. 64–65].

Ho Chi Minh criticized some officials who simply talked hour after hour, day after day but failed to fulfil a simple task and He ordered officials and party members to be consistent in their words and actions and make examples for others. Accordingly, they constantly self-criticise and take responsibility for their words and deeds and willing to listen to others' criticism for improvement. For the Party organization, He stated "The Party needs to frequently examine how its resolutions and directives are implemented. If not, these resolutions and directives are only theory and not put into practice, resulting to people's loss of faith for the Party" [6, P. 290].

As the leader of the Party and the State, Ho Chi Minh's leadership style makes great impact on the quality of leadership and prestige of the Communist party of Vietnam, the relationship between the Party and the people, the nationwide solidarity, the personality of officials and party members and the revolutionary associations. In the current time, it is urgent and vital to renew the leadership style according to the ideology of Ho Chi Minh's leadership style.

2. Grasping and applying Ho Chi Minh's leadership style into renewing Vietnam officials' leadership style at present

It can be confirmed that Vietnam's great achievements after 30 years of renovating, building socialism and protecting Vietnam Fatherland are in close link with the role of "the root of everything" of the officials, including their great effort to overcome the insufficiency and shortcomings in terms of leadership style and train and follow Ho Chi Minh's example. The majority of officials have effective and scientific leadership style with their high specialized knowledge, creativity, persistency and responsibility. Many of them effectively practice the motto: words go along with actions and set good examples. However, a small number of officials reveal limitations and drawbacks in working style. Notably, some senior officials are authoritative, arrogant and dictatorial. Some of them undervalue the party trait, the working principle and cover their wrong doings by different colours. Some

leaders work simply basing on their own experiences, feelings and routines but not scientifically. Others are devoted to their work but inefficiently due to their lack of scientific sense. There are some officials and party members whose words do not go along with their actions, preach more than practice, preach is not in accordance with practice, etc. All of these drawbacks make people lose their faith in the Communist Party and disregard the country's rules and principles. This fact reflects some officials' weak and ineffective leadership style and their unqualified intellect, moral degradation, over-ambition for power, egoism and individualism. There are objective and subjective causes for these officials' inefficient leadership style. However, it should be pointed out that the main causes are from the officials themselves, their political quality, ethics, self-education and new style training.

Presently, in order to make contribution in building Vietnam officials' leadership style, it is necessary to further educate and raise people's awareness of Ho Chi Minh's leadership style and ideology in close accordance with the implementation of Directive 05-CT/TW on 15-5-2016 by the Central Board of Political Ministry of the Communist Party of Vietnam (Term XII) on "Strengthen learning and following Ho Chi Minh's style, morality and ideology". It is essential for each official to recognize the significance and importance of learning and following Ho Chi Minh's leadership style. Accordingly, the basic standards on each official's leadership style appropriate to their position are specified and identified. The view that Ho Chi Minh's leadership style is deified so it cannot be followed and applied should be eliminated. Simultaneously, it is also urgent to avoid the conception that Ho Chi Minh's leadership style is of only a professional leader, but not of a real scientist with the unity among a sense of party, politics and science in each task and

working relation. The leadership style is not born naturally but trained strictly. At present, the objects under supervision and management are of new development, high intellect, extended relationship, democratic openness and technological achievement. Therefore, it is essential for the officials to train to improve themselves and their specialized knowledge to deal with different situations in a democratic and cultural style. In addition, they need to equip themselves the capacity to collect and address the information accurately and timely basing on the harmonious principle between a sense of party and science. In the formation of leadership style, the officials need to persistently train and practice the revolutionary ethics, fight against individualism, feel shame and torture themselves for their wrong doings in their leadership style. At work, the officials must set good examples, show their insistent attitude, take responsibility and self-criticise for improvement.

The construction of leaders and managers' leadership style should go along with renewing the leadership mechanism and social management. Therefore, this task needs to further perfect and distinguish the Party's leadership and the State's management. The offices and units need to coordinate in working and addressing the issues; avoiding the isolated, partial, conservative working style and the overlapped, prolix and irresponsible work division.

Another important issue is that the leadership style needs to be objectively taken into consideration in the process of employing, changing positions, nurturing and using personnel's. Leaders and commanders of different levels have to come to an agreement on the way to assess the leadership style of each official. The rules and principles of reporting and giving summarizing should be effectively conducted with an aim to timely discovering and overcoming the inefficiency and deviation in the officials' working style.

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SOLUTION TO PROMOTE THE ROLE OF LOCAL MILITARY PARTICIPATING IN THE MOBILIZATION OF PROTESTANT COMPATRIOTS IN THE CENTRAL HIGHLANDS AT PRESENT

Abstract. The history of introduction and development of the Protestantism into ethnic minorities in the Central Highlands is rich, diverse, but also very complicated. Since the 1990s, the Protestantism in the Central Highlands has tended to recover quickly on a large scale. Moreover, the forces that are hostile to Vietnam's revolution have been taking advantage of the Protestantism to create a political "hotspot", causing social instability in the area and hindering local socio-economic development. The local military plays the role of a local on-site military force that has a close relationship and solidarity with the people of all ethnic groups and religions in the area. Therefore, promoting the role of the local military to participate in the mobilization of Protestant compatriots in the Central Highlands is an indispensable issue at present. The article focuses on explaining the position, necessity and content of the solution to promote the role of the local military to participate in the mobilization of Protestant compatriots in the Central Highlands at present.

Keywords: Protestant compatriots, local military, Central Highlands.

1. Introduction

The Central Highlands is a strategic region of economy, national defense and security of Vietnam and is the place where a large number of Protestant compatriots live. The mobilization of the Protestant compatriots in the region has always been paid special attention to by the Party, the State, authorities, and socio-political organizations of Vietnam in order to contribute to consolidating the solidarity bloc of the whole nation; promoting good and appropriate ethical and cultural values of Protestant compatriots in national construction and development. However, with malicious intent, hostile and political opportunity forces have been striving to carry out activities of deception, propaganda, distorting, inciting and inducing Protestant compatriots to gather a large number of people and oppose to the government, creating political "hotspots" in

the area with acts of evangelization and development of illegal "Dega Protestantism" organization to realize the conspiracy destroying revolutionary achievements, affecting the political stability, social order and safety and hindering the socio-economic development of localities in the region.

With the specific characteristics of the on-site military force, the local military engages in the movement of Protestant compatriots in the Central Highlands region to vividly concretize the functions and tasks of the Vietnamese People's Army in the new situation. Over the years, the local army has performed its role well through specific aspects, such as: Advise the Party committees and local authorities to direct and promptly solve socio-political and life issues related to the Protestantism in accordance with the provisions of the law; coordinate with organizations and mass organizations to guide Protestant

compatriots to strictly comply with the stipulations in daily life; promote propaganda and mobilization of dignitaries and believers in good observance of undertakings and policies of the Party and State on religion; at the same time, be the core of the struggle with conspiracies and tricks of hostile forces to take advantage of the Protestantism to create political hot spots, causing instability in the locality, etc.

However, besides the achieved results, the role of a number of local military units participating in the mobilization of Protestant compatriots is still quite lackluster, with unreasonable content, form and method of public cooperation, poor effectiveness, embarrassing in coordinating with organizations and mass organizations, especially not showing the key role in proactively struggling with intrigues and tricks of hostile forces that take advantage of the Protestantism to undermine the revolutionary cause, etc. These limitations have greatly hindered the quality and efficiency of taking care of the material, cultural and spiritual life of Protestant compatriots as well as ensure a stable environment for the sustainable development of the Central Highlands.

2. Content of promoting the role of the local military to participate in the mobilization of Protestant compatriots in the Central Highlands at present

Realizing the right position and the role of religious compatriots as well as the urgency and importance of mobilizing religious compatriots in the cause of building and defending the Fatherland, the 10th National Congress of the Communist Party of Vietnam clearly pointed out: “Religious compatriots are an important part of the great unity bloc of the entire nation. Consistently implement the policy of respecting and guaranteeing the right to freedom of belief, follow or not to follow the religion of citizens, etc. Unite the people to follow different religions, religious and non-religious compatriots, etc. Encourage and help fellow believers and religious dignitaries live “good life, good religion”, etc. Well implement

programs of socio-economic development, improve the material and cultural life of people of different religions” [3, p. 122–123]. By the XIIth Congress of the Party, the Communist Party of Vietnam has developed and consistently affirmed: “Continue to improve policies and laws on beliefs and religions, and promote good cultural and moral values of religions. Pay attention to and create conditions for religious organizations to live in accordance with the charter and regulation of religious organizations, which have been recognized by the State according to the provisions of the law, making active contributions to the cause of the country construction and protection. At the same time, proactively prevent and resolutely fight against acts of abusing beliefs and religions to divide and destroy the great national unity bloc or other religious and belief activities which are contrary to the law” [5, P. 165]. Therefore, the participation in the movement of Protestant compatriots in the Central Highlands is now the responsibility of all organizations, forces and the entire political system, including the role of the local military.

In order to promote the role of the local military in the movement of Protestant compatriots in the Central Highlands at present, attention should be paid to the good implementation of the following contents and measures:

Firstly, well perform the consultation and coordination with the party committees, the authorities, the organizations and the local people to participate in the campaigning of Protestant compatriots. This is an important content in order to promote the common strength of all levels, all branches and all standing forces in the region to join in the campaigning of Protestant compatriots. To implement this solution, the local military should base on the specific functions and tasks in each period to actively perform the advisory work for the Party committees, the authorities and coordinate with organizations and local mass organizations to participate in the mobilization of Protestant compatriots. Of this, it is necessary to focus on implementing the key contents such as:

Well perform advisory work for party committees and local authorities in leading and directing the campaigning of Protestant compatriots; closely coordinate with the armed forces in the area with local organizations and mass organizations to participate in the campaigning of Protestant compatriots.

Secondly, innovate the contents, forms and methods of advocacy for Protestant compatriots. It can be seen that the quality of the mobilization of Protestant compatriots of the local military in the Central Highlands currently depends greatly on the selection of appropriate contents, forms and methods. Therefore, to continue renewing the contents, forms and methods in order to guide and help Protestant compatriots to operate in the right direction and comply with the principles and objectives of the religion as: “To live the gospel, to serve God, to serve the Fatherland and the nation”, to create conditions for the people to have a real life that is both “be pious towards the religion” and “fulfill the life”, live and work according to the Constitution and the law. Accordingly, the innovation of contents and forms of mobilizing people should focus on strengthening education, persuading, renewing content as the focus, and innovating method as the key stage.

Thirdly, improve the efficiency of activities of helping and guiding Protestant compatriots in the socio-economic development. Together with the renovation of contents, forms, and methods of public mobilization, this is an important solution that has a strong impact and contributes directly to improving the lives of Protestant compatriots in the Central Highlands today. On one hand, the good implementation of this solution will help Protestant compatriots stabilize their lives and consolidate their faith in the bodies of the Party, State and local authorities. On the other hand, it also practically contributes to strengthening the unity of the military – people, enhancing the military economic potential, building a solid popular position, contributing to maintaining political stability, social order and safety in the garrison areas.

To implement this task well, the local military needs to be proactive in grasping the real situation of the material and spiritual life of Protestant compatriots in the locality to take measures to participate in helping and consulting the local government effectively. Leaders and commanders of units need to pay attention to fostering cadres and soldiers in their units with economic, scientific and technical knowledge so that they can well perform their roles in propaganda, popularization and instruction of Protestant compatriots in the locality to improve labor efficiency, production and living standards.

Fourthly, uphold the spirit of revolutionary vigilance, proactively prevent and fight against conspiracy and tricks of hostile forces to take advantage of the Protestantism to cause confusion and create instability in political security in the locality. At present, the hostile forces to the Vietnamese revolution have been promoting activities to take advantage of religious issues in general, including the Protestantism to carry out the scheme to destroy the great unity of the whole nation. In the Central Highlands, they have been promoting activities to stimulate division of the solidarity relationship between Kinh – Thung, inducing Protestant compatriots to participate in illegal activities, etc. Therefore, upholding the spirit of vigilance, proactive prevention, and struggling to defeat the conspiracy and actions of hostile forces that take advantage of the Protestantism to destroy political stability and maintain security and order of the society in the Central Highlands in the current situation are very urgent issues.

In addition to the above contents, the local military needs to pay special attention to the skills and measures to participate in resolving disputes and grievances in localities with the Protestantism, preventing forces from hostile forces to take advantages of issues to destabilize the local security situation. To do this, the local military units should proactively grasp the situation of the material and spiritual life of Protestant compatriots in the garrison to advise the local authorities to

solve the problems and controversies emerging in Protestant compatriots, especially those related to land issues, worship establishments, etc.; promptly detect signs of mass gatherings, prepare to organize large-scale lawsuits as well as clearly identify the cause of the case in order to coordinate with the local party committees, authorities, organizations and unions to identify preventive measures to solve the problems quickly, neatly, correctly and effectively. At the same time, it is necessary to grasp the consistent perspective when participating in the resolution of crowded lawsuits, including cases leading to conflicts while still applying the political mobilization as the key activity. The principle of non-confrontation, non-coercion and non-use of harsh measures against the masses should be well implemented.

During the mobilization of Protestant compatriots, it is important that the core of the Marxism – Leninism and Ho Chi Minh's ideology on religious issues are thoroughly understood, as well as guidelines and policies of our Party and State on the mobilization of religious people in general and Protestant compatriots in particular for cadres and soldiers so that they have solid scientific and religious knowledge. Since then, it will help them determine the right attitude, motivation, build a sense of responsibility and promote the subjective dynamism in performing their tasks to achieve the highest work efficiency.

3. Conclusion:

The local military participating in the movement of Protestant compatriots in the Central Highlands carries out an important political mobilization to strengthen the great unity bloc of the entire nation and to develop the socio-economics and encourage Protestant compatriots to promote their creativity in the cause of building and defending the Socialist Republic of Vietnam.

In order for the local military to participate in the movement of Protestant compatriots in the Central Highlands to meet the new requirements of the country's socio-economic reality, the local military is required to closely follow the leadership and direction of the party organizations at all levels, well perform the coordination, coordinate with organizations and unions in the locality to create comprehensive resources and powers to well complete the assigned tasks during their task implementation process. In which, it is significant to disseminate and thoroughly grasp the basic views of Marxism – Leninism and Ho Chi Minh's ideology on religious issues as well as the guidelines and policies of the Party and the State on the mobilization of Protestant compatriots. At the same time, it is required to build a sense of responsibility and promote the subjective dynamism in performing their tasks to achieve the highest work efficiency.

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ESSENCE AND DEFINITION OF TERRORISM AS A KIND OF ARMED VIOLENCE

Abstract. The article considers the phenomenon of terrorism as one of the types of modern armed violence. The main interpretations of terrorism, the views of scientists regarding its causes and consequences are analyzed.

Keywords: terrorism, armed violence, definition, essence, socio-political phenomenon.

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СУЩНОСТЬ И ДЕФИНИЦИЯ ТЕРРОРИЗМА КАК ВИДА ВООРУЖЕННОГО НАСИЛИЯ

Аннотация. В статье рассматривается феномен терроризма как одного из видов современного вооруженного насилия. Анализируются ключевые трактовки терроризма, взгляды ученых относительно его причин и последствий.

Ключевые слова: терроризм, вооружённое насилие, дефиниция, сущность, социально-политический феномен.

Развитие мировой политологической науки на современном этапе характеризуется стойким интересом ученых к проблемам терроризма как важного социально-политического феномена. В тоже время, определение сущности и формулирование на её основе термина «терроризма» довольно затруднено отсутствием в научной среде единства в понимании ключевых признаков этого явления. Общепринятыми среди ученых являются только два признака, по сути, не дающие возможность

сформулировать исчерпывающую дефиницию указанного феномена. Такими признаками, во-первых, являются политические мотивы в деятельности террористов [12]. Во-вторых, то, что основной стратегией воздействия на оппонента выступает запугивание, создание атмосферы страха, в первую очередь, среди гражданского населения [11, С. 11].

Компонентом второго из указанных признаков следует считать информационный фактор, подчеркнем, что большинство исследователей также обра-

щают на него внимание. Так, Г. Кенен утверждает, что террористический акт не является самоцелью, целью здесь является информационный повод, который должен максимально зрелищно генерировать впечатление у «зрителей» [5, С. 204]. В указанном контексте Б. Хоффман отмечает: «Терроризм можно рассматривать как акт насилия, задуманный с целью привлечения внимания и последующей передачи послания посредством огласки, которую он получает» [9, С. 160].

Дополнительные признаки, на основе которых исследователи уточняют термин и выделяют терроризм из ряда подобных явлений, в политологической литературе существенно расходятся. Например, И. Морозов, на основе концепций, предложенных С. Хантингтоном утверждает, что современный терроризм является одним из проявлений «столкновений цивилизаций» [7, С. 72]. В. Гуторов и А. Ширинянц, наоборот утверждают, что в современном политологическом дискурсе заметной тенденцией является попытка исследователей отойти от указанного выше понимания терроризма [3, С. 30].

Достаточно расплывчатыми в политологической литературе является и определение терроризма. Так, В. Федотова приводит официальную дефиницию, которая применяется американскими государственными учреждениями: «Терроризм - это незаконное использование или угроза использования силы или насилия против лиц или собственности, чтобы заставить или запугать правительство, общество для достижения политических, религиозных или идеологических целей» [8]. В свою очередь, И. Морозов предлагает следующее определение: «терроризм - вид вооруженного политического насилия, характеризующийся деструктивными действиями негосударственного актора против государственных структур, осуществляемый методом запугивания, в основном, гражданского населения через создание угрозы жизни, здоровью, безопасности граждан» [7, С. 74].

Учитывая указанные теоретические проблемы с пониманием сущности и формулировкой термина «терроризм» в политологической науке, считаем целесообразным обратиться к работам ученых-юристов. Подчеркнем, что в работах ученых указанной области прослеживается более глубокий поиск ключевых признаков, что продиктовано практической необходимостью отграничения террористических действий от других видов преступлений. Для выделения сущностных характеристик наиболее продуктивным считаем сравнительный анализ терроризма и подобных видов уголовных преступлений, в частности, убийств при отягчающих обстоятельствах.

Существенным отличием терроризма является цель этого преступления. В частности, в украинском законодательстве прописано, что терроризмом является: «общественно опасная деятельность, которая заключается в сознательном, целенаправленном применении насилия путем захвата заложников, поджога, убийства, пытки, запугивания населения и органов власти или совершения других посягательств на жизнь или здоровье ни в чем не повинных людей, или угроза совершения преступных действий с целью достижения преступных целей» [4]. Важно подчеркнуть, что указанные деяния выступают именно средством для достижения террористических целей - запугивание населения и органов власти. Итак, опосредованный характер террористического преступления является его характерным признаком.

Ключевой особенностью терроризма, прямо прописанной в законодательстве, следует также считать ущерб, нанесенный «ни в чем не повинным людям». Это означает, что, во-первых, фактически пострадавшие лица не являются непосредственным противником террористов. Во-вторых, наличие «невинных жертв» предполагает не определенность круга лиц по какому-либо признаку.

В указанном контексте А. Варфоломеев уместно отмечает: «предел квалификации терроризма описывается нулевой связью между субъективной

стороной преступления и пострадавшими от него. Деяние не может считаться террористическим, если его цель и мотив прямо или косвенно завязаны на жертве этого преступления (пострадавших)». «Если личность жертвы не является для преступника безразличной, а любые ее характеристики являются определяющими для цели и мотива преступного деяния, то можно утверждать: это преступление не должно квалифицироваться как террористическое» - уточняет исследователь [2, С. 80].

Помогает институализировать терроризм как явление еще одна важная особенность, описанная в юридической науке. В частности, то, что в рамках вооруженного конфликта квалифицировать определенные действия как террористические нецелесообразно, поскольку они подпадают под категорию военных преступлений. Нам представляется объективным утверждение А. Варфоломеева, что практически все военные действия, в том числе, и законные с юридической точки зрения можно было бы квалифицировать как терроризм. Исследователь указывает на то, что основным отличием террористического акта от военного преступления является наличие или отсутствие вооруженного конфликта в период его реализации [2, С. 85].

Продуктивным, для уточнения сущностных характеристик феномена терроризма, является сравнительный анализ с таким внешне похожим преступлением, как диверсия. В первую очередь, подчеркнем, что целью террористического акта, как уже отмечалось, является запугивание населения и органов власти, в то время как диверсии - подрыв экономической безопасности и обороноспособности противника [2, С. 81]. Однако, более важной считаем другое отличие. Диверсионные группы, в отличие от террористических, являются уполномоченными на свою деятельность (открыто или тайно) должностными лицами определенного государства. Наряду с этим, террористические структуры носят антиэтатистский характер, непосредственно не связаны с каким-либо госу-

дарством и не получают полномочия на деятельность с его стороны [2, С. 81].

Указанный тезис важен не только потому, что дает возможность различать терроризм и диверсию, он более актуален в рамках поиска ключевых сущностных характеристик терроризма. Соответственно, рассмотрение терроризма как принципиально не государственного феномена позволяет подвергнуть сомнению все дефиниции, в которых прописана связь рассматриваемого явления с государственными структурами. Вместе с тем, уточнения требуют понятия «государственный терроризм» [1, С. 4] и «государство - спонсор международного терроризма», фигурирующие в научной литературе [2, С. 82].

Обоснованная критика относительно некорректности применения указанных терминов изложена в детальной статье В. Комиссарова и В. Емельянова «Террор, терроризм, «государственный терроризм»: понятие и соотношение» [6, С. 63]. Исследователи подчеркивают, что даже те авторы, которые применяют термин «государственный терроризм», в частности, И. Карпец, Л. Моджорян, Т. Бояр-Созонович, признают, что это явление отличается с точки зрения его содержания. В качестве доказательства в статье приводится тезис из работы И. Блищенко и Н. Жданова: «Террористические акты, совершаемые властями какого-либо государства, или допущение властями какого-либо государства организованной деятельности, рассчитанной на совершение террористических актов в другом государстве, необходимо квалифицировать как акт косвенной агрессии».

Исходя из вышесказанного, можно сделать вывод, что деяния, которые определенные авторы рассматривают как «государственный терроризм» [10, С. 6], более рационально квалифицировать как диверсию, агрессию, геноцид и другие виды военных преступлений [2, с. 83–84]. На наш взгляд, военные преступления и диверсия выступают формами реализации таких видов внешне-го вооруженного насилия как война или военный

конфликт. В свою очередь, агрессия и геноцид являются отдельными видами вооруженного насилия и требуют специального сущностно-терминологического анализа.

Таким образом, на основе проведенного анализа терроризма как явления и установленных ключевых характеристик имеем возможность предложить собственную обобщающую дефини-

цию. Терроризм – это вид вооруженного насилия, применяемый негосударственным актором против государственных структур, путем деструктивных действий, направленных на неопределенный круг лиц (не избирательность жертв) с целью запугивания населения и органов власти, осуществимых в условиях отсутствия вооруженного конфликта.

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FEATURES OF IMPLEMENTING OF POWER IN THE INFORMATION EPOCH: INEQUALITY, FREEDOM, JUSTICE

Abstract. Specifics of implementation of power in information epoch, which is revealed in changes in its forms, methods and mechanisms. It is determined that the modern stage of human development is characterized by high level of conflict. The main challenge consists in dynamic formation of new quality of the entire system of social relations, which could be stable. The author considers power primarily through ability to produce and control axiological meanings (cultural and value codes) in society. It is logical that sharpening of contradictions in the orbit of such important axiological meanings as inequality, freedom, and justice.

Keywords: power, information epoch, inequality, freedom, precariat, controllability, stability.

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ОСОБЕННОСТИ РЕАЛИЗАЦИИ ВЛАСТИ В ИНФОРМАЦИОННУЮ ЭПОХУ: НЕРАВЕНСТВО, СВОБОДА, СПРАВЕДЛИВОСТЬ

Аннотация. Рассматривается специфика реализации власти в информационную эпоху, что проявляется в изменениях её форм, методов, механизмов. Определяется, что современный этап развития человечества характеризуется высоким уровнем конфликтности. Основной вызов состоит в необходимости динамичного формирования нового качества всей системы общественных отношений, которая могла бы быть стабильной. Автор рассматривает власть прежде всего через способность продуцировать и контролировать аксиологические смыслы (культурно-ценностные коды) в обществе. Логичным является обострение противоречий в орбите таких важнейших аксиологических смыслов как неравенство, свобода, справедливость.

Ключевые слова: власть, информационная эпоха, неравенство, свобода, прекариат, управляемость, стабильность.

Современный мир переживает уникальный исторический период. В такие специфические переходные эпохи под влиянием борьбы традиции и модернизации происходит формирование общества нового качества, которое может приобрести черты постоянства или равновесия. Например, начало новой эры характеризовалось борьбой элементов нового мировоззрения на основе христианства с античным мировоззрением. Потребовалось несколько веков, чтобы общество во всей системе отношений «перезагрузилось» на новых началах. Эпоха Возрождения сыграла особую роль как в обретении глобального качества мира, так и в формировании европоцентричного стержня развития мировых процессов, включая производство и идеологию. Сегодня мы можем охватить взглядом весь пройденный человечеством путь в направлении очерченном им горизонтов.

Процессы быстрых изменений, ускорившихся в середине XX века с внедрением в процесс производства, управления и общественных коммуникаций компьютерных технологий, отличаются дуализмом: открытием новых возможностей для человечества, и одновременно увеличением рисков во всех сферах жизнедеятельности. На наш взгляд, уникальность современной эпохи как раз и состоит в том, что от того, насколько эффективно мы будем давать ответ на новые вызовы, зависит не только время и скорость перехода общества к новому качеству, но и, возможно, дальнейшая судьба человечества в глобальном измерении. То есть сегодня актуальным является критическое осмысление условий, факторов и мировоззренческих аспектов, с учетом которых можно было бы формировать стабильные системы управления меняющимися процессами общественного развития. Нас интересует проблема реализации власти в информационную эпоху. Цель статьи – определить особенности реализации власти в информационную эпоху, показать статичность природы власти, в то время как инструменты властвования

демонстрируют высокую динамику изменений и приобретают новые качества.

Проблематика изменений в информационную эпоху привлекает большое внимание исследователей – прежде всего философов, хотя сама проблема имеет междисциплинарный характер, т.е. имеет «выходы», кроме философской, на социологическую и политологическую плоскость исследования. Среди авторов, работы которых являются методологическим основанием данной статьи, следует назвать следующих: М. Кастельс, Д. Белл, П. Химанен, Дж. Нейсбит, Э. Гидденс, М. Луман, Дж. Грей, К. Мей, Е. Тоффлер, Х. Ленке, В. Иноземцев, А. Панарин, О. Зиновьев, М. Делягин, С. Кара-Мурза и др.

Стремление большинства стран евразийского континента заложить в основание концепций своего внутреннего развития примеры успешного функционирования политических и экономических конструкций таких экономических локомотивов Евросоюза, как Германия, Франция, Австрия, с одной стороны, является целиком оправданным, а с другой – не всегда дальновидным, поскольку и в этих странах такие концепты, как «равенство», «свобода», «справедливость» не всегда выдерживают испытания временем. К тому же варианты политических трансформаций, к которым прибегают властные элиты государств с целью удержания политической системы в нужном для системы равновесии, имеют различные результаты для этих обществ. Здесь играют свою роль не только особенности менталитета того или иного общества, но и специфические особенности социально-политической структуры, экономические ресурсы, геополитическое положение. Следует особо выделить уровень демократичности средств массовой информации и коммуникации, развитости гражданского общества, наличие достаточно мощного сегмента активных и конструктивно настроенных граждан, понимание прав и свобод в обществе, влияющее на формирование публичного качества

политики. К тому же такое комплексное явление, как глобализация оказывает свое влияние на все сферы жизнедеятельности общества, включая повышение уровня технологизации производства, развития электронной экономики, систем коммуникаций. То есть глобализация – это сложное сочетание ряда процессов. Причем «развиваются они противоречиво или даже в противоположных направлениях» [1, 29]. Можно согласиться с мнением У. Бека, который под глобализацией понимал процессы, в которых национальные государства и их суверенитет вплетаются в паутину транснациональных акторов и подчиняются их властным возможностям и их ориентации [2, 26]. Это, понятно, определенным образом ограничивает возможности власти национальных государств в своих действиях, выстраивании суверенной внутренней политики.

Иллюстрацией значительных социально-экономических изменений под воздействием глобализации является появление нового «опасного класса» (Г. Стендинг) – прекариата (От англ. *precarious* – «нестабильной», «неустойчивый», – объединенного со словом «пролетариат». Свои толкование понятия «прекариат» как нестабильного», незащищенного общественного слоя предлагали П. Бурдьё, У. Бек, М. Фуко, Ю. Хабермас, М. Хардт и Т. Негри и др). Британский экономист Гай Стэндинг определил основные особенности этого нового трудового класса, неизбежность возникновения которого он объясняет ходом формирования в 1975–2008 годах глобального трудового процесса, когда финансисты и неolibеральные экономисты пытались создать глобальную рыночную экономику на почве конкуренции и индивидуализма [3, 52].

Не имея еще грамотно сформулированных стратегии и программы борьбы за решение проблем социально «незащищенного труда», представители прекариата все же смогли продемонстрировать способность к массовым выступлениям в виде первомайских демонстраций, при-

чем их первоначальный евроцентризм достаточно быстро превратился в интернационализм. Волна выступлений от Западной Европы достигла Японии, подчеркивая тем самым глобальность нового явления. К движению присоединились мигранты [3, 10–11]. Постепенно конструируется новая коллективная идентичность со своими психологическими особенностями, ценностями, понятиями о неравенстве, свободе, справедливости и требованиями к обществу и власти. Согласно историческому закону, там, где есть господство, есть и сопротивление. Как отмечал М. Кастельс, сила общественных движений, основанных на идентичностях, заключается в их автономии от институтов государства, логики капитала и искусства технологии, их трудно инкорпорировать, хотя некоторые из участников их могут быть инкорпорированы. Даже когда они терпят поражение, их сопротивление и проекты накладывают свой отпечаток на общество [4, С. 505, 506].

Кроме незащищенности труда и общественного дохода, гарантий занятости, отсутствия жизненных перспектив, гарантированных государственной помощи и льгот, представителям прекариата не хватает самоидентификации на основе трудовой деятельности, чувства взаимной поддержки, надежных связей, совместных этических и поведенческих установок, свойственных профессиональным сообществам, в них нет «проекции на будущее, как и самого будущего» [3, 30]. Этот социальный слой еще не сформировался как «класс для себя», т.е. не имеет ясного понимания того, что именно существующая общественно-экономическая структура является причиной их проблем. Поэтому они нередко становятся легкой добычей популистских политиков с различными деструктивными призывами. В этом и заключается опасность этого класса для обеспечения властью стабильности и устойчивого развития.

Стэндинг видит один из выходов из этого положения в формировании положительной «политики рая», что сможет удовлетворить нового

класса запросы [3, 51]. Хотя, на наш взгляд, этого недостаточно, поскольку не касается корневых причин этого явления и требуется комплексное решение проблемы. Условия глобального развития в контексте информационной эпохи и доминирование неолиберальной политики правительств современных государств сдерживают процесс профессиональной саморегуляции, поскольку профессии, имеют свои правила, мешают рыночным установкам. На это справедливо указывает и Г. Стэндинг [3, 75]. И вряд ли это возможно в полной мере, потому что хотя жизнь меняется под влиянием информационно-коммуникативных технологий, многие социальные схемы (особенно распределения благосостояния, властвования) остаются неизменными. Основы социально-экономических систем львиной доли стран мира, механизмы политики и власти, мотивация граждан, основы идентичности остаются такими же, как и в индустриальную эпоху [5, 9].

История человечества всегда сопровождалась различными проблемами, которые имеют тенденцию увеличиваться и усложняться, захватывая все новые сферы общества. Часть из них более или менее успешно преодолевается с помощью накопленных знаний и опыта. Но есть группа проблем, закрепившихся в массовом сознании как «вечные», среди них Война и Мир, Неравенство, Свобода, Справедливость. Но, несмотря на их глобальное значение, на региональном, локальном уровнях они имеют свои особенности, масштабы и способы решения. Общей чертой социально-экономического развития стран в последние десятилетия является ускорение научно-технических, информационно-коммуникативных достижений, которые, с одной стороны, увеличили мобильность и преобразовательные возможности людей, а с другой – посеяли чувство тревоги, пессимистические оценки перспектив развития, усилили антиглобалистские настроения. Такие разновекторные мировоззренческие установки заставили представителей различных отраслей на-

уки, СМИ, политиков, идеологов, общественных деятелей включать в свои программы, исследования глобальные проблемы (экологические, демографические и т.д.) и заявлять о необходимости объединять усилия на международном уровне для их преодоления [6, 55–56, 60], чтобы не стать жертвами последствий информационной революции, описанных в произведении А. Тоффлера «Футуришок».

Модернизация, охватившая с середины XX в. практически все страны мира, обострила приоритетные вопросы развития и стабилизации демократических моделей правления. Во время трансформации важной особенностью, отличающей одну страну от другой в политическом смысле, является не форма правления, а степень управляемости [7, 3]. То есть власть как важнейший механизм обеспечения существования социума как системы, для того чтобы быть эффективной должна, используя свои традиционные ресурсы (материальные, символические, силовые), привлекать и новейшие информационно-коммуникативные средства и технологии для обеспечения действенной обратной связи с общественными организациями, профессиональными группами и отдельными гражданами, чтобы быстро реагировать на справедливые негативные реакции на свои, нередко непродуманные, политические решения, особенно непосредственно затрагивающие чувствительные для каждого понятия неравенства, свободы и справедливости. Как и каким образом власть учитывает в своих программах, решениях и в целом деятельности эти конструкты, дает основания каждому гражданину четко понимать, в чьих интересах она работает и, соответственно, выбирать, кому из претендентов на власть отдавать свой голос. Чем дальше в реальной жизни от идеал-типических представлений об этих понятиях реализует себя власть, тем менее управляемым может быть социум, и установить в нем необходимое равновесие для дальнейшего развития без восстановления доверия к власти

и существующей модели демократии, несмотря на всю мощь СМИ, будет очень трудно. И именно политические институты в многосложных обществах могут способствовать преодолению разногласий и поддерживать единство внутри социума, который находится под влиянием конфликта интересов и ценностей [7, 31].

Постоянной задачей власти в демократическом обществе является установление правил игры и соблюдение их процедуры. Основными функциями демократии являются: четко определять общественное благо, действовать ради него и способствовать развитию общества и равноправия граждан. Демократия в большей степени, чем другие политические процедурные формы позволяют гражданам коллективно обсуждать вопросы, в экономическом плане они касаются принципов

распределения общественного пирога и определяют, какие правила необходимо применять в отношении частного сектора, а какие – общественного [8, 82].

Базовые демократические принципы общественного устройства не теряют своей актуальности и перспективного содержания для всех стран разного уровня развитости и этапа модернизации. Введение информационных технологий в сфере управления и коммуникации позволяют власти доносить до общества свои требования, правила, законы, направленные на поддержание в государстве стабильности, стимулирования экономических достижений, а гражданам – осуществлять контроль за властью «снизу», напоминать им о своих правах на равенство всех перед законом, свободу и справедливость.

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Section 8. Psychology

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SAFETY INFLUENCED BY INTERRUPTING NOISES IN REALITY

Abstract. In Greek myth, the beautiful songs beside an island on the sea incurs Odessu's curiosity and attention, and he is announced in advance that he will experience a music allure with danger and that he should fill his ears near the island to safeguard himself [1]. While the fascination of the singing may come from the stereoscopic effects, someone hints that the so-called dangerous sing may be invaded electronic sounds. The process of hearing the song may be accompanied with the leakage of personal information, the electric shooting, the recognition and lock by Radars, and the follow-up tracing and threats by enemies. As a matter of fact, the network viruses enveloped with sounds perhaps migrate around the smart grid, the computer networks, and Internet of Things, so the infected person may hear noises and hear interpolated voices from the environments and cyberspaces. In fact, most noises and decoherences are generated by people rather than being generated in nature, and the peace should be maintained by social affairs as well as by scientific developments.

Keywords: Interrupting noises; Pretending voices; Reft languages; Humanism

1. Introduction

Nowadays kinds of enchanting music are filled with the discs and on the websites in the market, nevertheless, the loveliness has been gradually deteriorated while the worries have been vastly increased about noises and decoherences in the environments and cyberspaces. Generally speaking, these noises and decoherences are originated from electronic sounds in the equipments and devices within various frequency domains, such as motor sounds from cars, voices on the Internet (Voip), broadcasts in the hospitals and in the squares.

As is well known, on the travel in a ship, the flowing of waters beat the ship's structures, and the knocking sounds hear noisy. In fact, if the materi-

als and structures are prone to sonic and infrasonic waves, then they may disrupt people like pounds. In addition, modern radars and electronic instruments may increase the hurt to people on boat. It seems that the sound wave can be transported in the power lines among the smart grids like Voice over Internet Protocol (Voip), requiring only simple hardware and software to be heard by people. It is also supposed and probable that the mobile phones may connect to communication networks and the electric instruments for the spy and hit of human beings.

The characteristic of sound interruptions are interfered with a few kinds of social forces, ranging from social economic developments, industrial transfer and upgrading, and national planning and

people's living. While many noise interruptions are interleaved with virtual reality, they are meanwhile related with benefits and harvests at work or in the life. It is on the one hand like interferences from multimedia and information flow, and on the other hand lays similarity to personal minds. For example, there are light pollution mixed with noise interruption in the environment. The light pollution can be delivered from nearby light sources in time, while the noises are filled in the air from second to second. Sound and noise interruption can be defined as follows:

- 1) Use machines, motors, and instruments to extract noises in the air and on the ground.
- 2) Arrange events or talks to interrupt others.
- 3) Spy and hit somebody's ideas or viewpoints, reverse the detected electronic signals and disrupt his or her thinking in very short time.
- 4) Record somebody's thinking and process the information on a platform, and then generate intelligent ideas and voices to fit his or her feeling.

All these noise or sound interruptions or interpolations may lead to people's carelessness and hurt their self-consciousness. From psychological point of view, the incoherent noises can be divided into several classes:

- 1) Transmitted noises. They are transmitted with few meanings but can be heard by some people in the surroundings.
- 2) Pretending voices. Offenders pretend to speak or feel like someone else's voice or behavior. A typical case refers to announcing collision and self-criticism round the person by pretending his or her voices. It can interpolate, delete and revise his or her words in the saying.
- 3) Imitated sounds. Record and forecast someone's reaction and ideas by both the person and the imitator's ideas and voices. It is alike an actor's performance.
- 4) Reft languages. Detect the person's ideas and forecast his or her languages, and broadcast the thinking quickly with others' voices.

It should be noticed that transmitted noises are generated and traveling through a network rather than a channel.

2. Problems with Interrupting Noises

In mechanism, the noises from cyberspace probably depend on thousands of electric nodes with switched network connected in Internet of Things. Sometimes, one is immune to voice pretensions by radars working in the opposite directions. If his or her head has brokenness, then the pretension gets easier since the electromagnetic waves enter into deeper places than those before. Inspired by experiences, the radar works radically from many points to invade a person's brain and detect the person's thoughts. The pretension of voices usually happens when the person is electrically shot and faints.

It may be astonishing that the electric shooting may punch many holes and damages in a person's eyes, head, and body [2]. It is even possible to create short passages within the eyes and brain, around which the radar waves gets so intensive as to overwhelm signals from a person's thinking. The passages make others easy to pretend the person's voices by virtually and quickly starting and stopping some ideas. As is shown in Fig. 1, the holes are formed by electric shooting in the long run, so the wounds at head looks like an antenna with their directions are nearly along the outside radar waves.

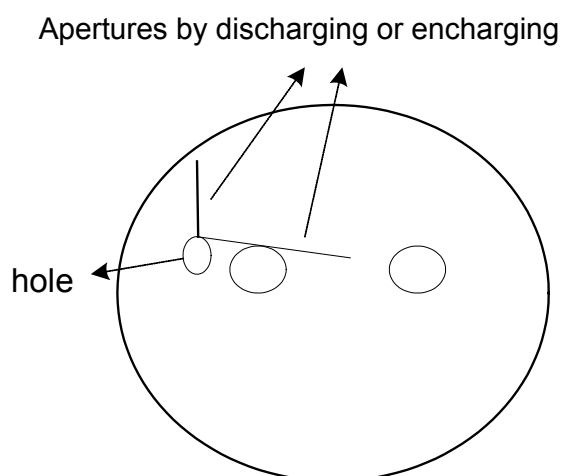


Figure 1. Pretending voices are received through the wounded head

The noise interruptions are transmitted through a network rather than a simple passage. Some transmitted noises appear as abuses, blames or obscene languages, which may be said by women's voices. These voices may also be accompanied with the release of electric shooting, which may lure a person to be accustomed to insults. Some cheating voices also announce that he or she enjoys noble origin and has been assigned an important title or position or lots of money around the country. Of course the cheating words do not deserve honesty and prove to be lies. Failing to get out of the fraudulence may increase the person's troubles and enemies.

Usually, the pretending voices are understood as the virtual sound occurring far from the real person. However, as is shown in (Fig. 2), there is frequent pretension of voices happening among the real person's body in the days and nights. In the first way, the

person D hears what the person A tells him "bla ~ bla", and then pretends to say different words "bla ~ XXX ~ bla" by A's voices. In the second way, the person B says "bla ~ bla", but the virtual E says "XXX" to mix the words as "bla ~ XXX ~ bla".

In fact, quite a few people are forced to speak or talk to the air and the throat motions due to electric forces and combined sound waves in artificial dreams. It should be noticed that nowadays the offenders are even able to interpolate words during the pretention voices. Except dreams, the quick detection and pretension of voices also act like the person's psychology. Furthermore, in daily lives, it is possible that the neighboring people's ideas may get into some other's thought by radars. Finally, there are cases in which the words that a person want to say are unintentionally and loudly spoken out as other words arranged by offenders.

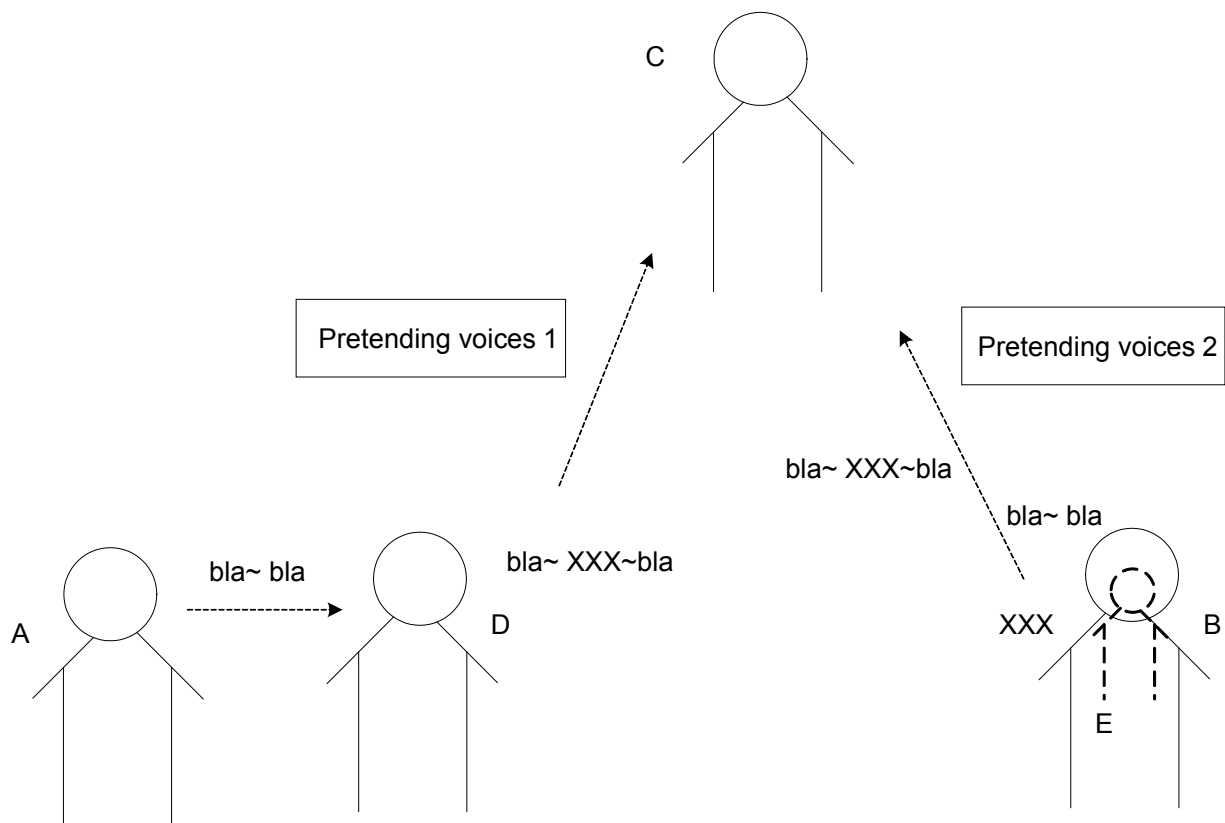


Figure 2. Pretending voices appear in two ways and are both heard by C

Another case happens when the enemy attacks the person hostilely by charging and discharging

electricity. After the attack makes the person nervous, then the enemy sends fraudulent voices or in-

formation to the person and causes unhappiness or self-denial or hurt to his or her self-consciousness. The pretending voice often happens just when the real voices are offset. The nullification of real voices may become the loss of memory in serious moments, which may be caused by disrupting the previous or later events or by shouting the current things directly. Following and shouting a person's ideas compresses his or her time of thinking about association with outside world and other things, which disrupts his or her memory of pressing and important affairs.

The reft language by the radar sometimes hear like a reminder if the person is badly disrupted. It is also likely that some common senses are interpolated in the reft languages to escape doubts. It seems that the pretending voices invaded into a person's body appear very much like that the person is reaving another person's languages. There exists a rude mode of reft languages, in which the person's thinking is directly recorded and spoken by another person's voices. It is like close following of somebody's thinking or even reading. Some reft languages appear as agreement to the person's idea, such as "No problem" and "Yes". Specially, some other reft languages are demonstrated as conversation or dialogue. The interruption can also be demonstrated as quick guides but in fact copies of his or her own ideas, which can be deemed as a disguised loss of memory. The experience also reminds me that some hesitations and oscillations may be suddenly imitated with large voices like amplified inducement, which should be denied as his or her own voices.

Hearing the other person's sound is sometimes getting to the person's own thinking from another spy's point of view. This phenomenon were used by some offenders to attack other people as follows: Firstly, they announced or doubted someone's behavior and evaluate it as dangerous or ridiculous. Secondly, when the extreme thinking was reminded or thought of, the offenders recorded the doubted or dangerous evaluation from the person in memory and insulted him or her. In fact, it is also possible that

the enemy sets free low sounds incurring the person's reaction, and then the enemy releases a slander just after the low sounds. As the time and circumstances are near to each other, the misunderstanding may increase. It should be noticed that the pretending voices may become loud voices that can be heard by others but recognized as the insulted person's own saying. People should be alert to the pretension of voices to keep from losing his identity and trust.

The so-called mind control lays similarity to the noise interruption in that the offenders pretend to be a happy or miserable, and comfortable or nervous person. It is said that some offenders recorded somebody's anger and disgust, and replay the mind waves to disrupt the person. The offence mandatorily connects the person's past mood with his or her present surroundings. Great hazards are hidden when personal evaluations of women's looks or men's abilities are concerned. Besides, there is a phenomenon called followed impression: replaying somebody's ideas twice in first heavy and second week voices makes the listener feel the same meaning and be misunderstood as some other person with the same ideas.

Some noise interruptions derive from artificial dreams and multimedia with forces and sounds. These invalid activities have the effects of exchanging a person's characteristics or roles in society, which can be deemed as a controversial technique to compete with rivals. The intruders that perform artificial dreams might make use of the evening to beat a person on sleep, while the voices in the dream may come from mainly the electronic devices and smart grid and subordinately from the dreamer's reaction. Some intruders records the person's weak reactions in the day and replay the small sound in the night toward the person, in order to harm his or her activity for reaction.

The noises from cyberspace integrate the intentions of opposition, rejection, and disagreement into the sound background, and bring about great psychological pressure upon somebody. The bad impression typically includes misery and regret, while there is also

enchantment. Some offenders also firstly arrange a happy atmosphere, and then harm the person in burst, making him or her hard to reflect or prevent it. Alternately, they can also prepare a seemingly friendly discussion to intentionally detect the person's emotion and evaluate his or her behavior acting as a role moving between a friend and an enemy.

The Parkinsonism is partly due to the noise interruptions. So far as I know, the time delay caused by reverse radars may be milliseconds. On the one side, radars can transmit exterior signals faster than a human being. On the other side, the thwarting or reverse signals can be transmitted to nullify the person's original thinking. While facing dangers such nullifications may bring out injuries to a person. It should be noticed that radar together with Internet of Things may insert and replace somebody's impression and words in his or her thinking without self-consciousness, which causes great regrets in social affairs.

There is also a voice interruption with semantic tests and stimulations. In the situation, a few contrasted ideas or evaluations are transmitted or broadcast to incur a person's reactions. If some extreme ideas are

seized, then the offender records them as evidence of his or her guilt. In other words, they can initiate a scenery indicating hazards or extremes, and let the person recall some correlated words and images. It is difficult for the person to suddenly discriminate a real thing from the fake one. In addition, it brings out the person an impression of wrongly thinking of the problem and receiving threats simultaneously.

A typical situation refers to transmission of a delayed but similar idea. Under the circumstance the offenders are just nearby. They react to something in advance and record them. Then the reactions in voices are amplified and transmitted to the person experiencing similar things at predefined nodes, which may be wrongly chosen by the person as his own idea. Usually the interruption persuades a person frequently change his or her ideas. Such an interruption may be kept up to half a hour or several hours without reminder, since the computed delay accurately offsets the small distance, as is shown in (Fig. 3). It should be mentioned that unvoiced sounds carried and enlarged in cyberspaces disturb persons directly.

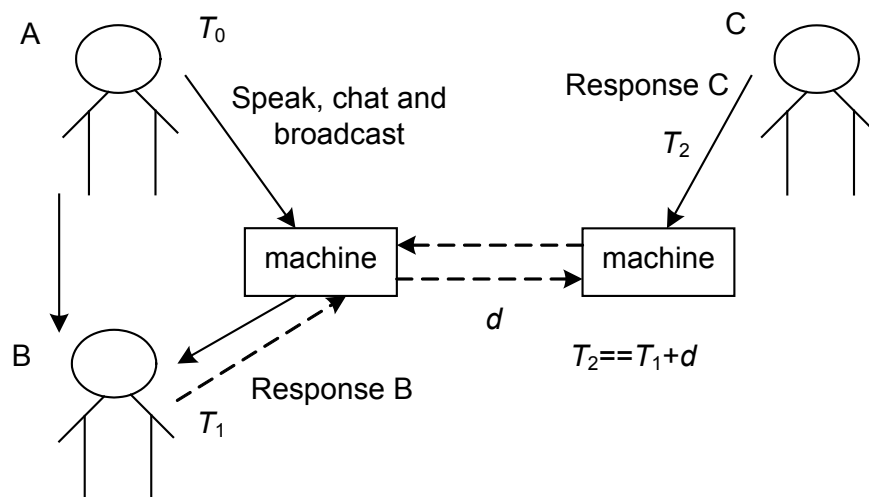


Figure 3. Delayed voice interruptions

When a person reads books or writes poems, he or she needs to repeat some words with voices in his cognition. The offenders may catch the words and replay them by their own voices. Such interruptions not only impact the person's life, but also

cause hazards in mixing both the voices and identities.

Generally speaking, the voice interrupters often criticize or explain somebody's experiences, and secretly refuse or take their responsibilities in the

process. It brings out an impression that they enjoy strong ambitions and strict rules, but they are mixed with lots of frauds and lies.

The voice interrupters sometime put a certain kind of threat on the annoyed person. When there is a strange person on the corner, the annoyed one has some conscience to change himself or herself. At the moment, the interrupters directly attack the person by their tactics, cause pains in his or her body, and thus impose a threat on the person. Justly the voice then announces that the strange person may be implicated by the attack and impose psychological pressure upon the annoyed person.

The criticism is so weak to be easily heard, but is semantically fierce with strong implications, such as hurt, hatred, and revenge. As a matter of facts, the hurt has already be demonstrated before as the pain caused by electric shooting et al. In general, the interrupters make use of new surrounding factors in the environment and society to threaten the annoyed person and to criticize the person that he impacts the security of some other persons. Furthermore, the interrupters may require the strange person on the corner and even the public to help harm the annoyed one. These threats are seemingly omissible but effectively impact a person's psychological health.

The voice interruption sets and then evades a discussed subject from time to time, until it gets related with somebody under annoyance. Its basic 2 skills include: 1) From comments to requirements, from praises to obligations; 2) From team comments to gradual thinking with pretended intruders, leading to fake discussions with the person. Both interruptions closely tie the person to the annoyers, accompanied with electric hits.

From the war's point of view, noise and voice annoyances seem to be a part of the transfinite war [3]. The war is out of smokes but full of electrons, out of timetables but full of threats, out of pity but full of doubts, out of truth but full of lies. The voice annoyances looks like voices on the Internet, but surpasses the limits of personal distances. It relies

on the Internet of Things, just like the war relies on frontiers and forts.

Meanwhile, the interrupting voices may spy a person's political viewpoints as far as I know. The annoyers may follow a person, researches into his relationship, and find out his paradoxes or conflicts. Then around the contradictions, they prepare various information, voices and suggestions in the night to make dialogue with the person in the artificial dreams. They excite or suppress the person day by day, until some conflicts are incurred in the person's consciousness.

The causes of interrupting voices may be social conflicts with marriages, the admiration, envy and hatred in competition of wealth and health. The interrupting voices may carry some information that does not appear in Internet, which complements the loss of an information flow in society. It is also said that in case of huge risks the interrupting noises can be made clear to supply the person with some information. It is believed that great damages to somebody's health deserve the interrupting voices. A person under noise interruption is supposed to have experienced lots of electronic or motor noises before, such as the noises from the refrigerator, the washing machine, and the cars. It seems that some boring noises are existent day and night in the long run until somebody gets the trouble of noise interruption. In fact, the spy and hit of a person in modern society is commonplace, so the interrupting voices are just reverses of normal phenomena. Some intruders even expect to use the interrupting voices to prove that the annoyed person does not lack information or notifications, although he or she does lack it.

The interrupting noises greatly disturb people's lives, and the continuous incoherence gradually brings them an illusion that the artificial noises have replaced the calm. In fact, the calm and peace still exist, but it is interrupted. The reality and peace belong to themselves like before, while the lives continue day by day. It should be remembered that the interruption comes to a person later than somebody's

normality. People should believe in themselves and the lives.

Correspondingly, public broadcast has the effect of keeping a person from interrupting noises. Under the continuous interruptions, a person tends to worry about that he or she perhaps carries trouble to the broadcaster. It is a problem that whether the broadcaster is impacted by the intruders, which needs careful consideration. Firstly, the broadcast is regular radio and ordinary sounds, and together most of calm times it belongs to the whole life time and spaces. The interrupting noises continuously disturb the cyberspace, and destroy most calm times, which occupy the space and time for broadcast, de-

crease its quality, or nullify the sounds. These negative influences are bad results brought out by technical development in modern society. Thus it is not the broadcast that interrupts the noisy voices, but that the continuous noises interrupt the broadcast. The critical point is that the calm time should not be interrupted, while the broadcasting is the valid information disturbed by the annoyers.

Some offenders also release threatening contents in a voice style of discussing stories in films. In fact, the voice that are judged as pretention have some characteristics: broadcast with time delays and slow or fast rhythms, heard as two voices with one small voice and one big voice, as well as women's voices (Figure 4).

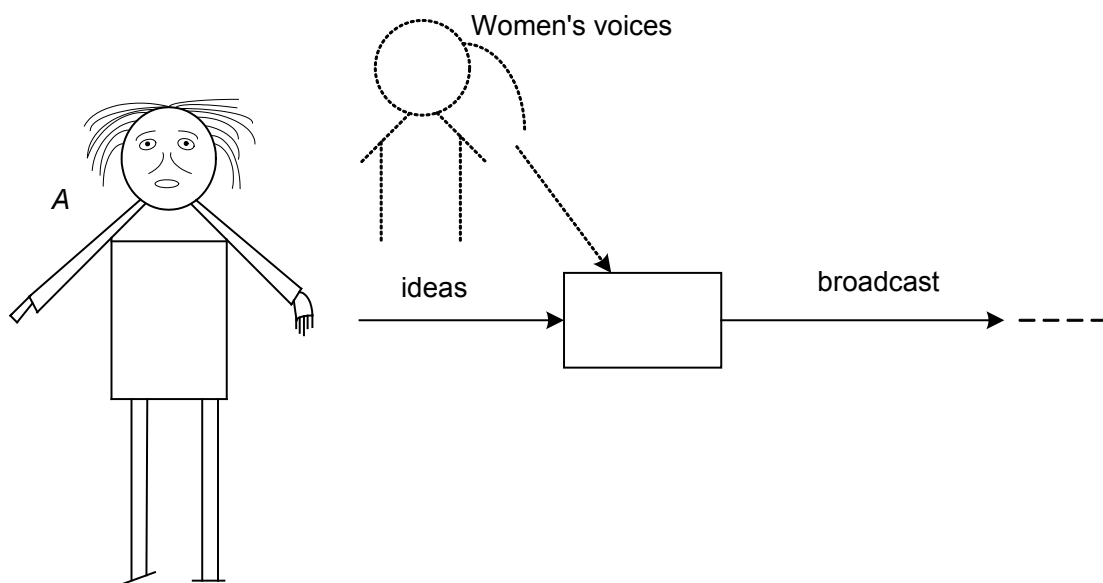


Figure 4. Pretending voices like a woman

In technology, the detection of a person's thinking is like eavesdropping. It seems that there are weak voices accompanied with the person's thinking. The radars and Internet of Things (IoT) detect and collect the signals to restore his or her ideas. Some wearable apprentices can receive such signals or information. There are also transported images in IoT and shadowed on somebody's eyes, different from associated consideration or imagination. It is found that the memory or reconsideration may be substituted by doubts with pretending voices. As far as the artificial dream is concerned, the multi-

media may be broadcast by infrared or arc lights in the night, and the stereophonic sounds accurately arrive at people's body areas with electromagnetic forces. Meanwhile, the person that receives the forces, lights, and voices feels the false voices as true words, and the phenomenon is somewhat like forced vibrations.

It seems that some deep and accurate ideas are not easily measured or understood. In this case, the detected ideas on broadcast are voices outside the person although there are some interchanges, as is shown in (Figure 5).

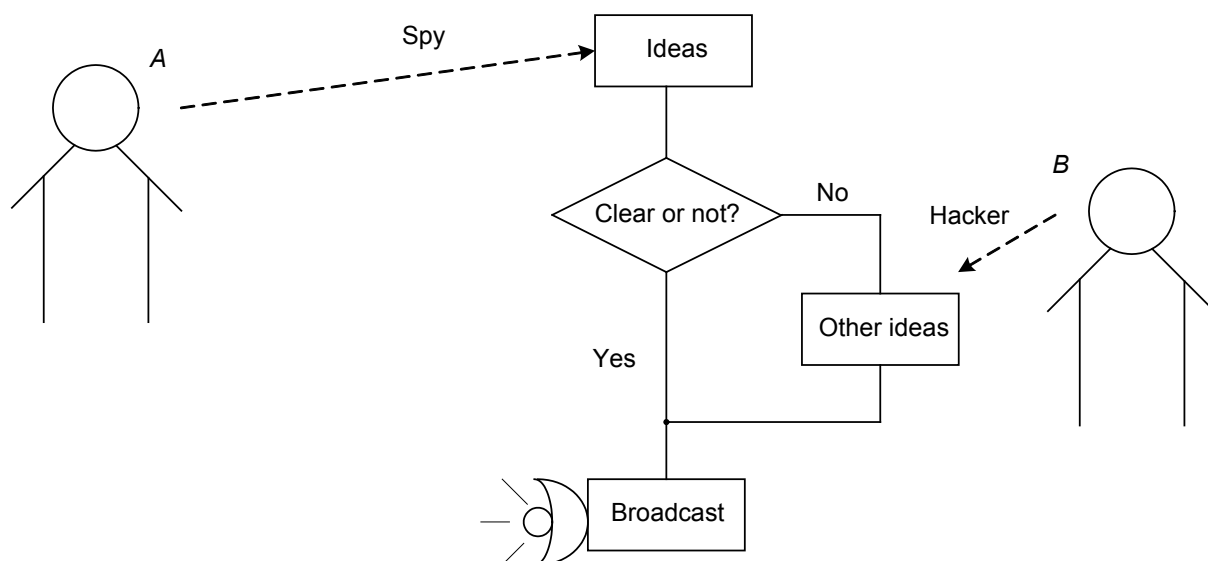


Figure 5. The detection of somebody's idea may be substituted by a hacker's idea when the detected voices are unclear

The pretention of voices also occurs when the offender says some aggressive things or opens some invasive topics. Once the person hears the things, he or she will analyze and adjust the meanings of the things. Meanwhile, the intruders utilize the apprentices to catch the person's ideas and insert some voices and emotions with insults, assaults, and leakages. Then the edited voices are broadcast at once in the IoT, causing doubts on the person. Since these voices appear after the events, they are not alike pretention but similar to imitation and reaction. As a matter of fact, the disturbed reconsideration suffering from pretension is marked by attached voices with a person's memories and impressions. Some offenders may declare that "we are fathers"; other offenders may imply that they are "his fathers" without discrimination, which is a concealed announcement of pretention and insult.

The interrupting voices or noises can also be seemed as the active signals for radars, which are used to detect a person's secrets, making him or her hard to get profits. It looks like a barrel with holes at bottom or a barrel full of water at top, both of which cannot contain any more water. Unfortunately, voice pretension is a remarkable phenomenon with noise interruptions, and in addition to suppress the volume of a voice it

partly occupies a person's thinking frequency in character. Some pretending voices can be spoken directly and heard by people around the person. If they are set to be announced in the throat and mouth, then they hear like the person's natural voices.

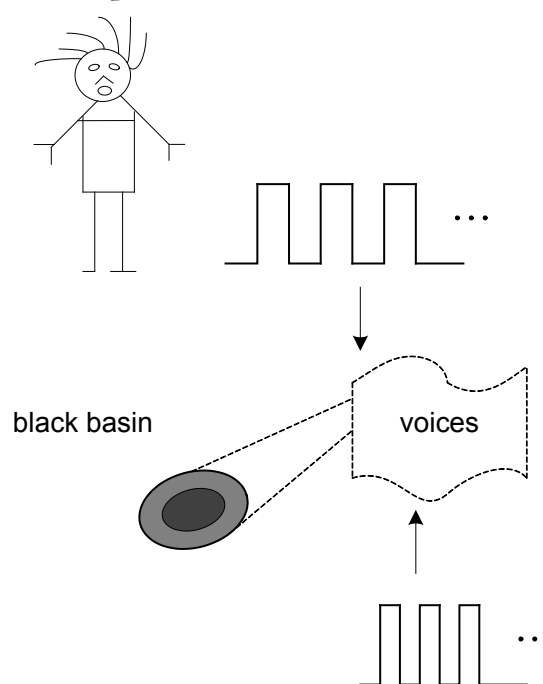


Figure 6. Black basin's words from reversed radars

The voice interruption has been demonstrated in theatre, a Chinese Peking opera called "The Sto-

ry of a Black Basin" [4]. In the story, the basin is able to talk to people around it. From the technology's point of view, the black basin's voices come from the surrounding radars working in the reverse mode, as is shown in (Figure 6). In folk stories, there are ghosts within a person's body, where the ghost demonstrated himself or herself by interrupting voices.

3. Further Discussions

The noise interruptions may be embodied as spies and hits of a person's minds. For example, it may replace his impression of a woman's images and therefore causes collisions, by shadowing microwave pictures onto his eyes. In general, the noise interruptions are in pursuit of profits from all corners in people's lives. It is asserted that some intruders make use of noise interruptions to seek knowledge, messages and intelligence from other people.

When the microwave images and the noise interruptions arrive at people simultaneously, people are prone to recognize the familiar picture and feels like verification of the strange voices, which are quite different. The intruders may shadow somebody's images and make negative evaluations at the same time, which mixed the familiarity of the person and the proof of mistakes. The recognition of a familiar figure under criticism doesn't imply that he will surely take bad attitudes toward the person.

The head and body of the person under voice interruption may be hit by electric forces and move in the way the intended voices expect to act. Therefore, the voice interruption may nullify somebody's words and pretend to say other words in the meantime. A typical case in point is the loss of memory about repayment. Except for the contents of a voice, the noise interruptions also try to insert the annoyed person's and related people's tones of saying into the annoying voices. The sudden reversed judgments and thorough detailed investigation of something are usually from pretending voices. It is supposed that some apprentices and devices are able to receive and send signals about a person's thinking, which lays similar-

ity to the mobile communications and underwater communications.

The harm of pretending other people's voices and insulting them is exaggerated by networks like Internet these days, in which the threats and slanders are spread very fast. It is estimated that some altars in temples are under the voice interruptions. Some voice interruptions condemn something wrong and demand the compensation should be transferred from this person to another one, which is invalid on spot due to negative values. Although the condemnation and the demand both looks like justices, they are opposite to each other and causes hazards to the interrupted person. It should be noticed that some offenders also packs the person's detest to the annoyers as the detest to other people in memory or on spot.

Sometimes the offenders declare that they are important people and enjoy great fames, but they feel unsatisfied with the person. In fact, the complaint may be a simulation of the annoyers' attitudes, whose aim is to move the contradictions to the person under spy. Belief in the unreliable justice in the voice interruption suffers from fraudulence and assaults. Many voice interrupters used to arrange virtual nodes in social relationship like departed leaders, former bosses, and countrymen, which can be pretended words and only cheat the person. Taking the scientific and technical affairs as a case in point, the professional opinions in voice interruption may be derived from the person himself or herself.

The voice interrupters are often the rivals of the interrupted persons at work and in the life. They deliberately disturb the opponent by noises to lower his or her vigor and competition, and let him or her forget important things. While the noisy voices mainly talk about the past things, they necessarily occupy a person's time and strengths to think about new emerging problems. The offenders may carefully mix their own ideas with the annoyed person's thinking, sayings, and writings, to the extent that the offenders' ideas dominate the whole sentences. The mixture deceives the person to make mistakes or to

take responsibility for the offenders' mistakes. Even if the person achieves the goal in the future, it will hardly become his credit since the offenders will take it as a reason to attack the person. The sounded fair repetition and comments in voice interruptions are probably pretending voices. In general, the voice interrupters make injuries to and troubles with others on purpose, so it is proper for someone to prepare for the offence beforehand. Frequently, some intruders use the crying voices after hitting the targets.

A few noise interruptions happens once the person is attacked and not recovered, whose contents include incitation and implication of the offenders to continue their injuries and spies. In noise interruptions, the appearances of 'You' is always fake and is like pretension of voices, since there is no normal channel that the offended person can connect the offenders. It should also be emphasized that many voice pretension occur within tens of to hundreds of meters away and require active steps to separate them. Since voice pretention lets a person forget something by electric hit, it should not be simultaneously understood as a reminder of the same thing. Some noise interruptions happen like the stick swings or the sword echoes, while the person's emotion can then be changed or adjusted. Furthermore, some noise interruptions are partly generated by people's spied ideas through radars, and therefore can be partly avoided, rounded, delayed and passed.

In the course of voice interruptions, a person's sound may be pretended by hackers. If the person does not react to the pretending voices, then it sounds that the person is just the one whose voice is heard. However, this is not true. If one does not intend to react to the pretension of voices, then his or her audition and sights will automatically reflect the environments and the thinking will follow the heard news and ideas. In the moment, the other people may feel that the interrupted person is considering the thing rather than hearing it. Therefore, at first it is necessary not to be driven by pretending voices, and secondly one should know that there are

common senses between generated voices and pretending voices. Without self-motivation the spy will find that the pretending voice is almost similar to the person's thinking.

The interrupting voices impact a person's political views gradually with or without consciousness. The intruders may collect his or her viewpoints and broadcast extreme ideas or sceneries to the person in virtual reality in the night. They may pretend the person's voices to dissatisfy some people and let the person feels that he or she has spoken the violent and extreme words by himself or herself. Experiencing the voices strengthens his or her connection with the mentioned things and figures. For example, a person familiar with Chinese modern history may be interrupted with large events about Chairman Mao and General Lin in modern times.

The offenders often disguise the person's real sensitivity by pretending voices in the spy. They can actively exchange the emotion and feelings with the person under spy and hit, moving the exciting offenders to the mood of misery and the sad target to the state of unawareness. Therefore, the intruders on the one hand harm the annoyed person, and on the other hand exchange their moods or identities with the person. The feeling of anger may be changed as calmness, while the calmness may be covered by angers.

4. Conclusion

Noise interruption can be classified as a kind of disasters from technology, crimes in civilizations, and crises of humanism. For technology, the noise interruptions come from radars and Internet of Things and are transmitted through a network rather than direct communications. Meanwhile, the interrupting voices seem like a waste and excess of electronic communications, which is considered as a great achievement of modern society. For crimes, the noise interruption can be deemed as an auxiliary method to follow and spy a person, which may be abused to pretend a person's voices and cheat somebody in society. The interruption by noises can be derived from people's competitions in societies.

For humanity Confucius thought that people were divided into several levels, each of whom can be exercised and cultivated to be great men like Yao and Shun in ancient times [5]. He also thought that a person was only necessary to talk about Taoism with people above the middle level. The Chinese philosopher Hsun Tzu thought that everyone was born with sins and wickedness, requiring a person to improve the merits by himself or herself [6]. As

was said in the Book of Poetry [7]: “As knife and file make smooth the bone, so jade is wrought by chisel and stone.” Mencius regarded humanity as goodness and kindness, the feeling of shames, and the intention to help others [8]. Lao Tzu thought that the sky and the earth are emotionless and saw anything in the world as trenches [9]. In a word, the people are not all nice, humanity is not that kind, and all of them are statistically distributed. Things lie on persons.

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Section 9. Sociology

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TRADITIONAL VALUES OF MARRIAGE OF THE CAO BANG RED DAO AND THE ISSUES RAISED TODAY

Abstract. In the process of formation and development, the Red Dao people have formed the customs, practices, cultural activities of the community, very special, especially the culture expressed through extremely rich marriage. and diversity, has contributed to create a separate culture of ethnic groups in harmony with the culture of multi-ethnic nations. Marriage of the Red Dao people in Cao Bang is a typical expression of their culture, because the wedding of the Red Dao people goes through many rituals that are both unique and retain the traditions of the ancients. However, due to certain constraints on socio-economic conditions, customs, traditions, perceptions and the impact of cultural exchange and integration processes, the marriage of the Red Dao people in Cao is high. By besides the good values, there are many problems to be solved.

Keywords: Marriage, Red Dao, ritual.

1. Identify the issue

Marriage is always considered a serious issue of life in Cao Bang community, it plays an important role in performing the function of preserving the family's bloodline; it is a joy to individuals and families, lineages and the whole community. In addition to the "coming-of-age ceremony" in the culture of the Dao people, getting married is also the standard confirming the maturity of a man, if not married, the man can not assume the role of family's owner, even if he is the eldest son. For women, marriage marks maturity through taking care of the husband's family, giving birth to maintain the lineage of the husband's family and nurture them.

2. Traditional value of marriage of the Cao Bang Red Dao

Firstly, the marriage of the Red Dao people in Cao Bang shows the desire for a smooth and fulfilling life.

For the Red Dao people in Cao Bang, marriage is not only for the sake of maintaining the family line but also for the family's benefit. It is clearly expressed in the criteria of "choosing wife" and "choosing husband" of the people here. Accordingly, in tradition as well as today, the criteria of "choosing a wife" of the Red Dao people in Cao Bang still attach special importance to the dignity of a woman, considering this as an important factor for families and men when choosing partner. The virtues that boys look for in girls are gentleness, health, diligence, skill in embroidery, sewing, housework, ability to undertake work on holidays and taking care of children. As for the "choosing husband" criteria of the Red Dao women, they always want to have a good husband as a breadwinner. Previously, the basic points in men that women's parents appreciated are health, hunting skill and

courage, etc. Nowadays, men are highly appreciated by the parents of women for their understanding of the customs and traditions of their people, their capability to do business and to take care of household, clan and society's business. In particular, the harmony of temperament and morality are still the top decisive factors, because according to the Red Dao people, this helps the family to maintain a stable and happy life. It is on the basis of such a concept that the Red Dao almost always marries people in the same hamlet because they know each other well, from their families, lineages to their personalities.

Along with the criteria of "choosing a wife" and "choosing a husband", one of the procedures before going to marriage of the Red Dao people in Cao Bang that deeply reflects the desire for a convenient and sufficient future life is the custom of "viewing the leaf of fate". In the past, the Red Dao marriage was decided by parents. Nowadays, basically the Red Dao young men and women decide for themselves how to choose their partners, they get to know each other through meeting and dating in festivals. However, regardless of whether the parents decide or the young men and women decide, the Red Dao people in Cao Bang still maintain the procedure of the man's family coming to the woman's house to talk. If the woman's parents agree, the man's family continues to ask for "par", taking the girl's date and year of birth to the fortune-teller to see if they match or not. If everything is favorable, the groom's family will choose a good day and bring gifts to the bride's family. Thus, the "viewing the leaf of leaf" custom from a psychological and sociological perspective is an expression of the desire to lead a smooth life, a desire for the couple to have strong relationship with compatible ways of thinking and doing business.

Secondly, marriage contributes to increasing social relationships and community cohesion.

With the diversity of inner ethnic and inter-ethnic marriage forms of the Red Dao people in Cao Bang, the level of cohesion and expansion of social relations does not stop between the marriage part-

ners but spreads much wider than that. The marriage, though of two people, entails establishing a relationship between the two families, creating new relationships between the bride's and the groom's family. These relationships are called in-law relationships (relationships created through marriage). It gives the Red Dao family the chance to extended close relationship with other family, other lineages, even other ethnic groups in different territorial areas (inter-ethnic marriage, cross-border marriage).

The wedding ceremony of the Red Dao people always shows the solidarity of the community. It is expressed in the very notion that marriage is not only a joy to the couple and their families, but a joy, an important matter of the whole family. The help of siblings, friends, and lineages in the implementation of wedding ceremonies such as delegating people to ask for the hand of the bride and receive the bride or organizing the wedding celebration is the basis for the family of the bride and groom to build a more solid relationship. At the same time, wedding guests have the opportunity to interact with each other to increase cultural understanding and harmony with other clans and ethnic groups.

Thirdly, marriage contributes to preserving and promoting the traditional humanistic rites, educational values and unique aesthetic values of the ethnic.

For the Red Dao people in Cao Bang, the process of conducting a marriage is carried out sequentially in three main stages, including the pre-wedding ceremony, the main wedding ceremony and the post-wedding ceremony. The pre-wedding ceremony includes: asking for a leaf of fate (mình cho nìn keng), a ritual of agreement between two families ((mình kong xin chà cao), a ceremony of asking for the bride's hand and giving gift (mình quý – ế lấy), selecting and announcing the wedding day; the main wedding ceremony includes: ancestor worship ritual, a wedding by the bride's house and a wedding by the groom's family; the post-wedding ceremony is concentrated at the revisiting ceremony. This is a ritual to show the affection of the son-in-law to the wife's family.

Thus, the marriage ceremony of the Red Dao people in Cao Bang is carried out in many steps, with many different procedures, which are ensured according to the sequence of principles and elements of customary law, creating the uniqueness in the culture of the Red Dao community.

Through the implementation of rituals in marriage, it has contributed to preserving the unique traditional humanistic cultural values of the Red Dao people. The custom of wedding challenge, organizing a dining party and giving gifts (meat and wine) of the groom's family to each member of the "entourage" (the bride's family bringing their bride to the groom's family) is a form of "returning ceremony", expressing the gratitude of the groom's family to the family that gave birth to, raised and taught the bride to marry into the groom's family. At the same time, folk songs, love-exchanging songs (Pao dung song) are performed at the wedding with teachings and instructions from their predecessors for the bride and groom about morality, lifestyle, behavior and their family circumstances so that the couple will understand each other better. Besides, the bride wearing the traditional dress when going to her husband's house as well as the brides and grooms wearing traditional costumes when performing bonding ceremony in front of their families as well as in wedding receptions shows a sense of respect and the intention to preserve the aesthetic value of the ethnic minority community, contributing to creating a unique cultural identity in our country's multi-ethnic culture.

3. The changing trend and some issues raised need to be solved in the marriage of Red Dao people in Cao Bang.

The changing trend in the marriage of Red Dao people in Cao Bang

It can be seen that, due to the impact of factors such as policies, socio-economic development; integration and globalization process, the change in awareness of the Red Dao community in Cao Bang and most importantly the impact of the Law on Marriage and Family 2014, there have been changes in

the marriage tradition of the Red Dao people here. This variation takes place according to the following trends:

Trend of marriage with people of different races: Mixed marriages of the Red Dao people in the following years tend to increase. The marriage between young people of the Red Dao and other ethnic groups living in the neighborhood reflect the open interference in a positive direction. The Red Dao young people are now free to search for a partner in the same ethnic group or other ethnic groups and decide to get married according to the Law on Marriage and Family as well, which shows the harmony between the younger generation of Red Dao people and the young generation of neighboring ethnic groups. In general, this trend is an objective indispensable rule.

Trend of restoring traditional cultural values: Preserving traditional cultural values has become a set task that the Vietnamese Party and State are expecting the ethnic groups to fulfill. The Red Dao people today still retain many traditions in their marriage customs. However, due to the development of social needs and cultural exchanges among regions and other ethnic groups, the ceremony of marriage of the Red Dao people has changed insignificantly. For example, the process of getting marriage in the past was cumbersome and time consuming; now these steps have been shortened but still maintaining traditional rituals. In addition, many traditional factors have been preserved by the people such as age fortune telling, gift giving, agreement between two families ... Wedding rites have changed in a positive way both physically and mentally, this is a general trend of ethnic minorities including the Red Dao. It also shows that the people of the Red Dao here have learned the new things, respectfully preserve the old things that express the ethnic cultural identity.

The tendency to receive culture of other ethnic groups: Along with the process of industrialization, the material culture of the Red Dao people is undergoing a major change. In recent years, the young Red Dao people tend to wear Kinh costumes. At the wed-

ding ceremony, wearing traditional costumes is only compulsory for the bride and groom. The wedding guests can wear Kinh costumes. Today, with job specialization, Red Dao women do not make traditional costumes by themselves anymore, instead they often buy the costumes because they are more convenient, reasonably priced, with more diverse designs and materials than self-made costumes.

Some issues raised need to be addressed from the marriage of the Red Dao people in Cao Bang today

In the Red Dao marriage, it is a worrying fact that child marriage is on the rise. The influence of unhealthy cultural flows from the internet and social networks has had a significant impact on the lives of young people. Besides, because of the concept of getting married to have more labor force, child marriage still exists. In addition, in remote and isolated places, relatives and siblings are close to each other at work and daily activities, so it is easy to give rise to sentiments that have led to the situation of close marriage and inbreeding. This has brought many serious consequences, requiring timely remedial measures.

Along with the situation of child marriage and inbreeding marriage, the custom of wedding challenge with the amount paid by the groom's family to the bride's family ranging from 5 to 10 million VND as well as the extended time of the wedding ceremony (about 1.5 days, with many feasts) has caused waste and financial pressure on families and newlyweds.

Another important issue raised is that in the Red Dao marriage, there is a tendency of traditional rituals, typically folk songs, traditional love songs, folktales of the Dao, advices of forefathers about morals, lifestyles and experiences appearing less often in weddings.

Given the above situations and issues, there has been a demand for authorities to take active and feasible measures to overcome outdated customs and to preserve and promote the cultural values in the marriage of Red Dao people in Cao Bang. In particular, it is necessary to focus on a number of issues:

Firstly, the Party committees and local authorities need to pay attention to carrying out the propagation

and mobilizing the Red Dao people to perform well the civilized lifestyle in weddings, eliminating cumbersome, costly wedding ceremonies on the basis of conserving the good value of old customs and practices. In addition, it is necessary to focus on eliminating illiteracy and re-illiteracy in women, providing opportunities for them to know about themselves and access to planned birth measures as well as dealing with other married life-related issues.

Secondly, it is necessary to preserve and promote the good traditional cultural values of the ethnic group, especially the implementation of the Central Resolution V (Session VIII) on "building and developing an advanced Vietnamese culture with strong ethnic identity" associated with promoting the formulation of village conventions, realizing the Party and State's policies on marriage and family into real life; It is necessary to elaborate the contents of the 2014 Law on Marriage and Family on the age of marriage and incorporate them into the conventions of clans and hamlets. However, an appropriate plan is required and specific and strict conditions must be considered.

Thirdly, it is necessary to enhance the role of the leader in guiding the Red Dao people to follow the new cultural lifestyle in marriage such as organizing thrifty and happy wedding parties, reducing the emphasis on wedding challenges, practising the monogamy system on the principle of marriage outside the lineage and marriage within the ethnic group, performing the marriage registration in accordance with the law.

4. Conclusion

In the context of strong integration and globalization today, the Red Dao marriage in Cao Bang has been absorbing cultural elements from the outside in both material and spiritual aspects, with certain changes according to the general cultural flow of the nation. However, that change of movement, besides the progressive values, is also interwoven with backward and anti-progressive elements. Therefore, it is required that the local authorities should continue to take timely measures to preserve and promote the unique cultural values in the Red Dao marriage. In

particular, special attention should be paid to promoting the role of the Red Dao community as the

subject of conservation and preservation of traditional cultural beauty in marriage.

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Section 10. Philology and linguistics

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RAP-POETRY OF THE 2000S: VECTORS OF ARTISTIC SEARCHES (ON THE EXAMPLE OF CREATIVITY OF THE ICONIC FIGURE OF THE PHENOMENON OF MIRON FEDOROV)

Abstract. This article is devoted to the search of vectors of the creative search by Miron Fedorov (Oxxxymiron), the justification of his status as the central figure of the “rap generation” – the voice of the “Internet generation”.

Keywords: cultural generation, transitional thinking, “generation of the Internet”, rap-poetry, rap-battle, underground.

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РЭП-ПОЭЗИЯ 2000-Х: ВЕКТОРЫ ХУДОЖЕСТВЕННЫХ ПОИСКОВ (НА ПРИМЕРЕ ТВОРЧЕСТВА ЗНАКОВОЙ ФИГУРЫ ФЕНОМЕНА МИРОНА ФЕДОРОВА)

Аннотация. Данная статья посвящена поиску векторов художественного поиска Мирона Федорова (Оксимирона), обоснование его статуса центральной фигуры “поколения рэп” – голоса “поколения интернета”.

Ключевые слова: культурное поколение, переходное мышление, “поколение интернета”, рэп-поэзия, рок-поэзия, андеграунд.

Рок-поэзия для поколения 1970-х-1980-х была главным андеграундным культурным явлением – рупором и выразителем социального протеста советской интеллигенции. Творчество рок

музыкантов давно стало литературным фактом. С начала 1990-х издаются антологии, поэтические сборники, проводятся научные конференции, посвященные исследованию их творчества. В нуле-

вые рокерам, имеющим в современной русской культуре культовый статус, активно и наступают на пятки молодые рэперы, которые пока только претендуют на этот особый статус, пытаются занять их место в культурном пространстве, они заимствуют у “старших” коллег по цеху внешнюю атрибутику, экстравагантную, подчас очень провокационную манеру поведения. А в последние пять лет еще и протестные настроения, оказавшиеся неожиданно столь актуальными и востребованными в условиях современной России, в которой свобода слова снова находится под угрозой, как никогда ранее в истории России постсоветского периода.

Первый альбом Мирона Федорова, получившего известность под псевдонимом Оксимирон “Вечный жид” вышел в 2011 году. Но взрыв невероятной популярности и настоящее признание среди представителей самых разных поколений пришло к нему именно после выхода альбома “Горгород” в 2015 году. Интеллектуальный рэпер “с филологическим уклоном”, написавший то ли рэп-альбом, то ли “роман в треках” (Д. Быков), то ли “рок-оперу” (Михаил Козырев), то ли “поэму” (А. Елашкина) сразу заставило многих представителей филологического братства заговорить о нем, как о новом и многообещающем поэте нового поколения.

Мирон Федоров, в настоящее время является творцом, тексты которого привлекли большое внимание филологов, и литературных критиков, а также современных поэтов, таких как, Дмитрий Быков и Вера Полозкова, отмечающих высокое качество его текстов и связь с литературной поэтической традицией. Показательно, что свои концерты Оксимирон часто называет “квартирниками”. В этом можно увидеть желание подчеркнуть преемственность поколений, поскольку квартирник – реалия поколения 70–80 х – генерации рокеров, для которой “квартирник” означал подпольный концерт с особой атмосферой доверительности и интимности.

Цель настоящей статьи – определение основных векторов художественного поиска Мирона

Федорова и обоснование его статуса центральной фигуры “поколения рэп”, его голоса.

Рэп-поэзия 2000-х стала признанным феноменом, во многом оформившим мировосприятие новой генерации “поколения интернета”. Она идет на смену предшествовавшему явлению – рок-поэзии, наследуя определенные черты (нонконформизм, протестный пафос, показную отдаленность от литературного мейнстрима) и, одновременно, демонстрирует новизну, осмысливает себя как оригинальный феномен.

Конкретной задачей становится выделение социокультурных и литературных факторов, определивших мировосприятие поколения.

Направление поиска поэта определил, во-первых, **социо-культурный контекст**. Он имеет ярко выраженный кризисный характер, а его влияние на молодых схоже на воздействие потрясений рубежа XX–XXI веков на “поколение 90-х”, то есть предшественников и современников “генерации интернета”.

Исследователи современного литературного процесса неоднократно отмечали, что, начиная с 90-х в русской литературе все чаще происходят попытки определить и сформулировать особенности мировосприятия такого культурного явления, как поколение 90-х, выделить его типологические черты, сформулировать основного героя своего времени. И чаще всего – это “человек, по судьбе которого прошла трещина кризисного перелома: социального, культурного, мировоззренческого” [1]. Поколение сорокалетних более остро ощутило на себе этот перелом, необходимость искать свой путь в новых аксиологических координатах.

Но вот подросло поколение, которое столкнулось с переломом 90-х в детском возрасте. 90-е годы станут периодом глобальных перемен для всего постсоветского пространства и для российского общества, в том числе. Но если старшее поколение полностью ощутило на себе глобальный кризис нового времени, многие окажутся буквально на грани выживания, то младшее поколение уви-

дело в новом времени множество новых возможностей. Сам Оксимирон в интервью американскому хип-хоп каналу VladTV [2], вспоминая 90е, говорит о том, что, с одной стороны, было ощущения хаоса вокруг: в культуре и в повседневной жизни, но, с другой стороны, что это было невероятно интересное время, когда страну наводнили продукты западной культуры, долгое время бывшие в Советском Союзе под запретом: книги, фильмы и т.д.

Вторым фактором, определившим мировосприятие и векторы художественного поиска части “поколения интернета” и Мирона Федорова в особенности считает специфику мышления эмиграции, рефлексию нею культурного шока и диалог культур.

С такими интенциями связан актуальный вектор поисков: **рефлексия поколенческого мышления и определения способов его художественного воплощения.**

Первый альбом Оксимирона насквозь пропитан темами и мотивами, связанных с кризисом поиска себя, перехода от старого мира к новому, потерянности и ощущения своей ненужности в новом для себя культурном пространстве.

В лирике Оксимирона можно найти сходство с типологическими чертами, которые выделяют у “поколения 90-х”: маргинализм, инфантилизм, кризис самоидентификации, яркое проявление экзистенциального сознания, усиление лиризации и автобиографизма, доминирование определенных типов героев. Оксимирон пытается передать особенности и черты, свойственные переходному мироощущению, осмыслить мировосприятие своего поколения, сформированного в ситуации тотального пересмотра ценностных ориентиров, описание которого, по мнению А. Мережинской, и является художественным открытием поколения молодых. Однако тут проявляется художественная новизна, присущая, если не “поколению интернета” в целом, то идеостилью Мирона Федорова и, возможно, открывающая важную тенденцию. Лирический герой не погряз в ностальгических рефлексиях, свойственных герою

“поколения 90-х”, в воспоминаниях и страданиях по “утраченному раю” – городу своего детства, а пытается показать, что его поколение открыто миру. Это поколение не было травмировано советским опытом, как поколение 90-х, у него нет ностальгии по утраченному советскому прошлому, молодые герои устремлены в будущее. Это подтверждает и заглавный образ его трека “Неваляшка”. Образ, имеющий символическое значение: традиционная русская детская игрушка, которая в силу своего устройства всегда принимает стоячее положение и никогда не падает. Это можно рассматривать, как свидетельство нового, более оптимистического мировосприятия. Негативный опыт, который имеет противоположное воздействие – интерпретация высказывания Ницше “все что нас не убивает, делает нас сильнее”.

Вектором поиска, на наш взгляд, становится **широкое обобщение в аспекте описания экзистенциального сознания, создание образа “мы”.**

Тема поколения является центральной. Оксимирон пытается сформулировать вопросы и найти на них ответы. Он говорит о том, что волнует его лично и о том, что касается каждого человека его поколения: это темы поисков себя и своего пути в жизни, детского насилия, буллинга (детской травли в школе), темы интернет-зависимости у молодого поколения, потеря своего “я” в социальных сетях, политической пассивности у молодых, потеря нравственных ориентиров, интеллектуальная поверхностность современного поколения. Определение себя и обобщенного “мы” проходит в противопоставлении с Другим, в отталкивании от образа Чужого, в моделировании оппозиции “Мы/Они”.

На этом принципе построен и совокупный портрет поколения, который предлагает Оксимирон. Где “мы” – это его поколение, принадлежащее к контркультуре. “Не от мира сего, лишний как чернила с пером/ Как будто кто-то вырыл зерно или вынул звено/ Из цепи, где каждый образцово-показательный/ С...ь на них/ С этим миром связь проходит

строго по касательной/Пока ссадины ныли, грел
песчаный карьер / И с кем бы не общался сейчас –
ощущаю барьер /И ты вроде вполне здоров, но ро-
ясь в себе подробно /Все проводишь бесплодный
поиск себе подобных /Где бездумные, бездомные,
потертые, / Обдолбанные Колфилды и дерганые
Дёрдены /Ангедония, приметы Джареда Лето / Мы
дети амфетамина, Бафомета и нью-металла /Ты, та-
кой и не примет стаи, мы Питеры Пэны / Из пены
дней мы растем, но не вырастаем...” [3].

При этом, можно отметить, что в текстах Оксимилона “мы” часто имеет характер двойной игры. Под “они” он часто понимает и тех в его поколении, кто не может быть с ним “на одной волне”, кто в силу своего низкого интеллектуального уровня и низкой образованности не в состоянии понять понять его интеллектуальной игры, а также он часто противопоставляет себя всему русскому рэпу – примитивному и вторичному по своему художественному наполнению. Отсюда демонстративные и агрессивные нападки на него. Но эти нападки носят скорее эпатажный характер, в рамках условий игры рэп-баттлов, где принято оскорблять и нападать на соперника.

Отметим далее важность и проявленность в текстах Мирона Федорова **социального аспекта изображения мира**.

Заметим, что современную поэзию часто обвиняют в отсутствии внимания к социальной проблематики, замкнутости на своих внутренних проблемах, чрезмерной увлеченности экзистенциальностью. Если говорить о рэпе, как таковом, то и для американкой праверсии, и для его русской версии, социальная проблематика является ключевой. У Оксимилона она тоже получает оригинальное звучание. Особенно актуально в этом отношении его второй альбом “Торогород”, для которого социальная проблематика станет центральной.

Важной особенностью поэзии Мирона Федорова становится также **расширение метадискурса, переосмысление роли поэта в современном обществе**.

Альбом “Торогород” посвящен проблемам статуса и миссии писателя в современном обществе, особенностям взаимоотношений власти и писателя. Это стало одной из причин невероятного внимания к этому альбому и аудитории разных возрастных групп. Очень показателен в этом смысле текст его трека “Колыбельная”. В нем создается такая картина мира: абсолютная свобода 90-х сменится все больше наслаждающейся цензурой государства, добравшейся и до интернет пространства, которая воспринимается молодым поколением как зона тотальной свободы. Автор говорит о пассивности и нежелании “высовываться” у поэтов, чей голос, традиционно для русской литературы, был выразителем идей справедливости и права на свободу самовыражения. Речь идет о поражении творческой независимости перед страхом.

В произведениях акцентирован также **национальный аспект**. Для Мирона Федорова характерно частое и шуточное обыгрывание темы собственной национальности “вечный жид”, “жидок”, “100% славянин”. При этом, сам Мирон в интервью говорит, что “упоминание собственного еврейства – это скорее хип-хоп фишка по аналогии с тем, как американские негры свое происхождение подадут, отсюда и название альбома и все прочее... Некоторые ошибочно думают, что это болезненная гордость за свой народ, но те, кто меня знает, что я угораю” [4].

Всепроникающая ирония в сочетании с трагическим мировосприятием автора является основой поэзии Оксимилона, органично сочетающейся с социальной, философской и экзистенциальной проблематикой его текстов.

Нам кажется, речь идет о наличии у Мирона Федорова суперида, превышающей его чисто эстетические искания. В этом видится желание автора переосмыслить литературные традиции, продемонстрировать свою нацеленность, с одной стороны, на обновление эстетической платформы, но в тесной связи с культурными и литературными традициями. Используя новый

художественный диалект, Оксимирон продолжает традиционные темы русской литературы. Кроме того, он стремится к интегрированию русского хип-хопа в западную культуру, о чем он неоднократно заявлял в своих интервью, настаивая, что “мы из разных стран, принадлежим к разным культурам, говорим на разных языках, болеем мы одним и тем же” [4]. Продемонстрировать, что поколение интернета живет в новых культурных условиях – в мире глобализации, когда язык, вероисповедание, сексуальная ориентация – зона личной свободы каждого, а культура – границ не имеет. “Молодежь везде одинакова. Эти люди сидят в интернете, слушают музыку со всего мира, интересуются модой. Они фокусируются на сходствах. С каждым годом молодых все сложнее заставлять ненавидеть. Я смотрю на это с оптимизмом: эти дети гораздо свободнее, чем даже мое поколение, не говоря уже о предыдущих. Так что пока не отрубили интернет и не закрыли границы, все будет нормально.” [5]. Наличие таких суперидей, а также стремление к соединению и объединению различных слоев культуры XX и XXI века, наконец, наличие яркого таланта позволяет рассматривать Оксимирона как лидера поколения.

Таким образом, можно прийти к следующим выводам. Творчество молодых писателей свидетельствует формировании культурной общности “поколения интернета” и его осознании себя как

единства со специфическим мировосприятием, отличным от предыдущих поколений, в частности “поколения 90-х”.

На формирование поколения и его авторефлексию повлияли: социокультурный контекст 2000-х в целом, а в ряде случаев и опыт эмиграции, заостривший вопрос культурной идентичности, возможности диалога культур, специфики глобализованного мира. В рамках поколения выделяются свои лидеры, носители суперидей поколения, возлагающее на себя задачу художественной рефлексии сообщества, дающие свои варианты самоопределения поколения моделирующие новую картину мира. Таким лидером является Мирон Федоров.

Важной составляющей творчество поколения становится рэп-поэзия. Она отражает доминантные векторы художественного поиска: авторефлексию поколенческого взгляда на мир, экзистенциальную глубину с оформлением образов “я” и “мы” поколения постановку и заострение социальной проблематики, рефлексию национального в глобализованном мире.

Молодое поколение ориентируется на культурный диалог, на реактуализацию литературных традиций в процессе обновления эстетической платформы, на соединение достижений русской и западных литератур, создает образ свободной рефлектирующей творческой личности.

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MALE AUTHORS AND FEMALE CHARACTERS IN EPITHETS (HOMER, APOLLONIUS, VIRGIL)

Abstract. As we know from the twentieth century all the women use the right to vote, as well as the right to get education or have access to healthcare etc. The establishment of women's rights and their access to human rights has led to the current situation, that in Georgian as well as in the world politics, the issue of women emancipation and gender equality is highly discussed and special organizations are working on this issue.

Contemporary trends about gender-related issues raise interest of the same issue in ancient times and the answers are most actively found in fiction. In this work I analyze the artistic faces of the female characters according to the epithets used by the three male authors – Homer, Apollonius, Virgil.

Keywords: male authors; female characters; epithets.

Before starting analyzing the artistic faces of the female characters according to the overview of the works by the three male authors from ancient epic poetry it is necessary briefly to discuss the role of women in the real life of the authors' modern society which will enable us to understand the female characters in the works according to the lineage. We do not study the phases of development of ancient civilization in general, only briefly overview the epochs, in which the ancient epic writers created their works (for more information you can see Arthur [2]).

We may note that in Greece where Homer lived in the age of geometric renaissance there was a process of polarization of women and men. This process on the one hand caused the limitation of women's actions and left them without political rights but on the other hand this process prompted those impulses which played an important role in beginning the process of women's emancipation (Chikhldadze [4, 16–19]).

In the Hellenistic age in which Apollonios Rhodius created his work, despite the high level of independence, women's role was limited in three main

activities: Increasing children, producing clothes, protecting the house. In this time, female gender does not take part in legal issues, just like they have no political rights. It is not necessary for them to get education. Women's conditions are relatively improved during the period of Roman domination, which is introduced by Virgil. In this time women are more emancipated. In the 1st century BC, women in Rome are quite important figures (Chikhldadze [4, 20–25]).

It is interesting how the women's fictional faces are presented by the epithets in the works by the authors living in these ages in the ancient world, where the role of women is quite decline and the female representatives do not enjoy many rights, where the importance of the female sex is limited to several units of duties and they do not have any role in the development of political and legal actions. How is the woman looked by the male representatives of epic literature in antic time. As well as this is the age when the main figures in daily life are the men, the fact that the authors of the texts are of the male gender make the issue more important as much as in

real life their attitude to women is not still enjoyable in general.

In the article, I am making an overview of the artistic faces of women in ancient epic poetry according to the analysis of the epithets used by the three leading epic writers of the ancient time (Bryant [3, 86]; Jitpranee [7]). The article includes illustrations from the four epic works by Homer, Apollonius and Virgil. It is interesting for us how the male authors of the ancient era represent the female characters by the help of epithets (Shade [10, 38–55]).

For the researched authors the epithet is one of the stylistic devices that is the best way of expressing the artistic faces, that gives us the opportunity to discuss the authors' attitudes according to the epithets (Melion, Ramakers [8, 20–28]).

The most frequent epithets used for women's sex in Homer's works are beautiful / with beautiful eyes (περικαλλής; ὁμοίη ἀθανάτησι φῆναι καὶ εἶδος / γλαυκῶπις) (Hom. Il. I. 572; Hom. Il. III. 159; Hom. Il. VI. 250; Hom. Il. VI. 323; Hom. Od. XXII. 227; Hom. Od. XXIV. 516...). the frequency of epithets describing physical beauty in "Iliad" and "Odyssey" demonstrate that the author considers the physical beauty of the women to be one of their most important dignity. The beauty of women is emphasized both from the position of men and from the position of women. The author often repeats in the poems that an exact female character is beautiful (Ink; Montgomery 1944: 8).

Paris says to Hector: "Thus may the Greeks review their native shore, much famed for generous steeds and beauty more" (Hom. Il. III. 107–108). The said example says that the meaning of beauty (which is mostly related to women), is important characteristic not only for female characters, but even the exact geographical area is valuable for beautiful women.

The goddess Athena underlines her beauty from Hellen's characteristics and says to Odysseus: "Odysseus, you no longer have that firm spirit and force you once possessed when for nine years you fought against the Trojans over white-armed Helen, who was nobly born" (Hom. Od. XXII. 286–289).

In the given utterance, besides her beauty (white-armed), Helen is noble too. Noble (εὐγενής) and loyal (πιστός) are the characteristics which are so valuable in Homer's age (Rozier [9, 8–18]). I think that the main dignity of the leading female character of "Odyssey" – Penelope in the poem is nobility and loyalty. It is interesting that a male author underlines the loyalty of the woman and reveals it in the speech of the men characters of the poem.

Menelaus, who knows the best betrayal of women, highlights Penelope's loyalty. He says: "Old man Laertes, I would think, is in mourning for him, and so is sensible Penelope" (Hom. Od. IV. 149–50). Eumaeus makes Telemachus calm with the words: "Yes indeed, she still lives in your palace, with a faithful heart, but always grieving, wasting days and nights away with weeping" (Hom. Od. XVI. 41–43).

Although Homer describes the loyalty, nobility and physical beauty of the women, the male author is not limited to the listed qualities in his creations. The author shows a number of women's other characteristics that allow us to think that in Homer's age the women are not included in the weak, distressed category. The clear example is the epithet used for describing Penelope's heart – faithful heart (Hom. Od. XVI. 42). It's noticeable fact that the epithet is used by Eumaeus who is also the male character. This clarifies the strength of Penelope. Male author – Homer presents a female character – Penelope as a spiritually strong woman, so that even a man is surprised by his spiritual strength.

At the same time, in Homer's epic work physical size is not just men's identification mark and in some cases it is very common for women as well as for men. In his poem "Odyssey" Homer describes Antiphates' wife as "a gigantic woman, like a mountain peak" (Hom. Od. X. 147–48). By this epithet, the author emphasizes the physical size of the woman, which is frightening and terrifying for men too.

When we start discussing the role of women in the poem by Apollonius, we have to note that despite the fact that in "Argonautica" the whole action

is developed according to the interests of the male characters, the main driving force for any action is the impulse of female character – Medea.

Women's beauty still has a role in the poem. Apollonius uses the epithet beautiful (*εὐπλοῦλαμος*) for describing physical beauty (Ap. Rhod. Arg. I. 973; Ap. Rhod. Arg. III. 446; Ap. Rhod. Arg. III. 868; Ap. Rhod. Arg. III. 933...). In parallel to epithets used for describing physical beauty, Apollonius widely uses the epithet maid/maiden (*παρθενικας*) for describing the women's dignity (Ap. Rhod. III. 1077; Ap. Rhod. Arg. IV. 1077...). The epithet is mostly used for the poem's leading female character – Medea. This is how the Queen Arete describes Medea in her dialogue with Alcinous: "But this maiden of dread suffering hath broken my heart by her prayers" (Ap. Rod. Arg. IV. 1077–1078).

Thus describes Apollonius the episode when Aeetes learns about actions done by Medea: "By this time Medea's love and deeds had become known to haughty Aeets and to all the colchians" (Ap. Rod. Arg. IV. 212–13). We can see that the woman's intelligence is not strange for the poem's male author, despite of the attitude of his modern society towards women's role. Epithet wise (*περίπυστος*) is another epithet of women's artistic expression (Ap. Rhod. Arg. IV. 64; Ap. Rhod. Arg. IV. 213...). In his monologue, the moon refers to Medea: "Go on, and steel thy heart wise though thou be, to take up thy burden of pain, fraught with many sighs" (Ap. Rod. Arg. IV. 64–65).

In the poem by Apollonius Rhodius, we also find a category of women who are directly fighters. Thus describes Apollonius the life of Themiscyreians: "And with the wind they left the rounded beach, where the Themiscyreian Amazons were arming for war" (Ap. Rod. II. 994–96). On the other hand, in "The Argonautica", we also see the Chadesian women who are represented as fighter characters: "In one part dwelt the Themiscyreians, over whom at that time Hippolyte reigned, in another the Lycastians, and in another the dart-throwing Chadesians" (Ap. Rod. II. 998–1001). With the help of

the epithet dart-throwing (*ἀκοντοβόλοι*) Apollonius presents the fierce women who, like men, physically struggle to defend their own interests.

In the poem by Virgil there are two leading female characters, both of whom are characterized by physical beauty. Dido is described by the epithet queen (which is translation for the word "pulcherrima" that means "beautiful") (Virg. Aen. I.496) and radiant (Virg. Aen. V. 571). The epithet burning cheeks (*flagrantis perfusa genas*) is used to describe Lavinia's physical beauty (Virg. Aen. XII. 65–66). Among the epithets used to describe female sex in "The Aeneid", physical beauty descriptive epithets have a significant role.

Another epithet that defines the dignity of female characters in "The Aeneid" is virgin – which is used for describing Lavinia, Camilla and some other characters. The author writes: "Virgin Lavinia stood there next to her father" (Virg. Aen. VII. 73). This gives us the right to think that for the male writer of the ancient time the epithet is associated with the Amazonic motives. The said epithet is also applied to Camilla: "Whom did you strike, first and last, with your spear, fierce girl?" (Virg. Aen. XI. 664). In the above example, except for the Camilla's virginity, another factor is highlighted too: that she is a strong individual. "When he saw he could not escape a fight by a turn of speed or divert the queen from her attack" (Virg. Aen. XI. 702–703).

As we can see, female gender is not a weak category for Virgil. He often presents the sex of women next to the men according to their physical possibilities. In "The Aeneid" we read: "Raging Penthesilea leads the file of Amazons, with crescent shields, and shines out among her thousands, her golden girdle fastened beneath her exposed breasts, a Virgin warrior daring to fight with men" (Virg. Aen. I. 490–92). This expression directly serves an intention of presenting the possibilities of the female and male characters equal. Penthesilea is a virgin, that emphasizes her femininity and at the same time with the epithet warrior daring to fight with men (*audetque viris concurrere virgo*) she is

presented as the female character with the ability to fight against the men.

All of these indicate that the gender of women in the epic poems by Homer, Apollonius and Virgil is not the subdued and depended category. Although the role of women was differently realized in the real life of the author's modern Greek and Roman society, male authors often represent the sex of women as a source of action.

Although in Homer's works the women are represented as the objects of love and aesthetics, but at the same time, epithets make Helen's artistic face as a fateful woman. For example in the "Iliad", the old Trojans mention Helen's beauty as "celestial charm" which "For nine long years have set the world in arms" (Hom. Il. III. 205–206). Helen mentions herself as "The guilty dame" (κακομηχάνου όκρυόεσσης) (Hom. Il. VI. 432).

This clearly indicates that Helen is the main motivator for the development of a number of tragic stories in her own mind as well as in the old men's opinion. It should be noted here that Homer has made those words out of the old men and not a young, emotional person.

In the poem "The Aeneid" by Virgil the reason of fighting is also the female character that is expressed in the narrative of the author. Lavinia is mentioned with the epithet a source of so much trouble (*causa mali tanti*) (Virg. Aen. XI. 480), it makes clear that in this case Lavinia is the female character who is the main determination of the development of action.

Depending on the above, we can conclude that the epithet in the works by Homer, Apollonius and Virgil is the leading stylistic device, which is the best way of expressing the characters. Its also the best way for creation the artistic faces and the individualization of any character; which gives us an opportunity to analyze the artistic faces of women presented in the poems and to evaluate the reality which the authors provide about the issue of the society's dependence on women.

Based on the analysis of the epithets used in their works, we can say that the three authors of the ancient epic poetry give female gender more meaning than they had in reality. In the works by Homer, Apollonius and Virgil, the woman is presented as an individual with a physical and spiritual strength. The male authors emphasize the wisdom and loyalty of the women through the epithets that are the main indicators that define human dignity in epic works.

With the help of the epithets the male authors have shown the portrait of a woman who is represented as an emancipated, independent, strong and competitive individual, who is also beautiful, loyal and reliable partner. Men epic writers do not fear women's representation as the individuals who are equal to men according to their physical abilities and in the time when the men are actually the main characters in reality and only the men are the leading heroes they represent women as the main sources of action.

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Section 11. Philosophy

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THE MORAL WRONG OF DRUG LEGALIZATION

"The said truth is that it is the greatest happiness of the greatest number that is the measure of right and wrong."

Jeremy Bentham

Abstract. If more drugs are legalized, the number of available drugs for the average population will increase, which would result in more addicts. This increasing number of addicts would lead to significant unwanted effects, to both individuals and the whole society. Addiction does serious harm to human health and decreases the physical strength of human beings. Thus, an addict would most likely not be suitable to work, but at the same time, would still need to make money, perhaps even more money than before. If their income could not cover the cost of drugs, the likelihood of turning to robbery in order to fulfill their needs might increase, and a greater police force would then be needed to prevent crime. The decreasing number of police available for other purposes would make society less stable. People's first concern would be to survive but not to study or better themselves; if the addicts were parents, their children would also be affected. Additionally, if more people take jobs on the police force due to the increasing need for law enforcement, people working in other fields would decrease, and less innovation would take place. For these reasons, legalizing drugs is not the greatest good for the highest number of people, and should not be allowed by governments. In conclusion, from a utilitarian perspective, the legalization of drugs is morally incorrect.

Keywords: morality, utilitarianism, drug legalization, marijuana, Opium, accidents, illegal trades, Opium Wars, personal health, crimes, child development, addiction, addicts.

Introduction

Addiction takes over a person, and nothing is more addictive than certain kinds of drugs. Addicts not only damage their own lives, but also become a factor affecting their society. Governments of individual states in the United States are legalizing certain drugs and arguing for the overall good of such

legalization. For instance, the state of Massachusetts has just legalized marijuana, which is a drug from the cannabis plant. It is used for medical and recreational purposes, and it can be smoked, vaporized, built into foods, or extracted. Some argue that marijuana is not addictive but research suggests otherwise. Results from the 2017 National Survey on Drug Use

and Health show that “approximately 4.1 million American adults over the age of 12 battled a marijuana use disorder in 2017” [13]. From a Utilitarian perspective, the possibility of potential negative consequences of the legalization of currently prohibited drugs is not the greatest good for most people, and thus it is a moral wrong. In this paper, I will argue that a product that does so little good for society and leads to primarily negative consequences is therefore morally wrong. Even though drugs have incredibly adverse effects, some argue that drug trade would support the economy, and would be subjected to more regulation were they legalized. The positive aspects of legalization would be true benefits if drugs did not have any other effects on society, but the negative impact on individuals and society outweigh any perceived benefits and makes the legalization of drugs a moral wrong.

Containment After the Legalization

If all drugs were legalized, they would be available at convenience stores and pharmacies. The ease of access would allow people with passing curiosity to try drugs without any of the former obstacles to stop them. For instance, the underaged group, which would not have had access to drugs previously, would be more likely to purchase them. The current restriction system is not efficient enough to prevent drug sales and related addictions. With current restrictive policies, alcohol and drug addiction is still a major issue in the U.S. According to the Department of Health and Human Services, “In 2015, 66.7 million people in the United States reported binge drinking in the past month” [13]. Furthermore, even with heavier restrictions, there are “27.1 million people were current users of illicit drugs or misused prescription drugs” [13]. The large number of people involved in using drugs indicate that the policies designed to control illegal drugs have failed. But abuse of legal substances is even more prolific. According to the data provided, the population which drinks alcohol is more than 100% larger than the population which used illicit drugs. Thus, if drugs

were legalized like alcohol, drug sales would likely significantly increase and would influence a larger population. In addition, according to the NCBI, not all alcohol trades were legal, “pseudo-underage buyers were able to purchase beer in 50% of 82 attempts (SD=0.50).” This high rate of illegal trades implies that when more drugs are legalized, the underaged could have easier access to them, just like they have a 50% rate of getting alcohol, which is also a legalized drug [15]. Even when it is legalized and under the supervision of the government, illegal trade still happens. This indicates that the government would not sufficiently be able to monitor and regulate drug trade after it is legalized. If not all drug sales are accounted for and monitored, the risk of spreading drugs widely is still extremely high. If tens of millions of people are using drugs illegally now, the number of people abusing drugs will grow exponentially with easier access. Thus, an increasing amount of people would be affected by drugs and the problems that accompany them, which would not produce the most good for most people. A Utilitarian framework for ethics tries to reason what is likely the greatest good for the most people. The likelihood that addiction will increase with easier access to drugs shows, therefore, that legalizing drugs is not morally right.

Effects on Individuals

Illegal drugs are more powerfully addictive than alcohol. The National Institute on Drug Abuse “estimates that nearly one-fourth (23 percent) of people who try heroin will become addicted” [14]. An addict’s personal health is also significantly affected by drugs:

- Drug abuse and addiction can affect almost every system in your body. You probably know that drugs affect feelings and moods, judgment, decision making, learning, and memory. But they can also cause or worsen other health problems – cancer; heart disease; lung disease; liver function; mental disorders; and infectious diseases such as HIV/AIDS, hepatitis, and tuberculosis. Some of these effects occur when drugs are used at

high doses or after prolonged use, and some may occur after just one use [5].

People with mental illness and poor health find it physically hard to work, and studies have shown that over 42 percent of employees who have substance abuse or addiction in their family feel their productivity suffers as a result [1]. Thus, an increasing population affected by drugs would lead to a higher percentage of employees experiencing decreased productivity during work. Moreover, these employed addicts would make more mistakes and cost the company more. They would then face increased possibility of losing their jobs, which would result in failures to support themselves and their families. Unemployment due to poor work performance cannot be considered the highest good for the greatest number of people and, as drug abuse increases the risk of unemployment, it is thus not suitable for society.

During work time, addicts find it difficult to focus when attention is necessary. Data has shown that 15.1% of engineering and related technicians and 8.1% of all computer and mathematical scientists are dependent on or abusing drugs [4]. This high rate of drug abuse has high costs in terms of productivity. Addiction Center estimates “\$25.5 billion dollars of this money [\$81 billion dollars spent per year on drug abuse in the workplace] is spent due to lost productivity and absenteeism at work due to drug abuse each year. Another \$25 billion is lost due to healthcare costs per year. Also, an estimated 80% of drug users supported their drug use by stealing from their work” [12]. Direct costs come to companies in other ways as well. According to studies, workers with alcohol problems were 2.7 times more likely than workers without drinking problems to have injury-related absences [1]. According to research, “approximately 16 percent of emergency room patients injured at work have alcohol in their system” [1]. The significant cost for both individual workers and their companies cannot be justified as the greatest good for most people.

Societal Influence

Addicts are not capable of living a safe and productive life. For instance, they cannot drive safely, yet many continue to drive. “According to the 2017 National Survey on Drug Use and Health (NSDUH), in 2017, 21.4 million people aged 16 or older drove under the influence of alcohol in the past year and 12.8 million drove under the influence of illicit drugs” [9]. It is reasonable to assume that legalized drugs would increase the rate of impaired driving and subsequent accidents. People working in many fields would also be affected by the lack of productivity that comes with addiction. They would not be able to do what they used to do, and they would need to rest more than before. This would lead to early retirement as other workers, in better physical condition, would replace them.

These hypothetical widespread consequences of addiction have historical precedent. Right before the Opium War, due to the importation of opium, “China found itself with many millions of addicts – men and women, court officials, students preparing for exams, soldiers going into combat, and common laborers seeking to overcome the pain and drudgery of their work” [11, 937]. However, when people affected by drugs lose their jobs, they still need drugs to fulfill their need to get high. The damage that drugs cause society is potentially significant, and if more drugs are introduced to the market, the potential possibility of more harm would be higher, thus increasing potential damage. These risks make the legalization of drugs contrary to any plan for the greatest good for the greatest number of people.

Subsequent Effects

Drugs like cocaine and heroin are extremely addictive and expensive. In Cleveland, 1/10 gram of heroin is worth \$10–20, 1 gram is worth \$90–120 [2]. People without jobs are usually not able to afford drugs, especially when large quantities are needed because of addiction. People who struggle with addiction will do anything they can to prevent their suffering, but without money they often are unable to provide for themselves. They might commit robberies, even with great

risk to themselves, as robbery would lead to more relief than pain as compared with other options (for example, visiting a drug rehabilitation center to go through a long, painful withdrawal). If they succeed, they gain money to get high, and do not have to worry about working for a while, so robbery might seem like the best option to them. If more drugs were legalized, the possibility of more addicts would increase the chance of robberies and other crimes, and would thus cause problems for social stability. Furthermore, in the U.S., with legalized guns, the chance of violence would be even higher. When addicts have firearms, they could cause more potential damage. The study “Loaded: Gun Involvement among Opioid Users” suggests that “opioid users had significantly higher rates of gun involvement than persons in alcohol detoxification; for example, 31.3% (vs. 3.9%) had carried a gun for protection, 45.1% (vs. 25.5%) had been threatened with a gun, and 13.8% (vs. 2.0%) had shot at another person” [10]. With the higher possibility of gun violence and casualties during robberies, the potential threat of such events is sizeable. It is reasonable to assume that in a society with legalized drugs, a larger police force would be required to protect innocent people from increasing theft and violence. The increasing chance of people being injured and the necessity of a larger police force is not the greatest good for most people.

The purpose of a police force is not only to protect people from robbery and the police must serve many other purposes. However, because a greater number of police force would be needed to handle robbery, police available for other purposes would decrease. The entire police force would need to increase to protect citizens, but since the total number of people in the U.S. would not increase, it could lead to one of the two undesirable results. First, as few people want to work in law enforcement, the police would not be able to recruit enough new officers. Second, if people did become police officers just to fight the increase in crime, people who might have been great scientists might end up in the police department and their contribution to society would

not be maximized. Eventually, this might lead to a safe society, but fewer innovations might take place than should in normal society.

People in such a society would prioritize their survival and they wouldn’t study as much as they would in a safer place. Especially for children, the environment which they live in could greatly affect their development of habits. According to the NIH, “the home environment, especially during childhood, is a very important factor. Parents or older family members who use drugs or misuse alcohol, or who break the law, can increase children’s risk of future drug problems” [3]. If the children also do drugs, their future would be extremely limited and all their talents would be wasted, study have shown that addicts will “will compulsively seek and use drugs even though doing so brings devastating consequences to his or her life, and for those who care about him” [6]. In pregnant mothers, drug abuse is “interfering with normal fetal development, damaging the baby’s organs, damaging the placenta and putting the baby’s life at risk, and increasing the risk of miscarriage” [7]. The mother accepted the risk which might sacrifice the health and life an unborn baby; under all scenarios, drugs have threatened and limited the future of the youth. A decision that puts the children of a society at such risk is not the greatest good for the greatest number and is therefore not a moral good.

Failure of Prior International trade

As new products are introduced to the market, legal drugs might boost the local and national economy and trade, but such economic benefits would be short lived. Developing an international trade would not be any different, as it would not be beneficial for participants and the situation would be more complicated if the drug trader opened new markets by exporting drugs to foreign lands. Even for countries where drugs are still illegal products, drug trades could still develop. For instance, in China in the 1800 s, “opium importation was illegal, it had to be smuggled into China, thus flouting Chinese law” [11, 936]. In 1838, the British exported 40,000 chests, each of which

held about 130 to 160 pounds of opium [8, p. 74–75]. Though risky, the huge profit was worth it. Thus, legalizing drugs in one market could lead to negative consequences in other markets.

People argue that government regulations could prevent overdoses, and taxation of legal drugs could be used to provide treatment centers for addicts; whereas now criminals control the market and no taxes are collected on this commerce. However, it is challenging for the government to fully control and monitor all legal drug trading. If drugs are legalized, criminals who now sell drugs could then do business with a lower risk. History suggests that it is close to impossible to regulate the drug trade. In China, the Opium trade caused great damage; it led to the collapse of the tea transportation industry, which led to the displacement of many laborers who later became addicts [8 p. 74–75]. The addicts existed because of the Opium importation, and lead to the destruction of many industries. Because of the cause was the only the Opium Trade, thus further drug legalization and international drug trade would cause a similar consequence. Thus, in conclusion drug legalization was not moral. Furthermore, in 1838, the Chinese government attempted to change the situation. One of its officials, Liz Zexu, “imposed increasingly severe penalties on users and traffickers and destroyed 20,183 chests of confiscated opium” leading to the first Opium War [8, 74]. The British won a complete victory over the Qing dynasty, and in order to satisfy the British, the Qing dynasty signed the Nanjing

treaty, which the emperor Daoguang rejected saying, “nothing will induce me to derive revenue from the vice and misery of my people” [8, p. 75–76]. Despite all this, the amount of opium transported into China was not affected, and there were an increasing number of addicts, causing more problems. The Qing Dynasty then lost the second Opium War, which allowed more foreigners to trade and travel, and lost control of its own territory [11, p. 937–938]. The failure to stop the trade indicated that the Chinese government lacked agency over its market and society. Even the Qing government tried to resist, but the resistance only led to war, and more damage to the country. In conclusion, the legalization lead to these consequences which could not be morally justified as greatest good for most people, so legalization is not the greatest good for most people, and is thus wrong.

Conclusion

Everything has another side to it; even legalizing drugs has some short-termed positive effects. However, it is long-term effects that destabilize society, and the effects on the next generation are too significant to ignore. People’s life and property are threatened and their own future is destroyed by drug addiction. Legalized drugs would be harmful to society, and the government should proceed cautiously with any legalization effort because of all the effects that legalization could have on society. It is reasonable to posit that society would be safer and better without drugs; it is therefore morally right to limit them as much as possible.

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Section 11. Economics and management

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THE ART MARKET IN CHINA: TRENDS AND ASSOCIATION WITH THE GENERAL PUBLIC'S ECONOMIC CONDITION

Abstract. Background: In recent years, the economy of China has been growing rapidly. As the economy grows, the art industry of the country with spiritual developments should be paid attention to. Therefore, this report evaluates the trend of the art market in China in recent years, and whether improvements in people's economic conditions correlate to the art market.

Methods: Data relating to economic status and the art industry from the National Bureau of Statistics of China are utilized. Graphs for the art factors throughout the years are drawn in excel for a clear view of the trend. Also, correlation diagrams and linear regression models are assessed for evaluating the relationship between art indicators and economic factors.

Results: Most of the graphs showing the trends of the art indicators possess a positive trend from the year 2008 to 2017. Also, correlation diagrams and linear regression models show the positive relationship between art indicators and economic indicators.

Conclusion: The study shows that the Chinese art market has been increasing over the past 10 years, and the economic development benefits the development of the art industry.

Keywords: Art market, China, Income level, Positive relationship.

1. Background

China's museums and art has boom in recent years with an increased number of buildings for museums. For a brief concept of this tendency, in 2000, the number of museums was 1,373, while the number was almost tripled to 3,800 in the year of 2014 [1]. This trend of increasing numbers of museums might have resulted as a new objective determined by the Chinese government, with the constant expansion of the National Art Museum of China, one of the significant buildings related to the arts. The development of art museums in China incorporates the economic power of the Chinese government as well as support from private companies and orga-

nizations. Several high-quality museums are based on the funds of private corporations, including the Rockbund Art Museum and Yuz Museum in Shanghai, Ullens Center for Contemporary Art located in Beijing, and the lavish Sifang Art Museum in Nanjing. These museums are results of the rising interest of private corporations and individuals in investing in the developing art market and the willingness to share one's collection with the public [1].

There should be both political and economic reasons for the rapid increase of museums and the development of the culture of the arts. As China develops as a rising star worldwide, its soft-power could be gained from art-related activities, as the Chinese

government pursues to build a positive image of China in the world despite the negative controversies that it has in other societies [2]. Therefore, the development of museums and cultural activities might have resulted from the aspiration that China is determined to have citizens with artistic appreciation that is at the same level with Western countries. It could also be the result of China's determination to raise the average level of artistic appreciation of the citizen.

At the same time, the growth of the middle classes in a society triggers an increase in the de-

mand for cultural activities in domestic regions, the same for recent China and the West in the 18th century, that the number of newly affluent individuals boosted. Since art-related activities are related to people's economic conditions at a large scale, the increase of a prosperous population indicates that there will be a rising demand in such activities [2]. This explains how the economic growth of a country is positively related to the development of the aesthetic value of the society.

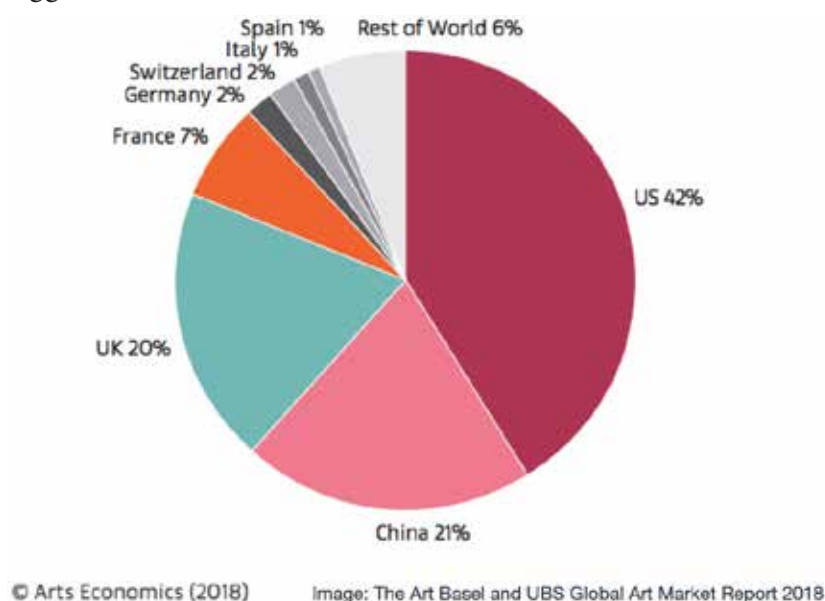


Figure 1. Global Art Market Share by Value in 2017

Study objective:

This study aims to evaluate the trend of the art market over the past years in China. Meanwhile, we explored if there is an association between the art market and people's economic condition.

2. Methods:

2.1 data source

I used data from the National Bureau of Statistics of China. (<http://data.stats.gov.cn/english/easyquery.htm?cn=E0103>)

This website includes indicators of the country's art market and economic conditions over the past ten years. Specifically, the following indices are included:

- Art performances:
 - Number of Art Performance Troupes (unit);

- Number of Domestic Performance by Art Performance Troupes (1000 shows);
- Number of Rural Performances of Art Performance Troupes (1000 shows);
- Number of Domestic Audience in Art Performance Troupes;
- Number of Spectators of Rural Audience of Art Performance Troupes;
- Number of Art Performance Places(unit);
- Museum:
 - Number of Museums(unit);
 - Number of Employed Persons in Museums(person);
 - Number of Collections in Museums(piece/set);

- Number of Spectators in Museums (10000 person-times);
- People's economic condition:
 - Per Capita Disposable Income Nationwide (yuan);
 - Per Capita Expenditure Nationwide (yuan);
 All data is by region/province.

2.2 Data analysis

Part 1: Descriptive analysis, using Microsoft Excel to generate graphs for visually observing trends and making comparisons.

Part 2: Linear correlation

We examined how the art market and economy indicators are correlated with each other.

Part 3. Linear regression analysis

Then, using linear regression analysis, we modeled if the art market indicators are linearly related

to people's living conditions. Five models were tested for the following five indicators:

- Art performances:
 - Number of Art Performance Troupes;
 - Number of Domestic Performance by Art Performance Troupes;
 - Number of Domestic Audience in Art Performance Troupes.
- Museum:
 - Number of Museums;
 - Number of Spectators in Museums.

In the models, we also adjusted for the potential confounding effect of year and population size.

3. Results

Art performances:

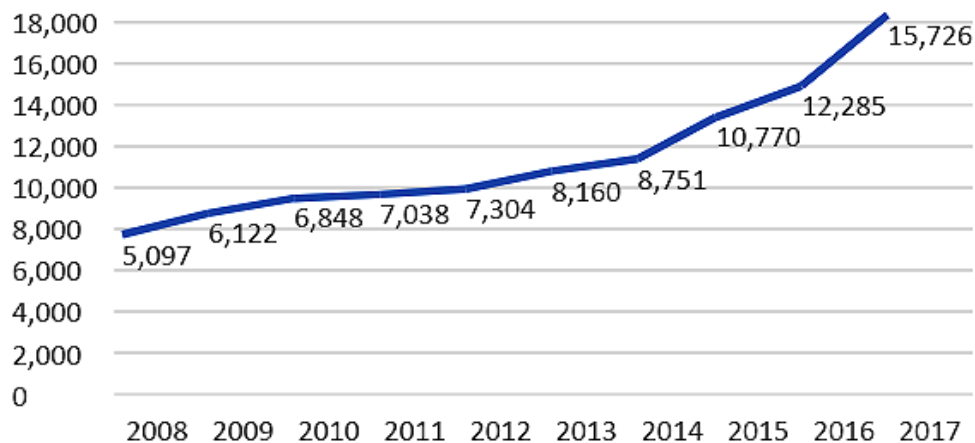


Figure 2.

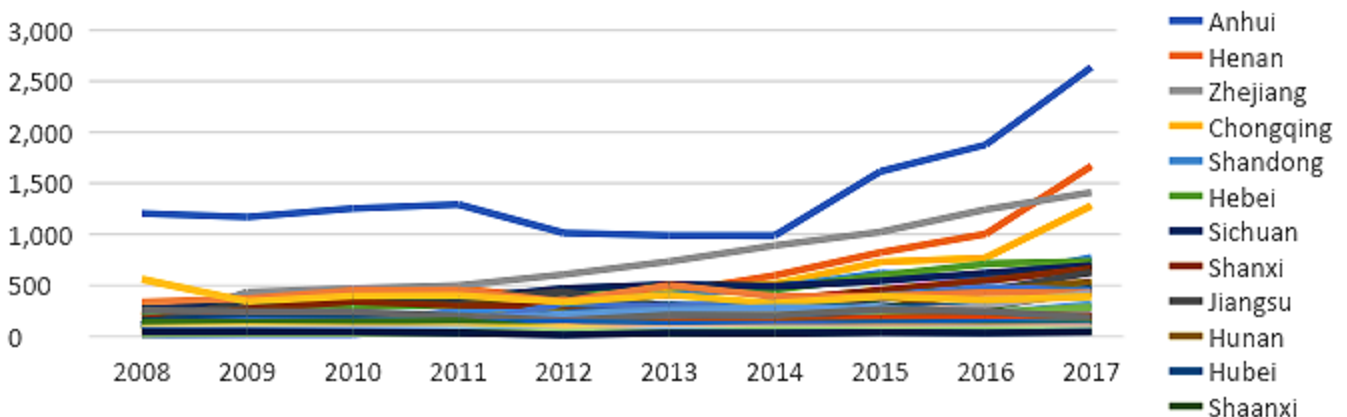


Figure 3. Number of Art performance troupes by region, sorted from highest in year 2017

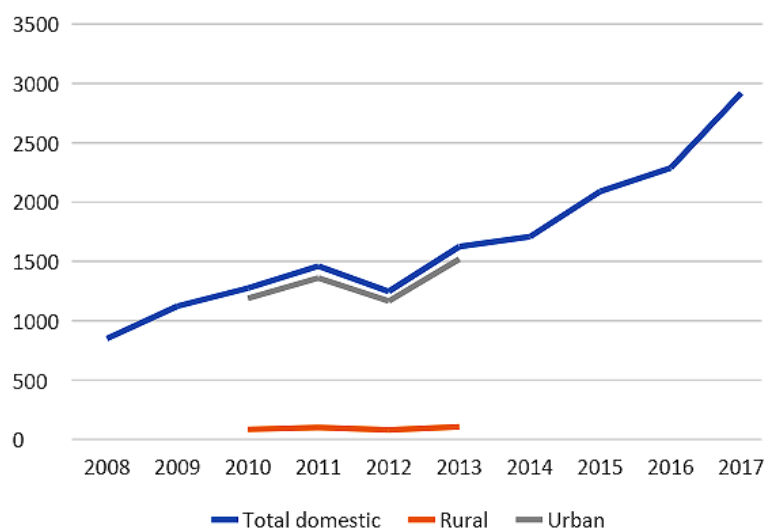


Figure 4. Number of performance (*1000 times)

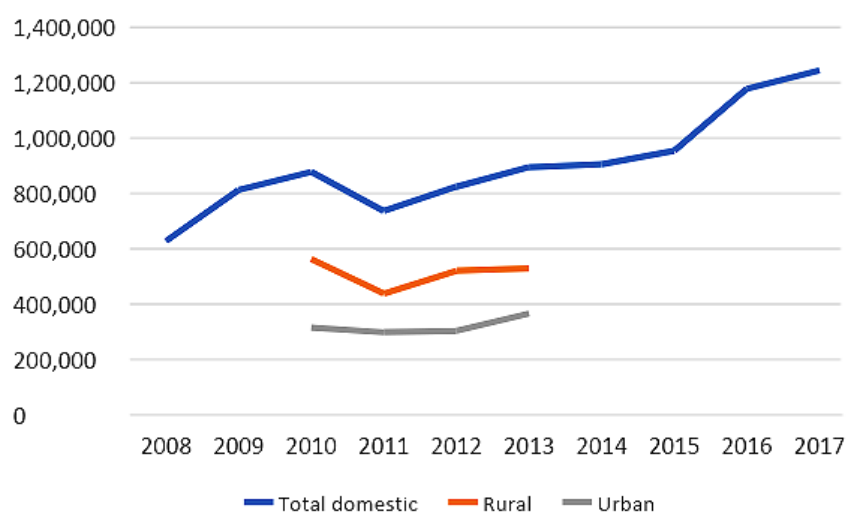


Figure 5. Number of domestic audiences (*1000 persons)

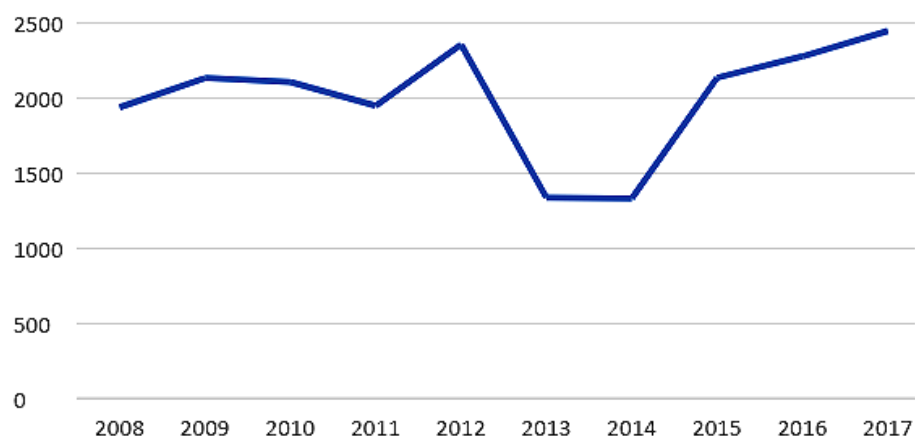


Figure 6.

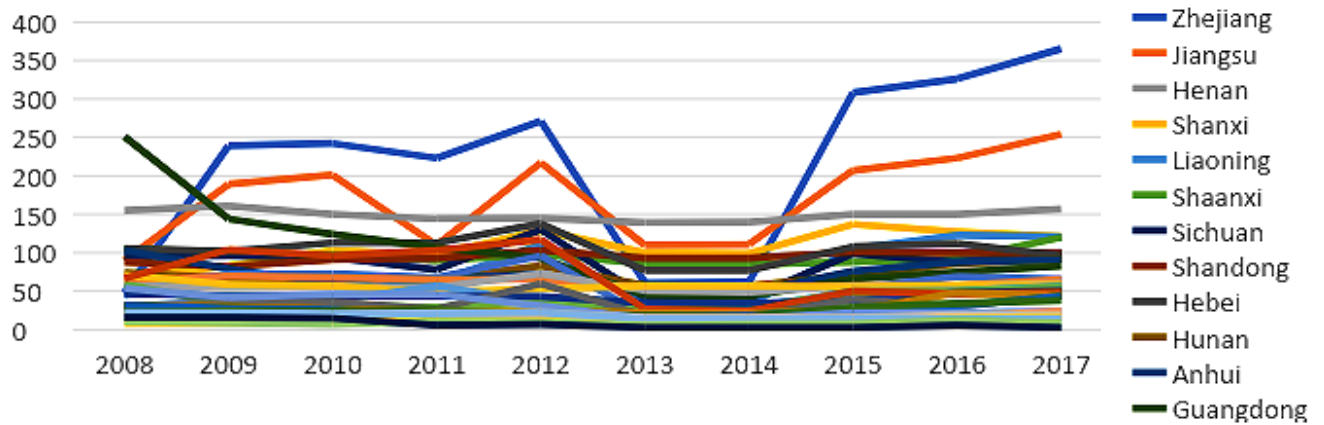


Figure 7. Number of performance places by region, sorted from highest to lowest in year 2017

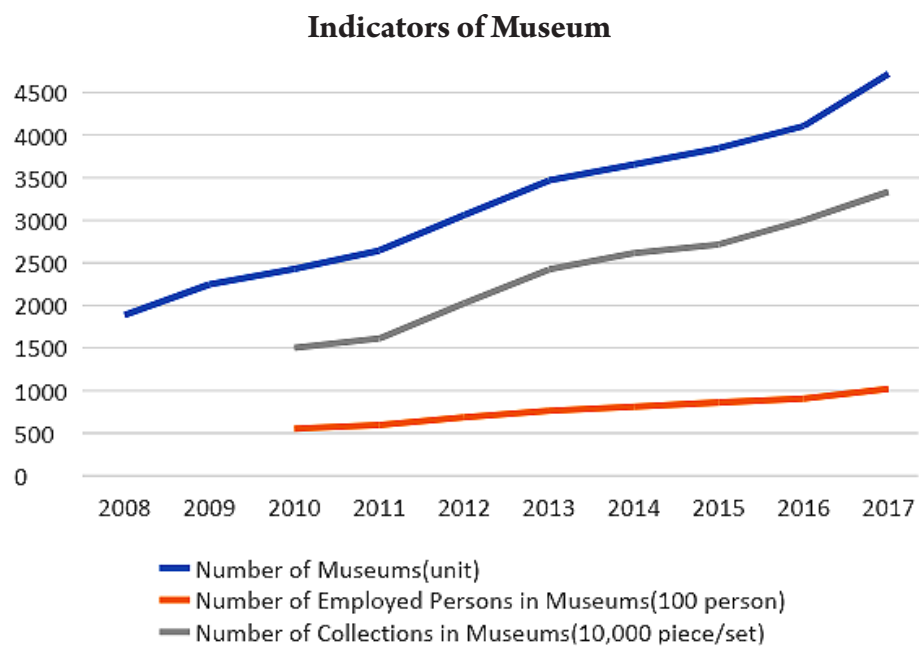


Figure 8. Museum indices

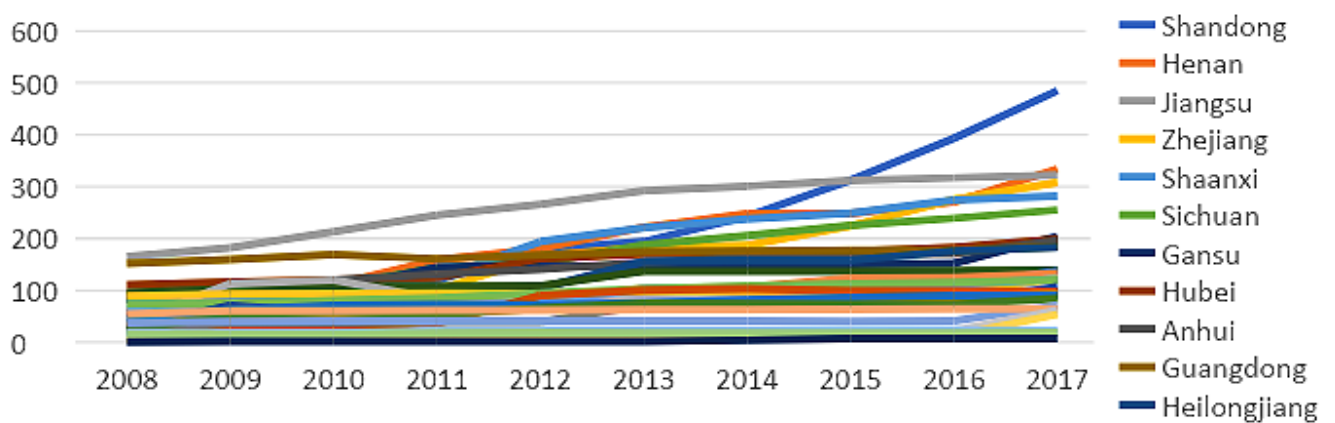


Figure 9. Number of Museums by region,sorted from highest to lowest in year 2017

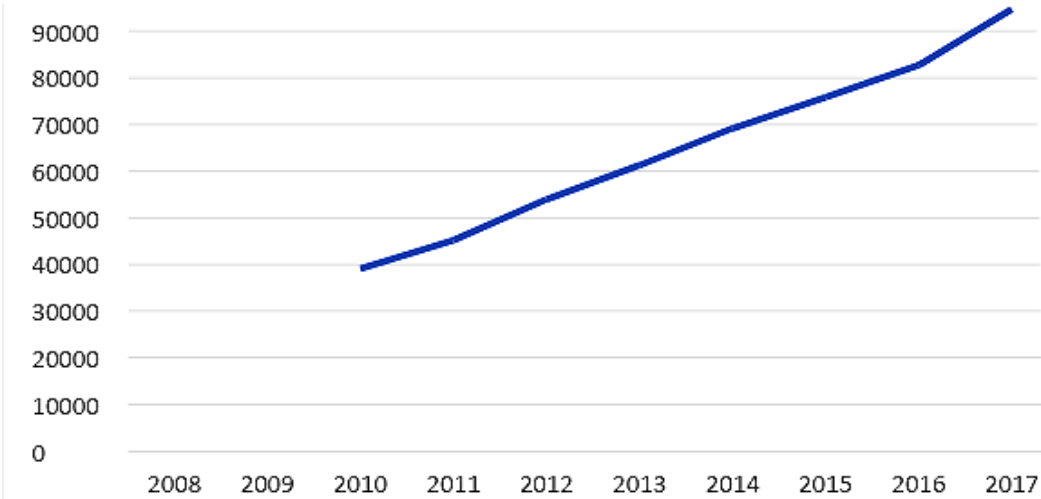


Figure 10.

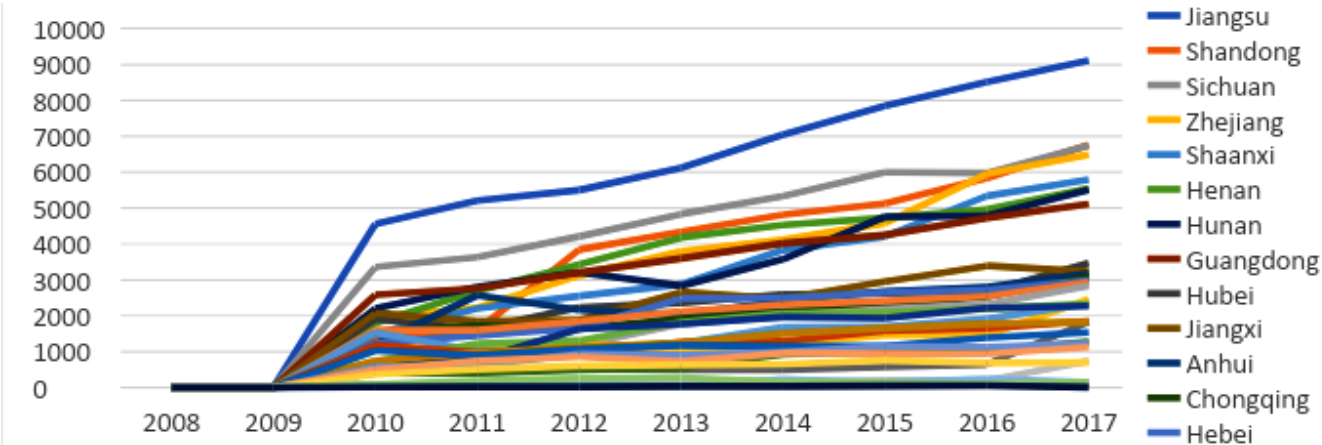


Figure 11. Number of Spectators in museums (10000 person-times) by region, sorted from highest to lowest in year 2017

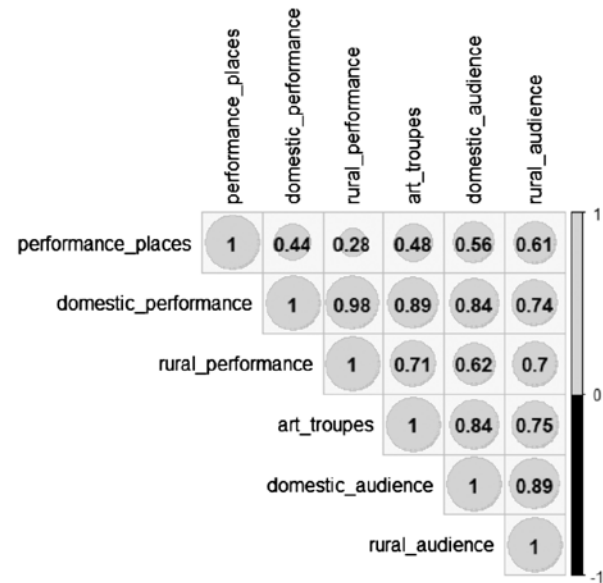


Figure 12. Correlation between art variables

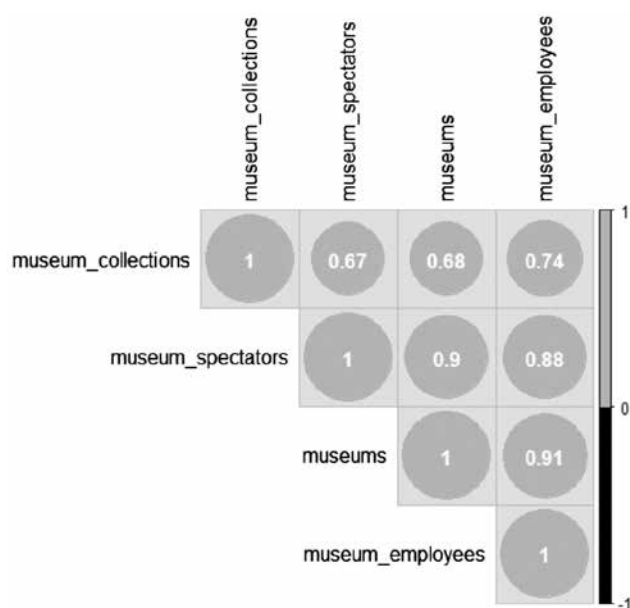


Figure 13. Correlation between museum variables

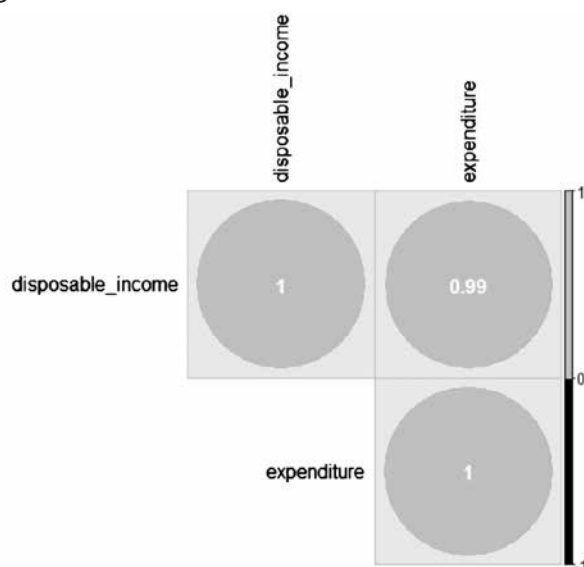


Figure 14. Correlation between living condition variables

Table 1. – Correlation between living condition and art market indicators

	Art troupes	Domestic performance	Rural performance	Domestic audience	Rural audience	Performance places
disposable income	0.14912	0.053210598	0.00278136	0.05160961	0.006307	0.2992393
expenditure	0.10713	0.009022818	-0.0369812	0.00844724	-0.05147	0.2409856

Table 2.

	Museums	Museum employees	Museum collection	Museum spectators
disposable income	0.07635	0.12443575	0.3439143	0.1709386
expenditure	0.02588	0.08341223	0.3253602	0.1355785

Table 3. – Linear regression results:

Coefficients:	art troupes			domestic audience			domestic performance		
	Estimate	P-value		Estimate	P-value				
(Intercept)	−0.524	0.99		8270.604	0.533		2.68	0.92	
Year:									
reference: 2013									
2014	12.127	0.88		114.25	0.991		36.01	0.14	
2015	69.0000	0.4		1255.193	0.91		21.4	0.38	
2016	114.394	0.17		8871.763	0.434		14.035	0.56	
2017	201.029	0.02	*	8161.014	0.479		2.392	0.92	
population size	0.06	< 0.001	***	6.562	< 0.001	***	0.015	< 0.001	***
disposable_in- come	0.041	0.02	*	6.249	0.015	*	0.012	0.02	*
expenditure	−0.057	0.04	*	−9.125	0.016	*	−0.019	0.02	*

Table 4.

Coefficients:	Number of museums			Museum spectators		
	Estimate	P-value		Estimate	P-value	
(Intercept)	21.182	0.21		−874.124	0.01	*
Year:						
reference: 2013						
2014	5.188	0.71		197.991	0.483	
2015	10.312	0.47		353.03	0.214	
2016	18.56	0.2		512.781	0.075	.
2017	33.81	0.02	*	824.835	0.005	**
population size	0.022	< 0.001	***	0.554	< 0.001	***
disposable_income	0.008	0.009	**	0.041	0.524	
expenditure	−0.012	0.01	*	−0.024	0.796	

4. Summary and Discussion

In summary, China has been erecting museums and art places at a prodigious rate. Regions like Jiangsu, Zhejiang, Shandong, and Sichuan have the highest number of art performance places and museums in the year 2017. This is largely in accordance with the financial support from the region's local government. According to data in 2012, the governmental financial support in art performances was highest in Zhejiang province and Sichuan province, followed by Beijing and Shanghai, which are two highly developed cities in the country that own a substantial portion of art-related activities [3]. This data shows how the art industry has developed with reasonable financial factors that are evident within China.

The findings that the art industry indicators are linearly associated with people's income are also within expectation. This observation result proves the hypothesis that the art industry is developing positively as the economic standards of Chinese citizens and the society progress at a positive rate. The Art Basel and UBS Global Art Market Report stated that "The performance of today's growing and globalized art market is a fascinating reflection of wider economic trends and highly correlated with GDP and high net worth populations" [4].

Meanwhile, the number of employees in museums also increased with a similar pattern. This is consistent with the global finding that the development of the art market has a positive economic

impact on the country since more employment in the society means that the income of people would increase by scale and unemployment would be reduced, which is helpful to the development of an ongoing economy [4].

The Chinese government has identified art and culture as a pillar to reinforce China's national identity as a world superpower. As stated by one of China's newspapers, People's Daily, "A nation cannot stand among great powers without its people's spiritual affluence and the nation's full expression of its creativity." In art and other forms of cultural expression, people can come together to share an experience even if they see the world in different ways. The arts and culture also represent one of the few areas in a society where disagreement is accepted and embraced. Art also encourages people to cherish uncertainty, intuition, and creativity and to search constantly for new ideas. Even more, as China flows in history for thousands of years, from villages in the old ages, to the dynasties, and the modern country of China, different forms of art and culture have appeared as representatives of a period of time. With the evolution of the art industry with positive economic supports and influences, these arts can be promoted at a higher rate and helped with preservation since more attention is put on these art forms.

With the development of the economy and people's living conditions, as well as the role of art in society, we believe that the future of China's art market will be bright. It is also hoped that art fundamentally becomes a valued space for ideas, creativity, and knowledge that will enrich the society, helping China to be physically and spiritually rich with art-sensitive citizens and an art-friendly society [1].

From the correlation diagram, a majority of the art market indicators are positively correlated with the national expenditure level. However, in the multivariate linear regression model, they are negatively associated. What can happen is that the marginal effect of expenditure is being taken up by one or more of the other variables (for example, income), so that the negative effect of expenditure is existent, but we are not seeing it in the correlation diagram because that part of negative effect is cancelled by the positive effect that the income shows with the art indicators, which is a situation that is common in big data analysis [5].

5. Conclusion

As China constantly develops like a rising star in the world, it is important that the country not only develops its hard power, like the economy and political effects but also "soft powers", for example, the art industry. Whether the development happens in rural arts or domestic arts, development is essential in increasing the average art-sensitivity of citizens and the total appreciation of the society to arts and performances. Fortunately, the Chinese government and society have been working on this process, as the data from 2017 shows how economic factors positively correlate to art indicators such as the number of museums and the number of art performance troupes. Analysis of the data shows how positively the economic factors affect the art indicators, suggesting that the art industry is developing lively as the economy in China blossoms. Therefore, the future of the art market in China is believed to be bright and flourishing, as the development benefits the country, society, and the citizens.

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SUBSTANTIATION OF THE METHOD AND EFFECTIVE USE OF THE METHOD ON LITTLE DAIRY FARMS

Abstract. As you know, a number of positive developments in collective farms, created over the years during the republican reforms, have led to the emergence of numerous small farms, where in most cases the complexes built on the intensive technologies. Such farms make up more than 95% of the country and do not have more than 10 head of cattle. In most cases, most of these works were not mechanized.

It should be noted that this feature is a common jurisdiction in all agricultural countries, and although large farms with orders and orders are created, they will not exceed 10–15% of the total number of households in the present and the future. Thus, in analyzing the experience of the world, it is clear that the share of smallholder farmers in agricultural production in more than 80% of the world's countries is more than 85–90%.

Thus, these factors should be taken into account when considering the prospects for their development in the Republic, and should be established, and technical support should be provided to improve productivity in such small farms and the system should establish efficient use of technical means. Local conditions and opportunities for this must be systematically analyzed and substantiated, or the product must be derived from a productive animal product.

Keywords: farm, farmer, production, milk, consumption, machinery.

Introduction: Local agriculture is one of the most important and pressing issues that can give a significant boost to the country's economic development. Agro-leasing should also serve as an advocacy and campaign to help farmers establish and use their logistics system. To do this, their seat sets were wide and their functions had to be multitasking. In our

country, leasing equipment at the national stage of the national economy is one of the main forms of state support for the agricultural sector in the Republic of Azerbaijan [1].

In such conditions, due to the limited cash flows in farms, the problem of effectively providing leasing machines and equipment to farmers is

of particular importance. The formation of leasing relations in the agricultural sector allows update the composition of the tractor park. The condition of this park, which needs to be shaped and improved through leasing, can effectively affect total production and productivity [2].

Therefore, the development of agriculture had to expand its scope in order to streamline leasing operations and improve its efficiency and systematic work for all large and small scale farms in the country. The logistics base of agriculture consists of a combination of all material elements and productive means in agriculture. There are quantitative and qualitative differences between logistics and logistics. Unlike the logistics base, when determining the logistics base, all means of production are interconnected and combined. If one or two elements of production facilities are not in conflict, this unity is broken in the process and despite the fact that the logistics base is low. Therefore, the value of the logistics base must be given in terms of its integrity and systemicity. Because of the overall technological evolution, the state of the logistical base is characterized by the ability to follow technological modes [3].

One of the important issues determining the development of the agricultural logistics base is the consideration of the characteristics of the logistics base and its components. Productive work of animals plants perennial plantings and etc. Because of the development of biological laws, the agricultural production apparatus must develop at a level consistent with this development, so problems of legality need to be addressed, resulting from the development of cows in the milk production process [4].

The zonal characteristics of the agricultural and seasonal production process also manifest themselves in its use. Thus, the characteristics of animal species in the zones create the need for appropriate machines and mechanisms to service them. As a result, a system of different machines in the zones and production areas has been assembled. Depending on seasonality the use of machines, mechanisms and other elements of

the logistics base varies from logistical and incomplete to logistical base. Therefore, attempts to develop elements of the logistics base do not completely solve the problem of the intermittent use of special assignments in the production process. Therefore, it was intended to concentrate more logistical support in this area. As in agricultural areas, including dairy production, the work of machines and units is both mobile and stationary, as in other areas [5].

Therefore, the use of technology from both the road business and other service areas must be adapted to the different characteristics of both mobile and stationary working conditions. Mechanization of agriculture is the replacement of manual labor with simple and unproductive machines with more efficient and modern machines, as well as machines for retail. The process of mechanization in its development takes three stages: partial mechanization, integrated mechanization and automation. In particular, there are still many opportunities for manual labor to be mechanized as individual production processes are mechanized; used to handle hand-held machines in complex mechanization [6]. In automation, all workflows and physical controls are administered. World practice shows that these three methods are widely used on dairy farms, especially on small, where there are 3–5 animals. In systems automation, shows yourself better for farms. It is even more important to use automation in dairy farming. It plays the role of human control in automation, in which case the hygienic situation in the enclosure is more reliable [7].

Comprehensive mechanization and automation are now being introduced in many areas of agriculture, including large dairy complexes. For example, it can be noted that the complex mechanization of grain production can be carried out in poultry farms using automated machine systems and so on. The degree of mechanization in dairy farming can be determined by individual works, in general, by crop production and specific areas. The degree of mechanization in individual works is the ratio of mechanical work to the

percentage of total work. Vehicles: cars, special equipment, trailers, semi-trailers, etc. tractors, cars and their trailers. Productive animals and livestock are a specific component of the logistics base. At the end of 2013, 1.2% of the country's main agricultural land is made up of industrial and working livestock [8]. They feed on the food produced in the milk, meat, wool and eggs and soon agriculture or more precisely its processing, turn it into a food product. The growing need for feed

is due to animal productivity, as the amount of feed needed to sustain life is within certain limits. Thus, as the amount of animal feed increases, the proportion of its need for the product increases and, as a result, increases productivity. milk production, based on improved rock composition and the creation of a solid and nutritious feed base [9].

Model of the functional activity of a productive animal. Animal Productivity Model in Livestock

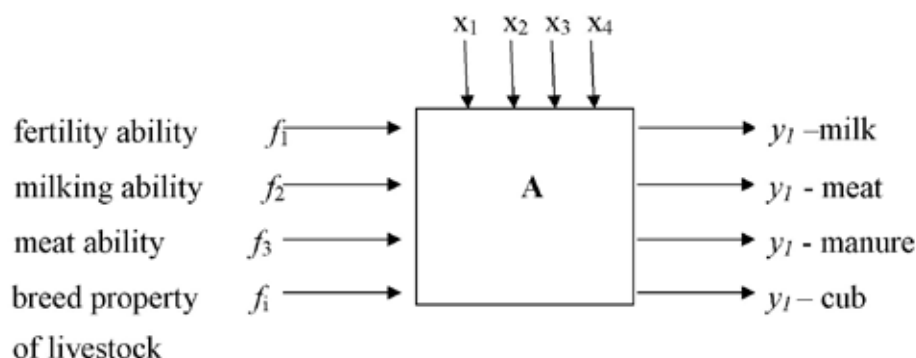


Figure 1. Model of functional activity of animals

In the model, mainly internal and external factors influence the feeding habits of animals. Internal, that is, factors affecting performance, can be viewed as:

- f_1 – the ability of livestock fertility
- f_1 – the ability of livestock to turn the feed into milk
- f_1 – the ability of livestock to turn food into meat
- f_4 – is a cattle breed property

External factors include the following. These factors affect crops and produce food as a result of biological processes.

x_1 – air, x_2 – water, x_3 – feed, x_i – reproducibility

Output products obtained as a result of animal feed processing can be summarized as follows:

y_1 – produced milk, y_2 – meat produced, y_3 – the appearance of the manure obtained, y_i – received cub

The model of functional activity of animals can be expressed as.

In (Figure 1), A is the operator system.

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THE METHODOLOGICAL APPROACH TO THE EVALUATION OF SUSTAINABLE DEVELOPMENT OF THE CITY OF UKRAINE

Abstract. The implementation of effective strategic management of sustainable urban development requires a substantiated methodological approach to the assessment of the current state, the achieved level of development, which will allow to identify current and strategic problems in the development of individual districts and to identify specific areas aimed at taking into account the interests and needs of different stakeholders, will allow to substantiate strategic priorities of city development. The paper presents an analysis of existing methodological approaches and principles of forming a system of indicators used in them; awareness of the advantages and disadvantages of existing methods; a methodological approach to the assessment of the achieved level of development of the city and its districts is proposed, which takes into account the possibility of making strategic decisions on the basis of stakeholder-oriented approach. The paper substantiates the feasibility of using cenological modeling as a tool that will determine the level of sustainable urban development.

Keywords: city, sustainable development, strategic management, cenological modeling, methodological approach, stakeholder.

Formulation of the problem. Nowadays the undisputed fact is the increasing role of cities in ensuring the processes of balanced socio-economic development of regions and the country, which makes relevant issues of improving the management of urban development. The rate of social and economic country development depends directly on the intensity of municipalities and economic entities development located in their territory [1].

Management always assumes the goal of targeting and implementation, and hence formulated

ways of reasonably control system based on measuring the achieved status. Management should ensure appropriate ordering system, its integrity, proper functioning and development. Any management activity consists of successive stages. Therefore, evaluation and analysis are a basis for the decision-making process at all levels, the basis of the entire management process.

We conclude that urban development management requires evaluation and analysis of the achieved level of development, identification of the

most important issues and awareness of the benefits, justification of priority areas for further action.

The most relevant and viable management concepts should be assigned: concept of sustainable development and concept of strategic management. Our point of view regarding the urgency of improving urban development management processes based on these concepts is presented in [2; 3]. We assume that “the developing of sustainable development strategies, locally and regionally and nationally, is fraught with many difficulties that are inherent in the ambiguity of the concept of sustainable development itself, its goals and quantitative characteristics. Achieving sustainable development goals can be interpreted as achieving a set of environmental, social and economic indicators in spatial and temporal terms. But this interpretation makes sense only if management agents have information on all the data characteristics and indicators of trends in the future” [4]. We conclude that the improvement of strategic management of sustainable development of Ukrainian cities requires substantiation of methodological approach to the assessment of the existing state, the achieved level of development, which determines the relevance of this work. We mean by successive assessment identified a set of actions that lead to the formulation of concrete reasoning about the state socio-economic and environmental system of the city.

Analysis of recent research and publications. We conclude that a large number of works of domestic and foreign specialists are devoted to the problems of evaluation and analysis of the achieved level of development of socio-economic systems. More research is concerned with determining the regional level of socio-economic development and among them are such well-known experts as B. Danilyshyn [5], Z. Varnalii [6], A. Galchinsky [7], V. Heitz [7; 8], Z. Gerasymchuk, I. Vakhovich [9], A. Epifanov, I. Salo [10], A. Kinakh [11], V. Pavlova [12], D. Stechenko [13] and others. At the same time, there are more and more scientific papers on the issues of sustainable urban development, including the

definition of index, indicators, approaches to assessing the level of development achieved.

The authors of the scientific report “Inclusive Measurement of the Development of Cities – Business Activity Centers of Ukraine: Trends and Prospects” emphasize: “Large and medium cities, as centers of local, regional and inter-regional levels, act as “poles of growth” because of the higher concentration of economic, innovative, scientific, infrastructural, cultural and information development potential. Today, particularly large cities are generating not only social development trends, but also new ideas where new sustainable development concepts are found (“smart cities”, “creative cities”, “green cities”, “learning cities”, etc.) in them newest elements of local governance (e-governance, participatory governance, etc.) are tested. Therefore, the competitiveness of regions and the country as a whole depends on the vector and the level of development of cities, in particular, perspective and creative types of economic activity, based on self-identification and key competitive advantages of their development” [14, P. 4]. And we completely agree with that.

The appropriate opinion is presented in the paper [15]: “There is no doubt that cities and towns are, on the one hand, the largest territorial units whose population is directly affected by the numerous disturbances of architectural, social, economic, political, resource and environmental balance that bring harm to the modern world. At the same time, the city level is the smallest scale in which these problems can find a constructive, integrated, holistic solution”.

In [16] it is defined: “For qualitative and effective city management as a complex of organizational and economic structure it is necessary to have a set of summary indicators that would reflect the state of its development in three main directions (dimensions): economic, social, environmental. These indicators and their correlation make it possible to make managerial decisions on priority measures of an organizational or financial nature in adjusting the development of a certain region”.

The author of paper [1] emphasizes that “improvement of the analytical basis of the mechanism of management of social and economic development of municipalities, which in the conditions of dynamic changes is the driving force of transformation processes and ensuring their effective flow. This component of the mechanism cannot be formulated qualitatively without timely and comprehensive assessment of the state and level of development of social and economic processes”.

In [17], a system of indicators for assessing the level of regional economic development was investigated and the following major problems were identified, namely: in the practice of regional governance, there is no single set of indicators that comprehensively characterize the state of the regional economy and on the basis of which an integral indicator could be calculated; the absence of a scorecard that not only selects individual economic indicators, but also determines the relationship between them; lack of a unified approach to the use of units in which the main economic indicators of the region should be presented. It is worth noting that during the evaluation of the level of the city development, these problems are even more relevant.

Analysis of sources of information allows us to determine that the issues of developing a system of indicators, that determine the achieved level of sustainable development of systems of different levels are relevant at the end of the twentieth century. (in the work [15] the 70's are specified, in the work [18] – 90's of the XX century.). The main driving force behind this process is the United Nations Conference on Environment and Development. The event emphasized the “need to develop sustainable development indicators to provide a sound basis for decision-making at all levels and to promote the sustainability of integrated environmental and evolving systems” [18].

At present, globally, there are several methodological approaches to develop a system of sustainable development indicators [15, p. 102–103]:

- firstly, the development of generalized sustainable development indices that allow to draw conclusions about the degree of stability as a whole. The most common indexes are: Human development index, Ecological footprint, Environmental Sustainability Index. The biggest problem with such assessments is that they are difficult to apply at regional and local level, primarily because of the lack of available systematic analytical information; such generalized indexes are not understood by non-specialists and need further clarification; they do not identify priorities for future impacts and actions;

- secondly, the development of a “baseline indicator” system based on a pragmatic approach when selecting a list of indicators and their relevance to policy objectives. This approach allows us to focus on solving major societal problems and to identify undesirable trends in a timely manner. Among the most well-known systems are those developed by the UK Government, the European Environment Agency, the Australian Bureau of Statistics. The main advantages of this approach should be include simplicity, visualization of the progress of sustainable development in accordance with the stated goals. As for the disadvantages, they are the following: a close relationship with the political views that dominate, therefore, the possibility of losing key future drivers of influence;

- thirdly, the development goals oriented indicators. The most influential study in recent years in this field is MDGI – the Millennium Development Goal Indicators. This approach identifies a set of development goals that address the most pressing problems of developing countries. The scorecard should reflect the existing relationship between goals, reflect how quantifying performance metrics will help achieve and deliver long-term sustainability forecasts.

So there is quite a large number of approaches to the development of indicators of sustainable development, with no presence of common principles include indicators such systems. Assessment of the achieved level of sustainable development requires

consideration of local specificity, adaptation of international indicators to the level of the system being evaluated. This is all leading to the development of an increasing number of national, regional, and local systems of sustainable development indicators.

It should be noted that Ukraine has developed a methodology for assessing the level of sustainable development, which was prepared by the Department for Macroeconomic and Regional Analysis of the Main Directorate for Economic Policy of the Presidential Administration of Ukraine. In addition, a team of scientists from the Institute for Applied Systems Analysis of the NAS of Ukraine and the Ministry of Education and Science of Ukraine developed a metric to measure the processes of regional sustainability (MPRS) and developed a system of factors, indices and indicators of sustainable development. Increasingly, there is a growing body of research with the justification of a system of indicators and a method of assessing the level of sustainability of national, regional and local systems.

The presence of a large number of scientific papers, analytical reports, the relevance of the issue of implementation of sustainable development principles in socio-economic systems of different levels (and especially the smallest level – the city) proves the importance of assessing the achieved level of sustainability and determining priority directions of urban development strategies based on the results of the analysis. At the same time, an important and urgent issue is the developed and practically implemented mechanism for assessing the level of sustainable development of Ukrainian cities, which determines the purpose of this work.

The purpose of this work is to develop a methodological approach to the assessment of the achieved level of sustainable development of Ukrainian cities in order to timely identify problems in the development of individual districts, which are integral elements of the local development system, and to identify specific areas that take into account the interests and needs of different stakeholder, parties

and allow to justify the strategic priorities of the city development. The tasks that are solved in this work are: review of existing methodological approaches and principles of forming a system of indicators (indicators) used in them; awareness of the advantages and disadvantages of existing methods; developing a methodological approach that takes into account the ability to make strategic decisions based on a stakeholder-oriented approach.

The main material research.

As defined in [18]: “According to the world community, the sustainable city development provides its population with a high quality of life while preserving the natural environment and the balance of economic and social life”. A. Skrigan notes that, “By the UN definition a sustainable city is the city in which achievements in social, economic and physical development are permanent. The sustainable city is constantly provided with natural resources, on which the process of sustainable development depends. The sustainable city supports long-term safety of residents, including natural disasters” [15]. In turn, the authors of the paper [19, p. 65–66] emphasize: “Since sustainable urban development is a balance of socio-economic and environmental development based on the rational use of urban resource potential, which leads to an improvement in the quality of life and safety of city dwellers, so for the effective management of the city as a complex organizational and economic structure you need to have the appropriate analytical data. A set of aggregate indicators reflecting the status of city development in major areas (economic, social, environmental), their correlation and changes make it possible to make informed management decisions on the priority measures of organizational, economic, social or financial nature in order to adjust the development of a certain territorial unit)”.

O. Bobrovskaya notes that the most commonly used methods of evaluation are following [1]:

a) parametric: according to the system of local indicators – status parameters, normative, planned, forecasted, etc;

b) integral: taking into account the compatibility and complementarity of individual indicators in obtaining the overall final result;

c) by coefficients, by indicators of specific gravity and significance, taking into account the importance of individual indicators in the overall result;

d) rating (by the method of determining the amount of places or made a “contribution” to development).

Regardless of the selected groups of possible methods for assessing the effectiveness of corporate governance, the following components should be taken into account in the hierarchy of evaluation processes:

- cluster and marketing analysis of the strengths and weaknesses of individual components of the city’s economic system;
- canonical analysis – its content is revealed in logical, structural, graphical, mathematical models of analysis, the choice and use of which allows to create an idea of the content of social and economic development processes.

A. Skrigan emphasizes that the existing multiple sustainability indicators can be roughly divided into several groups: (1) anthropogenic load level indicators, including diverse interpretations of these indicators that limit predominantly anthropogenic impact; (2) indicators of quality of life or quality of ecosystems; (3) problem-oriented indicators; (4) the index of human development [15, P. 102].

For example, V. Boychenko [20, P. 161] proposes to evaluate the level of human development in Ukrainian cities – an indicator that is adapted to the level of communities on the basis of studies of existing methods of assessment of human development at the state and regional level with the studied methods of assessing the effectiveness of urban activities. The difference between this methodological approach is that the integral index is calculated on the basis of local indicators, grouped into two blocks – individual and social. “The individual level allows to study the demographic volume of the human component in

the city and the individual features of its development. The social level implies an assessment of the available human development potential at the community level” [20, P. 162]. This methodological approach is just a reflection of the fourth direction of development of indicators system.

In [19, P. 66] a evaluating indicators system for the achieved level of sustainable city development was created. They were grouped into four groups (by city life spheres):

- 1) group of social indicators:
 - against poverty;
 - demographic dynamics and sustainability;
 - improving education, awareness and upbringing of society;
 - protecting and improving health and more.
- 2) group of economic indicators:
 - international cooperation for sustainable development acceleration and related local policies;
 - changes of consumption characteristics;
 - financial resources and mechanisms;
 - introduction of resource- and environmentally-friendly technologies;
 - production capacity building, etc.
- 3) group of environmental indicators:
 - maintaining the quality of water resources and providing them;
 - integrated approach to planning and rational use of land resources;
 - environmentally friendly usage of biotechnology;
 - protection of the atmosphere;
 - environmentally friendly management of solid, hazardous and radioactive waste, waste water and toxic chemicals, etc.
- 4) a group of institutional indicators:
 - programming and planning policy;
 - scientific developments;
 - legal instruments;
 - information support, etc.

The authors of [16] used the already mentioned metric to measure sustainable development

processes (MSDP) as a basis for calculating the achieved level of sustainable city development.

O. Bobrovskaya proposes to take into account the various types of city life and include for the evaluation following areas: economic growth, social development, innovation and investment, environmental security, socio-spiritual development, the level of business activity of local authorities and their reproductive function. The set of quantitative and qualitative indicators, which should be used in the evaluation system of both individual directions and the development of the city as a whole, can also be divided into separate groups. For example, complex, structural, local, etc., which will comprehensively identify the level of perfection of internal processes and patterns of development. Studies of its will allow to move to the next stage of management development, when various changes in the economic, social and other subsystems of urban development will occur not unexpectedly, but rather, more regulated, managed and strengthened by the relevant functions of local governments [1].

In our opinion, very important in developing a system of indicators take into account the objectives of the assessment and analysis and the consumers of the valuation actions, the entities for which the achievement of the level of sustainable development is being evaluated and what further tasks are ahead for which such assessment is being carried out.

The analysis of various methodological approaches and techniques revealed both advantages and limitations, disadvantages. The analysis of the composition and content of indicators shows that the system of assessment of specific directions of development is incomplete, not all the indicators used are capable of reflecting the level of actual development – lifting or stabilization, because they are temporary characteristics of certain phenomena. Quite often the set of indicators is estimated differently – in statics, dynamics, structure, which does not allow to estimate the actual economic or social “movement” or “speed” of the development processes that occur in cities; the

scorecard lacks per capita or per capita output, making the “production growth rate” indicator insufficiently informative to draw conclusions about development; the evaluation is conducted on a non-systematic range of indicators, which makes it impossible to use them in planning the further cities development; the evaluation system lacks indicators of the efficiency of the use of the most important resources of cities, such as scarce resources that cities purchase etc. In [19], indicators of sustainable urban development are explored for the benefit of a range of stakeholders, including: persons affected by decisions on the city’s development strategy (at local and national levels), the public, scientific communities and international organizations, activities which provides comparative assessments and characteristics of urban development in different countries, etc. A similar approach is presented in the paper of A. Bobrysheva, who proposes to take into account the interests and specifics of the information needs of four target audience groups during the evaluation and monitoring: the state, investors, business community and population [21, P. 11]. We agree with this point of view. We emphasize the need for a stakeholder-oriented approach to the strategic management of sustainable urban development. We suggest that the involvement of various stakeholders in all stages of strategic management (from planning to implementation) will enhance the practicality and effectiveness of management processes. Therefore, it is important to take into account the interests and expectations of different stakeholders in the assessment of the achieved level of sustainability of the city, to include in the evaluation procedure a certain number of stakeholders, to have among the evaluation indicators that are informative and understandable to them.

We stress that the joint efforts of stakeholders in strategic planning is very important for the reasons that none of the stakeholders has sufficient resources to implement strategies to address urgent and strategic issues. But, anyway, the decision-making process needs support – adequate information about the status of the city or its neighborhoods. Unfortunately,

methodological approaches discussed above do not meet the needs of quality information. Therefore, we believe that an approach to assessing the status of urban development should be based on the results that can be obtained when considering cities as natural phenomena that obey the natural course of development. According to the estimations of domestic and foreign economists, in recent years such approach can be implemented by using the theory of cenoses, which is successfully used in solving a wider range of scientific issues in the study of economic processes, expanding its scope.

Thus, in [23] the functioning of the state financial control system on the basis of systems theory, cenological and transdisciplinary approaches, the law of structural harmony of systems was investigated. The expediency of using the cenological approach in the system of economic security is substantiated. The relationship between transfer pricing and the pricing approach in the public financial control system is shown. In [24] methodological approaches to the mathematical analysis of economic conflicts were developed, which use economic expertise on the basis of the concept of cenosis ranking, and as a result. The performed calculations give grounds for further analysis of deviations from the theoretical line of a possible scenario for the development of conflict situations. In [25], the authors emphasize the need to formulate new approaches to the redistribution of resources between territories. As such new approaches to solving this problem, the authors consider the relevance of the use of the possibility of censored distributions within the framework of the model of economic community of the territories. The study [26] is devoted to the study of the nature and characteristics of economic cenoses. The order of interaction of elements of economic cenoses is considered. The author of [27] argues that it is from the standpoint of development theory that an important component is the provision of “economic viability”, and for spatial entities, which are cities, this actually means ensuring the stability of

economic cenosis, and substantiates the feasibility of using the theory of cenoses in solving development problems territories and cities. In a study [28], the author demonstrates the results of the successful use of cenoses theory in the formation and evaluation of methods for regulating innovation activity in the region. Article [29] presents a new methodological approach to research and management of the regional market environment on the basis of price laws.

It is considered expedient to use the approach to the assessment of the achieved level of sustainable development of the city, which is presented in [22] – the methodology of cenological modeling. The starting points of this approach are the following:

A) the city is a complex system, which self makes the management object and the management subject; there are definite interconnections and synergies among all elements of this system that are designed to address the challenges of achieving sustainable development;

B) the city is formed by population and territory, and is provided and maintained at the expense of economic activity of enterprises and organizations, which actualizes the need to identify those economic structures that create value and are included in the large and long value chain (preferably world);

C) the city as a system is capable of reproducing, shaping and developing innovations, supporting them, managing them with a life cycle based on the integration and interaction of different stakeholders, which substantiates the need for their identification, evaluation and development of communication and cooperation strategies;

D) the major constituents of the city are able to formulate a coherent development strategy based on the consideration and balancing of different and lasting interests; on specific local specialization and benefits; at the division of responsibility zones.

Cenological theory reflects the results of the development of a systematic management paradigm based on interdisciplinary research, which allows introducing mechanisms of self-organization

[30, P. 28]. This theory is based on the fact that it is not appropriate to use decomposition when studying the system and developing proposals for its improvement. As defined in [31, p. 22–23]: in the study of a complex socio-economic organism, “decomposition-based methods – the formulation of the properties of a complex object on the basis of the properties of its constituent elements – are little used. It is impossible to draw reliable conclusions about the state and dynamics of the development of the research object, even with complete information about the properties of the elements of the system”. The achieved level of development of the system depends not only on its properties. It is important to understand the place / position of a particular socio-economic system among similar systems, which are closely interconnected, in which the interests of different entities are competing. It should be emphasized that the above theses correspond to the essence of the study of sustainable urban development management: 1) the city is a complex self-organizing system; 2) even if we have complete and reliable information about all business entities, social entities, management entities and others, we will not be able to determine the properties of the city system; 3) to evaluate the achieved level of sustainable development of a city, including to determine the position of a particular city among other cities of Ukraine, which are comparable for comparison by certain criteria.

Based on the provisions of the cenosis theory, we can say that the city is an object whose individual elements, on the one hand, are independent and not tightly linked (there is competition for resources, consumers, etc.), and on the other they are united by completely different connections (weaker in terms of impact) – a single system of management, supply, operation, overall purpose of operation and development. Thus, the socio-economic system of the city is a large-scale cenosis, consisting of a large number of technical, social, infrastructural, economic elements, which are poorly interconnected within certain boundaries. These elements compete with each other but are

unified by a single management system and a common resource base. We conclude that the methodology of cenological analysis can be applied to cities, the results of analysis can become the basis for managing sustainable urban development, justify actions aimed at ensuring structural stability and balance of development.

These, and many other local and foreign scientists, in the study of economic processes, increasingly come to the conclusion about the effectiveness of the use of cenosis theory. Many researchers argue that it is in cenoses that all entities act on the principles of optimization, constantly coordinate their own decisions and form additional conditions under which optimal management decisions will be implemented. In addition, cenosis theory is now a complete concept that has appropriate theoretical, methodological, philosophical foundations and research apparatus. That is, there are grounds to argue that the application of cenosis theory in solving the problem of sustainable urban development is appropriate.

The following methodological approach is proposed to evaluate the level of sustainable urban development, which is developed on the basis of cenosis theory, and is important in decision-making regarding the formation of sustainable development programs, since timely identification of problems is the key to their successful solution (Figure 1).

Detailed overview of the developed methodological approach to the level of sustainable urban development evaluation, which aims to support decision-making in the process of formulating urban development strategies below.

So the first step is to conduct statistical data collection in accordance with the task of modeling, and to generate, by the results of their processing, a statistical sample. Further, the data obtained should be divided according to their belonging to the respective group. Thus, in modeling the process of sustainable development of the city, we consider it necessary to distribute the indicators into such groups that cover all areas of the city's development, namely economic, social and environmental.

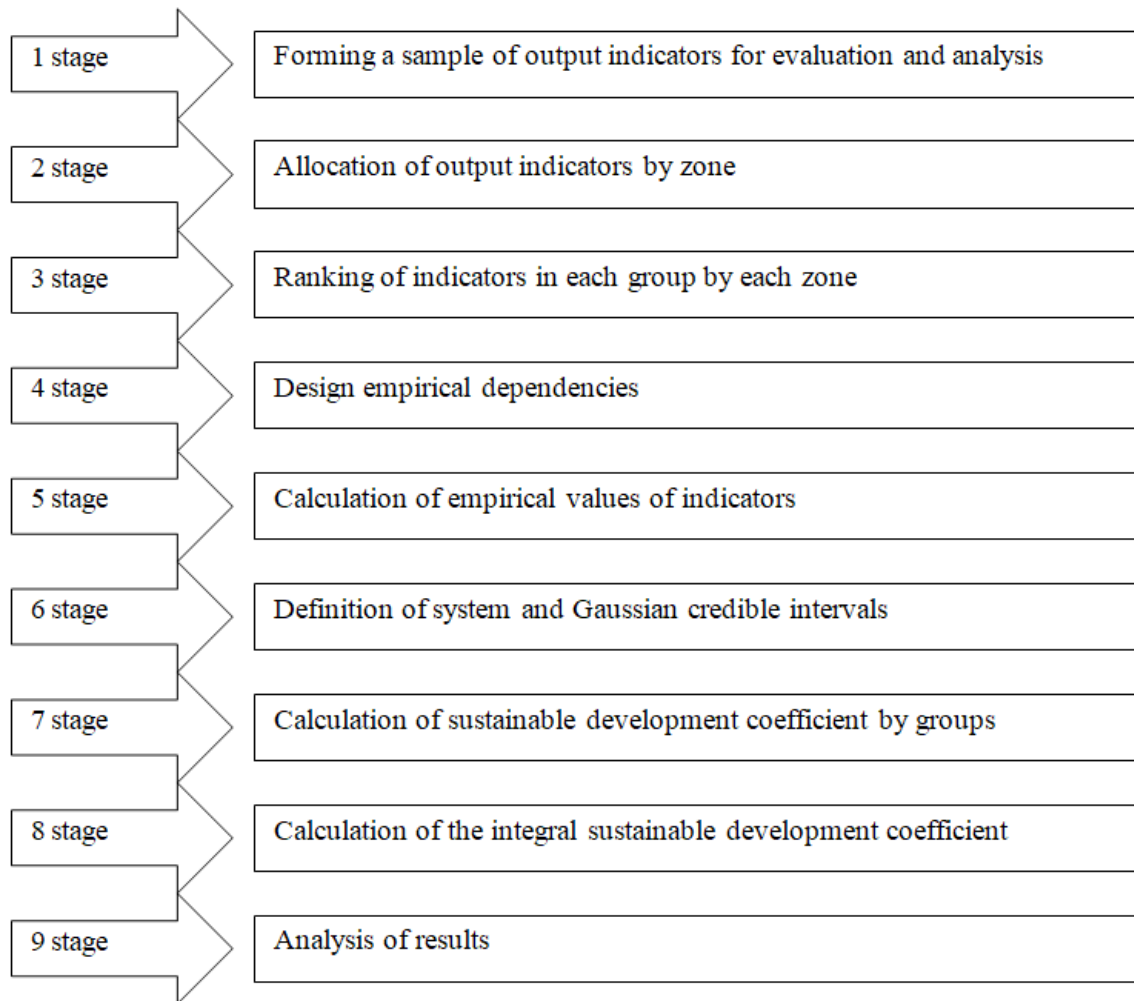


Figure 1. Methodical approach for evaluating the level of sustainable urban development

Based on the results of the grouping, we obtain vectors formed from the indicators for each of the groups selected for the study:

– vector of indicators characterizing values the economic component of sustainable city development:

$$\bar{a} = (a_1, a_2, \dots, a_m),$$

where m – number of indicators characterizing the economic component of sustainable urban development;

– vector of indicators values characterize the social component of sustainable city development:

$$\bar{b} = (b_1, b_2, \dots, b_k),$$

where k – number of indicators characterize the environmental component of sustainable urban development;

– vector of indicators values characterizing the economic component of sustainable city development:

$$\bar{c} = (c_1, c_2, \dots, c_l),$$

where l – the number of indicators characterizing the environmental component of sustainable urban development.

In the second stage, all indicators for the groups identified in the first stage are subject to distribution by city districts, resulting in matrices for each group of indicators by districts of the city:

– matrix of indicators characterizing the economic component of sustainable city development:

$$a_{ij} = \begin{pmatrix} a_{11} & \cdots & a_{1m} \\ \vdots & \ddots & \vdots \\ a_{n1} & \cdots & a_{nm} \end{pmatrix}, i = \overline{1, n}, j = \overline{1, m},$$

where n – the number of districts of the city;

– matrix of indicators characterizing the social component of sustainable city development;

$$d_{ij} = \begin{pmatrix} d_{11} & \cdots & d_{1k} \\ \vdots & \ddots & \vdots \\ d_{n1} & \cdots & d_{nk} \end{pmatrix}, i = \overline{1, n}, j = \overline{1, k},$$

– matrix of indicators characterizing the ecological component of sustainable city development:

$$c_{ij} = \begin{pmatrix} c_{11} & \cdots & c_{1l} \\ \vdots & \ddots & \vdots \\ c_{n1} & \cdots & c_{nl} \end{pmatrix}, i = \overline{1, n}, j = \overline{1, l}.$$

The third stage of the simulation involves ranking the indicators of each group by each of the city districts. According to the theory, the structure of economic cenosis should be described by using the rank parameter of the type of distribution, and its shown by the expression:

$$W(r) = W_1/r \quad (1)$$

where $W(r)$ – the number of objects;

W_1 – the object with the highest value parameter.

Further, we proceed to the fourth stage of modeling, which involves determining the approximating function and calculating its parameters. The hyperbolic function was used for modeling, but in practice the approximating function makes the smoothest the statistical dependence. Economic coenosis of territories is mainly appeared by the change in the number and correlation of territorial resources elements in order to approximate their distribution within the model to “ideal”, which allows to obtain the most adequate estimate of the level of city sustainable development as a whole. Thus, in this study, the approximation of the ranked indicators for each zone will be carried out by the exponential method according to the formula:

$$\hat{x}_{ij} = ae^{br_{ij}} \quad (2)$$

In the fifth stage of the simulation, the empirical values of the indicators are calculated from the obtained parameters of the approximation functions, which are necessary to determine the system resource of cenosis.

The sixth stage. As follows from the law of optimal cenosis construction, the ratio of systemic and Gaussian clusters of cenosis resources should be considered as a criterion for determining abnormal values of indicators [32; 33], with the Gaussian cluster being equal to:

$$W_G = \left(\int_{r_1}^{r_2} W^g(r) dr \right) - ((r_2 - r_1)W_2) \quad (3)$$

where $W_{ij}(r)$ – the rank parametric allocation over the j -th index in the i -th zone;

$W^g(r)$ – Gaussian allocation which is corresponding to the zoned of indicators in rank differential form;

W_2 – the value of the indicator corresponding to the right rank boundary of the zone.

The system resource of the i -th district of the city by the j -th indicator is determined as follows [32; 33]:

$$W_z = \int_{r_1}^{r_2} (W(r) - W^g(r)) dr \quad (4)$$

The procedure of clustering of rank parametric distributions according to the investigated parameter is significantly complicated because of the non-Gaussian distributions, which inevitably leads to non-Gaussian clusters. This violates the main minimum criterion for the cluster analysis (statistically, within the cluster, the functional parameters of the objects must be distributed according to normal law). The solution to this problem is possible due to the increase in the number of clusters, whereby the system and Gaussian resources of the clusters are reduced in accordance with the system and Gaussian confidence interval of objects and ranks. The systematic interval of rank distribution should be understood as a set of upper and lower confidence limits, each resulting from the statistical processing of a sample of values corresponding to a certain rank over a certain number of time intervals. The concept of interquartile scope is used to calculate the width of the confidence interval. The interquartile scope is a sample of values on the j -th indicator in the i -th district of the city.

$$\Delta W_z = W_{0,75}^g - W_{0,25}^g \quad (5)$$

where $W_{0,75}^g$ – the upper quartile of the distribution of values of the j -th indicator in the i -th zone (quartiles of the order 0,75);

$W_{0,25}^g$ – the lower quartile of the distribution of values of the j -th index in the i -th zone (quartiles of the order 0,25).

The quartiles of the distribution are defined as the value of the j -th parameter in the i -th zone, where the distribution function becomes equal to the value (0,75 and 0,25). Assuming that the distribution of the values of the j -th index of the i -th zone for one rank over a number of time intervals is normal [34], the width of the interquartile range can be determined on the basis of the decision on the variable ΔW_z of the following equation:

$$\frac{\Delta W_z / 2}{\sigma} = \Phi^{-1} \left(\frac{p_d}{2} \right) \quad (6)$$

where $\Delta W_z / 2$ – half the width of the system confidence interval for mathematical expectation (empirical value);

Φ^{-1} – the inverse Laplace function;

σ – mean-square deviation;

p_d – probability belief (0,95).

The normal Laplace function is used to model the normal distribution function:

$$\Phi(\tau) = \frac{1}{2\pi} \int_0^\tau e^{-x^2/2} dx, \quad (7)$$

where x – formal variable integration.

The system confidence interval is a measure of the system resource of an entity that currently occupies a certain rank on a rank parametric distribution. It characterizes the variation of cenosis parameters at which its functioning can be considered normal. In fact, this interval reflects the requirements or constraints imposed by the system on objects to ensure their stable inertial operation. If the empirical value of an object parameter (including a metric) goes beyond the system interval, it means that the object does not conform to the system requirements and in this sense exhibits individuality. The deviation

value can be treated as a measure of the individuality of the object. The width of the systemic confidence interval is determined by the background to the cenosis development taken as a whole, and if it is small, this indicates that cenosis develops steadily and in a balanced manner, all changes in it occur smoothly. On the contrary, a wide interval indicates sudden structural changes. The Method of determining the system interval allows to contrast its Gaussian confidence interval, which is determined not by the rank of distribution, but by the object of cenosis. The Gaussian confidence interval of rank parametric distribution of cenosis refers to the set of upper and lower confidence limits, each of which is obtained as a result of the statistical processing of a sample of parameter values (regardless of the ranks it takes in the process of operation) [33; 35]. To determine the width of the Gaussian confidence interval, we also use the concept of interquartile scope with respect to a sample of values that characterize an object over a series of time intervals [33]:

$$\Delta W_G = W_{0,75}^g - W_{0,25}^g \quad (8)$$

Assuming that the distribution of values characterize an object over a number of time intervals is also normal [34], then the width of the interquartile scope can be determined on the basis of a decision on a variable of the following equation, similar to [33]:

$$\frac{\Delta W_G / 2}{\sigma} = \Phi^{-1} \left(\frac{p_d}{2} \right) \quad (9)$$

The Gaussian confidence interval is a measure of the Gaussian resource of an object on a rank parametric distribution and characterizes the variance of the parameters of an object at which its functioning can be considered as normal (regardless of cenosis behavior). The width of this interval is determined by the background of the object development, if the width is smaller, its functioning is the more steady. If the empirical value of an object parameter falls outside the Gaussian interval, it can be said that the object itself has undergone sudden changes or the system has introduced new require-

ments for which the object is forced to change its operation mode.

Thus, the determination of Gaussian and system confidence intervals allows us to proceed to the seventh stage of modeling. For each group of indicators, for each district of the city, a ratio of system and Gaussian confidence intervals can be obtained, called the coherence coefficient and showing the degree of coherence of the object's behavior with respect to cenosis [33; 35]:

$$k_{GZ} = \frac{\Delta W_Z}{\Delta W_G} \quad (10)$$

Therefore, theoretically, the coefficient of coherence can be defined as the limit of the ratio of the cluster system resource to its Gaussian resource, provided that the cluster width is reduced to zero (the cluster number is driven by the total number of cenosis objects). The result of this step is the matrix of coherence coefficients for each group of indicators: economic, social and environmental:

– matrix of coherence coefficients, characterizing the state of sustainable development of the city in terms of economic component:

$$k_{aij} = \begin{pmatrix} k_{a11} & \cdots & k_{a1m} \\ \vdots & \ddots & \vdots \\ k_{an1} & \cdots & k_{anm} \end{pmatrix}, i = \overline{1, n}, j = \overline{1, m}$$

– matrix of coherence coefficients, characterizing the state of sustainable development of the city from the point of view of social component:

$$k_{dij} = \begin{pmatrix} k_{d11} & \cdots & k_{d1k} \\ \vdots & \ddots & \vdots \\ k_{dn1} & \cdots & k_{dnk} \end{pmatrix}, i = \overline{1, n}, j = \overline{1, k}$$

– matrix of coherence coefficients, characterizing the state of sustainable development of the city from the standpoint of environmental component:

$$k_{cij} = \begin{pmatrix} k_{c11} & \cdots & k_{c1l} \\ \vdots & \ddots & \vdots \\ k_{cn1} & \cdots & k_{cnl} \end{pmatrix}, i = \overline{1, n}, j = \overline{1, l}$$

Empirically, as noted above, the coherence coefficient can be defined as the ratio of the system confidence interval to the Gaussian. If the coherence coefficient is close to one (that is, the system and Gaussian intervals are approximately equal), then we can talk about the coordinated behavior of the object and the cenosis.

The eighth stage. The result of modeling the sustainability of urban development in the seventh stage is the matrix, the number of which corresponds to the number of groups of indicators selected for the study, with each matrix gives full information on each of the studied indicators for each zone. Such a result is fully detailed but not demonstrable for analysis. Therefore, in order to obtain a more visual analysis of the result, it is necessary to reverse the obtained data by calculating the integral indicators for each group in each zone. The calculation of the integral indicator of the sustainability of regional development should be calculated by the following formula:

$$k_{GZ_{ij}}^I = \sqrt[n]{\prod_{j=1}^n k_{GZ_{ij}}} \quad (11)$$

where n – is the number included in the integral coefficient of indicators of the i -th group.

According to the simulation results, a matrix of integral coefficients of sustainable urban development will be constructed (Table 1).

The ninth stage. Analysis of the simulation results allows to obtain information on the development of individual districts of the city by individual indicators. The analysis is as follows: if the value of the indicator is less than 0.5, or greater than 1.5, that is, its deviation from the unit is more than 0.5, then it can be argued that in this area of the city for the corresponding component of its sustainable development (economic, social or environmental) there are certain issues.

It should be emphasized that the procedure of analysis of the obtained integral coefficients and the size of their deviation from the unit provides the necessary information for further managerial decisions.

Table 1. – Matrix of integral coefficients of sustainability of urban development

The area of the city\Group of performance	Economic	Social	Environmental
The area # 1	$k_{a_{11}}^I$	$k_{d_{12}}^I$	$k_{c_{13}}^I$
The area # 2	$k_{a_{21}}^I$	$k_{d_{22}}^I$	$k_{c_{23}}^I$
...
The area # i	$k_{a_{i1}}^I$	$k_{d_{i2}}^I$	$k_{c_{i3}}^I$
...
The area # n	$k_{a_{n1}}^I$	$k_{d_{n2}}^I$	$k_{c_{n3}}^I$

In general, we can say that the simulation results allow to clearly and meaningfully assess the level of urban development, which confirms the hypothesis about the possibility of using the method of cenological modeling in the study of regional and local development processes.

Conclusions. Thus, the paper substantiates the feasibility of using cenological modeling as a tool that will determine the level of sustainable urban development. The advantage of the developed methodological approach is that the city is considered as a large-scale cenosis, which consists of a large number of technical, social, infrastructural, economic

elements. This methodological approach takes into account the specifics of the process of managing the sustainable development of the city; allows to determine the level of stability in three directions; the results of the calculations are the basis for further management decisions, namely, they justify the priority areas of strategic efforts, allow to identify the most important “zones” or territories that need priority allocation of resources; requires the collaboration of different stakeholders to finalize goals and rank them, allocate scarce resources, and coordinate actions both at the strategic planning stage and in the future.

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