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Section 1. Study of art

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SPIRITUAL SYNTHETISM AS A TREND MUSICAL CREATIVITY OF OUR TIME

Abstract. The article substantiates the phenomenon of spiritual synthetism and the main forms of its manifestation in Modern music. The synthetic interpretation of mythology in the music of J. Williams is considered.

Keywords: Modern music, spiritual synthetism, religious and mythological ideas.

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ДУХОВНЫЙ СИНТЕТИЗМ КАК ТЕНДЕНЦИЯ МУЗЫКАЛЬНОГО ТВОРЧЕСТВА СОВРЕМЕННОСТИ

Аннотация. В статье обосновывается явление духовного синтетизма и основные формы его проявления в музыке современности. Рассматривается синтетическое трактование мифологии в музыке Дж. Уильямса.

Ключевые слова: современная музыка, духовный синтетизм, религиозные и мифологические представления.

Современное постиндустриальное информационное общество ощущает кризис духовных ориентиров и в стремлении его преодоления все более обращается к источникам религиозности. Это едва ли не в большей мере касается музыки, которая благодаря отчужденной природе своей образности способна воплощать нематериальные и сверхматериальные ценности.

Одновременно коммерционализация культуры активизирует музыку так называемого «третьего пласта» (в терминологии В. Конен), что предполагает привлечение к искусству широчайших общественных слоев. В данных обстоятельствах композитор нередко вынужден находить «золотую середину» между духовными стремлениями и технико-коммерческими требованиями

к распространению собственной художественной продукции. Музыка тяготеет к потере автономии, либо в солидаризации с религиозными практиками, либо в художественно-образном сплаве синтетических искусств, видное место из которых занимают театр и кинематограф.

Осмысление проблем музыкального мира современности неоднократно становилось предметом научных исследований. Его истоком можно считать философию и социологию Новейшей музыки Т. Адорно. Размышления о функционировании музыки в индустриальном и постиндустриальном обществе звучат в работах А. Богомолова, К. Дальхауза, И. Рыжкина, А. Сохора, Т. Чередниченко и др. Духовные основы музыки исследованы А. Лосевым, В. Мартыновым, В. Медушевским, Е. Марковой, О. Муравской, Л. Шиповской и др. Фундаментальное рассмотрение музыки массовых жанров предлагают работы Ю. Кинуса, В. Конен, А. Сохора, В. Фейертага, Г. Шнеерсона и др. Вместе с тем остается актуальной потребность в прослеживании путей синтеза высоких и массовых форм музыки в выражении духовных идей в условиях современности.

Цель статьи – обосновать феномен духовного синтетизма в музыке современности (на примере анализа мифологической тематики в творчестве Дж. Уильямса).

Современное состояние развития общества обуславливает обращение к различным духовно-религиозным истокам, не ограничиваясь рамками одной конфессии. На эту тенденцию чутко реагируют композиторы, например, англичанин Дж. Тавенер, который на основе православия моделирует и музыкально оформляет «универсальную» «всемирную» религию, призванную объединить человечество в эпоху глобальной политической конфликтности. Объединение религий считаем одной из форм духовного синтетизма, плодотворного для развития новейших музыкальных практик. Собственно в религиозной сфере подобное объединение носит название

суперэкуменизма или плюрализма и ставит целью достижение диалога всех мировых религий.

У ряда мыслителей надежда на духовные основы соседствует с разочарованием в современном обществе и традиционной религии. В таком случае, поиск сакральных истоков ведет не столько к объединению существующих религиозных институций, сколько к возрождению подзабытых верований прошлого на современной почве. Одной из идейных основ подобных взглядов выступает концепция М. Элиаде. Развитие общества румынский мыслитель трактует волнообразно, на манер мифов о вечном возвращении. Понимание цикличности исторического развития с постоянным обращением к Сакральному, предложенное М. Элиаде, питает современный научный дискурс относительно метафизики художественного творчества, в частности музыкального (см. в работах В. Мартынова, Е. Марковой и др.). В понятие Сакрального М. Элиаде вкладывает универсальное сверхконфессиональное содержание. Сущность духовного знания предстает единой для всех времен и народов. Поэтому заданием деятелей культуры выступает поиск выражения Сакрального в различных религиозных и мифологических формах, которые идут вглубь веков. Проявление священного, согласно М. Элиаде, это – «иерофания». В течение истории человечество накопило множество иерофаний разных уровней. Простейшими можно считать видение святынь в реальных предметах и явлениях, тогда как более сложные связаны с антропоморфным трансцендентным богоявлением. В иерофаниях важно не само содержание, а наличие присутствия Высшего, не связанного с материальной реальностью.

Музыкальные практики нацеливают на создание иерофаний разных уровней и делают возможным взаимодействие между ними, выводя на новые содержания, рожденные духовным синтезом. Симптоматично, что к созданию синтетических иерофаний сегодня обращаются даже художники, религиозность которых не акцентирована (в от-

личие от упоминавшихся Дж. Тавенера и В. Мартынова).

Так, популярность жанра фэнтези свидетельствует о тенденции приобщения к мифологическому миру широкой аудитории. При этом, правда, достижение сакральных вершин не предлагается, но романтизированное отаинствление мифа как источника духовного знания идет на пользу личностного становления реципиентов через возрастание интереса к сверхъестественным проявлениям. Фэнтези эффектно объединяет мифологическую подоснову с яркой зрительной доминантой. В проекции на музыку это стимулирует создание программных композиций пейзажного типа с ретро-аппеляциями к «постромантической-символической» ориентированности на трактовку элементов природы как духовных знаков Высшего (припомним фортепианные циклы Я. Сибелиуса «Деревья» op. 75, «Цветы» op. 85).

Демократизированную адаптацию духовных ценностей для массового потребления считаем третьим путем проявления духовного синтетизма в современном искусстве. Духовный синтетизм этого типа наиболее свободен в объединении источников, поскольку не содержит ни обращения к конкретным религиозным практикам, присущего суперэкуменизму, ни разрушения традиционных форм композиторского творчества из-за скепсиса и разочарования в возможностях культуры, присущей продолжателям идей М. Элиаде.

Такого рода свободный духовный синтетизм находим в мифологизированных композициях Джона Уильямса, известного широким кругам в качестве автора киномузыки. Важным жанром для него было фэнтези (музыка к циклу фильмов о Гарри Поттере, кинолента «Большой и добрый великан»), в котором реализовался композиторский опыт создания «звуковых ландшафтов» отдаленного мира. Обращение к мифологии, в частности кельтской, присуще и академическим произведениям Дж. Уильямса, предназначенным для концертного исполнения [6]. Отличительным

знаком мифологической тематики у этого композитора является образ-символ дерева (концерт для фагота с оркестром «Пять священных деревьев», «Песня деревьев» для скрипки с оркестром, «На вербах и березах» для арфы с оркестром).

Обратимся к анализу проявления духовного синтетизма в Концерте для фагота с оркестром «Пять священных деревьев» (1993), в котором исследователи усматривают предвестие музыки к «Гарри Поттеру» [3]. Масштабность произведения, длящегося свыше 25 минут, соотносима с большими ритуальными формами сакрального «речения», что традиционно предусматривает музыкальное оформление (камлание, мистерия, месса, литургия и т.п.).

Сакральные кельтские представления интерпретируются Дж. Уильямсом с опорой на теорию мифа Р. Грейвса. Р. Грейвс – английский писатель, литературовед и ученый XX в. Его теория мифа пыталась объяснить истоки художественно-поэтического творчества. Р. Грейвс понимал миф как начало любого художественного творчества [4]. Для данной статьи важно толкование ученым символики деревьев в кельтской мифологии.

Дж. Уильямс в Концерте для фагота обращается к мифу о священных ирландских деревьях, который является местным продолжением мифа о Великом потопе. Ирландцы верили, что единственный выживший после потопа Белый старец Финтан получил от божественного великана (носителя идеи троицы) разные плоды единого дерева и посадил их в поселках двух провинций Ирландии. Деревья представляли собой дуб (Эо Мугна), тис (Эо Росса) и три ясеня (Биле Торган, Креб Ушнег, Биле Дати). Священность деревьев объяснялась их внеземным происхождением, волшебными свойствами и иннагурационной ритуаликой. Вместе с тем каждое дерево имело собственную сакральную специфику: Креб Ушнег символизировал мировой центр, Эо Мугна был высочайшим деревом и т.п. [1].

Несмотря на языческое происхождение, священные деревья не отрицались кельтским христианством, которое формировалось от II–III вв. В ирландской традиции эпохи «почитания» и «уничтожения» священных языческих деревьев разграничиваются VII в. – временем победы папского католицизма над кельтской церковью [1]. В культурной семантике утрата больших деревьев воспринимается как своеобразный знак прощания с великой эпохой.

Гибель деревьев связывается с сильным ветром (что, наверняка, можно воспринимать и в косвенном значении). По другой версии, не все деревья погибли одинаково. Так, самое высокое дерево Эо Мугна свалил, не прикасаясь к нему, христианский филид (поэт-жрец) в знак подтверждения духовного преимущества над язычеством. Эта популярнейшая интерпретация содержательно расширяется знатоком ирландской мифологии Г. Бондаренко, который допускает, что символика уничтожения дуба связана с алхимической практикой альбеда (работы с внутренним «белым» огнем), о которой немало пишет М. Элиаде. Переход от работы с черным огнем к работе с белым в мистической инициации означает победу сознательного над бессознательным.

Важным для выявления духовной сущности Концерта представляется выбор для изображения священных деревьев большого деревянного инструмента фагота, который дает не очень сильный звук и хорошо звучит в низком регистре. Обращаем внимание, что этимологически «фагот» связан с концептом дерева – на итальянском языке название инструмента переводится как «вязанка деревьев». То есть фагот можно рассматривать идеальным для воплощения совокупности как единства. Вбирая символику большого Мирового дерева, фагот воплощает идею посредничества между мирами.

Не менее интересен факт расположения Дж. Уильямсом частей цикла (начало – Эо Мугна, завершение – Биле Дати). По мнению ком-

позитора, Биле Дати – последнее уничтоженное дерево. Впрочем, ряд источников считает последним деревом Эо Росса. Эо Росса, согласно ирландским источникам, упало под действием молитв Св. Лашрена, поскольку воспринималось христианином как дерево нечистое. При условии воспроизведения такого порядка изображения деревьев, идея Концерта могла бы читаться как безоговорочная победа христианства над язычеством. Но принятое композитором расположение с учетом данных других источников позволяет увидеть движение от Эо Мугна как «райского» дерева к Биле Дати, которое часто соотносилось с его противоположностью [1, 16]. Таким образом, общая композиция Концерта очерчивает восхождение из рая к аду, представляя собой своеобразный катасис, хотя это нигде не оговаривается композитором. Значимость крайних частей произведения подтверждается их большей продолжительностью.

Композитор предоставил в партитуре краткие ремарки к каждой части, объяснив собственное видение образа дерева. Дуб Эо Мугна (I часть) характеризуется им как дерево мудрости, укоренившееся в потустороннем мире [8]. Это полностью согласуется с кельтскими мифами. Как отмечает Г. Олдраус-Грин, название жреца «друид» происходит от лексемы «мудрость дуба» [5, 179]. Валлийские мифы ассоциируют дуб с Мировым деревом, которое связывает мир живых с подземным и небесным [5, 183].

В части «Эо Мугна» фагот презентуется Дж. Уильямсом как выразительный солирующий инструмент. Начало произведения фагот играет соло, постепенно присоединяются инструменты симфонического оркестра, однако инструментовка характеризуется прозрачностью. Отметим своеобразие использованного в Концерте оркестра с доминированием духовых (состоит из 3 флейт-пикколо, 2 гобоев, английского рожка, 2 кларнетов и бас-кларнета, 2 фаготов и контрафагота, 4 рожков, 3 труб, 3 тромбонов, тубы, литавр, арфы,

фортепиано, челесты, струнных). Повествовательная речитативность мелодики, использование широкого диапазона звучания фагота акцентирует высоту дерева. Динамика довольно сдержанная, что позволяет фаготу проявить свои выразительно-интонационные возможности и отличия тембрального колорита каждого регистра. Умеренный темп соответствует нарративно-ретроспективной манере развертывания произведения в духе фэнтези, которое апеллирует к «неактуальным» векованиям. Музыкальный образ прорисовывается как торжественно-величественный и довольно оптимистичный: триумфальный смысл кульминации поддерживается полнокровным звучанием оркестра с преобладанием медной группы.

Вторая часть изображает ясень Биле Тортан, который, по мнению композитора, ассоциируется с ведьмовством [8]. Часть быстрая, основанная на интонациях ирландского танца со специфической техникой ног. Подобная «лексема» выступает анахронизмом, поскольку в VII в., связанном с завершением культа священных деревьев, подобных танцев не существовало. Жанровые основы восходят к жиге как определенному знаку кельтской принадлежности. Фагот трактуется как виртуозный инструмент, который легко объединяется с другими инструментами, образуя разнообразные ансамблевые объединения на манер многосоставных ведьминых зелий. Подчеркивается струнная группа, которая будто «пилит» дерево. Вероятно, бытовая узнаваемость музыкальных интонаций навеяна представлениям о дереве Биле Тортан как культивированном во всех частях Ирландии и связанным со Св. Патриком. Ирландскую самобытность подчеркивает введение в группу ударных Дж. Уильямсом аутентичного бубна боурана, первично используемого в ритуальных практиках.

Эо Росса – лирический центр Концерта. Композитор трактует это дерево символом добра. Хотя большей частью тис интерпретируется в контексте разрушения и смерти, конкретно Эо

Росса в ряде литературных источников подается как светлое начало. С точки зрения Г. Бондаренко, филидическая традиция признает Эо Росса источником мудрости [2, 490]. Светлая чистота духовного образа подчеркивается акцентированием тембра арфы, который достигается как непосредственно, так и через фортепианное имитирование звучания кельтской арфы. Учитывая геральдический смысл семантики арфы для Ирландии, закономерно ассоциирование образа Эо Росса с божественной данностью института королевской власти. Та же чистота проступает в прозрачной инструментовке, чередовании сольных и ансамблевых эпизодов. Линеарность изложения аллюзивно отсылает к средневековой стилистике, которая в предыдущих частях Концерта не акцентировалась. Арпеджированные аккорды также подчеркивают присущую эпической манере высказывания архаичность.

Контрастирует образу Эо Росса и во многом всем предыдущим частям четвертая часть Концерта, посвященная изображению ясеня «Креб Ушниг». В общей композиции произведения это – своеобразное скерцо. Музыка становится бодрой и насыщается современным музыкальным языком с очерченными диссонансами и тональными наложениями. Как подчеркивает Дж. Уильямс, Креб Ушниг символизирует пепел [8]. У Р. Грейвса это дерево выступает источником раздора [4]. В ремарках композитора упоминается о «призрачной битве», слышимой, как хруст ветвей деревьев в лесу. Т.е. часть «Креб Ушниг» нарушает гармонию предшествующей музыки и служит своего рода «пограничьем» духовных состояний мира (по продолжительности это кратчайшая часть). Солирующий инструмент звучит на фоне инструментального сопровождения колористического характера. Мелодизм, присущий предыдущим частям, исчезает. Тематически неопределенная музыка основывается на коротких, прерывистых интонациях. Композитор обращается к средствам сонористики. Это придает общему образу

напряженности и тревожности. Соответственно, динамика становится более насыщенной, кульминирование при участии оркестра приходится на заключительный раздел, который усиливает взволнованность музыкальной речи и активизирует переход к финальной части (*atacca*).

Финал концерта «Биле Дати» является наиболее развернутой и неоднозначной по смыслу частью. Дерево «Биле Дати» трактуется Дж. Уильямсом в контексте символики искусства, в частности поэзии, что снова отсылает к концепции мифа и творчества Р. Грейвса. Здесь властвует медленное, статическое и меланхолически чувственное движение, которое тембрально воплощается объединением фагота с флейтой. Дерево Биле Дати овеяно легендами. Свое имя оно получило в конце существования, в честь погибшего от его падения королевского поэта Датена. Ряд источников противопоставляет деревья Эо Мугна и Биле Дати, так же, как и личностей, с ними легендарно связанных. Дуб Эо Мугна был побежден мудрецом Ниннине, тогда как поэт Датен воспринимается как жертва, нашедшая случайную смерть (в мифологической традиции это соотносится с функциями демиурга и трикстера). Вместе с тем уважительное восприятие ирландцами Датена может свидетельствовать о признании закономерности замены одних идейных традиций другими. Датен хотел найти сакральное знание в сваленном дереве, но, как поясняет Г. Бондаренко, он «терпит фиаско в кельтском ритуале «срубывания дерева» топором метафизического сознания» [2, 18].

В этом контексте неслучайной оказывается схожесть музыки частей «Биле Дати» и «Эо Мугна» (интонационная характеристика, построение кульминации). Однако, заметим, что в «Биле Дати» кульминация более диссонантна. Диссонансирующие созвучия, важные для финала Концерта, содержательно объединяют его со скерцо «Креб Ушниг» и подчеркивают неотвратимость развития событий. Сравнительно с «Эо Мугна»

форма здесь более разнородная. Фагот выступает в сочетании с инструментами, не имея характерного тембрального определителя, как это имело место в «Биле Тортан» (скрипка), «Эо Росса» (арфа). Сольная выразительность фагота выявлена в среднем разделе, который противостоит напряженности крайних. Итак, «Биле Дати» обобщает музыкальный материал предыдущих частей. Преимущество медитативно-созерцательного расположения духа, соответствующее сакрально-магической направленности всего произведения Дж. Уильямса, импонирует кельтскому мифо-поэтическому пафосу творчества Р. Грейвса. Солирующий фагот в последней части, уподобляясь Датену, старается постигнуть сакральное знание деревьев. Неопределенность завершения произведения вполне закономерна...

Погружая слушателя в мир кельтского эпоса, Дж. Уильямс заботится о доступности для восприятия. Огромный опыт работы в киномузыке позволяет создавать почти зрительные ассоциации, некоторые искусствоведы называют музыку композитора «звуковыми пейзажами» [7]. Концерт для фагота «Пять священных деревьев» находится в демократизирующем стилистическом русле постнеоклампсики, что предопределяет тяготение к академической традиции и умеренное использование средств современного музыкального языка. Вместе с тем композитор не прибегает к попыткам «архаизации» высказывания или использования фольклорного тематизма. Вероятно, такое свойство композиторского музыкально-«мифологического» мышления дает основания музыковедам сравнивать Дж. Уильямса с Р. Вагнером [9, 64]. Как и у последнего, в концерте Дж. Уильямса находим лейтмотивное развитие, цементирующее все произведение, прежде всего – его крайние части. Повторяемые или варьированные мотивы погружают в магическую атмосферу, усиливая эффект внушения. Подчеркнутая «обворожительность» тембра фагота в контексте скерцозных частей (II, IV) заставляет вспомнить

«открытие» этого инструмента П. Дюка в конце XIX в.

Вопреки важности звуковой пейзажности и суггестивных свойств музыки, способной привлекать внимание слушателя, главная в произведении Дж. Уильямса – духовно-символическая составляющая, трактованная синтетически. Композитор осуществляет попытку соединить дохристианские и христианские сакральные знания, воплощая их в формах чувственной восприимчивости для слушательской аудитории. Кстати, возможность христианского трактования кельтской легенды о священных деревьях утверждает и Г. Бондаренко: средневековые ирландские тексты нередко изображают Христа перевернутым священным деревом [2, 491], аллюзии на его имя есть в деревьях Эо Мугна и Эо Росса [2, 495]. Соответствие духовно-сакральным установкам отображается в статичности музыки концерта, трактовании жанра в духе старинных концертных форм с большим количеством составных частей, преобладании сюитного сопоставления над драматическим развитием, нивелировании индивидуалистического пафоса «соревнования» в пользу

диалогического объединения инструментов. Одновременно форма произведения обнаруживает черты концентричности, присущей, преимущественно, программной музыке, нередко связанной с мифологическими образами (например, у Р. Вагнера). Относительно духовной символики концентричность формы отображает иерархические уровни, обнаруживает общую природу противоположных сущностей. Интерпретация музыкального произведения в контексте мифопоэтической теории Р. Грейвса метафорически совмещает семантику кельтских деревьев как с религиозными, так и художественными истоками, утверждая духовно-культовую сущность искусства в условиях современного мира.

Итак, духовный синтетизм представляется одной из актуальных линий развития искусства современности. Он вбирает идеи суперэкуменизма, феноменологического религиоведения (М. Элиаде, Р. Грейвс и др.), учитывая опыт массовых форм искусства. Анализируемый Концерт для фагота с оркестром Дж. Уильямса можно считать своеобразной художественной «иерофанией», направленной на единение верований и времен.

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IMPROVISATION AS THE MAIN FEATURE OF TRANSFORMATION PROCESSES IN THE CONTEXT OF THE BEBOP MUSIC STYLE

Abstract. The article analyzes the transformational processes of jazz music that have taken place within the framework of bebop music style. The author reveals the main characteristics of the phenomenon of improvisation, which occupies a central position in the framework of the jazz transformation process. It is noted that it is precisely through the tradition of improvisation that any art, including jazz music, receives unlimited space for development and transformation.

Keywords: improvisation, jazz music, bebop music style, transformation processes.

Jazz music and improvisation are inseparable concepts and, in some way, even associate with each other. In addition, this factor is universally recognized both in scientific circles and in the conventional sense. U. Kinus in the thesis of dissertation "Improvisation and composition in jazz" states that improvisation is the essence of jazz music [3, P. 8]. D. Livshyts in the dissertation's thesis "The phenomenon of improvisation in jazz" emphasizes the fact that improvisation itself "acts as the main bearer of semantics and syntactics", and also notes its style-forming function being kept "throughout jazz history" [6]. N. Srodnykh writes that it was precisely in jazz music that "the art of musical improvisation" was revived most fully, which in turn "distinguishes the phenomenon of jazz from other types of musical styles" [12, P. 6]. But has improvisation always played such an important role in the musical, and in particular, jazz art? Let us follow the process of improvisation developing in the context of the history of the jazz music development.

Beginning with the emergence of one of the main sources of jazz, namely blues, improvisation becomes the dominant principle of the presentation of musical material in jazz music. It should be noted that this tendency leads to a certain simplicity or even limitation of the spectrum of elements of melodic, harmonic,

texture and structural expression in comparison with the Western European musical tradition. That is, we can state that the domination of the improvisation within the framework of the jazz music sources was so prevalent that in a certain way it influenced the formation of a complex of stylistic features of a particular phenomenon. In the process of further development, during the reign of New Orleans jazz, improvisation continues to dominate as the main principle of the presentation of musical material, albeit in several other forms: solo improvisation is changing into collective one [3, P. 11]. In the period of the big-band era, in the 1930s, improvisation goes back to the background. Collective improvisation becomes impossible for two reasons: firstly, due to the large number of participants in the music band, which greatly complicated the process of improvisational creation of music, and secondly, due to the shifting of jazz musical art into commercial sphere, which in some way imposed some responsibility for the result obtained at the output. Thus, we can determine that within the era of swing there was a certain limitation of the creative freedom of the performer. Also, it should be noted that in the context of the selected period, we can note the partial origin of solo improvisation traditions. But, taking into account all the restrictions that surrounded a certain phenomenon, it can be charac-

terized as an improvisational process only conditionally. A complete revival of the improvisational tradition occurs only during the period of bebop music style, in the context of which improvisation acquires conceptual significance.

Let's define the main characteristics of the phenomenon of improvisation. Emphasizing the main feature embedded in the etymology of this notion, we point to its origin from the Italian word *improvvisazione*, the French word *improvisation*, which in turn are derived from the Latin word *improvisus*, which in Ukrainian means unpredictable, sudden, unexpected. Following the spread of this concept, we can note its widespread use in certain scientific fields, primarily in philosophy, psychology, pedagogy and art. But the common feature of the concept of improvisation in the context of any science is the ability to instantly find a solution to a particular situation [5]. That is why, in the context of art studies, as Moon L. defines, improvisation is considered to be the highest manifestation of "the creative abilities of musicians, artists, dancers, poets, actors, speakers, and athletes" [8, P. 99].

It should also be noted that in a way it is possible to identify the concepts of improvisation and creativity. U. Sargent defines improvisation as a "process of direct creativity" [11, p. 38]. Yu. Kinus also defines "free fantasy" as the basis of the process of improvisation, indicating that this phenomenon is the only source and engine of "the entire process of music" [3, P. 25]. One should remember that in the scientific literature the notions of creativity and art are connected. According to Ye. Torrence, creativity is treated as "ability to creative work" [2, P. 43]. In the article "Creative work as a process", M. Kroshnieva and L. Sheiko consider creativity to be "the high level of creative thinking" [4, P. 15]. The concept of creativity meaning the creation of something new and still unknown, make a number of scholars, including D. Simpson, K. Taylor, E. Fromm, define the main feature of creativity, as the ability of an individual to non-standard thinking and finding non-stereotyped solutions. That is, under creativity we can understand the creation of something

new and still unknown. Thus, we have the right to state that improvisation in the context of the bebop music style plays a decisive role, since the very high degree of creativity has in some way influenced the novelty and significance of its transformational processes. It is necessary to note that two aspects of creativity took place in the phenomenon of improvisation within the bebop music style: in the narrower sense – the newest elements of the musical language, and in the broader one – the tendency for free improvisation. We note that both aspects can be defined as the main ones for the whole era of Modern Jazz.

As it is known, modern jazz music has a rather complicated system of stylistic features: rhythm, harmony, melody, intonation, etc. A distinguished feature of complexity, of course, primarily concerns harmony. A well-known fact is that jazz harmony is characterized by a special color and a fairly wide range of chord shades and colors. This phenomenon is due to the expanded system of using chord additions. Besides, that feature also influenced the formation of the basic laws of the formation of melody in the framework of the bebop music style. Therefore, it should be noted that the musical language of the bebop style differs in complexity and variety of applied elements. It should also be noted that this characteristic is relevant not only in comparison of jazz with Western European classical music, but also in relation to the musical elements used in traditional jazz. But, despite a rather complicated system of stylistic characteristics, we emphasize that they did not play a leading role in the process of forming the musical material of the bebop style, because in its context the leading position was occupied by the phenomenon of improvisation. Also, as a consequence of this phenomenon, we can note a certain tendency for boppers to simplify the structure of musical compositions. Musicians of the new style did not tend to complicate the musical texture, which was manifested in the quantitative reduction of the composition of the members of the musical group. Reducing the composition, in turn, affected the simplification

of musical arrangements. This tendency is especially evident in comparison with the arrangements of the preceding era of big bands.

Let's focus on one more aspect that we think has a leading role in the context of the historical development of jazz music, namely the process of crystallization of the phenomenon of solo improvisation within the bebop music style. It should be noted that a certain aspect is the result of the desire of the musicians of the specified musical style to a certain freedom of presentation of their musical thoughts. Since it is quite logical to assert that solo improvisation has considerably fewer constraints for expressing its emotions than collective one. We would like to point out that the process of crystallization of solo improvisation, which took place within the bebop music style, opened the boundless space for the development of jazz musical art and became widely developed and strategically important in the context of the further development of the entire jazz musical direction, in particular the musical direction of free jazz. Besides, we can even assert the leading role of the aspect of solo improvisation in the evolutionary processes of jazz music. We can even note that due to solo improvisation, the traditions of which were established within the bebop music style, the transformation of genre features of jazz took place. In this case, it means the shift of a mentioned phenomenon from the sphere of entertainment to the elitist types of art. We can make such a statement on the basis of the fact that mass culture, entertaining arts being a segment of it, is primarily aimed at satisfying the needs of the public. While the main tendency of elite culture is the expression of the artist's inner world. Therefore, due to the process of changing the direction vector of the creative process, in which the phenomenon of solo improvisation occupied not the last place, well-known evolutionary processes in the history of jazz music took place.

It should also be noted that the aforementioned aspect of freedom, which was introduced to the improvisation of bebop musicians, is also a reflection

of the racial issue that has always accompanied the African-American race in the United States. This problem was relevant until the second half of the twentieth century. As a proof, let us give a fact which is stated in the article M. Minc "The countries of North America", who states that in 1932 "as voters in southern states there were actually registered only about 1% of the blacks who had the right to vote by law ... in 1944 their share increased to 5%, and by 1947 year – up to 15%" [7, P. 164]. Thus, we see that, despite the positive tendency of processes to overcome racial segregation, this aspect still played a major role in the life of the African-American race. Ye. Novikova also points to the predominance of the social aspect among the main tendencies of the bebop music style. The author writes that within the framework of this musical style, "black musicians" tried to prove "their independence" [9, P. 79]. Similarly, F. Shak in the article "The influence of racial specificity on the art processes" notes that "The primary generation of bebop musicians was composed of individuals whose movement toward jazz was motivated by social contexts: the search for self-determination, his place in the social environment and self-actualization" [13, P. 8]. In addition, the former US president, B. Obama, who, by his personality, represents a certain symbol of victory in this African-American struggle for his civil rights, pointed to the "alienation of the African-American community" [10, P. 149]. Thus, the question of the role of improvisation within the musical style of bebop appears to us as a phenomenon, which is a reflection of the problems that are also exist in the social sphere.

In our opinion, thanks to the trends that were established within the bebop music style, jazz music culture today is characterized by its remarkable dynamism and originality. It is thanks to the tradition of improvisation that any art receives an unlimited space for development and transformation. The determined factor keeps the process of creativity from transforming into a constant phenomenon, which, in turn, does not allow art to be transformed into a so-called "dead language".

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MARGINALITY AS THE BASIC CHARACTERISTIC OF BLUES

Abstract. The article presents the study of marginality as the main characteristic of the blues. The author found that features of African-American culture play a dominant role in the processes of blues formation. It is established that the phenomenon of marginality is the cause of a wide range of manifestation of the main features of the blues, as a genre of music, musical style and musical form in the context of non-academic music of the twentieth century.

Keywords: blues, marginality, African-American culture, non-academic music of the twentieth century.

Blues is a phenomenon of the world musical culture, which arose in the late nineteenth century as a result of the synthesis of cultures of various countries of the world: Africa, Britain, and, to a certain extent, Spain and France [5, P. 260]. It should be noted that the researchers' opinions vary about the determining of the proportional relation between African and European cultures within this phenomenon. Turning to V. Konen's research, we can note that she pointed out the following: "Despite the ... researchers' efforts, in Africa it was not possible to find a type of music that would be close to blues" [6, P. 78]. So one can conclude, that the degree of participation of African culture in the process of blues formation is small. But, at the same time, the author pointed out the "deep non-European beginning", which "first of all is felt" in the melody of the blues [6, P. 78]. As it can be seen from the list of cultures that somehow influenced the birth of blues, according to the geographical position, the "non-European beginning" is present only in the culture of Africa.

Intending to study the significance of African culture for the process of creating blues, let's move on to studying social and cultural aspect of the problem. Defining this aspect as a dominant component in the process of blues appearance is an important factor, because of it originate the main characteristic

of the blues, the features of which are manifested in almost all major segments of non-academic music of the twentieth century.

To some extent, the important role of African culture in this phenomenon is evidenced by the fact that the blues was born among African Americans. This is proved by the texts of blues, which were "devoted to issues and problems that faced the black men" [1, P. 1]. Turning to the personality of W. Handy, who plays a key role in the process of assimilation of blues in the context of world culture, we find his words that each of his compositions is based on "some old negro song from the South" [4, P. 21]. Moreover, he outlined the main thought message that, in his opinion, was laid in these songs, interpreting it as well as in the racial aspect as "the memory ... of my race" [4, P. 21]. According to J. Djedje in the article "The (Mis) Representation of African American Music: The Role of the Fiddle", "Blues was a musical expression of the black" [1, P. 23]. As for the world recognition of the phenomena of African American culture, one can also point on that it was the blues that played a big role in the assimilation process of the African American race in the United States, where up to the second half of the twentieth century it existed "as if in a parallel space of time in relation to the white soci-

ety" [7, P. 15]. It should be noted that to the main sources of blues, scholars ascribe a certain number of phenomena namely the culture of Africans who were brought to the New World, among which they mention work song, field holler, ring shout, spiritual, chant and the ballad. The facts presented give us the right to assert the leading role of the African component in the blues phenomenon.

Taking into account the planned direction of the research, it is necessary to focus attention on the fact that the concept of blues is also an integral part of the phenomenon of human slavery, which at a certain time, in its turn, was an integral part of the life of human being with a dark skin color who had been brought to the USA against his will (It means a period in the history of the United States from 1619 to 1865, in which a certain geographic area dominated the slave system. It should also be noted that during a certain period this phenomenon was related not only to African Americans. But in the context of this study, a specific issue will be addressed specifically with regard to the African American population). Such definition of the social aspect of the blues is also found in article Verna B. Green "African-Derived Music of the Americas", where the author states that the blues is "a genre ... commenting on the difficulties of a slave/ex-slave" [9, P. 3]. B. Ferris also draws a parallel between the blues and songs of slaves and in "Blues from the Delta", stating that "slave songs, like the blues themes, were created by musicians who voiced black suffering" [3, P. 31]. K. Korovina in the dissertation "The Origin of American Blues as a Problem of Cultural Understanding", analyzing the concept of "an African-American" defines that the main value is that "the very concept of "afro" is associated with the phenomenon of social reality, which had been conditioned by slavery" [7, p. 14–15]. Turning to the list of blues sources, we can also note that there are phenomena present, which are closely related to the phenomenon under discussion. In addition, we can note the close connection between the phenomenon of slavery and the social class of African Americans

living in the United States during the seventeenth and nineteenth centuries. Such remarks are important because, grounding on them, we can determine the main characteristic of the blues, which was inherent to it since the time of its origin. By definition, a slave is an exploited person, who "is deprived of any means of production and, along with its workforce, is a commodity, private property of exploiters" [8]. Thus, a person falling within the social category of a slave can be classified as a social margin according to social features. We can also state that in the United States in the XIX century slaves formed a separate social class, which had its, own and it can even be said, autonomous culture. Besides, the undeniable fact is that the phenomenon of slavery was reflected in the culture of this social class.

Based on the history of the development of American culture, we can be state that culture which reigned among the "white" people was widely spread and assessed a developed character. So it can be described as the dominant culture of the USA during the XVII–XIX centuries. In addition, in favor of this statement, it should be noted that this culture prevailed in the social environment, which can clearly be defined as dominant in the social aspect. The human race with "white" skin color occupied a higher position than that the African-Americans in the class hierarchy of the American society of the XVII–XIX centuries. Based on the above conclusion, we can point out that the culture of African Americans has obvious features of the phenomenon of subculture in the United States. It should be noted that the concept of subculture has been defined relatively recently. Its definition was offered by an American sociologist T. Rozzak in the 30's of the twentieth century. But the concept of subculture, to date, is of great interest to modern scholars. Its greatest significance lies in the fact that it makes it possible for us to classify phenomena that lie outside the main cultural stream as cultural phenomena, while earlier similar elements belonged to the category of extra cultural elements. We should also note that in modern science there

exist a large number of subcultures. The main principles by which different subcultures are defined are the following: by age, by profession, by musical and sports preferences, by ethnicity, by sex, by belonging to a certain social class, etc. The culture of African Americans that existed in the Americas in the seventeenth and nineteenth centuries, we can define as a subculture by two characteristics: ethnicity and social class affiliation. The features of the culture of African Americans in America, and the blues as its specific representation, as subculture phenomenon indicate its belonging to the culture of a segment of the population, which is defined as secondary in the United States. In addition, this fact also points to the relation of this cultural segment to the class of slaves, which is defined as a subculture in the general social context. But, it should be noted that in case of ascribing Afro-American culture to subcultures on grounds of ethnic origin, such definition, to some extent, can be discussed. The reason for this is the composite nature of American culture, which in this case is defined as dominant, and which is the result of the accumulation of a certain number of different cultures, which, like African-American culture, differ in their geographical origin. However, it should also be noted that only African culture has non-European origin in the list of countries which cultures can be defined as parts of the US culture (In this case, we does not take into account to the general context of the American culture the culture of the Indian tribes, because in a definite geographic territory, the defined phenomenon has practically not developed and, as a result, practically did not affect the formation of the US culture). The definition of African American culture as a phenomenon that is inextricably linked to the social class of slaves gives us the right to unambiguously classify a defined culture as a phenomenon of subculture in the United States during the period of the XVIII–XIX centuries.

Therefore, we consider that the introduction of the concept of “marginality” into the list of main characteristics of the blues as a phenomenon of Af-

rican American culture is quite appropriate. To date, this concept is widely used in various scientific fields. First of all, of course, in sociology, psychology and philosophy studies. In addition, this term is also found in jurisprudence and art studies. As for art criticism, according to N. Drobiazko, “art is called as marginal, when it is on the life roadside, in form and content, it is far from actual ideas, artistic trends, trends that determine the style of the era” [2, P. 21]. But it should be noted that this aspect is poorly researched in the field of art studies. To a greater extent, scientific researchers are devoted to highlighting this problem within the framework of literature, architecture, painting and so on. Concerning the use of the discussed concept in relation to directly the blues, we can note that K. Korovina in her dissertation “The Origin of American Blues as a Problem of Cultural Understanding”, uses the notion of “marginal”, discussing the origin of the phenomenon of African American culture, and the blues in particular. The author highlights the social aspect of the issue, stating that “the blues was first cultivated in the lower strata of society ... in the marginal environment” [7, P. 24]. It should be noted that the first bluesmen also bear signs of social marginalization, because their way of life was in line with that. Besides, we have the right to define blues as a marginal phenomenon in the context of art criticism because of the determination of the melody and harmony of the blues, as a marginal phenomenon in the context of American musical culture. Unlike religious music of African Americans, the harmony of which has undergone some influence of the harmonious organization of the Western European musical tradition, the harmony of the blues is a phenomenon that clearly lies outside the Western European musical culture. The melody of the blues in the context of American music of the XIX century also represents a completely original phenomenon, the originality of which allows today to undoubtedly determine its manifestation in any other phenomenon of non-academic music of the twentieth century. In addition, the texts of blues vocal works represent everyday life of the African-American

population, which belongs to marginal groups according to their social characteristics.

Thus, the identified phenomenon of marginality gives us the opportunity to determine the cause of a wide range of manifestations of the main features

of the blues in the context of non-academic music of the twentieth century, since the marginal phenomena always attract attention due to their particular allocation against the background of the bulk of cultural phenomena.

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CHRISTMAS TRADITIONS THROUGH THE PRISM OF PAGANISM AND CHRISTIANITY

Abstract. The author considers the traditions and customs of Christian Christmas, which are closely related to the pagan traditions of the festival of Saturnalia and Yule. A theoretical analysis of the origin of the traditions of masquerades, dating back to pagan antiquity has been carried out. This highlighted that the pagan customs in “folk masquerades” reached an incredible scope on the occasion of the Saturnalia in Europe and at Christmas in Kyivska Rus, having undoubted similarities.

Keywords: Saturnalia, Yule, Christmas traditions, solar symbol, paganism, Christianity, Chaos and Order.

Christmas originates from two ancient pagan holidays: the Scandinavian holiday Yule (Yule-turn, wheel of the year) and the Roman holiday of Saturnalia. Yule was also associated with ritual dance-rotations, which symbolized the universal projection of the world, where the finite and the infinite acted as a whole.

Yule is one of the oldest Sabbaths (eight-wheel holidays of the year, known as Sabbaths, where Yule was a small Sabbath), which got into the Celtic calendar thanks to the ancient Norwegians. Yule was celebrated during the winter solstice. Despite the fact that Yule fell on the shortest day of the year, and the sun was at its lowest point, it marked the feast of Light and was a new starting point, bringing closer the appearance of the “young and strong” Sun. The Scandinavians celebrated the Yule holiday from December 21 (Mother’s Night) to January 1 – Yule Night (corresponding to 12 days of Christmas time) and ended with burning logs. The Yule holiday is a holiday of fire that promises warmth.

The Scandinavians spread these beliefs among the Celtic peoples long before our era. In Yule, the Scandinavians also remembered the goddess in the

image of the Virgin. On a holiday, it was customary to light candles in houses, filling them with light. Yule was accompanied by feasts, residents gathered in large families to celebrate the birth of the new Sun. The ritual dish of the feast was the boar’s head. Only the virtuous people were allowed to cut the sacred head. After the meal, people, with lighted torches in their hands, left their homes, made a fire and, holding hands, to the sound of the bagpipes they danced a circle dance, shouting “Haile, Yule, Haile!” [1].

The houses were decorated with ivy or mistletoe wreaths. In Scandinavian and Celtic mythology, this plant played a key role. Even 200 years before the birth of Christ, Druid priests regarded mistletoe as a sacred plant, mistletoe was a mandatory attribute in the cycle of winter holidays. The Celts believed that mistletoe had magical healing powers and used it as a defense against evil spirits. Mistletoe was one of the few plants that bloomed in the cold winter months in what is now Britain, the evergreen mistletoe was perceived by the Celts as a symbol of life and rebirth (a prototype of the Christmas tree).

The Romans worshiped mistletoe as a symbol of peace and friendship. According to legend, the en-

emies who met under the mistletoe laid down their arms and made peace. The ancient Greeks celebrated the winter festival of Kronia, decorating their homes mistletoe. Some scholars believe that the pagan tradition of kissing under the mistletoe was inherited from the Greeks, who kissed under the plant during weddings and the feast of Saturnalia. Mistletoe was later banned in churches due to pagan associations.

The cult value in the Yule festival was played by the “Yule log”. The Yule Log burning practice spread throughout Europe, and different tree species were used in different countries. In England – oak, in Scotland – birch, in France – cherry. In the Scandinavian countries, logs were taken from a special kind of tree – ash, which symbolized Life. It was impossible to buy a log, just as it was impossible to buy Life. Ashes from Yule logs were often scattered on the roof of the house [2].

For the Scots, who for a long time were under the control of the Vikings, the ancient festival of burning a huge log on the day of the winter solstice also has Scandinavian roots. Another ancient Scots custom was associated with the cult of fire. The guests were supposed to throw a piece of coal into the owners fireplace and wish so that fire, a symbol of prosperity and life, does not leave this house. Such traditions mainly consisted of pagan (solar symbol of the Divine Fire). In some places in Scotland, for the pagan deity Yola, to this day, cutlery and cheese and bread are left on the table, as was the case with the Slavic peoples (an extra appliance and dinner were left for the brownie in ancient Kyivska Rus) [3].

The traditions that make up the Yola holiday are similar to the traditions of another ancient Roman holiday – Saturnalia. Saturn, Kronos in Greek mythology, is one of the supreme gods of the Roman pantheon. Translated from the Greek word “Chronos” means time.

Hesiod, an ancient Greek poet, wrote that Chaos was the father of the time. After the advent of time, space began to arise. The old year was dying, turning into the past before our eyes. From the chaos of last year, a new year was born, and with it a new order was

born. In this symbolic manifestation of Chaos and Order, later well-beaten in the 17th century English court Masque and Antimasque by the famous English playwright and writer B. Johnson, powerful symbolism manifested itself, the essence of which was well known to the ancient pagans. People always confront Chaos. The idea of chaos frightens a person, since chaos carries catastrophic consequences. Man is characterized by an orderly idea of the surrounding reality.

The festival of Saturnalia was celebrated from December 17 to December 25. From the point of view of the Gentiles, this was logical, since it was precisely this period of the season that corresponded to the period of the winter solstice. The pagans believed that in the last days of the last month of the year the Sun is born, and it conquers darkness. In ancient Rome, the festival of Saturnalia was celebrated with a large-scale carnival, feasts and dances. Based on pagan customs, houses and churches were decorated with evergreens – holly, bay, rosemary, ivy and sometimes mistletoe, which was difficult to obtain in some areas. So, instead of mistletoe, people gathered holly and other greens into a “kissing bush” and hung it from the ceiling. During the festival of Saturnalia, wealthy people gave gifts to the poor in memory of the golden age of freedom and justice, when God Saturn ruled the world. This custom seemed to blur the distinction between gentlemen and slaves. During the holiday, ordinary people chose a liar who ruled mediocre and cruelly, imitating the worst of the kings of the world [4].

Saturnalia was often accompanied by debauchery and drunkenness, symbolizing the complete decomposition of spirituality and morality on the eve of the birthday of the New invincible Sun. The Roman festival of Saturnalia quickly spread throughout Europe, including England.

The Christian theologian and writer Tertullian, in his youth, was an opponent of Christianity, but later converted to Christianity. He succinctly expressed the essence of the religious metaphysics of Christianity, actively fought against paganism, and

openly opposed pagan demons. In one of his many works, he was surprised to note that new Christians ignored the special status of the Sabbath: “By us, to whom Sabbaths are strange, and the new moons and festivals formerly beloved by God, the Saturnalia and New-year’s and Midwinter’s festivals and Matronalia are frequented – presents come and go – New-year’s gifts – games join their noise – banquets join their din! Oh, better fidelity of the nations to their own sect, which claims no solemnity of the Christians for itself! Not the Lord’s day, not Pentecost, even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians” [Internet resource: <http://www.logoslibrary.org/tertullian/idolatry/14.html>]. So, he openly accused Christians of following pagan rites.

It is interesting to note that in the early Christmas sermons, the Holy Fathers called Jesus Christ the “Sun of Truth” or the “Sun of Justice”, which indirectly indicates that the early Christian church was still closely connected with pagan customs [5, 342]. The church opposed pagan rites, so widely and universally rooted in Europe and England. The Holy Fathers in every possible way opposed pagan holidays to the reverent and spiritual holidays emanating from the Holy Church. But despite the strict laws and punishments that the priests promised for blasphemy and atrocities on the feast of the Nativity of the Lord, the clergy could not turn people away from customs that the Church equated to atrocities and debauchery.

The holiday gradually gained such popularity that it was no longer possible to abolish or ban it. Ultimately, the church recognized this and followed the well-known principle: that which cannot be prohibited must be led.

In the year 354 AD, a Roman priest wrote: “The Gentiles usually widely celebrated the birth of the Sun ... when the Holy Fathers of the Church realized that Christians are prone to this holiday, they gathered a Council and decided that true Christmas should be celebrated on the day of December 25”

[5, 407]. Christmas and a special liturgy began to be celebrated in the ninth century, when the visual picture of the Nativity of Christ was finally formed.

Another pagan custom characteristic of the Christmas tradition is the use of masks and mummers. The custom of squandering was a landmark for the West and East. In the Egyptian, Native American, Greek and Roman world, history finds traces of similar Slavic festivals, which consisted of wearing masks, fortune telling, which probably crossed across Europe and was repeated in Scandinavia. History has preserved evidence that Egyptian priests, dressed in costumes of gods and various animals, walked through the cities on New Year’s Eve. This magnificent festival ended with feasts and dances [2; 5, 342].

Among the Greeks, the transition from the old year to the new was accompanied by the dressing of young men as girls, and girls by husbands, also dressed in animal skins, attaching animal heads to themselves. On the last day of the year, the tradition of eating a meal as a sign of propitiation of the past and coming years also took root.

It is known that the Holy Fathers often called the Greeks and Jews Gentiles and opposed them to the Orthodox Greeks.

Masquerade atrocities confused the Church. In the 16th Rule of the Eighth Council, which was never adopted by the Eastern Church, it was said about the blasphemy of priests dressed indecently, which is incompatible with the ideals of Christianity [2]. Masquerade was strictly forbidden by the church, but the habit of dressing in various costumes and masks was also rooted among the clergy. Since the XII century, parody and masquerade events were timed to the Christmas holiday. So, the feast of the sub deacons (*festum fatuorum* or *festum stultorum*) in the 13th century was known as the festival of fools.

S. Zotov, M. Mayzuls, D. Harman in his work “The Suffering Middle Ages. The paradoxes of Christian iconography noted that, in all likelihood, the festival was originally celebrated decorously, and the word “fool” carried a different connotation: humble

and impoverished in spirit. However, later the holiday turned into a parody of worship. For the duration of the festivities, the clergy elected the Bishop of fools: the prototype of Lord Misrule in England, the buffoon in Kyivska Rus. Priests used the Masks, dressed as women, danced and sang obscene songs in the temple, and dined at the altar. The bishop of fools rode around the streets, sitting on a donkey backwards, for example, in Byzantium a man whom they wanted to dishonor was carried along the streets [7].

In Kyivska Rus, fool's day gained no less popularity. Thus, buffoons dressed in crowns with pendants and peacock feathers. This was incompatible with Christian ideals. Gradually, the higher clergy, through the strictest prohibitions and punishments, curbed atrocities.

In the Roman Catholic Church, Christmas masquerades were celebrated at the end of December and were known as December Liberties. Bishops gave freedom to their subordinates, as well as to shepherds and villagers, who, using this temporary privilege, drank, played, mocked, wore women's or buffoon dresses, lion skins, and sang shameful songs. This forced Pope Innocent XI to write to Archbishop Henry about "the inappropriate eradication of this custom in churches, and about the inability to take part of deacons and elders in disgrace." However, despite the prohibition of the church, in the West, dressing continued in clownish dresses, in animal skins or monsters [8].

The Byzantine Emperor Konstantin Bagryanorodny, describing the ceremonies of the Byzantine court, mentions the Gothic games that were held at Christmas at the court, in the presence of the emperor. The people who participated in the games were Greeks dressed as Goths. They were dressed in masks, in fur coats inside out, in their hands they held shields, into which they beat metal rods. In the Gothic games traits characteristic of the Slavic festival of Veles Christmas time are traced [7; 8].

In English villages and cities, professional actors, rural and urban residents took part in masquerades

with dances and songs, which were distinguished by spectacularity, luxurious costumes, fiction, and humor. At the end of the 16th century, Philip Stubbs described this action as a "pagan company" that followed "to the church and churchyard, led by chimney sweeps and drummers". The church opposed licentiousness and fun, which was often associated with the name of Lord Misrule. Lord Misrule, the main steward of the Christmas holiday, chose his helpers – 20 or more "men" who decorated themselves with yellow and green scarves, ribbons, lace, rings and jewelry. Mummers (mummers) and dancers performing the English dance Morris to "live music", were dressed in costumes, decorated with ribbons and bells [6; 7].

In ordinary life, Lord Misrule could be a sluggish servant, but during the Christmas holiday, he turned into the chief manager and rules without fear of retaliation until the Twelfth Night on January 6, when the Christmas holiday ended. The practice of baking puddings with a hidden coin inside is also associated with Misrule, the person who found the coin in his pudding was chosen as the lord. King Henry VII, the first Tudor monarch, continued the medieval tradition, electing Lord Misrule for every Christmas of his reign. During the reign of the son of Henry VIII, King Edward VI, tradition reached its zenith.

In 1583, Presbyterians in Scotland banned Christmas festivities. Puritans were especially negative about the form of the celebration of Christmas, considering it unjustified, and the fun unworthy. Even making traditional plum pudding for Christmas caused Puritans a sense of disgust. Puritans tried to show a worthy example of the celebration of Christmas. On Christmas Eve in 1621, the pilgrims categorically refused a request for help in building a house, motivating it with a biblical approach and strict religious convictions that "the work of devotion to Jesus should be no work, no games, no pleasures on such a big holiday," – thought William Bradford, the English Puritan separatist [9, 112]. However, this custom managed to become so rooted

in English society that even with the Puritans coming to power in the 1640s, attempts to control the Christmas amusements or transform them into a different, spiritual form failed. Although the Puritans objected to the celebration of Christmas, which, by all accounts, was a pagan tradition, the fact is obvious that the government consciously made concessions when it came to the Christmas holidays.

Gradually, Christmas becomes one of the most beloved and desired holidays. The Christmas season lasted about two weeks, from December 25 to January 6. The houses were decorated with greenery, people dressed in elegant clothes, exchanged gifts, arranged general games and dances. For centuries, the Christmas holidays have been an alloy of Christian and pagan rituals.

Modern scholars shed more light on the secular nature of the English Christmas holidays. However, documents that illuminate the Christmas holidays from the spiritual and moral side have been preserved. "The Water Poet" John Taylor in the XVII century wrote that the Christmas holiday began with a visit to the church. After that, "some went to play cards, some sang carols (Christmas songs), others gathered together to listen to interesting stories ... Then came the maids with cakes, white caramel, cheese and minced meat pies" [10, 57]. In the evening, dinner and dancing were arranged in the largest and most spacious house in the English village. Each of the rural men contributed a certain amount of money to his organization or brought groceries with him. Women brought carrots in linen bags, and during the dancing of boys and girls, they nibbled it, thus, for a short time. It is interesting to note the similarity of Christmas traditions among Anglicans, Catholics, and Orthodox Christians. So, the countdown of the Christmas holidays among the Slavs began on December 21 – the symbolic victory of Light over darkness. Winter Solstice celebrations lasted until January 6th. In the houses they put a "tree of life" – a sheaf of grain or mistletoe (pagan rites of the Druids

were also associated with mistletoe). It was also customary for the Slavs to dress up at the Christmas time, that is, to put on, unusual costumes and masks (masks). First of all, it was costumes and masks of animals: bear, bull, horse, goose, goat, crane, fox, as well as fabulous and mythological creatures: kikimora, goblin, merman. Also, people dressed as an old man and an old woman (the older girl was dressed up, and the old woman was a boy), a soldier, a doctor, a master and a servant. Each costume, each mask was traditional, that is, their meaning and significance were passed down from generation to generation. Each mask was associated with specific actions and texts [8; 9].

It is believed that the Slavs turned to dressing because they were afraid of evil spirits, which became more active with increasing dark time of the day. If you dress up and hide yourself under the guise, then evil spirits will not know and will not cause harm. The mummers appeared at home, danced, told jokes, or imagined some kind of life scene or joke. Amusing the guests in one house, they moved to another house. Such images of folk masquerades or clergy are common with the rites of Roman, Gothic, Scandinavian and German similar merrymaking.

Thus, it can be stated that each tradition or custom associated with Christmas has two foundations: the first is Christian, and under it is pagan. The Christianization of nations becomes the cause of the evolutionary transformation of pagan traditions.

Conclusions. The traditions and customs of Christian Christmas are directly related to the traditions of the pagan festivals of Yola and Saturnalia.

Decorating houses with mistletoe and ivy, the tradition of lighting candles, keeping a fire in a fireplace or burning logs in it symbolized the cult of the Sun, fire, vegetation, was directly related to solar symbols, was due to the circular nature of the daily and annual movement of the Sun, is associated with the symbolic meaning of the wheel – in a circle.

The roots of the "holiday of the fool", which has become widespread in Europe and Kyivska Rus, go

back to the deep mythology common to all peoples (Scandinavian – Loki, ancient Greek – Hermes).

The jester is a troublemaker, destroying the beginning, an outcast, a person creating confusion and chaos. In German mythology and among the Scandinavians, Chaos is the beginning of all things. Chaos precedes Order. Subsequently, the appearance of Chaos, opposed to the Order, was defeated in the English court Masque.

Masquerade dressing, leading in the beginning from Greek, Egyptian traditions, spread and gained popularity in Europe and England. Famous Italian masquerades, English court masks, French court ballet, Slavic Christmas time became the highest manifestation of the dressing tradition and have survived in the form of folk festivals to this day.

None of the modern Christmas customs has been taken from the theological canons and, in fact,

is directly related to paganism. What is traditionally considered a Christmas tradition comes from pagan rites. Over the centuries, pagan rites have transformed and melted into traditions that are familiar to us today. From generation to generation, layering, interaction and transformation of traditions and customs took place.

Customs carried a purifying, protective, symbolic and sacred meaning. These days they have received a new understanding.

In fact, paganism and Christianity, on the one hand, were hostile antagonistic movements, on the other, they complemented and closely interacted with each other for several centuries. Christianity can be seen as an alloy of paganism, ethnic elements, and, in fact, Christian dogma. It can be stated that Christianity was not able to completely eradicate the pagan worldview.

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Section 2. History and archaeology

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THE MEDIEVAL MONUMENTS OF THE SHAMKIR-GADABAY DISTRICT OF AZERBAIJAN HISTORICAL ARCHEOLOGICAL

*Each tombstone of each pottery piece
From history to history is a reminder
(Samad Vurgun)*

Abstract. The presence of numerous cultural monuments found on the territory of our country is an undeniable fact that proves the role of peoples of this territory, their place in human history, its role in shaping the world culture. The medieval monuments existing in the Ganja region prove once again that the city has ancient history, culture and traditions.

Keywords: Ganja, Imamzadeh, Mausoleum, Chokak Hamam, Namard castle, Qushchu.

This heritage is studied and studied at different times, different historical sources on the basis of material and written monuments. Archaeological excavations, ethnographic, numismatic and epigraphic studies play an important role in the study of our distant past. Based on the research presented in this article, historical monuments of our material and cultural heritage were studied in Shamkir, Dashkesan, Gadabay and Goygol regions.

The presence of numerous material and cultural monuments discovered in the territory of our country is an indisputable fact that proves the place of the indigenous peoples, their place in the history of mankind, their contribution and role in the formation of world culture. The medieval monuments existing in Ganja and the surrounding regions prove once again that the city and its suburban areas have ancient history, culture and traditions.

The Land of Fire is one of the oldest cultural centers of Azerbaijan. The presence of numerous cultural monuments found on the territory of our country is an undeniable fact that proves the role and place of the peoples of this region in the history of mankind in the formation of its global culture. All the material and cultural monuments in the historical territory of Azerbaijan are a bridge between the ancient and contemporary, a bright way leading us to our glorious and sometimes tragic remote past. Our fathers and our ancestors have left us rich and diverse heritage for thousands of years serving the human civilization, enriching it and shaping it for today.

This is the heritage of different sources at different times, were investigated on the basis of material and manuscripts studied at different times. Archeological excavations, ethnographic, numerical, epigraphic studies play an important role in the study of our past.

From a small piece of pottery to a giant and magnificent monument, or once in the center of the world's attention, the research carried out in a city that has been ruined in any era of history is the source of the origins, relations, family relationships, religious views, they give us valuable information about the traditional areas they are dealing with – agriculture, handicraft, trade, security and defense issues, meditation and philosophical meetings. The more ancient material and cultural monuments that are discovered, the more valuable historical information they get.

The study of such cultural monuments existing in the territory of Azerbaijan is a valuable source of knowledge and idea of our people lived at that time, which provides us with invaluable information on the traditions and traditions of international relations. In the western part one of the most magnificent monuments of the Middle Ages is Ganja Imamzada or Goy Imam religious monument. This religious architectural complex is part of the Ganja State Historical Culture Reserve. The complex was formed around a tomb erected on the grave of Ibrahim, dead in the 8th century, son of the Shiite Imam Mammad Bagir. The main part of the complex consists of tombs and cemeteries. Seven dome mosque caravanserais houses were built around the tomb as well as the main tomb dome. The mausoleum was built of red bricks. Here are some of the forms that are characteristic of the Arran Architectural School. Small dome cells located on the right and left side of the central dome are likely to be added to the monument later in the 12th–13th centuries. Each of these cells is made of white and blue tassel. Major repairs were carried out in the tomb by Ganja khan Javad Khan Ziyadoglu during the reign of Gajar (1786–1804). These works were led by palace architect Karbalo Sadig.

In order to protect historic-architectural monuments, the reconstruction and restoration works were carried out at the Imamzadeh complex in 2010–2016 by President Ilham Aliyev's decree. The Ganja Zazali road has been reconstructed to the complex. For this purpose 48 million manat was allocated from the state

budget. The first construction works in the Ganja Imamzade tomb coincide with the 8th century. The sons of the Shiite imam Mohammad Bagir, who belonged to the Shiite sect of Islamic religion, and one of the sacred personalities, came to Iran and Azerbaijan to escape from the persecution of the representatives of the Islamic prophet during the Caliphate (661–750). Two of them, Prince Ibrahim and Ismail, came to Ganja and Barda. However, both of them were found and killed. There were built a tomb to Prince Ismail in Barda and Prince Ibrahim in Ganja, with a history dating back to the 7th century.

One of the medieval monuments is the historic architectural monument in the ancient Ganja region, which is located south of the Baku-Ganja railroad. There is no history information about Jomard Gassab, buried in the tomb. According to one legend, Jomard was one of the respected persons in Ganja. According to another legend, however, during the period when Imam Ali was not Caliph, he went to Arabia with the convoy and met with him. The Arab troops were engaged in spreading this religion among the people before coming to Ganja. The mausoleum was built in octagonal form. The corners of the eight-corners are decorated with ornamented from inside and outside. During construction, quadrangle bricks and lime mortar were used. According to the narrative that was spread among the residents of Ganja, the butcher worked in one of the oldest districts of Ganja and sold meat to people, weighing it extremely accurately without using weights. It is said that the tomb of the Jomard Gassab was built during the reign of IV Caliph Ali Abu Talib (656–661). According to well-known archaeologist Isag Jafarzadeh, the Jomard Gassab tomb was built in XI–XII centuries, in A. Salamzade's opinion in XVII century, according to I.P. Sebli in 555–562 years.

During the Ganja earthquake in 1139, the tomb was seriously wrecked. The tomb of Jomard Gassab was discovered by famous archaeologist Isag Jafarzadeh in the 40s of the last century.

In the 60s of the 20th century, the tomb was destroyed and remained neglected for a long time. The

tomb was renovated in 2004 on the initiative of the Heydar Aliyev Foundation.

One of the medieval monuments in Ganja is the mausoleum of Nizami. This mausoleum is located in Ganja, where Azerbaijani poet Nizami Ganjavi (1141–1209) was born. The mausoleum was constructed of cylindrical marshes at a height of 20m. A bronze statue of the immortal poet was erected near the mausoleum. The first tombs from white limestone on the poet's grave were built in approximately XIII–XIV centuries. During the famous Ganja (Yelizavetpol) battle in 1826, when the mausoleum was settled in the Shik Plain, the mausoleum was destroyed and collapsed. Mirzad Adigozal Bey, the author of the *Garabagname*, repaired the mausoleum in the middle of the 19th century and built a new dome instead of its destroyed dome. Next time, that dome is being restored by Yadigarzadeh. At the beginning of the 20th century, major renovations were carried out by Ajdar bey Adigozalov Gorani, who was the son of Mirza Adigozal bey and who worked as a police chief in Ganja. In 1947, the Yeddi Gozal (Hafi Peykar) monument was erected on the grave of the poet on the occasion of the 750th anniversary of the birth of the poet. The mausoleum was rebuilt in 1990–1991 by our state. The mausoleum complex is currently on a protected status.

One of the historical monuments of ancient Ganja is Shah Abbas Mosque or Ganja Juma mosque. It is a architectural monument built in the architectural style of Aran in XVII century, located on the left bank of the Ganja River, in the historical area of Ganja. Ganja Juma Mosque continues its traditions of medieval Azerbaijani architectural art for its artistic decorative features. The main building of the complex is the building of a mosque, built in 1605. The mosque was built for the renovation of the new city after the transfer of Ganja city from Ancient Ganja. The mosque complex included a monumental mosque building, an entrance portal with an independent stand and minarets on both sides and the Ganja madrassa around the mosque.

From the medieval architectural monuments built in Ganja, Chokak Hamam was constructed in 1606 in Ganja on the basis of the famous architect Sheik Bahaddin Mahammad Amil. The clay-lime mix and red brick were used in the construction of the building. The building is with dome. The building was renovated and restored in 2003 by the Ministry of Culture of the Republic of Azerbaijan. At present the building is decorative art center. Chokak Hamam functions as a bath in one of the hotels in Ganja since 2014.

As it is seen, as well as historical monuments in other regions of Azerbaijan, medieval monuments located in Ganja are widely studied and some of them are currently being used, and others are protected as historical monuments.

Although the Namard fort in the Gadabay region is not in good condition among the largest mountain fortresses in Azerbaijan, the building materials are the most monumental monument in terms of architectural style. Although the castle is included in the scientific literature by the name of Namdar Castle, the locals call it the Maiden Tower. The date of the tower's construction has not yet been fully determined. Due to the structure of the main building materials, architectural and construction features, the construction of the tower can be attributed to the 12th century during the rule of the Eldeniz dynasty. At the corners of the fort there are magnificent circular towers. The leading elements of the castle are those constellations. The castle consists of two parts inside, in accordance with the rigid mountain relief. On the top floor, at the highest peak of the mountain, is a five-pointed gutter on the plan. From the south, the second tower joins, much lower than it. The tower's plans and architectural units made the castle's defense much more durable. The castle is made of baked bricks. The construction was done in a very high quality. The fort is located at the top of the sloping rock between the villages Kalakend and Miskinli of the Gadabay region. The fortresses associated with the name of the national hero of Azerbaijan Koroglu are located in Shamkir, Gadabay, Tovuz, etc. can be found in the regions. The main

feature of Koroglu Castle, built in the 17th century, is located in a strategically inaccessible peak. To the west of the fort is a rocky cliff. The walls of the castle are 1 meter wide. The tower, built for protection purposes, has an underground secret road and an underground secret water line. Water drawn by special pipes entered the reservoir built inside the tower, and then flowed through the underground pipes into the river passing Miskinli village.

Another monument in the private courtyard in the village of Chaldash in the Gadabay region is also related to the material heritage of the Caucasus Albania. It is supposed that this monument dates back to IX–X centuries. The roof of this Albanian temple was completely destroyed. At the height of 1–1.5 meters of the temple, the pavement part of the walls has survived to this day. This monument is currently being studied by our architects and scientists. As in most areas of the western region, there are many traces of medieval monuments in Goygol. The medieval Albanian church in the village of Zurnabad, 13 km away from the city of Goygol, is built on rock, and the road to the church passes through rocks and boulders. It is thought that this church was the central part of the grand monastery complex built here. However, an earthquake of 1139 caused the collapse of a section of the complex. This monument is a two-chamber church. The windows are to the east of the church and the doors to the west. There are libraries in the church. Another church stands at a height of about 50–60 meters in the church. This temple is the largest Albanian church in the western region. The building is decorated with lilies. The temple is three times larger than the standard temples. This church, built in the XIII century, can be compared with the temples of God and Ganjasar, for their size and grandeur.

There is a seven-column dome between the first nave on the monument. The monument is about to collapse due to neglect.

One of the many medieval monuments in the Dashkesan region in the Western Caucasus region is the Kushchu Alban Monastery, named after the village in the village of Kushchu. Although we have no evidence of the construction of the monastery, it is assumed that this historical monument was erected around the fifth century AD, that is, 487 AD. The first thing that caught our attention when looking at the history of the monument is the “Bird” of the monastery. The name of the poultry village and the monastery built there is based on ancient mythological beliefs. In the ancient times, the vaginal ongon was very common among Azerbaijani Turks. Therefore, in our fairy tales and epics, the birds are given a large space. Even the birds of the Oguz tribes chose symbols for themselves. “State bird”, which is widely used in folk tales and legends, has been considered a symbol of wealth, wisdom and opportunity. Even those who have survived the state bird have been elected as head of state. Therefore, this area, where the ancient Albanian tribes lived, was known as the area where the poultry tribe was inhabited.

The local materials were mainly used in the construction of the monument. The monastery was built primarily for religious ceremonies. There is also an Albanian church school near the monastery. I also want to say that the temple is in great need of serious archeological and ethnographic research. Apparently, as well as other historical monuments in other parts of Azerbaijan, medieval monuments around Ganja and Ganja are widely studied and some are still used and some are protected as historical and architectural monuments.

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POLITICS ATTITUDE OF SOVIET GOVERNMENT TO CHURCHES AND WORSHIP HOUSES AS A WAY FOR BLOCKING A RENEWAL RELIGIOUS TRADITIONS IN THE POST-WAR PERIOD IN USSR

Abstract. In this article the author analyzes the policy of Soviet government to orthodox church and religious institutes in the post-war period. The author researches political offence of totalitarian system, the process of reorganization and closing of orthodox churches and worship houses. The ones caused destroying of cult buildings and limitation religious people`s traditions.

Key words: orthodox church, worship houses, Soviet government, religious community, religious people, people`s traditions.

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ПОЛИТИКА СОВЕТСКОЙ ВЛАСТИ В ОТНОШЕНИИ ЦЕРКВЕЙ И МОЛИТВЕННЫХ ДОМОВ КАК СРЕДСТВО БЛОКИРОВАНИЯ ВОЗРОЖДЕНИЯ РЕЛИГИОЗНОЙ ТРАДИЦИИ В ПОСЛЕВОЕННЫЙ ПЕРИОД В УССР

Аннотация. В статье на основе анализа партийных и государственных документов анализируется политика советской власти в отношении Православной церкви и религиозных институтов в послевоенный период. Автор исследует политическое наступление тоталитарной системы на религию, процесс реорганизации и закрытия православных церквей и молитвенных домов, что в дальнейшем привело к разрушению культовых сооружений и ограничению религиозной традиции населения.

Ключевые слова: Православная церковь, молитвенные дома, советская власть, религиозная община, верующие, культовое помещение.

В середине 40-х годов XX века произошло кардинальное изменение курса сталинского режима в церковной политике. Его осуществление в Украине имело свои особенности и отличия, обуслов-

ленные рядом исторических обстоятельств и существенными изменениями, которые произошли в религиозной жизни. Речь идет прежде всего о росте религиозности населения, увеличении

количества верующих, возрождении религиозной жизни во время оккупации. Как указывает известный исследователь В. Войналович, церковь сыграла важную роль в консолидации общества в годы войны, а церковные институты превратились в реально существующий фактор, с которым не считаться было невозможно. При таких обстоятельствах режиму не оставалось ничего другого, как преодолеть традиционное неприятие религии и пойти на сближение с ней [1, 85].

Условное потепление государственно-церковных отношений обусловило активное стремление верующих к открытию новых церквей и молитвенных домов. Поэтому одним из важнейших аспектов работы Совета по делам Русской православной церкви (СД РПЦ) еще во время войны стало рассмотрение ходатайств граждан об открытии церквей и вынесении соответствующих решений. Однако стихийное открытие большого количества храмов не заставило долго ждать ответа советской власти, которая приложила все усилия, чтобы ограничить этот процесс в рамках закона. 28 ноября 1943 г. было принято Постановление Совнаркома № 1325 «О порядке открытия церквей», где определялся сложный многоступенчатый процесс рассмотрения заявлений верующих [2, 4]. До принятия этого постановления, 13 октября председатель СД РПЦ Г. Карпов имел беседу с первым заместителем председателя СНК В. Молотовым, в которой тот заявил о необходимости строгого ограничения регистрации молитвенных домов: «... открыть в некоторых местах придется, но нужно будет и сдерживать этот процесс. Решающее решения за советским руководством» [3, 211].

Согласно вышеупомянутого Постановления главными требованиями для удовлетворения ходатайства об открытии церкви определялись следующие моменты: 1) каждое ходатайство должно было подписать не менее 20 человек, «совершеннолетних, не лишенных по суду избирательных прав, граждан, проживающих в данном на-

селенном пункте, с указанием их возраста, места жительства и рода занятий»; 2) в соответствии с Постановлением все ходатайства об открытии храмов подлежали рассмотрению уполномоченным Совета по делам РПЦ при СНК СССР. Он должен был выяснить, кто является инициатором подачи заявления, имеет ли он «личные корыстные интересы и его отношение к церкви в прошлом»; 4) стоило установить количество верующих в данном населенном пункте, определить, насколько настойчивое их ходатайство; 5) важно узнать, вынесено ли властями по данному культовому зданию решение о закрытии или причины нефункционирования другие в силу различных обстоятельств; 6) уполномоченный должен был ознакомиться с техническим состоянием культового здания, узнать стоимость необходимых ремонтных работ и согласия верующих на его проведение, а также наличия помещения для проживания служителя культа; 7) кроме того, важно выяснить, сколько церквей функционирует в данном районе или городе, какое расстояние до ближайшей из них [2, 264]. Опираясь на вышеупомянутое постановление, делаем вывод об амбивалентности политики государства: с одной стороны декларировалась лояльность к Православной церкви, а с другой первоочередной задачей власти было выявление уровня религиозности населения в различных регионах и взятие верующих под контроль, препятствование открытию культовых сооружений по их назначению.

Исследуя неопубликованные документы украинских архивов находим подтверждение, что одним из главных моментов для регистрации религиозной общины было наличие культового помещения, которое после окончательного решения об открытии передавалось верующим по договору «... в бесплатное и бессрочное пользование, но только на правах аренды». Покупать в собственность любое недвижимое имущество религиозные общины не могли, так как они не являлись юридическими лицами [5, 9]. В дальнейшем под прикры-

тием мотивов несоответствия санитарным нормам и аварийности помещений, советская власть начнет тотальное закрытие церквей, и как результат – роспуск религиозных общин.

Также законными мотивами отклонения ходатайств верующих об открытии церквей согласно инструктивному письму № 2 председателя СД РПЦ Г. Карпова от 20 апреля 1944 г. могли быть и такие: отсутствие 20 человек верующих в районе или городе, фальсификация подписей под ходатайством, выявление уполномоченным факта, что здание, о котором ходатайствуют верующие, потеряло «церковное лицо», «полностью переоборудовано» и используется под клуб, школу, производственные цеха или другое. Ходатайство также не удовлетворялось, если инициативная группа верующих состояла из внештатных священнослужителей, бывших церковнослужителей и членов исполнительных органов церквей [5, 10].

Если просьба верующих удовлетворялась, материалы направлялись в Совет по делам РПЦ для вынесения предварительного решения. В случае положительного решения Совета и облисполкома, документы передавались в Правительство СССР на согласование. Далее происходила регистрация приходской общины, с ней заключался договор о передаче в пользование церковного сооружения, правящим архиереем назначался настоятель храма [6].

Реальная картина регистрации религиозных общин значительно отличалась от той, что была на бумаге. В большинстве случаев верующим отказывали, находя для этого ряд причин. Например, в отчете о работе Уполномоченного по Полтавской области за 4-й квартал 1946 г. находим информацию, что за отчетный период поступило 5 обращений по открытию молитвенных домов и церквей, из них рассмотрено 4 и по всем отказано. Далее в документе названы причины отказа: «по одному ходатайству – из-за отсутствия помещения для молитвенного дома, а по трем другим – из-за того, что на расстоянии 0,5–2 километров функционируют другие церкви» [7, 1].

Красноречивый пример противостояния и борьбы религиозной общины за право на существование Церкви находим в документах по Черниговской области. Так, религиозная община Преображенской церкви города Ичня была зарегистрирована в начале 1944 г., а 1 февраля 1949 г. была снята с регистрации и получила месяц на вывоз церковного имущества. Сооружение Преображенской церкви было изъято у верующих в 1936 г., переоборудованное под городскую баню и принадлежало райкоммунхозу. Передача ее религиозной общине растянулась почти на полтора года. Только 12 июля 1945 г. был подписан договор на аренду [8, 164]. Все типовые договора, которые подписывали религиозные общины, содержали унифицированные правила пользования арендованными помещениями: дом и имущество религиозная община могла использовать исключительно в религиозных целях; помещения нужно было ремонтировать и поддерживать в надлежащем состоянии за свой счет; пропускать без каких-либо препятствий в церковь представителей местной власти и Уполномоченного; нести полную ответственность за порчу или исчезновение имущества. Договор составлялся в трех экземплярах, один из которых хранился в общине, второй в райисполкоме или горсовете, третий – у Уполномоченного [9, 106].

Давление на общину Преображенской церкви не прекратилось и после официальной регистрации. 18 сентября 1948 г. Ичнянский райисполком потребовал вернуть помещение бывшей бани [11, 190]. В выводах областного уполномоченного Ф. И. Репы, которые он вместе с решением райисполкома передал на рассмотрение облисполкому, причины закрытия храма были более детализированы. В частности, говорилось, что в 1936 г. Преображенская церковь была полностью перестроена под баню, при этом было израсходовано 460 тыс. руб. За пять лет существования ее услугами воспользовалось 10–12 тыс. человек. В здании сохра-

нилось некоторое оборудование, в частности, котлы и резервуары. На расстоянии 200 м от этого помещения расположена Воскресенская церковь, которая вмещает 2000 человек. Ф. И. Репа предлагал объединить две религиозные общины в единую. Против такого объединения ни благочинный, ни епископ не возражали [12, 189]. Черниговский облисполком 27 октября 1948 г. поддержал выводы Уполномоченного и снова передал дом райкоммунхозу [13, 188]. В декабре это решение было утверждено Уполномоченным Совета по делам РПЦ при СМ УССР, а 1 января 1949 г. свою санкцию дал Совет по делам РПЦ при СМ СССР. 1 февраля 1949 г. райисполком получил сообщение Ф. Репы о конфискации Преображенской церкви и об объединении прихожан с соседней Воскресенской общиной [14, 213].

Были случаи, когда местные власти отбирали культовые помещения под прикрытием крайней необходимости использования помещения, где располагалась церковь, для других учреждений. Именно так случилось с Самсониевской церковью, располагавшейся в Полтаве. В связи с 240-летием Полтавской битвы по решению советской власти на Шведской могиле предполагалось организовать музей. Конечно, исполком городского совета считал необходимым «... для организации музея использовать помещение Самсониевской церкви, расположенной на территории могилы» [15, 75]. Результатом противостояния стало решение № 199 от 30 сентября 1949 г., в котором Ходченко поддержал передачу помещения под музей [15, 75].

С конца 1940-х гг. в Украинской ССР происходит массовое переоборудование пустых храмов в клубы, школы, склады, зернохранилища. Обычным делом была разборка церквей на стройматериалы. Например Исполнительный комитет Миргородского райсовет 19 августа 1949 г. принял решение: «Помещение церкви в селе Савинцы закрыть, здание, которое использовалось под

церковь, разрушить и позволить передать остатки бывшей церкви для разбора и строительства дома культуры» [16, 34].

Но стоит отметить, что несмотря на упорство советской власти по изъятию культовых сооружений и якобы переоборудование их под светские учреждения, в большинстве случаев они пустовали. В письме уполномоченного Полтавской области к секретарю Полтавского облисполкома находим информацию, которая вполне раскрывает обратную сторону изъятия церковных помещений: «Довожу до Вашего сведения, что по просьбе районных и сельских организаций, в разное время у религиозных общин РПЦ помещения изъятые и переданы под клубы. Но, к сожалению, эти помещения или пустуют, либо используются сезонно только летом для демонстрации кино, а в остальное время закрыты на замок» [17, 54]. Далее уполномоченный приводит конкретные примеры «... в 1949 году было освобождено помещение в селе Александровке Лубенского района и передано под клуб, но в последнее время оно не использовалось ни разу; второй случай – в том же 1949 году церковное помещение в селе Старый Орлик Кишеневского района тоже передано под клуб. Теперь это здание пустует, и более того, разваливается» [17, 54]. Неудивительно, что такое отношение районных и сельских советов к церковным помещениям вызвало со стороны верующих недовольство и враждебные настроения.

Таким образом, осуществляя антирелигиозную политику и ограничивая влияние Православной церкви, советская власть применила кампанию по закрытию культовых помещений, завуалированную под маской технического несоответствия помещений или критическую необходимость использования в других целях. Но реальная картина огромного массива заброшенных помещений свидетельствовала, что тоталитарная система стремилась лишь к одному – разрушению религиозных традиций населения и взятие церковных институтов под полный государственный контроль.

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THE MONARCHY: POLITICAL FORECAST BY L.A. TIKHOMIROV

Abstract. This study offers a brief analytical overview of the theory of monarchical statehood, made by the Russian philosopher and state theorist L. A. Tikhomirov at the beginning of 20th century (Monarchist Statehood, 1905). In the political forecast of L. A. Tikhomirov, the monarchy is presented as a progressive form of supreme state power with inexhaustible potential: as the guarantor of the evolutionary development of the nation's life; and as a supreme authority of the moral/religious ideal of the nation, designed to best ensure public and popular representation and control in the governance of the state. The novelty of this study lies in the author's desire to go beyond mechanical interpretations of the philosophical and theoretical heritage of L. A. Tikhomirov in order to demonstrate its relevance for modern political science.

Keywords: monarchical statehood, forms of supreme state power, moral ideal of the nation, public and popular representation in governance, the future of the monarchy.

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МОНАРХИЧЕСКАЯ ГОСУДАРСТВЕННОСТЬ: ПОЛИТИЧЕСКИЙ ПРОГНОЗ Л. А. ТИХОМИРОВА

Аннотация. Настоящее исследование предлагает краткий аналитический обзор теории монархической государственности русского философа начала XX века Л. А. Тихомирова («Монархическая государственность», 1905). В политическом прогнозе Л. А. Тихомирова монархия представлена как прогрессивная форма верховной государственной власти, обладающая неисчерпанным потенциалом: как гарант эволюционного развития жизнедеятельности нации; верховная власть нравственного/религиозного идеала нации, наилучшим образом обеспечивающая общественное и народное представительство и контроль в управлении государством. Новизна исследования заключается в стремлении выйти за рамки механических интерпретаций наследия Л. А. Тихомирова и продемонстрировать его актуальность для современной политической науки.

Ключевые слова: монархическая государственность, формы верховной государственной власти, нравственный идеал нации, общественное и народное представительство в управлении, будущее монархии.

Введение

Начало XX века явилось временем суровых испытаний для социальных систем и для духов-

но-нравственных ценностей и исторических традиций государств России и Западной Европы. Бурные процессы переосмысления истории и об-

щественного прогресса, происходившие в этот период в философской мысли Европы, не могли не коснуться проблем государственного устройства общества будущего. Возможные варианты политических прогнозов развития его развития становятся объектом исследования не только историков, но и философов. В ходе этого процесса не остался без внимания и институт монархии.

Монархическая государственность традиционно была предметом особого внимания для немарксистской идеалистической философии в России. Особенностью русской философской мысли конца XIX – начала XX веков было то, что она опиралась на солидные традиции развития христианской религиозной мысли, стремясь преобразовать ее соответственно новым идейным веяниям. Именно эта религиозная основа российской философии начала XX века высоко ценилась на Западе. Более того, в начале XX века русская и западноевропейская философии оказались в особенной близости друг к другу. Этому, в частности, способствовало то, что многие русские философы получили образование в европейских университетах, главным образом, в Германии (С. К. Булгаков – в Берлине; Н. О. Лосский – в Лейпциге, Геттингене и Берлине; Л. Шестов – во Фрейбурге и университетах Италии; И. Ильин – в Гейдельберге и Вене; Б. Вышеславцев – в Марбурге, и т.д.) [1]. Таким образом, знакомые с достижениями одновременно западноевропейской мысли и традициями русской философии, русские философы-идеалисты XX века при рассмотрении вопросов государственности предлагали сравнительный анализ существа проблемы в России и в Западной Европе. Подобная идейная близость между русской и западноевропейской идеалистической философией позволяла им рассматривать концепцию монархической государственности в ее исторической перспективе и с позиции ее универсальности. Тем не менее, несмотря на то, что русская идеалистическая философия XX века предвосхитила последующее развитие целого

ряда идей и направлений на Западе, ее идейные тенденции чаще всего не оформлялись в систематизированные концепции в России.

Данная работа предлагает краткий аналитический обзор теории монархической государственности и политический прогноз для монархии как формы верховной власти, сделанный на рубеже XX века философом-теоретиком русского «государственного» направления Л. А. Тихомировым в его фундаментальной работе «Монархическая государственность» (1905). Следует заметить, что ко времени написания Л. А. Тихомировым его работы представители школы русских «государственников» уже успели сформулировать и описать преимущества и недостатки монархической формы правления перед другими формами верховной государственной власти [4; 8]. Не вдаваясь в подробности, кратко перечислим основные из них. Во-первых, монархическая форма правления способна наилучшим образом обеспечивать единство власти, ее силу и прочность. Во-вторых, монархия непричастна духу партий. Благодаря особым отношениям с национальной церковью, монарх по отношению к народу представляет собой не только личность, но и идею верховной власти. Таким образом, все классы, сословия и партии общества являются для монарха совершенно равны, он стоит вне частных интересов. Именно поэтому монарх является наиболее справедливым третейским судьей в социальных столкновениях; таким образом, монархия, как верховная власть, имеет потенциал наилучшим образом обеспечивать порядок в государстве. Благодаря единству власти монархия также является образом правления, наиболее пригодным для совершения крупных преобразований. Более того, именно в монархии выдающейся личности так же легче всего проявить свои высокие качества на общую пользу. Наконец, единоличная верховная власть обладает наибольшей способностью обеспечить сочетание принципов власти в системе управления. Целый ряд слабых сторон монархии, указанных

Б. Н. Чичериным [12], сводится, собственно, к одной опасности – к переходу монархии в абсолютизм, т.е. к потере ее духа верховной власти.

Монархия как гарант эволюционного развития общества

Стремясь создать целостную картину истории монархической власти в мировом масштабе, в своей работе Л. А. Тихомиров формирует исходное положение о стремлении к организации в обществе и живой природе, созвучное с органической теорией К. Н. Леонтьева [6, 94–155; 10]. «В основу разумного политического действия, – пишет Л. А. Тихомиров, – не могут быть положены ни принцип консерватизма, ни принцип прогресса, ни, менее всего, принцип революции. Разумная политика может быть основана только на принципе эволюции, т.е. развития силы нации из ее же содержания. В этом процессе есть всегда известный консерватизм, и известный прогресс, и если является революция, как частный случай, то никогда не с целью создания чего-либо такого, чего эволюционно не заключается в обществе. Формулируя, на основаниях действительного хода жизни, руководящий принцип национальной политики, мы должны его определить, как поддержание жизнедеятельности нации» [11, 267].

Различные формы верховной власти, продолжает далее Л. А. Тихомиров, в разной степени обладают способностью соотноситься с эволюционной логикой развития. Монархия сильна именно своим свойством сохранять нацию на ее историческом пути развития в то время, когда народ, легко поддающийся под влияние ежеминутных массовых движений (в своем неосознанном стихийном увлечении и стремлении подражать или из-за некоей бессознательной гипнотизации чужой активностью) может иногда стремиться сойти со своего исторического пути развития в стремлении к преобразованию. В этих случаях монархическая власть, легче любой другой, может становиться поперек дороги подобного рода увлечением. По династическому характеру и нравственной ответ-

ственности носитель монархической власти в эти эпохи общего увлечения является силой, наиболее способной противостоять подобным политическим случайностям, и его голос, как никакой другой, способен сохранить в нации ее стремление к верности историческим основам. Монархическое начало, таким образом, является орудием, помогающим нации не впадать в застой, но и не забывать основ своего развития, т.е. оставаться в состоянии жизнедеятельности, здорового развития своих сил и обдуманного приспособления к новым условиям. Консервативность и прогрессивность, по мнению Л. Н. Тихомирова, наиболее уравновешены в этой форме власти (т.к. аристократизм имеет тенденцию к неподвижности, консерватизму; а демократия привносит в верховную власть свойства ума толпы, подвижность, непостоянство, склонность следовать по линии наименьшего сопротивления) [11, 267–59].

Монархия как принцип государственного образования

Являясь одной из древнейших форм правления, продолжает Л. А. Тихомиров, монархическая государственность обладает рядом особенностей, проистекающих из ее генетической природы, которые делают монархию *действительно* высшим из всех принципов верховной власти. Поскольку монархия опирается на «естественное право», это превращает ее в верховную власть нравственного/религиозного идеала нации. «Естественное право» в понимании Л. А. Тихомирова чем-то перекликается с «правосознанием» И. А. Ильина [3]. Оно содержит в себе требования нравственного идеала, возникающие при определенных условиях жизни общества, в сознании отдельных лиц как результат их внутреннего самоопределения и применительно к внешним условиям проживания общества. Таким образом, оно является одновременно самостоятельным сознанием личности и общества, в котором она проживает. Зарождение «естественного права» в обществе делает необходимой связь государства и обще-

ства через посредство верховной власти. При демократии связь общества и государства по сути должна поддерживаться сама собой, тем обстоятельством, что одно и то же количество людей составляет и нацию, и верховную власть. Но при монархии такую связь требуется поддерживать преднамеренно. Это означает, что верховная власть должна иметь осознание необходимости этого. Более того, монархия, представляющая власть верховного нравственного идеала, основанного на «естественном праве», вынуждена особенно заботиться о том, чтобы он постоянно в ней отражался.

По мнению Л. А. Тихомирова, в христианской монархии чуткость отношения к «естественному праву» чрезвычайно важна, так как естественное право для нее особенно необходимо. Оно настолько вытекает из самой логики существования монархической власти, что во всех христианских монархиях мира определенно прослеживается особенное уважение к т.н. «справедливости», которая состоит именно в соответствии с «правдой» и правом нравственным, а не с правом юридическим (в аристократиях и демократиях, напротив, господствует юридическое понятие права). Из этого следует, что монархия как верховная власть нравственного идеала, который живет одновременно в душе монарха и в душе подданных, превращает каждого гражданина в своеобразного создателя верховной власти, подобно тому, как в демократии каждый гражданин является своеобразной частью верховной власти правящего народа. Гражданин монархии, утверждает Л. А. Тихомиров, даже более интимно связан с верховной властью, потому что слит с нею воедино, поскольку является носителем того же нравственного идеала, верховенство которого создает монарха. Этот нравственный идеал составляет не волю отдельной личности, а ту сторону ее существа, которой она подчиняет свою волю; это – источник долга личности и ее обязанностей, для исполнения которых личность требует себе необходимых

прав. Отсюда у подданного монархии проистекают политические обязанности, которые в свою очередь предполагают политические права. Замечательно то, что у самого монарха его верховная власть составляет не *право*, а *обязанность*, в силу которой он имеет верховное право (власть, делегированная от Бога для исполнения обязанности) поддерживать в государстве верховенство этического нравственного начала. Таким образом, в самом источнике монархической власти, как и в сознании личности, право вытекает из обязанности. Именно такое построение права на обязанности монархия, оставаясь верной своему призванию, может и должна осуществлять в доставшемся ей государстве, попадая в этом отношении в полную гармонию с самосознанием личности, которая точно так ощущает свое право лишь постольку, поскольку исполняет свою жизненную миссию нравственно разумного существа.

Таким образом, монархический принцип «велик и силен» именно тем, что его «государственная идея совпадает с психологической реальностью» [11, 248–49]. Это означает, что монархия, как государственная власть, является основанной на психологической природе личности, а эта психологическая природа такова, что личность имеет права лишь как следствие своих обязанностей. Поэтому права личности в обществе могут быть наиболее реальны и ощутимы только тогда, когда, в рамках государственной власти, они воспроизводят общий психологический закон бытия личности. Эта идея единства государства и личности с особой отчетливостью отражается именно в монархическом принципе, который поэтому, по своей природе, потенциально содержит в себе все условия для «наиболее полного осуществления разумной свободы и права» личности [11, 249]. Это происходит потому, что монархическая власть по своей сути является созданием этического/нравственного идеала нации, благодаря чему она априори осознает государственное значения личности как носительницы этого этического/нравственного

идеала. Поэтому чуткость монархии к личным правам, заключает Л. А. Тихомиров, составляет общее историческое явление.

Обращаясь к определению роли монарха как главы верховной государственной власти, Л. А. Тихомиров утверждает, что она состоит в «управлении управительными силами, их направлении, их контроле, суде над ними, изменении их персонала и устройства» [11, 194]. Миссия монарха состоит в том, чтобы приводить в движение машину государственного управления, но не превращаться в нее самому. Таким образом, функция верховной власти монарха заключается не в *личном* управлении, а в том, чтобы привлечь к управлению государством все ресурсы, какие имеются для этого в государстве и нации, соответствующим образом организовать эти ресурсы, а затем просто следить за общим ходом запущенной машины государственного управления. Поэтому для монархии, подчеркивает Л. А. Тихомиров, более чем где-либо, необходима система сочетания бюрократического и общественного управления. Монарх в такой системе не является «первым из бюрократов», а осуществляет единую верховную власть, представляя нацию. Его верховная власть охватывает все силы и все власти, какие порождаются социальной жизнью нации. Для него, как для представителя нации, все эти силы и власти являются равнозначно близкими и допустимыми, так как все они находятся под его непосредственным верховенством. «Монарх может поручить хотя бы все государство общественному управлению», заключает Л. А. Тихомиров, но «от этого не перестанет быть верховной властью» [11, 194]. Более того, присутствие общественных элементов в управлении государством, в местных делах и возле верховной власти (в задачах законодательства и контроля), способствует укреплению возможностей верховной власти монарха сохранять этот верховный *национальный* характер власти. Подобное присутствие также способствует усилению контроля верховной власти (и одновременно

соответствующих общественных элементов) в государственном управлении, не позволяя собственно правительству «бюрократов» превратиться во вненациональную «систему ведомств». Таким образом, присутствие общественных элементов в управлении государством поддерживает во всей системе бюрократии национальный дух, мешает чиновнику забывать, что он служит государству, а не своему министру или начальнику департамента [11, 196].

Средством общения монарха с «национальным духом и интересами», согласно Л. А. Тихомирову, является народное представительство. Эта идея в понимании Л. А. Тихомирова не имеет ничего общего с идеей представительства народной воли, более того, она совершенно с ней несовместима [7; 2]. Идея представительства народной воли какими-то выборными людьми сама в себе содержит отрицание монархии, ибо органом народного представительства в этом смысле является сам монарх. Сущность монархической верховной власти, по Л. А. Тихомирову, состоит не в том, чтобы выражать собственную волю монарха, основанную на мнении нации, а в том, чтобы выражать народный дух, народный идеал, выражать то, что думала и хотела нация, если бы стояла на высоте своей собственной идеи. Таким образом, в христианской монархии может быть только вопрос о способах общения с нацией, но никак о представительстве народной воли при монархе.

Монархия как принцип государственного управления

Характеризуя современный ему исторический прогресс культурных стран Европы, Л. А. Тихомиров полагал, что монархический принцип, как форма верховной власти, не утратил своей актуальности и в настоящий период. Ни в одной стране Европы, замечает он, демократия XX века не смогла создать других орудий управления, кроме своего «представительства», которое повсюду, где достаточно развилось, обнаружило неудержимое стремление к узурпации народной власти

в руках новой «аристократии профессиональных политиков». Эта форма правления, таким образом, не вызывает ни довольства, ни доверия к ней у народов, поскольку насущная задача нового общества – устранение социального неравенства – нигде и никогда не была достигнута, и внутренняя социальная борьба продолжается. А между тем, полагал Л. А. Тихомиров, монархическая власть, *по свойствам своим*, могла за это взяться, если бы «народное чувство снова бы дало ей на это возможность» [11, 314].

Для того, чтобы объяснить подобное умозаключение Л. А. Тихомирова, необходимо обратиться к его пониманию значения государства. Оно состоит в том, что, кроме правопорядка, главной задачей государства является обеспечение в нем места сознательному человеческому творчеству – творчеству нации. Это творчество соединяет в себе творчество разнообразных частных сил, составляющих национальное общество, которые действуют и функционируют согласно своим воззрениям и своим основным принципам [9]. Общее творчество нации, стало быть, является настолько богатым, чем свободнее и сложнее создавшее его творчество частных сил. Поэтому, для Л. А. Тихомирова, государство является тем совершеннее, чем более оно способно организовать и допустить в *общем* творчестве нации существование и действие *частных сил*, составляющих нацию. Таким образом, более совершенным принципом верховной власти для Л. А. Тихомирова являются тот принцип, который в наибольшей степени допускает в коллективном единстве существование и жизнедеятельность сил частных [5]. С этой точки зрения, *монархия*, в своей идее, имеет все преимущества как форма верховной государственной власти перед *демократией* и *аристократией*. Поскольку монархия основана на верховной власти *идеального объединяющего* принципа нации – нравственного идеала, она не исключает, а даже требует действия частных подчиненных принципов. В противополож-

ность ей, другие принципы верховной власти – демократия и аристократия – имеют естественное стремление исключать действие других принципов. Демократия, основанная на верховной власти количественной силы, по существу своему, является враждебной влиянию *нравственной* силы, как в ее аристократических формах, так и в формах единоличного влияния. Монархия, в своем чистом виде, свободна от такой тенденции. Она не допускает *преобладания численной* силы над *нравственной*. Подчиняя значение большинства господству нравственного *идеала*, самым большинством разделяемого, монархический принцип *не уничтожает* значение этого большинства, а только отнимает у него возможность быть тормозом развития целого общества. Таким образом, государство, основанное на монархическом принципе, может наилучшим образом обеспечить *качественную* сторону коллективного творчества. Одновременно с этим, монархия способна обеспечить *количественное* коллективное творчество, ибо она обладает лучшей способностью к объединению больших и разнородных масс. Давая, таким образом, количественно и качественно больше возможностей развитию нации, монархия также превосходит демократию в установлении прочности и единства правления. Так как *единства народной воли почти никогда не существует*, верховная власть в демократическом государстве, как правило, имеет те недостатки (т.е. переменчивость, шаткость, слабость, капризы, неосведомленность), которые в монархии являются *исключением*. Между тем, единство воли в отдельной личности, личности монарха, подчеркивает Л. А. Тихомиров, столь же нормально, как редко и исключительно в массе народа. В организации самого управления монархия, как форма верховной государственной власти, также единственно способна охранить *самостоятельность* народной массы.

Вследствие этих природных преимуществ монархии, заключает Л. А. Тихомиров, она составляла до сих пор обычную норму государственной

жизни в человеческом обществе, то есть чаще всего встречалась в истории человечества, и, как правило, все великие эпохи национального творчества, в большинстве случаев, отмечаются именами монархов. Весьма вероятно, предполагает далее Л. А. Тихомиров, что запросы современного общества не могут быть полностью удовлетворены, пока общество не дорастет до всенародного понимания функций и задач монархического государственного управления и его значения для *нации*. Когда это случится, у монархической формы правления появится возможность возродиться и совершить то, что не удастся сделать современным демократиям. Трудность возникновения и поддержания монархии состоит лишь в том, что она «требуется присутствия в нации живого и общеразделяемого *нравственного идеала*» [11, 314–318]. Таким образом, будущее монархического принципа в современных культурных странах, заканчивает Л. А. Тихомиров, определяется тем, какое окончательное направление возобладает в мирозерцании и в политической науке культурного мира [11, 318].

Заключение

Теория монархической государственности Л. А. Тихомирова, представленная в данной работе, является наиболее полной и законченной концепцией русского монархизма. Тем не менее, несмотря на то, что эта концепция была создана

русским философом-идеалистом, духовные идеи христианства, положенные в ее основу, оказали большое влияние на правовые основы государственности и других европейских стран. Это делает концепцию монархизма Л. А. Тихомирова соразмерно актуальной для других христианских стран современной Европы, которые в настоящий момент начинают отходить от душного утра демократических идей, укоренившихся после столетия революций и двух мировых войн, и тщательно культивируемых в Европе «первой в мире страной эмигрантов». Для гражданина Европы конца XX века, развращенного демократическим отрицанием веры в Бога, тенденциозностью политической науки и диктатом массовой культуры; европейца, который был вынужден «потерять» само понимание «нации» и смириться с диктатом правительства «аристократии профессиональных политиков» из Брюсселя, задачи поддержания живого нравственного национального идеала, поставленные русским философом, на современный момент кажутся почти недостижимыми. Сохранило ли современное сообщество способность к эволюции, сумеет ли национальная политическая наука подняться над абсолютизмом демократических догм, а современные лидеры наций – прислушаться и поддержать слабое биение в сердце нации живого и общеразделяемого *нравственного идеала*, а затем – обратиться к монархии, – покажет время.

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Section 3. Cultural studies

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MYSTERY INSTALLATIONS OF THE SPANISH MUSIC THEATER OF THE RENASIMIENTO (ON THE EXAMPLE OF THE ZARZUELA “LA VERBENA DE LA PALOMA” BY TOMAS BRETON)

Abstract. The article is devoted to the study of the spiritual and mysterious specifics of the Spanish musical theater in its historical development. Zarzuela “Feast of the Virgin Paloma” by T. Breton is a classic example of this genre, capturing through the signs and symbols of the Spanish cultural and historical tradition, the spiritual and style searches of Renacimiento.

Keywords: Zarzuela, Renacimiento, T. Breton Musical Theater, T. Breton’s “Feast of the Virgin Paloma”, Spanish Musical Theater.

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МИСТЕРИАЛЬНЫЕ УСТАНОВКИ ИСПАНСКОГО МУЗЫКАЛЬНОГО ТЕАТРА ЭПОХИ РЕНАСИМЬЕНТО (НА ПРИМЕРЕ САРСУЭЛЫ «ПРАЗДНИК ДЕВЫ ПАЛОМЫ» ТОМАСА БРЕТОНА)

Аннотация. Статья посвящена исследованию духовно-мистериальной специфики испанского музыкального театра в его историческом развитии. Сарсуэла «Праздник Девы Паломы» Т. Бретона являет собой классический образец данного жанра, запечатлевающий через знаки и символы испанской культурно-исторической традиции духовно-стилевые искания Ренасимьенто.

Ключевые слова: сарсуэла, Ренасимьенто, музыкальный театр Т. Бретона, «Праздник Девы Паломы» Т. Бретона, испанский музыкальный театр.

Еще в начале XX ст. Вальтер Шубарт в своей известной книге «Европа и душа Востока» дал следующую характеристику испанской ментальности: «*Todo nada, Dios solo*» («Все – ничто, Бог – все») – вот основная мудрость Испании; Бог и душа, все остальное – ничто. Сердце испанца – это удобное место для вторжения иррациональных сил, наполняющих его горячностью или мрачностью. Укоренение в вечном – это перспектива, из которой можно судить о сущности испанцев <...> Испанец живет перед лицом вечности, осознанно или неосознанно <...> Основопологающая черта его души – религиозность» [9, 258–259].

Обозначенное качество духовного мировосприятия испанца также можно дополнить существенной ролью в нем образа праздника и его испанских аналогов *fiesta*, *verbena*, многообразный смысл которых выстраивается вокруг понятия о «собрании для выражения радости» [2, 286]. По мысли Л. Б. Бяхуновой, многие из испанских праздников (как светских, так и духовных) ведут свое начало от религиозных празднеств со времен Средневековья, Возрождения и барокко. «Основа праздников – отправление церковной службы», которой сопутствовали также шествия, процессии, мистериально-духовные действия, важнейшим компонентом которых выступал синкретизм пения, танца и испанского инструментального исполнительства [3, 7].

Подобного рода представления, репрезентировавшие сущностные качества духовного театра Испании различных эпох, сохраняющие свою актуальность и поныне, символизировали также столь показательный для данной национальной культуры синтез Сакрального и земного начал. Как отмечает В. Силюнас, «близость театра и религии и ее театрализация привели в XVII веке к тому, что в Испании нередко “люди, принадлежащие церкви, уходили в театр или, уйдя с подмостков, становились монахами” <...> Реальное и идеальное, обыденное и магическое, потусто-

роннее и посюстороннее составляли общий круг жизни, прочный континуум» [8, 11, 18].

Отметим, что обозначенные качества испанского мировосприятия и культуры так или иначе сохраняли значимость не только в эпоху барокко, но и в последующие времена. Сказанное соотносимо с различными образцами культуры Испании, но более всего показательно именно для жанра духовной сарсуэлы, история которой пока не стала предметом фундаментальных изысканий в отечественных историко-культурологических и музыковедческих исследованиях. В последних данный жанр оказывается соотносимым лишь с опереттой [5, 860]. Наиболее полно история сарсуэлы во всем многообразии ее жанровых моделей репрезентирована в испаноязычной библиографии [14; 13], в рамках которых сарсуэла представлена как «художественное движение великих масштабов, которое имеет сильные историко-социальные корни», как «величайшее художественное достижение Испании» [13, 13].

Этимология слова «сарсуэла» или «зарзуэла» восходит к испанскому слову «зарза» [*zahr-za*], что буквально переводится как «куст», символизирующий собой некое органическое единство, цельное качество, живой организм, который соединяет в себе разнообразие жанров и видов искусства (музыку, танец, изобразительное искусство, декламацию и т.д.), духовно-религиозное и светское качества, что весьма показательно и для испанской музыкально-исторической традиции в целом. Такое понимание слова «зарза», на наш взгляд, в определенной степени корректирует и восприятие специфики сарсуэлы, как национального варианта оперы Испании [7, 891], который, отнюдь, не ограничивается только его комической версией.

Указывая на генетическую общность сарсуэлы и мистерии, Хосе Тэмес рассматривает средневековый испанский театр, как сугубо духовно-мистериальный. В XIV веке на сцене испанского театра появляется «*Serranilla de La Zarzuela*».

Это были одноактные духовно-пасторальные спектакли, где важную роль на себя брала музыка, цитаты из духовных песнопений мосарабского богослужения. В XVII веке Лопе де Вега впервые разделяет серранилью и сарсуэлу и определяет музыкальные номера в произведении, как сарсуэла. Предтечами сформировавшегося жанра можно также считать образцы средневековой лирики, характерные для творчества трубадуров – альбы, канцоны (кансо). В Испании данный жанр получил развитие в одной из своих театральных разновидностей, известной как «религиозная альба» (*l'aube religieuse*, *alba religiosa*) [12].

Вслед за Лопе де Вега появились духовные сарсуэлы в творчестве П. Кальдерона («Чилистище святого Патрика», «Поклонение кресту»). А в XIX веке духовные сарсуэлы оказались в центре творческих интересов Эмилио Арриета («Марина», «Дуэнде Мадрида», «Священная война»), Франсиско Барбьери («Каин и Авель», «Чудо Богородицы», «Дочери Зеведеева», «Легенда о монахе», «Искушения Святого Антония»), И. Альбениса («Святой Антоний») и др.

Духовная сарсуэла – одна из наиболее показательных разновидностей рассматриваемого жанра, непосредственно сопряженных с обозначенными выше качествами испанской культуры в целом. Ее отличает определенная сюжетная двойственность, что проявляется в следующем: Генезис жанра составляет празднование определенного дня церковного календаря (поминовение святых, Девы Марии и т.д.), сопутствующее богослужению. С религиозно-обрядовыми и народными традициями агиографического почитания (с постоянным упоминанием священных имен) сопряжена и бытовая фабула духовной сарсуэлы, представляющая собой, как правило, некую поучительную историю, смыслово и духовно-архетипически скорректированную с идеей церковного праздника и его национальными паралитургическими обычаями и традициями, сохраняющимися на протяжении многих столетий.

Интерес к данной стороне жизни испанской нации, тяготеющей к традиционализму-консерватизму мировосприятия, как известно, составляет также основу костюмбризма как одного из наиболее показательных направлений культуры Испании XIX – начала XX столетий. Сопряженность духовной сарсуэлы как одного из жанровых «знаков» костюмбризма с церковной и паралитургической практиками, соответственно, позволяет рассматривать ее как своеобразное продолжение богослужения, сконцентрированное на выражении идеи почитания, славословия, благодарения, поклонения не только конкретному святому, но и всему духовному миру.

Подобного рода спектакль построен на чередовании песенно-инструментальных законченных номеров и разговорных диалогов. Последние не всегда четко фиксированы в либретто и нередко предполагают актерскую импровизацию. В свою очередь музыкальная часть духовной сарсуэлы сопряжена с опорой на типические и общезначимые средства музыкального выражения, восходящие как к литургической практике, так и к культуре фламенко.

Примером, демонстрирующим обозначенные семантико-типологические качества духовной сарсуэлы, выступает одно из музыкально-театральных сочинений Томаса Бретона – «Праздник Девы Паломы» («*La verbena de la Paloma*»). Стоит отметить, что этот композитор также является автором целого ряда иных аналогичных сочинений. Кроме «Праздника Девы Паломы», это – духовные сарсуэлы «Вербное воскресенье», «На пути к душе моей», «Крещение», «Две дороги» и др. Следовательно, сюжеты большинства из названных произведений ориентированы именно на духовно-христианскую тематику, а также на религиозные праздники в их чисто испанском толковании.

Томас Бретон (1850–1923) родился в городе Саламанка, история которого имеет древние кельтские корни. В 16 лет он приехал в Мадрид, где начал работу в театральном оркестре, прекрасно играя на скрипке. Он с отличием окончил Ма-

дридскую консерваторию и начал свою композиторскую деятельность, которая быстро принесла ему огромный успех. Т. Бретона можно считать классиком сарсуэлы, поскольку он был одним из наиболее известных авторов Испании XIX века, работавших в этом жанре.

Большую часть своей жизни композитор также посвятил педагогической деятельности. Работая в Мадридской консерватории, он способствовал творческому становлению таких великих классиков испанской музыки, как Мануэль де Фалья и Пабло Казальс. Много лет он был известен и как директор Мадридского театра Teatro Real, для которого написал множество сарсуэл, в числе которых и «Праздник Девы Паломы».

«La verbena de la Paloma» или «Fiestas de la Paloma» в Испании известен, прежде всего, как религиозный праздник, сопряженный с днем Успения Пресвятой Богородицы (15 августа по католическому календарю). История происхождения праздника связана с 1787 годом, когда жительница мадридского квартала Ла Латина некая Андреа Исабель Тинтеро увидела, как группа подростков играет с изображением Девы Марии. Она забрала его и повесила над входом в свой дом. Каждый вечер она молилась перед этим изображением, а люди, проходившие рядом, останавливались, чтобы присоединиться к ее молитве. Спустя некоторое время дом госпожи Тинтеро превратился в место паломничества. А в 1791 году городской муниципалитет решил возвести на этом месте церковь.

Как указывалось, выше, данный религиозный праздник сопряжен с целым рядом народных традиций, существующих уже несколько столетий. Начинается праздник 11 августа и длится 5 дней, во время которых проходят различные уличные мероприятия – ставятся театральные постановки (сарсуэлы и религиозные драмы), исполняются народные песни и танцы, а также совершаются крестные ходы. Вечер накануне праздника считается священным. Это время смирения и уми-

ротворения. Девушки готовят свои самые нарядные платья и «платки Манилы». Семейные пары и влюбленные выходят на площадь у церкви Паломы, чтобы послушать пение кантаора (т.е. духовную паралитургическую песню). 15 августа, в церкви Святой Девы Паломской в Мадриде проходит торжественное богослужение (месса), завершающееся вознесением цветов к изображению Девы Марии.

В данном обряде поклонения духовной покровительнице города, каковой в Испании считается Дева Палома, участвует весь Мадрид [10]. После службы священнослужители выносят изображение Девы Паломы и совершают шествие по вечерним улицам города. Оно сопровождается песнями и танцами фламенко. Также принято запускать в воздух голубей, так как Палома на испанском значит «Голубка». Символика, голубя в христианской духовной и культурной традиции, как известно, несет глубокую смысловую нагрузку, олицетворяя мир, любовь, невинность. Два голубя символизируют супружескую любовь и верность. Представление о голубе как о символе Святого Духа было официально принято отцами церкви на соборе в Константинополе еще в 536 г. В конечном итоге символика голубя в наибольшей степени оказывается сопряженной с высшими этическими началами и добродетелями христианства, а также и с описанной выше церемониально-ритуальной стороной праздника Девы Паломы в Испании, в которой заложено не только почитание Сакральной Святыни, но и культ семейного благополучия, любви и взаимопонимания.

Важно отметить, что шествия 15 августа проходят через Ворота Толедо, т.е. через триумфальную арку, возведенную Фердинандом VII еще в XIX веке. Ворота стоят на улице Толедо (улица Мадрида ведущая в город Толедо – древнюю христианскую столицу Испании, хранительницу мосарабской традиции), находящейся недалеко от кафедрального собора. Ворота с таким же названием существовали еще в XV веке.

Популярность данного празднества особенно в XIX веке нашла воплощение и в сфере музыкального театра благодаря композитору Томасу Бретону. Музыка его сарсуэлы, включающей 13 номеров, наполнена цитатами из народных песен и танцев, исполняемых в Праздник Девы Паломы (паралитургические духовные песни). По своему строению сарсуэла напоминает сарсуэлу чико. Вместе с тем мелодико-тематическое, образно-смысловое и сюжетное наполнение произведения позволяет соотнести ее и с духовными сарсуэлами [13, 69].

Сюжет сарсуэлы разворачивается в канун праздника Успения Богородицы. Традиционные обрядовые сцены-шествия здесь сочетаются с бытовыми эпизодами, разворачивающимися в небогатом квартале Мадрида, обитатели которого озабочены не только своими семейными проблемами, но и сохраняют верность национальным духовным традициям и обычаям, сопряженным в том числе и с атрибутами праздника Девы Паломы.

14 августа в канун праздника Девы Паломы разворачивается драма ревности Джулиана и его возлюбленной – Сюзанны. Одновременно на фоне ревнивых переживаний главного героя, композитор представляет колоритные сцены быта и народных гуляний, сопряженных с праздником Девы Паломы. Во второй сцене рассматриваемой сарсуэлы особый интерес вызывает эпизод с участием кантаора, разворачивающийся на площади Ла Латина, где возведен храм Девы Паломы. Его соло – один из кульминационных эпизодов данного праздника, представляющих фольклорный вариант испанского духовного пения. Подобного рода прием показателен именно для музыкального театра Испании, в рамках которого академическая оперная певческая манера нередко сочетается народной, выявляя тем самым не только уникальность поэтики духовной сарсуэлы, восходящей к мистериальной традиции, но и очевидную демонстративность представления в ней национального качества.

В произведении Т. Бретона кантаор исполняет народную песню «En Chiclana me crie». Chiclana (Чиклана) – это город в Испании, находящийся в провинции Кадис. Именно в Чиклану, согласно христианскому преданию, приплыли мощи святого Антония – покровителя Испании. Чиклана – это город паломников, который хранит в себе множество духовных артефактов древней христианской культуры Испании. Показательно, что кантаор в одном из куплетов своей духовной песни обращается к жителям города со словами «Ищи меня в Чиклане» (Que me busquen en Chiclana), тем самым призывая всех присутствующих совершить духовное паломничество к древним христианским святыням.

Песню кантаора подхватывают все присутствующие, добавляя к ее символическому тексту также традиционную для культуры фламенко попевку «Ole!». Бытование последней, согласно испанским источникам, связано не только со зрелищными традициями Испании, но и с ее духовной практикой [см. об этом более подробно: 1].

Известный испанский поэт Федерико Гарсия Лорка определяет попевку-возглас «Ole!», как «... крик души: Жив Господь! – внезапное, жаркое, человеческое, всеми пятью чувствами, ощущение Бога, по милости дуэнде (духа) вошедшего в голос и тело плясуньи, то самое избавление, напроочь и наяву освобождение мира ...» [6, 6]. Существует множество этимологических версий возникновения этого слова в испанской народно-певческой традиции. Согласно одной из них «Ole» восходит к греческому «ololizin» – ритуальному траурному крику радости [11]. Сказанное выявляет, таким образом, мистериально-магическую природу данного возгласа, завораживающего своей экзатичностью. Не случайно он венчает кульминационные моменты не только анализируемой сарсуэлы Т. Бретона, но и других композиторов, репрезентировавших расцвет испанской музыки эпохи Ренасимьенто (Ф. Педрель, И. Альбенис, М. де Фалья и др.) и ее духовного качества.

Возвращаясь к анализу сочинения Т. Бретона, отметим, что после кульминационного эпизода празднования с участием кантаора на сцене остаются ночные стражи, которые исполняют «ноктюрн». Данная сюжетно-смысловая составляющая опять-таки обретает в представленной сарсуэле двоякий смысл, выявляющий мистериальные качества спектакля. С одной стороны, стражники – составная часть социума Мадрида, выполняющая свою функцию в жизни большого города. С другой стороны, очевидны символические аспекты «стражи», «часов» и «ноктюрна», фигурирующие в данном эпизоде, выступающие также важнейшими составляющими суточного круга богослужений в католической практике. Апеллирование к данным символам выявляет мистериальный характер поэтики духовной сарсуэлы, ориентированной на единение Небесного и земного начал в их национальной репрезентации.

В числе последних Т. Бретон также акцентирует внимание зрителя-слушателя на одном из главных атрибутов праздника Девы Паломы – так называемой «шали Манилы» – священного символа всех женщин Испании. Согласно испанской национальной традиции, шаль служит своеобразной защитой (покровом), и, одновременно, является обязательным атрибутом праздничного наряда представительниц различных сословий испанского социума. Показательно, что в пятой сцене сарсуэлы Т. Бретона звучит хабанера, «Куда ты идешь в шале Манилы?», которая стала национальным испанским шлягером. Ее тема, представленная и в оркестровой Прелюдии данной сарсуэлы, и в дуэте Джулиана и Сюзанны как главных ее героев, обретает смысл одного из лейтмотивов произведения.

Финальная сцена сарсуэлы, репрезентированная в виде массовой хоровой сцены у храма, основана на мотиве сегидильи «Por se la Virgen de la Paloma». Ее озвучивание в тембральности мужского и женского хоров, объединяющих всех участников действия, обретает смысл песни-обращения и воспевания-хваления Девы Паломы.

Главные герои сарсуэлы, преодолевая ревность и сомнения, в конечном итоге отправляются на праздник Девы Паломы, который, таким образом, становится знаком их примирения и духовного единения. Подобный словесный финал произведения опять-таки выявляет его соотнесенность не только с представлением, репрезентирующим бытовые сцены из жизни одного из мадридских кварталов, но и его символический духовный подтекст, генетически восходящий к культовой практике. Приобщенность к национальным духовным святыням становится залогом мира и Гармонии человеческого бытия. Как видим, несмотря на небольшие масштабы, сарсуэла имеет глубокий духовный христианский подтекст, апеллируя к основным вокально-интонационным символам культуры фламенко, Праздника Девы Паломы (место и время сюжета), а также к традиционному костюму – шаль Манилы и т.д., предельно актуализированным в контексте духовных традиций культуры Ренасимьенто.

Таким образом, обобщение сведений о духовно-мистериальных истоках испанского музыкального театра, которые на протяжении всей истории опираются именно на традиционные ценности Испании, ярко представлены именно в эпоху Ренасимьенто в творчестве Томаса Бретона и его современников. Консервативно-традиционалистские установки испанской культуры обозначенного периода выявляются в нивелировании проявления собственно авторского творческо-композиторского начала и в предпочтении опоры именно на национальную культурную и духовно-фольклорную традицию (пение кантаора, многогранная семантика попевки «ole», цитаты известных напевов фламенко и т.д.). Поэтика сарсуэлы Т. Бретона «Праздник Девы Паломы» содержит также очевидные признаки мистериального жанра, в рамках которого жизненные «прозаизмы» оказываются соотнесенными с сакральным пространством *fiesta*, а также с культовым почитанием святых и Богородицы. Сарсуэла, вписанная таким

образом в пространство религиозного праздника и сопряженной с ним ритуаликой, становится одним из символов национального образа мира Испании и ее духовной культуры.

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FOLK TRADITIONS AS A GUARANTEE OF THE NATIONAL IDENTITY DURING GLOBALIZATION

Abstract. the article is dedicated to the ongoing globalization and its influence on saving and sharing the folklore and national traditions. It discloses important aspects of saving the identity of folk traditions. Having the massive globalization and the vastness of the information as a background, intercultural exchange and dialogues gain popularity. This results in creation of a certain universal culture.

Keywords: globalization process. Folklore, keeping the national identity, cultural globalization.

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ФОЛЬКЛОРНЫЕ ТРАДИЦИИ КАК ЗАЛОГ СОХРАНЕНИЯ КУЛЬТУРНОЙ САМОБЫТНОСТИ НАРОДА В УСЛОВИЯХ ГЛОБАЛИЗАЦИИ

Аннотация. Статья посвящена процессам глобализации в современном мире, влиянию процессов глобализации на сохранение и популяризацию фольклора в целом и фольклорных традиций. В работе представлены важные аспекты сохранения идентичности фольклорных традиций. На фоне распространения процесса глобализации и многообразия информационного поля, актуальными становятся процессы межкультурного обмена, диалога культур, в результате которых образуется определенная общечеловеческая культура.

Ключевые слова: процесс глобализации, фольклор, сохранение самобытности фольклора, глобализация культуры.

В современном мире бесспорным является факт глобализации всех сфер общественной жизни. Особое значение приобретает проблема глобализации культуры, в контексте которой каменья преткновения среди ученых – собственно ее последствия. Значительное внимание уделяется преимущественно негативным причинам этого процесса, таким как стандартизация общества, активное распространение массовой

культуры, угасание и исчезновение самобытных национальных культур, их специфичности и ценностей. Поэтому актуальные вопросы поиска способов сохранения культурной самобытности народов, и защиты от вредных воздействий глобализации, одним из которых является фольклорная традиция, которая, передаваясь от поколения к поколению, стала сокровищницей жизненного опыта и культурного наследия

нации, важным фактором единения народа, его патриотизма и национального духа.

Изучение проблемы сохранения культурной самобытности народа в условиях глобализации благодаря популяризации и развития фольклорной традиции, как конденсата этнической специфичности культуры, дает возможность более глубоко проанализировать понятие «фольклор» и понятия «фольклорная традиция». Определить сущность глобализации культуры и ее последствий, исследовать явление фольклорной традиции как средство сохранения самобытности культуры народа в условиях глобализационных процессов.

Современные социокультурные условия (глобализация, информатизация, урбанизация общества), ритм жизни диктуют тенденции угасания устного народного творчества, забвение различных аутентичных явлений народной обрядности, обычаев, народной песни и тому подобное.

Известный украинский фольклорист Николай Дмитренко по этому поводу утверждал, что отлучение людей от «... осознания собственной причастности к уникальной культуре предков создает угрожающую ситуацию разрыва духовно-культурных связей между поколениями, снижение общего уровня культуры, ведут к потере морально-этических норм и формируют философию пессимизма. Остановить негативные тенденции в жизни человечества способна устная нематериальная традиционная культура каждого народа при условии государственной заботы о сохранении, охране, популяризации и возрождения фольклора в принятых для современности формах» [6, С. 4].

Понятие «фольклор», сначала возникает для обозначения специальной области изучения древностей и археологии, в дальнейшем обозначая особую науку и сам предмет исследования. Определение сущности современного фольклора осложняется тем, что он все чаще оказывается в необычных для него условиях урбанизированной среды и испытывает трансформации своих первоначальных функций [3, С. 52].

Типологические и коммуникативные аспекты фольклора исследует культуролог С. Неклюдов, особое внимание уделяет понятию фольклорной традиции, в котором выделяет две составляющие – процесс и его результат. Это, прежде всего, совокупность текстов народной культуры, передаваемых устно и не принадлежащих автору или исполнителю. Его качества обусловлены культурной монолитностью, консерватизмом идеологических основ и общественных структур тех этносов, в которых они фигурируют.

В то же время фольклорная традиция – это цепочка постепенных изменений, количественное накопление которых обуславливает возникновение нового качества. Несмотря на это, процесс составления новых форм (жанровых и текстовых) является продвижением во времени, начало которого сложно определить.

Первый определяется содержательными характеристиками (картина мира, концепты, символы, образы);

- второй – морфологической организацией текстов;
- третий – средством их коммуникации (хранения, передачи и воспроизведения информации);
- четвертый – спецификой их функционирования [10].

Залогом воспроизведения этноса, его исторической памяти и сохранения культурной ценности является кодирование в фольклоре. Наша современность значительно изменяет существование фольклора, а именно: повышение уровня информированности населения по средствам распространения радио, телевидения, прессы, Интернет, массовая популярная культура и различные глобализационные процессы повлияли на состояние и функционирование фольклора. Существует угроза угасания и уничтожения фольклорных традиций этноса, тенденция к нивелированию фольклорных традиций. Концентрации этнической специфичности культуры в собствен-

ном ее обнаружении, противостоит другая – ее восстановление и сохранение. Чем выше технический прогресс и чем глубже глобализационный процесс, тем сильнее человек стремится сохранить связи с древними этнофольклорными традициями.

Развитие информационных и глобализационных процессов обуславливает неизбежный интенсивный межкультурный обмен, диалог культур, в результате которого образуется определенная общечеловеческая культура, синтезируется исторический, общественный, культурный, религиозный опыты разных народов и государств. Теоретически в этом диалоге ни одна из культур не должна претендовать на приоритет, монополию исключительности.

На практике же современная глобализация культуры заключается преимущественно в экспансии западных (прежде всего американских) культурных продуктов и образцов в пространство других культур, часто оценивается как «культурный империализм». Многие национальные обычаи, ритуалы, формы поведения, традиционные ценности, которые в прошлом представляли фольклорное и этническое разнообразия, постепенно исчезают, в зависимости от стремительности освоения населением отдельных стран и регионов новых стандартов практики жизнедеятельности. [1, С. 60].

Известный российский философ В. Межуев, анализируя глобализацию культуры с положительной точки зрения, утверждает, что ей присуща универсальная цивилизация, которая предусматривает не устранение различных культур, а свободный доступ к каждой из них. Универсальность этой цивилизации состоит в том, что она объединяет людей не одной общей для всех культурой, а правом каждого индивида свободно выбирать свою культурную идентичность, тем самым подерживая интерес к различным культурам.

Современные средства связи предоставляют людям возможности находить своих культурных единомышленников во всем мире, объединяться

с ними по признаку своей не государственности, а по признаку культурного родства.

Глобализация из всего состава национальной культуры выбирает только то, что стало ценностью для людей, которые представляют самые разнообразные культуры, получило в определенном смысле значение общечеловеческой ценности. Культурный выбор, не ограниченный местными и региональными барьерами, право каждого на осознанный выбор, по нашему мнению, – становится главным условием существования культурных связей и культуры в глобальном масштабе. Ни одна из национальных культур не может являться образцом для других национальных культур, как не может считаться современной, будучи надежно отгороженной от них. Глобализация в области культуры – это, вероятно, не возникновение одинаковой и обязательной для всех культуры, а такой способ ее функционирования, который предоставляет возможности каждому жителю планеты использовать блага и достижения любой национальной культуры [9, с. 99–100].

Итак, глобализация культуры имеет свои положительные и отрицательные аспекты. Так, положительным фактором является расширение культурных контактов, открытость границ для культурного влияния, усиление межкультурной коммуникации, доступность информации о культурных традициях разных народов и свобода выбора каждого индивида выбрать собственную культурную принадлежность. Среди негативных факторов ученые выделяют унификацию, стандартизацию культуры, содействие распространению массовой культуры, способные поглотить самобытные национальные культуры, а следовательно, способствовать потере культурной самобытности народа и культурном растворению [7].

Известный украинский педагог В. Кремень исследует информационную среду и процессы глобализации культуры, отмечая, что в период высокого развития науки и техники,

модернизации, компьютеризации, информатизации общества человек потерял свои традиционные корни, изменила свое мировоззрение и диапазон интересов. Это происходит потому, что вышеупомянутые процессы обуславливают подрыв, разрушение в целом устойчивого мира традиционных связей, религиозных и политических устоев, общепризнанных духовных ценностей, смешение и стирание границ между социальными группами. Усиливается тенденция к размыванию специфики, неоднородности, полифонии, самобытности культур, богатства их проявлений, утверждение единых универсальных стереотипов, шаблонов, стандартов [8, с. 23–25].

Итак, важность сохранения национальной культуры самобытности и идентичности, своей исторической традиции вопреки процессам культурной глобализации остается неоспоримым. Для этого нужно оберегать и развивать этнофольклорные традиции, которые являются основным источником возрождения культуры этноса, защиты от негативного влияния глобализации и формирования самобытности народа. Сохранение фольклорных традиций – условие предотвращения упадка и исчезновения украинской культуры и формирования на их основе современного украинского с высокими духовными ценностями.

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CONSERVATION AND PROMOTION OF CULTURAL VALUES IN THE RED DAO'S MARRIAGE

Abstract. Marriage is one of the social institutions clearly reflecting ethnic cultural characteristics. Marriage always adheres to traditional rituals of the ethnic and sometimes becomes the norm in social relations. However, marriage always changes over time and adapts to the new conditions, the marriage of the Red Dao people is not out of that trend.

Under the influence of the market economy and international economic integration, on the one hand, the Red Dao marriage still retains traditional rituals while on the other hand, it is also influenced by the process of cultural exchange among the ethnic groups. Therefore, the Red Dao have selectively acquired new cultural elements. The wedding ceremony of the Red Dao people in Cao Bang in particular and in Vietnam in general is one of the typical cultural features that greatly influence the maintenance of lineage and cohesion of the community and clan. Therefore, in order to preserve and promote the traditional cultural values of the Red Dao people through marriage, it is necessary first to provide solutions to preserve the good values in accordance with the current trend.

Keyword: Cultural preservation, The Red Dao People, Marriage, Cao Bang.

1. Introducing the issue

The Dao people are one of the 54 ethnic minorities in Vietnam (also known as *Kiểm Miến*, *Kim Mùn*, *Yù Miến*, *Ỉn Miến*, *Bèo Miến*) and have a unique culture distinct from other ethnic groups. However, in recent years, due to the impact of integration and globalization, there has been strong exchange between the Red Dao culture and other cultures. Therefore, the Red Dao's culture in general and the marriage of Red Dao people in particular has changed and adapted to new conditions. Therefore, the author has approached the Red Dao people aged 18 and above to evaluate changes and trends in marriage of Red Dao people in Cao Bang. Thereby, the author aims to contribute to preserving and promoting the ethnic cultural values in order to effectively implement the Party Central Committee Resolution 5 (Session VIII) on "building and developing an advanced and deeply national Vietnamese culture" and

concretize the Law on Marriage and Family to suit the Dao people in our country in general and the Red Dao people in Cao Bang in particular.(3)

2. Cultural values in Red Dao people's marriage

Concepts and criteria for choosing a mate

The marriage of the Red Dao people in Cao Bang from the past to the present is reflected through the ethnic cultural characteristics. These cultural characteristics are expressed in the concept of marriage, as well as the steps to conduct their wedding ceremony. Currently, there have been many changes in the economic and socio-political situation; the traditional elements in marriage, as well as the marriage customs have greatly affected the lives of the people here. On the one hand, the marriage and wedding ceremony of the Red Dao people still keep the traditional customs; on the other hand, due cultural exchange with other ethnic groups, they have been able to selectively acquire new culture. The Red Dao

people believe that marrying a spouse is an obligation and responsibility of each individual to their family, ancestors and lineages and at the same time the responsibility and obligation of parents towards their children. At present, there are many changes in life, but basically, the Red Dao people still believe that marriage is the beginning of a new life, of a new family to maintain the race, and at the same time, the family is a place of reservation of clan and community culture. According to the tradition of the Red Dao as well as present belief, families as well as boys often choose brides who are virtuous and good-natured, good at farming, were raised in orderly family, know how to sew, do housework and raise children, if she were to be married to an eldest son, she should be capable of undertaking housework in the holidays. It can be seen that, in the Red Dao people, like the Kinh and other ethnic groups, families often choose good-natured brides, who are capable of housework and childcare. In addition, “beautiful” (*ruổi*) girls and girls with “small waist, robust hip” (*xin hô miên phái*) are also chosen by boys and their families because they believe that these girls are “skillful both in caring for husbands and raising children”. In the past, the marriage was mainly depended on the will and decision of the parents. But today, the Red Dao fathers and mothers are quite understanding; they respect their children’s ideas and choices, so most parents decide to follow their children’s decision. “I have met a girl at the wedding of a friend, we have been in love for a while, I went to talk to my parents but I didn’t get permission from my parents because her age doesn’t match my age.” (PVS Mr. Dang Van Son, 28 years old, Cao Bang)[4; 8].

At present, the Red Dao wedding contains both traditional cultural elements and modern cultural elements. These cultural factors depend on the intellectual level of each person, each hamlet, district or remote area. Although there are many changes in marriage today, ethnic identity is irreplaceable because that cultural identity needs to be passed from generation to generation to be preserved and pro-

moted. At present, the core of the Red Dao marriage relating to their customs and beliefs is still preserved. The Red Dao must carry out all the major rites of the ceremony to ask for their wives’ hand, worship the ancestors, bring the bride home, etc. However, they have been appropriately adjusted to become more wholesome and economical.

Rituals and marriage practices

In the past, when the Red Dao boys and girls officially became a couple, they had to go through many rituals from asking for a leaf of fate to getting married. Today the marriage of the Red Dao people in Cao Bang has also undergone certain changes but young Red Dao couples still have to go through traditional rituals such as:

Ceremony of asking for a leaf of fate (Minh cho ninh keng) According to the belief of the Red Dao, asking for a leaf of fate is the starting step of the marriage ceremony; the boy’s parents went to the girl’s house to ask for the girl’s date of birth then have the couple’s fortune told. If the girl’s destiny is not suitable for all family members, the boy’s family will give a delicate decline so as not to upset the girl’s family; if it is suitable, the boy’s family come to talk to the girl’s family and continues to take the next steps towards marriage.

The arrangement ceremony between the two families (minh kong xin chà cao)

In this ritual, the two sides arranges and agrees on the following offerings: 10 white silver coins, 1 pair of silver necklaces, 1 set of 4 silver chains, 2 pairs of silver earrings, 1 pair of silver bangles, about 200 small silver coins, and bride’s costume. In addition, the groom’s family also prepares wedding money for the girl’s family including: money for parents, money for the mandarin leading the bride’s escort team, money to buy beddings for the bride, 10 30-liter jars of wine, 50 kilogram of rice and 6 50-kilogram pigs. Besides, the groom’s family also prepares the meat for the bride’s parents and for the bride’s escort team (*săn cha*). The bride’s escort team usually complies of 60 to 100 people, each whom is presented with 1 kilogram of pork and 1 liter of wine by the groom’s

family on returning. This is one of the traditional wedding ceremonies that play a decisive role in the success or failure of a marriage because it is directly related to the economic situation of the boy's family.

The asking for the bride's hand ceremony (*mình quý-ế lấy*) must also be carefully timed. The boys' family bring their gifts to the bride's family to discuss the marriage, including: 2 chickens, 1 bottle of wine, 1 pair of rice cakes, 2 boxes of tea and red paper envelopes with some lucky money. In the Red Dao people's belief, the red paper envelope is to wish the young couple to have a comfortable life and this is an indispensable gift in the ceremony. Here, the groom's family officially announces the date and time to welcome the bride.

Wedding ceremony at the bride's home: The wedding ceremony of the Red Dao people usually takes place from July to December (lunar calendar) as this is the time when the harvest is finished, convenient for marriage. For Red Dao people, the wedding preparation at the girl's house is usually simple because all the wedding ceremony is held at the groom's house. Unlike the Tay and Kinh people, whose groom's family goes to the bride's house to escort the bride back, with the Red Dao, the groom's family does not go to the bride's house, the bride's family will escort the bride to the boy's house and the bride's parents also join the delegation to escort the bride.

Wedding ceremony at the groom's home takes place in three days. On the first day, the ancestor worship ceremony takes place. Before the ceremony the bride's feet are washed, she changes into new shoes and walks pass a basin of water placed by the groom's family in front of the door, then stands in front of the ancestor altar. The bride's walking pass the basin of water is meant to erase all the bad luck and wash away the bad things that the ghosts on the road cling to the bride so that the bride and her husband will later have a favorable and happy life. On the second day – the returning ceremony, the mandarin thanks the groom's family for preparing the wedding ceremony. On the third day – the thanksgiving ceremony,

the mandarin bring two silver flowers stuck in a bowl of rice and give them to the young couple, wishing for the couple to have children soon and to love each other. Besides, the teaching of newlyweds is very necessary and sacred, which is an important ritual in the marriage culture of the Red Dao people. After the wedding day, the young couple has to go back to the bride's house to do the returning ceremony. The offering includes a pair of castrated roosters and ten tables of cooked food. In the case the groom lives with the bride's family, "the rituals take place at the girl's house, after the returning ceremony, the son-in-law will stay with his wife's family" (PVS Mr. Trieu Van Kin, 50 years old, Cao Bang).

Due to the impact of industrialization, modernization, cultural exchange and regulations of the campaign "Building a civilized life in residential areas", the ritual in the traditional Red Dao wedding ceremony in Cao Bang has been shortened and simplified. Previously, weddings usually lasted about 3 days (sometimes 4 to 5 days) with huge expensive feast. Today, the wedding only takes one and a half days; the wedding is held at the groom's place.

In recent years, in Red Dao wedding in Cao Bang, the bride and groom still wears traditional costumes, only those attending the wedding wear Kinh costume for its simplicity and convenience. In the past, wedding gifts were mainly physical objects such as blankets, curtains, pots, etc or nothing at all, but today "the envelope culture" has also affected the Muong's lifestyle. Those who attend the wedding bring money in envelopes as gift for the bride and groom, the amount is not specified, depending on the economic situation of each family. It can be said that, through marriage customs and rituals, we can not only see the picture of the life of each Red Dao family but also the overall life of the whole community [8].

3. The changing trend in Red Dao marriage

– *The trend of getting married with people of different ethnicity:* Mixed marriages of the Red Dao people in recent years have increased. This trend is shown by a number of inter-ethnic married couples

in Cao Bang province. Only from 2015 to 2016, there were 65 such couples in the province, mainly couples of Red Dao and Nung or H'mong people. Living together in the same area as well as exchange in learning and working has created conditions for ethnic groups to come together and eradicate cultural differences. Therefore, this trend is an inevitable rule.

– *The trend of recovering traditional cultural values:* Preserving the traditional cultural values has become a set task that our Party and State are expecting the ethnic groups to promote. Research shows that currently the Red Dao still retain many traditions in their marriage customs. However, due to social development and cultural exchanges among regions and other ethnic groups, the ceremony of marriage of the Red Dao people has changed but not significantly. In addition, many traditional factors have been preserved such as age fortune-telling, giving engagement gift and agreements between the two families, etc. In order to preserve and promote the traditional cultural values, we need to restore the traditional values of this ethnic group, at the same time, absorb cultural values of other ethnic groups.

– *The trend of receiving culture from other ethnic groups:* Today, along with the process of industrialization, material culture of the Red Dao people is having a great change. In recent years, in the wedding ceremony, the groom and bride are obliged to wear traditional costumes while guests wear Kinh costumes. Besides, the Red Dao as well as the Tay and the Nung has absorbed the beauty of the Kinh culture such as the custom of giving wedding gifts, etc. These customs have been picked up by the Red Dao and accepted as their own. This process of increasingly frequent cultural exchange between ethnic groups raises the problem of the disappearance of ethnic cultural characteristics. Therefore, it is necessary to raise people's awareness to consciously preserve the cultural values of the ethnic groups.

4. Preserving and promoting the values of Red Dao marriage

The culture of each ethnic group is always a valuable asset, which should be respected, preserved and promoted in the present life. Especially, the marriage culture of the Dao in general and of the Red Dao people in Cao Bang province in particular has really contributed to the unique diversity of Vietnamese culture. Recommendations to preserve and promote ethnic cultural values requires compliance with the Party and State's guidelines and policies, especially in accordance with the aspirations of the Red Dao. This is also the common view for the effective and sustainable preservation and promotion of ethnic cultural values in the Red Dao marriage in Cao Bang province.

In the 5th Conference Document, the 8th Central Committee approved: "Cultural heritage is an invaluable asset that connects the ethnic community, it is the core of national identity and the basis for creating new values and engaging in cultural exchange, thus, it is of great importance to preserve, inherit and promote traditional cultural values". Therefore, building and protecting the cultural identity of the nation is the responsibility of the entire Party and the entire people. Along with the process of industrialization, modernization and international economic integration, the marriage of the Red Dao people in Cao Bang province has also changed in accordance with modern life. However, it is necessary to preserve and promote the cultural beauty of the Red Dao wedding ceremony. From the factors affecting the marriage of Red Dao people, we initially propose a few recommendations and solutions as follows:

– *The committees and authorities need to pay attention to encourage the people:* It can be said that this is a traditional and effective solution in all current stages, especially in propagating and mobilizing the people to perform well the civilized lifestyle in weddings, eliminating cumbersome and expensive wedding rites on the basis of old customs and practices. In addition, the small group priority method, integrating message about the harms of high wedding

challenges, multiple births, measures for reproductive health care into youth and women's activities and village meetings also proves effective. To well implement this issue, it is necessary for organizations such as the Fatherland Front, the Youth Union, the Women's Union, the Farmers' Union and the village heads to closely coordinate. In addition, it is necessary to encourage women and girls to participate in social and learning activities. Authorities need to focus on eliminating illiteracy and re-illiteracy in women, giving them the opportunity to know about themselves, and access to planned birth measures as well as other issues relating to them. This is meant to support women with an increasingly rich spiritual life as well as to compensate for their contributions. In the current trend of integration, cross-cultural interaction is happening rapidly, the Red Dao have absorbed good cultural values from others. In addition, there are many negative influences that change the traditional culture in a negative way and some obsolete customs are in danger of rising again. Without research, collection and compilation into books to be handed down, many cultural values in marriage will gradually fade or even become lost.

– *Increasing preservation and promotion of good traditional cultural values of the ethnic group.* Authorities at all level especially need to propagandize and mobilize the making of village regulations and conventions in accordance with the State's regulations in the new civilized lifestyle. It is necessary to change the people's perception of traditional cultural values, overcoming feelings of inferiority about ethnic culture and desire to convert to the culture of other ethnic groups, leading to incorrect perception of one's own ethnic culture, even turning away from the good traditions, especially in the younger generation [5; 6].

In addition, it is necessary to promote the construction of civilized villages and incorporate policies on marriage and family into village conventions. It is necessary to detail the content of the convention such as the age of marriage, marriage registration, resolving conflicts in family relationships, husband and

wife relationship, etc. It is also necessary to invest in a comprehensive research on Red Dao people in Cao Bang province, filming the wedding and festivals to introduce and promote the culture of the Red Dao people inside and outside of the region. The Law on Marriage and Family, in ethnic minority areas in general, including the Red Dao people in particular, should be implemented appropriately with regard to specific conditions and awareness levels of the people. Besides, the dissemination and acquisition of new and progressive factors need to be gradual and suitable for the change in awareness of the majority of local people.

– It is necessary to have a policy to prioritize the training of ethnic minority officials, especially Red Dao officials working in fields relating to culture. These officials will convince and explain to the people to preserve their inherent identities, more than anyone else, they are knowledgeable about the customs and traditions of their own ethnic groups and are equipped with basic knowledge about public affairs, so they are the best to represent the cultural identity of ethnic groups in a positive way.

– *Enhance the role of the leader in the implementation of a modern civilized lifestyle:* Currently the marriage rituals of the Red Dao people in Cao Bang province has been simplified as a wedding ceremony lasts just one and a half days and wedding challenge is not as heavy as before. Although there have been positive developments, many families still hold huge feast that costs a lot of money as well as time of individual and community. Therefore, in order to maintain the beauty of the Red Dao's marriage practice in Cao Bang while ensuring the economic development of the people, it is necessary for the Party committees and authorities to cooperate in organizing marriage in a civilized and thrifty fashion.

Conclusion

The special features in the marriage customs of the Red Dao ethnic group is a treasure of human values creating the cultural identity of the Red Dao people in particular and the peoples of Vietnam in general. In

the current context, under the leadership of the Party and the management of the State, identifying the goals and tasks of “building and developing an advanced Vietnamese culture imbued with national identity” is a correct and urgent move. We need to have a sense of responsibility, from individuals to communities and

the whole society, in preserving and promoting cultural values to build an advanced Vietnamese culture imbued with national identity, contributing to socio-economic development, political stability, national defense and security, and building a rich and beautiful Vietnam with the goal of socialism.

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Section 4. Linguistics

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THE COGNITIVE-SEMANTIC DIFFERENTIATION OF THE OPTATIVE UTTERANCES IN MODERN ENGLISH

Abstract. The article deals with the cognitive-semantic differentiation of the optative utterances in Modern English. Optativity is understood as an independent type of unreal modality, the essence of which is the speaker's desire for a certain state of affairs in the world, different from the real one. Integrating the successful approaches to the research into the specificity of the optativity-related problems, as well as taking into account the formal means of expressing optativity, the authors distinguish the following semantic types of the optative meaning and the related self-titled optative utterances in Modern English: Desire, Desire-Advice, Desire-Fear, Desire-Condemnation, Unfulfilled Desire and Pity Regarding the Past, Desire-Encouragement, Wish.

Keywords: modality, desirability, optativity, optative utterance.

Optativity is an independent type of unreal modality, the essence of which lies the speaker's desire for a certain state of affairs in the world, different from the real one. In the dominant anthropocentric paradigm, optativity, despite its obvious connection with objective circumstances, appears as the most subjective entity, treating which it is necessary to take into account the individual, extralinguistic parameters [1; 2; 3; 4; 5; 6; 7; 8].

The optative meaning is realized in different speech situations, in which it is necessary to take into account a significant number of parameters, which vary depending on the type of desire expressed in a particular communicative situation. To characterize different types of the optative utterances it is necessary to take into account the following parameters of the speech situation: who is the subject of desire (the speaker or some other person), whom the fulfillment of (the explicitly or implicitly expressed) desire depends on, the nature

of the fulfillment (real/unreal), the temporal reference of the desired situation, the degree of the desire intensity (categorical, neutral, polite).

The **Aim** of the article is to analyze the main types of the optative utterances, taking into consideration the above mentioned parameters.

Thus, in terms of relation to the surrounding reality, the utterances under study can be **potential (real, feasible)** and **unreal (impractical)**.

We define a feasible desire as one that involves changing the current state of affairs through the implementation of specific (physical, intellectual, etc.) actions. The desire to change the existing state of affairs, the onset of a new state, can be addressed to the speaker or another person (the speech act participant or a third party). Accordingly, in relation to the surrounding reality, the object of desire can be dynamic or static. **The dynamic object of desire** is a change in the existing state of affairs, the onset of a changed, different state. Such an object implies an action that relates to the sphere of human activity, or an action that does not relate to the sphere of human activity. **The static object of desire** is the desire, the object of which is the hope of seeing a certain a certain state of affairs and which can be addressed to the speaker, the interlocutor or a third party. In such utterances, the desired effect has the future temporal reference.

A potential desire, the object of which is the onset of a new state of affairs through the implementation of a specific physical, intellectual or emotional action, can be addressed to both the interlocutor and a third party. In certain utterances of this type we find attempts to directly influence the will of the addressee, which brings these utterances closer to the motivating ones. Such wishes are expressed by set phrases, idioms, etc., and can have both the positive (desire for good, health, etc.) and negative (curse) meaning.

In the optative utterances there are also those that appeal to supernatural forces. In fact, they can express the already mentioned positive desires or curses. The speaker is at the same time the subject of desire, but its fulfillment does not depend on any particular person,

the addressee is some supernatural force. Such utterances are characterized by a high degree of expressiveness. It should be noted that for statements with a negative coloring, the opposition “feasibility – impracticability” is considered to be irrelevant, because the utterances of this type perform the function of expressing the expressive inner desire, dissatisfaction with the state of the surrounding reality.

Thus, the optative utterances can convey a feasible desire for a possible certain state of the surrounding reality. In the optative utterances with the unreal/ unrealizable desire, the object of desire is the unreal state of the surrounding reality. The temporal reference, accordingly, will affect the differentiation of the optative value. In addition, the optative utterances are characterized by the differentiation of the dependence or independence of the fulfillment of the desire from the speaker.

From the point of view of the theory of speech acts, optatives are representative statements in which a certain state of things in the world is stated. Therefore, it can be argued that the optative utterance, which in addition to the expressed wish is not accompanied by other concomitant pragmatic meanings, is a representative utterance, the illocutionary function of which is explicated by the verb *report*.

Integrating the approaches to the typology of the optative utterances, suggested by L. V. Umrykhina, E. V. Altabaeva and I. Adamson, as well as taking into account the formal means of expressing optativity, we distinguish the following semantic types of the optative meaning and the related self-titled optative utterances in Modern English:

1. Desire. These types of the optative utterances involve the representation of desire in its purest form:

a) the exact desire. The main value of desirability in this semantic type of the analyzed language units is deprived of additional semantic layers and connotations. Even with the complication of the propositional content of the optative utterances, the nature of their semantic organization does not change. This

semantic variety is the core of optativity, the meaning of which is conveyed by the sentence-identifier *I want X to come true*.

b) the desire for the accelerated fulfillment. In the optative utterances of this group we find the actualization of the temporal realization of the desired situation in the near future. The model-identifier of this type of utterances is *I want this to happen and the time of fulfillment to approach*. The typical formal indicators in English are the temporal lexemes *quicker, sooner, faster, earlier*. Also with this function, the constructions with calendar-related lexemes are used – names of the days of the week, names of the months, etc.

c) the desire for one. The peculiarity of this type of the optative utterances is the uniqueness of the object of desire. The context of the situation is contrastive or conditionally consequential. Therefore, the identifying models of such utterances are: *I want X to come true, not Y*, and *I want X to come true for Y to come true*. In the first case, the desire of one situation is accompanied by the reluctance of another. In the second one – the desire is two-stage, and the fulfillment of the main desire requires the realization of another, the original one. In English the typical formal indicator in this type of the optative utterances is the phrase *if only*, but in order to attribute the optative utterance to one or another semantic type we need the context and analysis of the discursive fragment with relation to the social interaction.

2. Desire-advice. The semantic variety of such utterances is at the intersection of two modal meanings – optativity and motivation. The content of such utterances can be conveyed using the formula *I want X to come true + I want X to implement Y*. The characteristic feature of the desire-advice, in contrast to the desire-encouragement, which will be discussed below, is a non-categorical, soft form of expression, which allows the recipient to choose whether or not to perform the action.

3. Desire-Fear. A special place in the semantics of desirability is occupied by the meaning of the negative attitude to the potential situation. As a result of the

analysis of the language material, it was revealed that the pragmatic presuppositions of such utterances are *I want X not to come true, because I am afraid that X will come true*. It is notable that the optative utterances with the meaning of fear presuppose the existence and, accordingly, the analysis of two situations – the situation of the realization of a certain action or state and the situation of reluctance to do so. In English, such optative utterances are conveyed using the particle *lest* in the constructions *lest smb should do smth*. These optative utterances convey the subjective, emotional perception of the objective reality.

4. Desire-Condemnation. The semantic type of such optative utterances conveys a negative attitude to the previous actions/states and provides for the possibility of performing an action that, from the speaker's point of view, will correct and improve the situation. Accordingly, such optative utterances are characterized by a high degree of subjectivity. Their model is *I want X to come true*, which, in fact, coincides with the meaning of desire in its true sense, but the analysis of the communication situation allows us to identify dissatisfaction with the previous action/state as a characteristic feature of these optative utterances.

5. Unfulfilled desire and pity regarding the past. The optative utterances of this kind belong to the unreal ones, because they have a past temporal reference. This desire does not imply hope for the future, but is characterized by a tinge of pity, despair, indignation, dissatisfaction, etc. The model-identifier of this type of utterances is *I want X to make Y / so that Y is*. The identification of such utterances is context-sensitive.

6. Desire-encouragement. Linguists attribute this semantic variety of the optative utterances to the periphery of the category of optativity [7, 4] and note its specificity. Thus, motivation can be interpreted as a shade of the desirability meaning, or, conversely, we can talk about the motivational sentences that are able to acquire the desire shade. The model-identifier of this type of utterances is *I want the subject X to fulfil Y*.

7. Wish. Wishes are a separate type of the optative utterances, which differs from other types of optative both in the structural-semantic and pragmatic features. The lexical-grammatical way of expressing this optative meaning is considered to be the main one [1, 59].

Thus, the anthropocentric paradigm of the study enables a multifaceted consideration of the optative

modality, taking into account both the human factor and a number of other lingual and extralingual parameters that affect the linguistic realization of optativity.

The Prospects for further research are a comprehensive analysis of the role of optativity in the idiosyncrasies of the authors of different genres, the comparative exploration of the parameters of optativity in different types of discourse, etc.

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Section 5. Management

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COMPARATIVE ANALYSIS OF TOURISM MANAGEMENT IN THE NATIONAL PARKS OF GALAPAGOS AND YASUNÍ

Abstract. The Galapagos National Park and the Yasuni National Park are of great importance at the level of world biodiversity, since it has varied plants and animals endemic to the areas that accompanied their landscapes have made them attractive means for tourism. Unfortunately, different actions within public policy have dismissed their interest and to a greater extent in the Yasuni, given that their tourist value has been neglected for a more dangerous one, the oil tanker.

Through the application of the methodology of Evaluation and Rapid Prioritization of Protected Areas Management (RAPPAM) it has been possible to determine the different incidence factors for both ecological spaces, establishing that a large part of tourism management depends on the objectives and planning of control of spaces by the central government and that since there is a budgetary reduction of economic resources for its management, illegal activities have increased and the reduction of infrastructure investment stagnating tourism dynamics, in addition to the Yasuní National Park, is currently addressed as space for other purposes that are not ecological, which, within the next 5 years could be devastating for the area and damage to the environment.

Keywords: Analysis, comparison, management, tourism, Galapagos, Yasuní.

Introduction

Ecuador is a state recognized internationally for the diversity of ecosystems it presents. This is due to the fact that within its limited territorial extension of no more than 283,560 km², one of the greatest bio-

diversity is found according to the different climatic floors under the influence of the Andes mountain pass; allowing in this way “the development of multiple tourist activities, making it an opportune territory for the tourism industry” [1]. The main tourist

address of Ecuador corresponds to tourism of special interests, where the natural environment has a fundamental role as a scenario for the development of its activities. This can be seen specifically in two world-renowned tourist destinations of nature; the Galapagos National Park and the Yasuni National Park.

These two destinations have positioned themselves worldwide, making Ecuador a tourist destination essentially of nature. It is important to mention that the indicated tourist destinations are inserted in protected areas, a situation that is repeated in most of the country's tourist destinations. This is accentuated by owning protected wild areas, which although they are widely liked by tourists, its impact on being visited is minimal.

Protected areas (PA) have traditionally been defined as "terrestrial or marine spaces proposed towards the protection and preservation of biological diversity, of natural and associated cultural resources; supported in its handling by legal instruments" [2]. The direction towards the creation of protected areas is due to an attempt by humanity to "protect, conserve and maintain sites of natural, cultural and ecological relevance" [2]. Thus, conservation is carried out from a strict sense of biodiversity, and whose success is given in seeking human well-being represented to a greater extent by local communities and the management of the protected area within the use of jurisdictional, territorial and educational tools. Hence, the relevance of the intervention in the first instance of the State as a promoter and regulator of the care of protected areas as the maximum representative through the government of the day, to ensure biological heritage.

The problem is that currently there is no specific and precise information on the tourism management carried out in these areas; Therefore, due to the lack of public relative information on tourism management of protected areas in the country, it is proposed to carry out an investigation that describes the main characteristics through a comparative analysis of both national parks, within modern currents of the care of

protected areas that seeks to "reconcile nature conservation with socio-economic development" [2].

Consequently, the main objective of this research is to examine tourism management in the Galapagos National Park and Yasuni National Park through the Rapid Assessment and Prioritization methodology of Protected Areas Management (RAPPAM) [3] of the World Wildlife Fund (WWF) which seeks to generate broad comparisons between several protected areas based on an evaluation structure developed by the World Commission on Protected Areas (WCPA) since 1995, which measures the relationships of effectiveness in the management of these areas.

Both study spaces were strategically selected beyond the proximity and feasibility to develop the research, as they are the spaces with the greatest tourist growth and that urgently require an analysis of their current state of tourism management. To achieve this purpose, a comparative analysis is carried out with which it is intended to identify and detect the main differences and similarities regarding the research topic. Through this, we seek to characterize the current situation in which the two case studies are found, carrying out a comparative analysis to identify the shortcomings in terms of tourism management of these protected areas and promote improvement actions.

General objective

Examine the tourism management of the Galapagos National Park and the Yasuni National Park, through a comparative analysis.

Specific objectives

- Identify the current tourism landscape, according to the level of sustainability of the Galapagos National Park and Yasuni National Park.
- Carry out the comparative study of the Galapagos National Park and the Yasuni National Park through the methodology of Rapid Assessment and Prioritization of Protected Areas Management (RAPPAM).
- Propose strategic tourism management actions to be implemented in both national parks

towards an improvement of sustainability, operability and ecological competitiveness.

Theoretical environment

Tourism corresponds to the set of “activities that people carry out during their trips and stays in places other than their traditional environment, for a sequential period of time less than one year, for business, leisure or other reasons” [4], determining how one of the most relevant economic and social activities in the world due to its level of incidence in different aspects, which is currently in constant evolution according to the demands and new trends at a global level of tourists.

Thus, as part of this research, we want to analyze the tourism management of the Galapagos National Park and the Yasuni National Park through the Rapid Evaluation and Prioritization of Protected Areas Management (RAPPAM) and subsequently promote an improvement in sustainability, operability and Ecological competitiveness within the lines of tourism management in these areas.

Materials and Methods:

Kind of investigation

It is a bibliographic – field research [5], since it is going to review and detail the characteristics of the problem of tourism management in the Galapagos National Park and Yasuni National Park, under the RAPPAM methodology of the WWF and field executed by different preliminary professional studies in the area, plus a personal contribution in situ.

Research Methods

This research will be based on the Cartesian – scientific method that seeks to obtain, through universal research premises, indicators that result from the description and relationship of the responses resulting from studies linked to management evaluations in the study spaces.

For its part, the empirical action will be based on the experiences acquired by understanding the factors that consider all the studies used as the most relevant research base at the level of tourism management in national parks that are leveraged with the

Rapid Evaluation and Prioritization of Area Management Protected (RAPPAM).

Research Focus

The research focuses in a quantitative – qualitative way to be able to describe all the results obtained from the reference tourism research through an estimation of its results and description of these elements, in order to mark the highest reference of conceptual – statistical correlation of the RAPPAM methodology.

Research scope

The scope of the research is descriptive – correlational; given that it details the conceptual – statistical results obtained for each of the cases by unique selection of each national park and links them with the relations between the two spaces. Exploring, to what extent the variables maintain a joint relationship and their supra position with informative crossover contributions of the dynamics of the factors, which in future contributions of other Ecuadorian cases may be the basis of tourism research projection.

Study population

The study population consists of 2 national parks (Galapagos and Yasuni) with data within the last 5 years, towards conceptual validity and that do not enter into an investigative expiration of the executed statistical contributions, plus the use as a means of comparison for National parks study the RAPPAM methodology.

Sample selection

The population, being finite by applying exactly to two national parks, is determined as part of the sample.

Instruments for data processing

The author Mejía [6], cites: Information processing is a system to discover partial truths. It is the process that, using the scientific method, allows to obtain new knowledge in the field of social reality (pure research) or to study a situation to define problems and needs in order to apply knowledge for practical purposes (applied research) [6, P. 91].

Based on the research applied by Mejía, once all the research contributions (papers) are referenced, the SPSS22 (Statistical Package for the Social Sciences) computer system will be used, where a Cronbach Alpha and a Pearson correlation will be generated that validates The comparative analysis between the Galapagos National Park and the Yasuni National Park, determined the repetitive factors in both cases.

Results

Analysis of the ecotourism environment of national parks

The analysis of the ecotourism environment of national parks shows “a succession of advantages and disadvantages that allow the creation of strategies towards the care and sustainability of the biological environment” [7]. Thus, within this research we seek to understand the reality towards the tourism

management of the Galapagos National Park and the Yasuni National Park. Next, we proceed with the identification of the strengths, opportunities, weaknesses and threats of the management of protected areas by the central government of the Ecuadorian State; followed by an analysis by means of Holmes matrices to quantify a ranking of level of importance and thus know by means of evaluation matrices both internally and externally, the reality of their weighted weight in the effect they cause for tourism management. To subsequently promote a strategy plan towards the better consolidation of tourism activities within the national study parks

Application of the Rapid Assessment and Prioritization Methodology of Protected Areas Management (RAPPAM)

Galapagos National Park

Basic information

Table 1. – Basic information Galápagos National Park

Basic information	
Name	Galápagos National Park
Establishment Date	1959
Extension	7.995,4 km ²
Budget	\$16'704.405, 00.
Management Objective	Ensure the conservation of ecological integrity and biodiversity of the island and marine ecosystems of the archipelago.
Critical activities	<ul style="list-style-type: none"> • The socioeconomic system does not guarantee the sustainable development of the productive sectors. • Increase of invasive introduced species. • Effects generated by climate change.

Source: The author (2019)

Results

Table 2. – Results in the Galápagos National Park

Results				
In the last 2 years the following results have been consistent with threats and pressures, PA objectives and annual work plan:				
Y	M/Y	M/N	N	Indicator
1	2	3	4	5
	×			a) Detection and prevention of threats; law enforcement
×				b) Site restoration and mitigation efforts

1	2	3	4	5
	×			c) Management of wildlife or habitat
	×			d) Community outreach and education efforts
	×			e) Management of visitors and tourists
		×		f) Infrastructure development
	×			g) Management planning and inventory
	×			h) Monitoring, supervision and evaluation of personnel
	×			i) Training and staff development
		×		j) Research and monitoring results

* Y: yes M/Y: mostly yes M/N: mostly no N: no

Source: The author (2019)

Yasuní National Park

Basic information

Table 3. – Basic information Galápagos National Park

Basic information	
Name	Yasuní National Park
Establishment Date	1979
Extension	10.227,36 km ²
Budget	\$12 '422.810, 00.
Management Objective	To manage the tourist activity in an orderly manner within the Yasuni National Park, designing and implementing a Visitor Management Plan, based on quality criteria of the tourist experience, always respecting the conservation and management objectives of the protected area, through the diversification of sustainable tourism activities that includes the participation of tourism actors.
Critical activities	<ul style="list-style-type: none"> • Low tourist demand of some sites identified as visiting sites, which may result in these sites not being conserved by the surrounding population. • Sound pollution by motor boats in lagoons and rivers, which disturbs wildlife, affecting the visitor's experience. • Excess speed of boats. • Decrease in the number of wildlife sightings due to the number of visitors and other anthropic sources of habitat disturbance. • Excessive number of meetings between visitors in certain visiting sites. • Lack of infrastructure and tourist facilities in certain visiting sites. • Lack of signage (informative, interpretive, site and guidance), in tourist attractions. • Inadequate solid waste management. • Presence of barges and sliders in hours of tourist activity. • Presence of fishing nets. • Presence in the vicinity of excavator and oil exploitation machinery

Source: The author (2019)

Results

Table 4. – Results in the Yasuní National Park

Results				
In the last 2 years the following results have been consistent with threats and pressures, PA objectives and annual work plan:				
Y	M/Y	M/N	N	Indicator
	×			a) Detection and prevention of threats; law enforcement
	×			b) Site restoration and mitigation efforts
		×		c) Management of wildlife or habitat
		×		d) Community outreach and education efforts
		×		e) Management of visitors and tourists
		×		f) Infrastructure development
		×		g) Management planning and inventory
		×		h) Monitoring, supervision and evaluation of personnel
		×		i) Training and staff development
		×		j) Research and monitoring results

* Y: yes M/Y: mostly yes M/N: mostly no N: no

Source: The author (2019)

Analysis of results

Pressures and threats

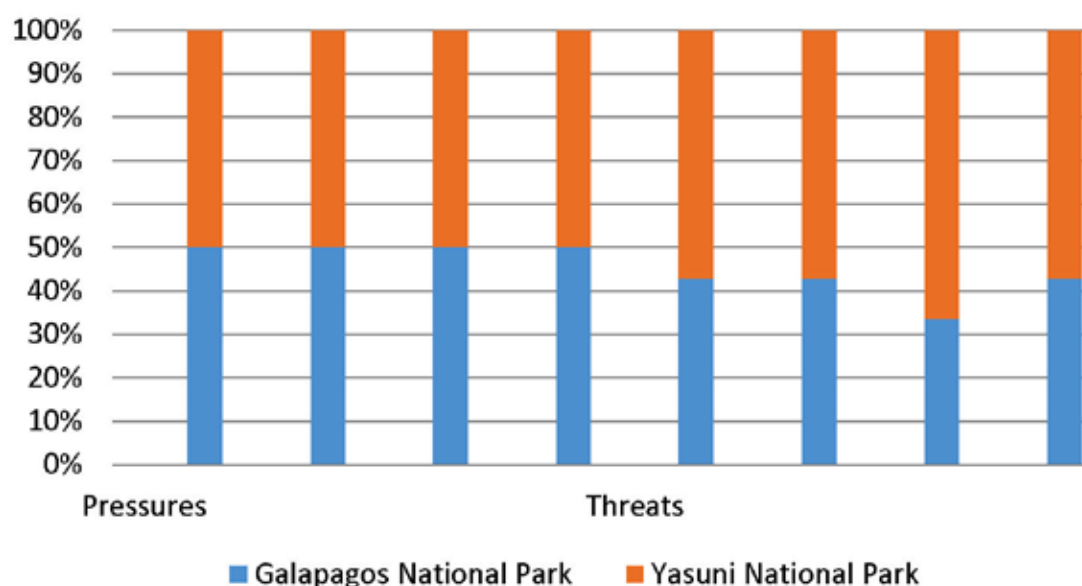


Figure 1. Pressures and threats

Source: The author (2019)

The pressures and threats in both protected areas are high, but there is a higher level of incidence in the Yasuni National Park.

Indicators

Table 6. – Indicators (1)

	Biological importance		Socioeconomic import.		Vulnerability	
Galapagos National Park	Y	6	Y	4	M/Y	4
Yasuní National Park	Y	8	Y	4	Y	4

Source: The author (2019)

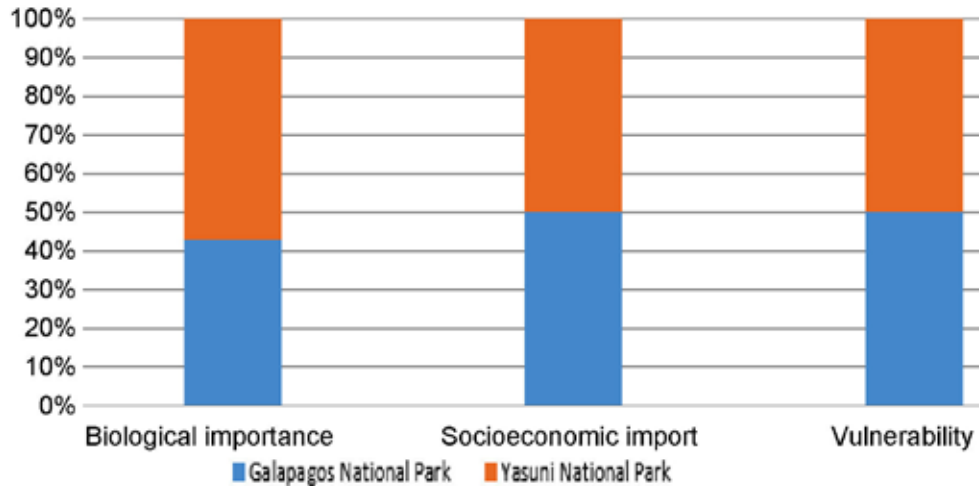


Figure 2. Indicators (1)

Source: The author (2019)

The socioeconomic importance and vulnerability is wide for both protected areas, but the Yasuni National Park shows a greater biological importance today.

Table 7. – Indicators (2)

	Objectives		Legal security		Design and planning	
Galapagos National Park	Y	2	M/Y	3	Y	3
Yasuní National Park	Y	3	M/N	4	Y	3

Source: The author (2019)

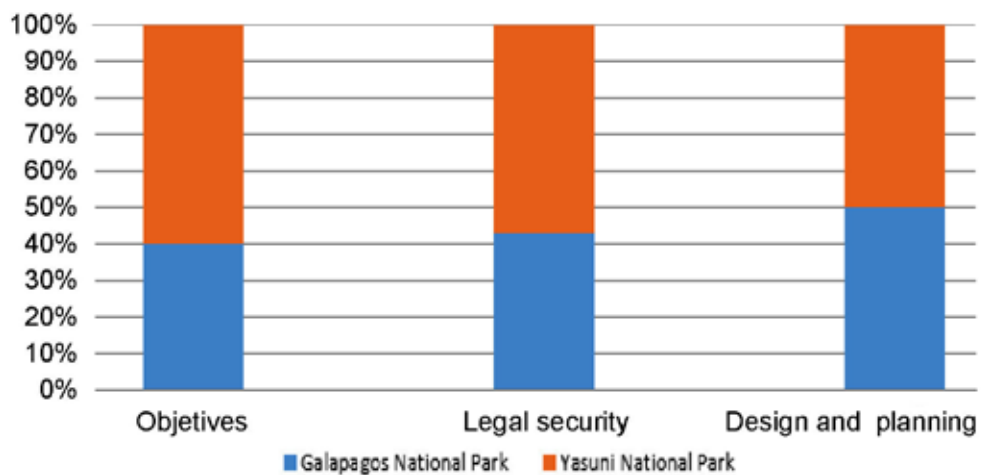


Figure 3. Indicators (2)

Source: The author (2019)

The design and planning is constant for both protected areas, but the objectives and legal security have a greater effect on the Yasuni National Park, spaces that, given the potential oil exploitation, could be violated in their biodiversity.

Table 8. – Indicators (3)

	Staff assignment		Com. and information		Infrast. and equipment	
Galapagos National Park	M/Y	3	M/Y	4	M/N	3
Yasuní National Park	M/Y	3	M/N	3	M/N	4

Source: The author (2019)

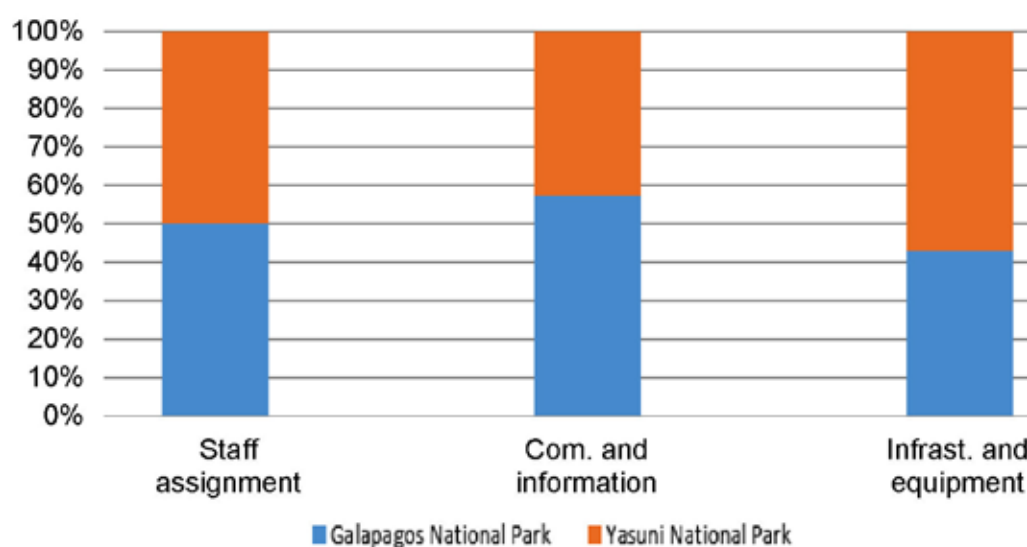


Figure 4. Indicators (3)

Source: The author (2019)

The deficiencies in the number of collaborators for both protected areas is similar; however, the Galapagos National Park maintains a better communication and information configuration and for its part the Yasuni National Park maintains a deficient space infrastructure.

Table 9. – Indicators (4)

	Finances		Plan. of management		Decision making		Evaluation	
Galapagos National Park	N	4	M/Y	4	M/Y	4	M/N	4
Yasuní National Park	N	4	S	3	M/Y	2	M/N	4

Source: The author (2019)

The deficiencies of public finances and their budget cuts affect both protected areas, but currently the Galapagos National Park has a better management plan and decision making; that the Yasuni National Park, a space that is currently of great interest for the large oil reserves that it maintains and that are above the biological and tourist interest.

Conclusions

The Galapagos National Park and the Yasuni National Park are protected areas of great relevance at the level of the biodiversity of Ecuador and the world. Although they have unique plants and animals, planning and control objectives by the State are mostly doctrinal and not practical.

Proof of this is the reduction since 2018 of 30% of the national budget towards the care of these areas, which has reduced the trained personnel

for the management of the areas, a limitation in field investigations and the clear increase in illegal activities

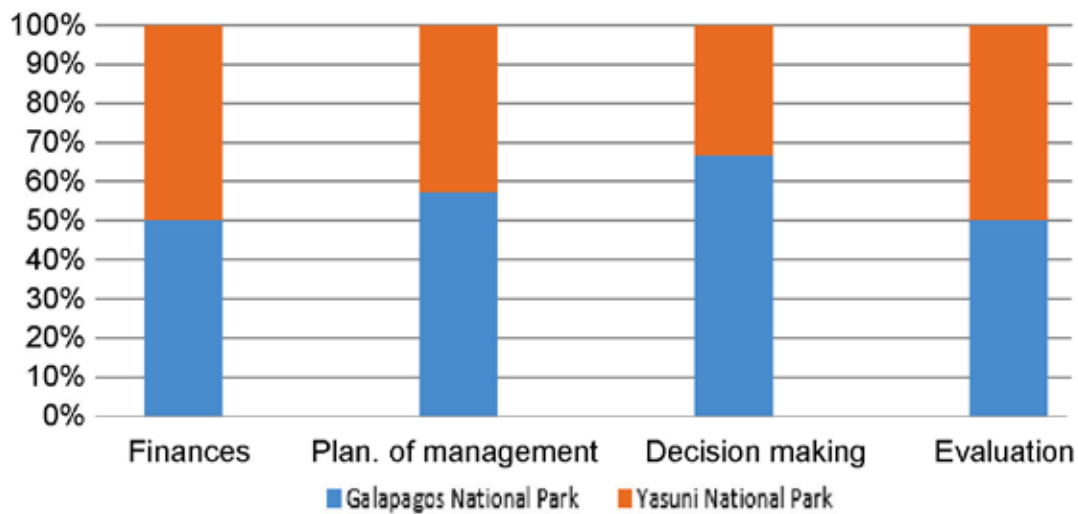


Figure 5. Indicators (4)

Source: The author (2019)

Tourism management for protected areas could be defined as mixed, although infrastructure and support in the management of biodiversity by communities exist mostly in Galapagos, in the Yasuni area it is deficient and has been addressed more in promote the environment as a potential space for medium-term oil exploitation, leaving aside its great importance as an ecological tourist environment.

Thus, tourism management in these spaces is under legal elements that mostly regulate activities, in addition to the fact that there are multiple attractive activities for tourism, but this same expansion and openness to tourism has generated problems for biodiversity. Before which, within the Galapagos National Park, a greater number of people have entered that goes beyond the maximum capacity and

whose effect of wear and pollution can be seen in the volume of waste produced every year and in the exponential increase in goods that are required for the subsistence of people within the islands. In addition, that under its interaction has entered non-native species, causing damage to native species and increasing the chances of extinction of several of these.

For its part, Yasuni National Park is a space of great interest towards tourists, unfortunately neoliberal policies have seen in the protected area an environment for oil exploitation rather than a means of generating ecological tourism. Thus, the investment in infrastructure is limited and the personnel detached from oil studies is minimal, since it is not known until the end of this investigation, what will be the future management of the ecological space.

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A STUDY OF THE NORTHERN ROUTE HISTORICAL AND CULTURAL TOURIST DESTINATION, AXUM, ETHIOPIA

Abstract. Tourism is one of the biggest and fast-growing industries worldwide. The tourism sector has shown a remarkable capacity to adjust the changing market conditions, fueling Economic growth and job creation around the world. The aim of the study was a comparison of the visitor number and revenue from the northern historic and cultural tourist destination from 2011–2017 in Ethiopia. From 2011 to 2017, totally 705879 local and 135584 international tourists visited Aksum city. The revenue generated was \$US102 thousand from local and \$US286 thousand from international tourists. The revenue from local tourist flow in 2015 was extremely higher than the other year. Local tourists flow to Axum city and revenue generated increased by 110.5% in 2015 and decreased by 90.1% in 2016. International tourists and revenue decreased by almost 14% in 2016. As compared to the entire study period, Axum city received the minimum number of local tourists in 2011 and 2012 and the minimum number of international tourists in 2014 and 2015. Isabean international hotel is the most suitable based on customer evaluation and high ranked with all tourist services. Sabeian international hotel and Berana hotel, are the second suitable to stay although the Wi-Fi ranked low. Ethiopis hotel and Delina hotels ranked high with the other service and low ranked with its Wi-Fi and Facility.

Keywords: Axum, Historical site, Number of tourists, Revenue generated, Tourist satisfaction.

Introduction

Tourism is one of the largest and rapidly growing industries in the world. According to the World Tourism Organization [1] barometer international tourists, arrivals grew by 5% in 2013, reaching a record of 1,087 million arrivals. The tourism sector has

shown a remarkable capacity to adjust the changing market conditions, fueling growth and job creation around the world, despite the lingering economic and geopolitical challenges [1; 2]. Indeed, tourism has been among the few sectors generating positive news for many economies. As a service sector,

tourism services are playing special importance in boosting up the image of a nation and in facilitating the economic growth and development of a nation [3]. Even though noted for its tourism potential, Africa's underdeveloped tourism sector is attracting only a little number of the total tourists arrivals in the world [4]. The African continent receives approximately 5.0% of international tourist's arrivals in 2011 with an increase of 0.9% over 2010. Compared with other countries, Ethiopia's share in international tourists arrivals increased from 0.03% in 2005 to 0.053% in 2011 [5]. International tourist's arrivals in Africa are estimated to have decreased by 3% in 2015 as the region continued to struggle with health and security challenges, as well as slower economic growth due to lower oil and commodity prices. Africa welcomed 53 million international tourists and earned US\$33 billion in international tourism receipts (+2% in real terms) to maintain a 5% share in worldwide arrivals and a 3% share in tourism receipts [6]. Ethiopia is one of the developing countries in the world. The economy of Ethiopia is largely based on agriculture, which accounts for 46.6% of the gross domestic product (GDP) and 85% of total employment. Ethiopia is Africa's second-most populous country [7]. More than 70% of Ethiopia's population is still employed in the agricultural sector. In countries like Ethiopia, where the tourism sector is at its early stage, tourism and tour operators are not plenty to meet the demand of their customers. It has become mandatory for the government to pay special attention to such sector including thorough and periodic analysis over the trends in the growth, supplying with the skilled manpower, furnishing infrastructure, allocating financial resources, setting and practicing policies on how to deliver services [4]. Though the tourism is one of the sectors contributing a lot towards the growth of the per capita income and cash inflow of a nation, provision of tourism services in Ethiopia is facing many constraints, and hence its trends become unattractive for those who want to run and offer tourism services to the local com-

munity and foreigners as well. It is sufficient to say that almost all types of primary tourists resources: historical destinations, national parks with endemic wildlife, cultural and religious festivals are sources of trust attraction in Ethiopia [4].

Today's fast growth in tourists flow may wrongly imply that the tourism industry is well known. However, tourism, as several scholars agree, is a sector of any economy, which has not yet obtained one single definition of its own. This, in turn, may influence the way to approach when studying the sector. Tourism, as it is the case around the world, is a widespread and ubiquitous aspect of an economy: that it is rare that people from all over the world that do not recognize tourists every day in their vicinity. And yet tourism remains a term that is susceptible to diverse interpretations [8]. Tourism is explained as the activity of people moving to and refreshing in places external to their environment for short period of time less than a year for leisure, business, conference, and other purposes [9–12]. It has become one of the fastest-growing businesses in the world and has been wide acknowledgment of its benefits, such as job creation, foreign exchange earnings, and economic growth [13; 4]. Tourism is also well defined as vacation industry, which functions in side competences for renewal and upcoming output of natural resource. Recognizing the involvement of people and societies customs, and lifestyle to tourism experience receive that people must have a reasonable share in the financial advantage of tourism and directed by the desire of indigenous people and communities in the host area. The tourism environment, therefore, comprises physical and human components. The physical component includes landscape scenery, surrounding environment, water and natural biodiversity of flora and faunas while the human component covers history culture and tradition of people, all these provide challenges and adventures for people [1]. Tourism also includes the activity of people roaming to and staying in places for leisure, business, conference and other purposes [9–12; 16].

Scientifically as the amount of the phenomena and associations arising from communication among tourists, business suppliers, host governments, host communities, origin government, Universities, colleges, Nongovernmental organization in the process of attracting, transporting, hosting, managing the visitors and others guests [16]. Tourists are people who moves from place to place for refreshment or other purposes outside their home place for more than twenty-four hours but less than one consecutive year for relaxation, corporate and others purpose but not related to the exercise of an activity paid from within the place visited [16]. Holloway also defined tourists as somebody who journeys to see something dissimilar and then criticize when things are complicated and so bad. Therefore, tourism is simply an activity undertaken by a person at leisure that also travels. Based on Gebru [8] highlight that tourism is more or less similar to the momentary movement of people to destination away from their normal home and workplace, the activities carry out during the vacation and the services created to cater to tourists needs. Tourism as a social activity involves individuals who travel within their country or internationally where in doing so they interact with other people and place to where travelers carry with them and exchange their cultural values and experiences. Tourism is also considered as industry because if it does not provide different services to tourists then tourism would have not existed and continued [17].

Tourists satisfaction

Customer fulfillment is among extensively researched topics in the hospitality and tourism field because of its important part in the existence and forthcoming of any tourism products and facilities [18]. It has been normally explained as the passionate state or intelligence of general pleasure knowledgeable by a customer after he or she has bought or interrelated with specific merchandise [19]. Customer satisfaction reflects the individual perception about the artifact or facility concerning his or her prospects [20]. Tourist satisfaction measures how

tourism merchandises and amenities provided by a business meet or exceed the anticipation of tourists. In the tourism context, the concept of tourist satisfaction is particularly relevant as well as difficult to deal with, as the tourist product is complex by definition. It also significantly impacts the selection of destination, the utilization of goods and amenities, and the judgment to reappearance [21]. Several investigators have tried to examine consumer satisfaction systematically in the areas of accommodation [22]. This viewpoint, dedicated literature discloses the key role of tourist satisfaction at the time of selecting a tourists destination [23]. In this respect, realizing customer satisfaction could lead to a fruitful tourism industry [24]. Satisfaction is a conceptual concept and the actual happening of the state varies among persons, products, and services [22]. During their tour tourist knowledge a combination of services such as hotels, restaurants, shops, and destinations that may help to assess individual facility component distinctly. The satisfaction of tourists is one of the greatest significant factors that guarantee future profit growth. Nowadays, numerous administrations have well-thought-out tourist satisfaction as an imperative standard for determining the excellence of their work. The tourists' satisfaction is accomplished by scheming suitable procedures such that facilities delivered fulfill the expectations of the tourists [25]. Satisfaction with several apparatuses of the destination leads to overall satisfaction [21]. Thus, overall satisfaction is a purpose of individual attributes or elements of all the products or services such as accommodation, climate, surrounding areas and environment, social environment, etc. Tourist gratification with a destination may reflect general satisfaction with a journey, while satisfaction with transport, accommodation, activities performed during staying at the destination could impact upon the total judgment of a trip to a particular destination. Many reasons cause tourists to be satisfied with their tour or expedition. This includes the excellence of the

services delivered, such as infrastructure, security, cleanliness, natural situation [26]. Tefera [27] defined satisfaction as a “consumer’s fulfillment response and a decision that an object or service feature provided a agreeable level of consumption-related contentment, including levels of under or over fulfillment as being consistent with the conceptual and empirical evidence”. Tourist behavior is the consumption of both every day and unusual products and services outside of the environment. Customer satisfaction as an expressive reply to the skills provided by, related with specific products and services obtained, retail outlets, or even molar forms of conduct [28].

Research Methodology

All the data collected concerning local and international tourist arrival, revenue generated and customer evaluation of accommodations entered into MS excel 2016 for Statistical analysis. Then the maximum and minimum local and international tourist arrival as well as revenue generated identified for the year from 2011 to 2017. Next the percent increase and decrease for local, international tourist flow

and revenue generated calculated for the consecutive year. Finally graph plotted for local and international tourist arrival and revenue generated for each study site. To evaluate the customer satisfaction on accommodations the customer evaluation rate was standardized to common measurement scale and graph was plotted for each selected accommodations in the study areas.

Data collection

We collected data for historic northern route of tourist destination from 2011 to 2017 from Axum city administration culture and tourism bureau on total numbers of international and local tourist arrival as well as revenue generated. Data concerning tourist accommodations, cleanness, comfort, facility, availability of wireless free internet (Wi-Fi) and the location was collected from (www.Booking.com/hotel/et/, www.tripadvisor.com). To evaluate the accommodation found in and around the selected historic scenic spots we collected an online customer satisfaction during his/ her stay in and around the visiting site was collected on June 28, 2019 for hotels in Axum (n=6) (Table 1).

Table 1. – Research site and tourist satisfaction collected on accommodation

Axum	Ethiopia hotel	www.Booking.com/hotel/et/
	Delina hotel	www.tripadvisor.com
	Isabean International hotel	–
	Berana hotel	–
	Arma international hotel	–
	Sabean international hotel	–

Statistical analysis

We used standard MS excel 2016 for data preparation, compilation, graph building, summation, difference and percentile calculation. To standardize the customer evaluation rate of the tourist accommodations, we converted the value into a common measurement scale of (0–5). 0=very poor, 1 = Poor, 2 = Not bad, 3 = Good, 4 = Very good, 5 = Excellent. For descriptive statistical analysis like, maximum and minimum tourist arrival and revenue generated, we used IBM SPSS® Statistics v 25 and ArcGis version 10.6 for study area mapping.

Research site overview

Axum town is located in the Tigray regional state central zone of the high land of the Tigray regional in the northern tip of the Ethiopian Plateau at 14° 07' North latitude and 38° 44' East Longitude at an elevation of 2100 meter above sea level. Geographically Axum is located west of Adwa, East of Wukro-Maray, North of EdagaSelus and south of Roma at 1041 Km distance from Addis Ababa. The Climatic conduction is conducive for all activities which are “Woina Dega” with mean annual temperature ranges between 9.3 °C and 29.8 °C whereas the mean an-

nual rainfall between 85.9 ml and 428.1ml. Axum town is organizationally designed into four kebele. Those Kebele's are Hawelti, kindya, Hayelom and

Meabel having a population total of 46,887 of which 21,778 and 25,108 are males and females respectively (Figure 1).

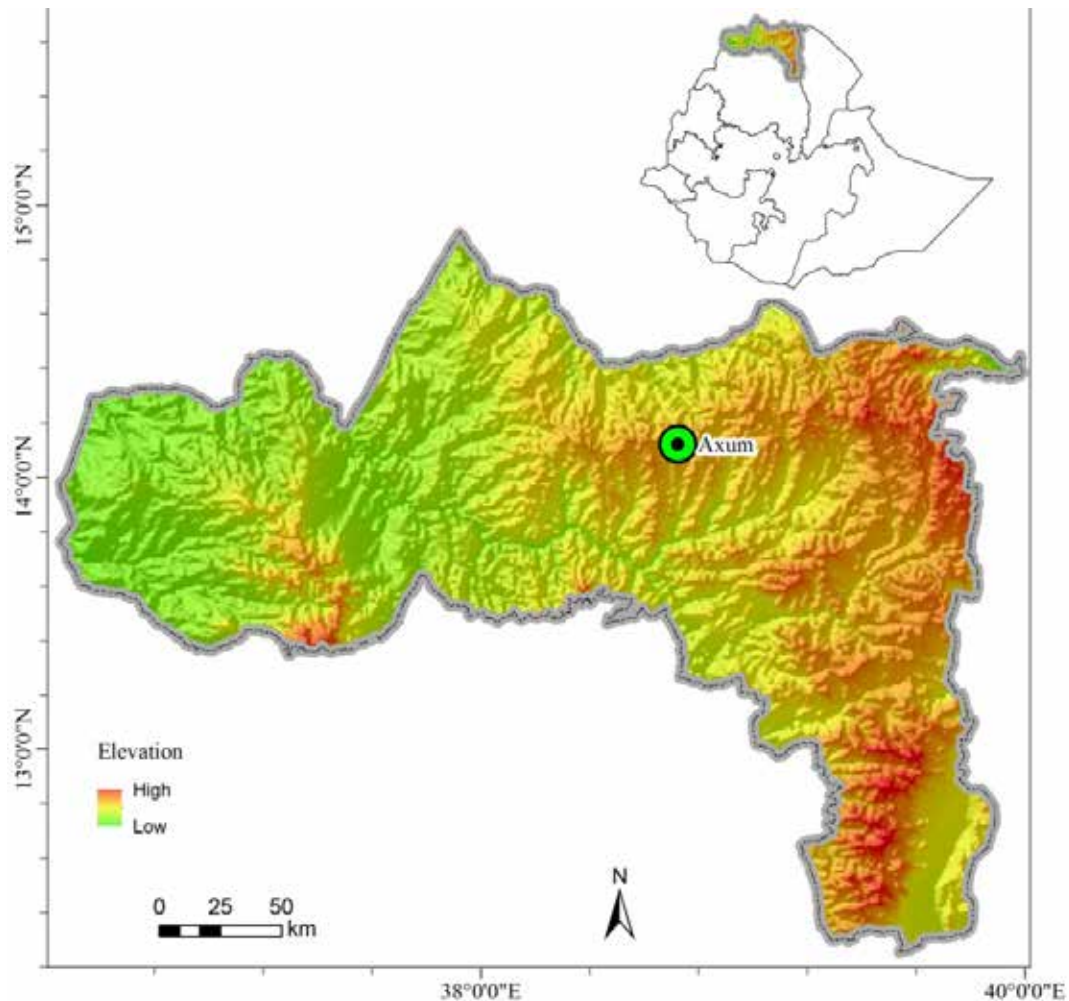


Figure 1. Research area

Result

The arrival of international and local tourists in Aksum city

Number of local and international tourist

Analysis of local and international tourist arrival from 2011 to 2017 indicates that a total of 705,879 local and 135,584 international tourists visited Aksum city within 8 years. Local tourists flow to Axum city increased by 110.5% in 2015 and decreased by 90.1% in 2016. International tourists decreased by almost 14% in 2016 (Table 3). As compared to all the study periods Axum city received the minimum

number of local tourists 2011, 2012 and international tourists in 2014 and 2015 respectively (Table 2).

Revenue generated from local and international tourist

Analysis of local and international revenue from 2011 to 2017 indicates Axum city generated \$US102 thousand from local and \$US286 thousand from international tourists. Our result shows the revenue from local tourists in 2015 extremely higher than the other year and even higher than international revenue in all study years. International revenue seems stable except for the year 2016 and 2017 shows com-

paratively a slight decreasing trend (Figure 2). Local revenue generated increased by 110.5% in 2015 and decreased by 90.1% in 2016. International revenue decreased by almost 14% in 2016 (Table 3). As com-

pared to all the study periods, Axum city generated the minimum local revenue in 2011, 2012 and international revenue in 2014 and 2015 respectively (Table 2).

Table 2. – Maximum and minimum tourist arrival and revenue for the Axum (2011–2017)

Name		Tourists arrival (No)		Revenue generated (\$US)	
		Local	International	Local	International
Axum	Minimum	23.784 (2011)	17.800 (2016)	3.579.6 (2012)	42.617.7 (2011)
	Maximum	483.273 (2015)	20.792 (2014)	69.141.5 (2015)	43.462.8 (2015)

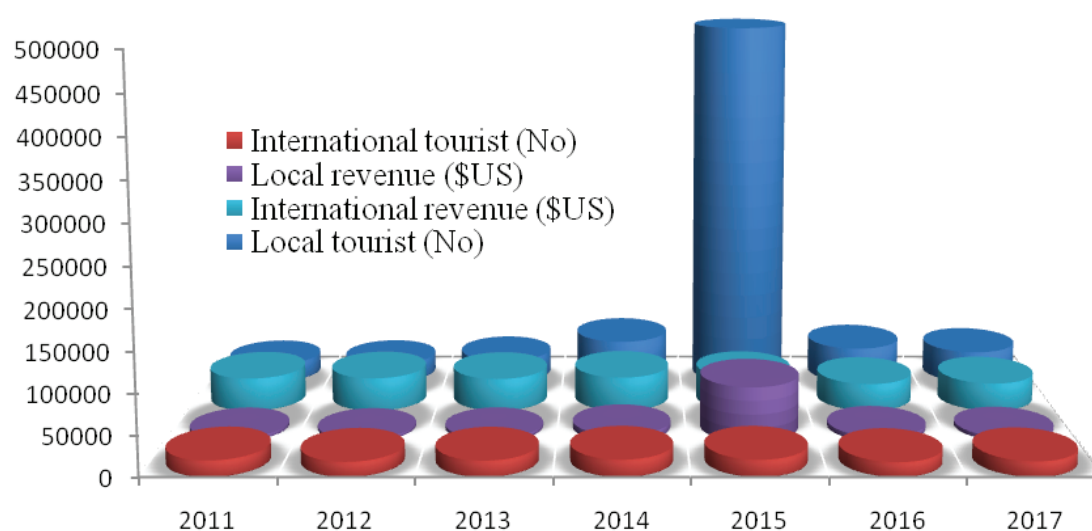


Figure 2. Compression tourists arrival and revenue generated from 2011–2017 for Axum City

Table 3. – International, local tourists flow and estimated revenue and percent increased between consecutive year from 2011–2017

Year	Percent increased (+) decreased (–) between consecutive year (%)			
	Tourists arrival		Revenue	
	Local	International	local	International
2011				
2012	+1.6	–8.3	–15.8	+2.9
2013	+23.0	+8.0	+33.1	+2.2
2014	+89.7	+6.1	+94.7	+9.2
2015	+110.5	–0.3	+110.5	+4.3
2016	–90.1	–14.1	–90.1	–14.3
2017	–10.6	+5.3	–12.1	+7.4

Customer satisfaction assessment

We compared six tourists destination hotels, lodge, and spa found in Aksum City concerning cleanness, comfort, availability of Wi-Fi, staff, and

suitability of the place for a tourists to stay. Our result indicated that Isabean international hotel is the most suitable based on customer evaluation and high ranked with all tourists services. Sabean internation-

al hotel and Berana hotel, are the second suitable to stay although the Wi-Fi ranked low. Ethiopis hotel and Delina hotels ranked high with the other service

and low ranked with its Wi-Fi and Facility. Sabean hotel ranked low with the availability of Wi-Fi from all hotels (Figure 3).

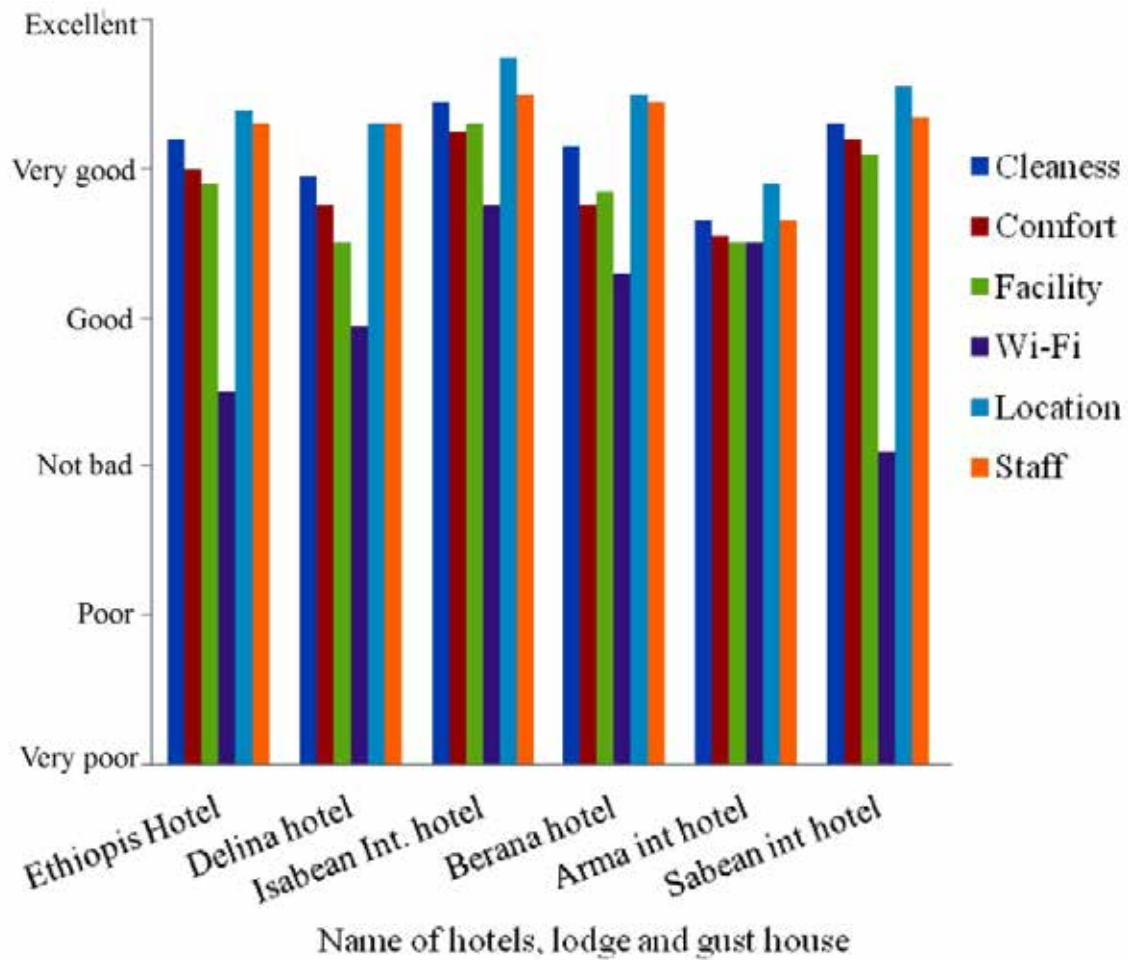


Figure 3. Comparison of hotels in Aksum city based on service

Discussion

Tourism is an ever-expanding service industry with dormant massive development potential and has consequently, become one of the major and vigorously emerging sectors of nations. Its capability to produce occupation mutually directly and indirectly, it's likely to produce foreign currency for the host community, its high growth and development rates, infrastructure development, introduction of new management and educational experience, have made this industry greatly desirable for all. The consequence of growing tourism has been established to be a serious and central catalyst in quickening the rate of socio-economic development. Tourists flow

to historic scenic spots like Axum is categorized into as local and international. Local tourists constituted Ethiopian nationals who travel to the region from other parts of the country, while international tourists are non-Ethiopian nationals from diverse parts of the world [15].

The tourist inflow in developing countries has both benefits and costs. However, most of the tourism in developing countries has been carried out without sufficient and careful attention to the various benefits and costs involved. In this regard, tourism has played both positive and negative roles in the developing countries. The positive impacts can be providing employment opportunities, generating foreign exchange,

development infrastructures and social services, contribution towards the preservation of cultural heritages and developing cross-cultural exchange. As Ethiopia is among these developing countries the above mentioned impacts directly or indirectly influence especially the main tourist destination of the country such as Axum, Gander, Lalibella, Bahir Dar and other tourists destinations [29].

In Axum city, tourism provides various job opportunities for tour guides and operators, handicraft producers of souvenir goods, transportation service providers, and government employees. Besides tourism is the source of income for people engaged in hotels, restaurants, pensions, and lodges. In this study, we found out that the over-all quantity of local tourists arrival was higher compared to international tourist arrival. However, the revenue generated from the international tourists was higher. This significant difference may be caused due to stay period variation between international and local tourists. Besides, international travelers spend extra money on tourists service and other logistic than the local tourists does. The practice of dual pricing structures, charging international tourists higher prices than locals may be another cause for the variation [30]. While most countries frequently incline to emphasis on international tourism owing to the income earned through the balance of payments in foreign exchange [31]. Local tourism remains the important form of tourism in countries like Brazil, India, Germany, China, and Argentina. Strong local tourism in most of these countries is driven by a rising or considerable middle-class population [32]. Our study asserts that the revenue collected from local and international tourists and the growing trend of tourists flow to Axum city was up and down. This may be caused by the instability of the country in the past three years.

The high international revenue generated in Axum city during 2015 is probably due to the improvement of the entrance fee in this year rather than the increased number of tourists flow. However, for the increased local revenue may be due to increased

local tourists flow to Axum city probably due to sport and cultural activities. In our finding, there is no significant improvement of tourists flow to Axum city from 2011–2017. The insignificant improvement of tourists flow to Axum assumed due to a little improvement in promotion, infrastructure and creating a conducive environment [33]. The number of local tourists flow to Axum greater than the international tourists flow, but the revenue collected is not as such higher. This is because local visitors simply celebrate the holidays without buying entry ticket and returns home without making enough expenditure at Aksum while that of foreign visitors are buying entry ticket and make different expenditure for their stay [33]. Even the majority of international tourists stayed in Axum only for at most two and a half nights on average. There are different reasons for this short stay of tourists in Aksum. This includes lack of infrastructural development, there is no accessible road transport to all tourists sites, due to this tourists could not get the opportunity of visiting other tourists sites which are far from the central road like Atse Kaleb, Abune Mentele. Further, there is also a problem of promotion; Aksum's historical sites are not as such promoted except the church and the stelae [33]. The promotion of tourist activity in Axum is started very recently.

Free internet connection ranked low in almost all the evaluated hotels except few hotels. Now a day internet considered as the primary information source and a vital daily need for all tourists [34]. Making the internet available all the time may encourage the tourists to follow to the attraction place. This is because using social media the tourists can easily advertise/report to his/her friends and relatives the beauty of the area during their stay. Tourist satisfaction with all service while stayed at the destinations may have a positive impact on tourists flow. The satisfaction of hotel guests and retaining them as a loyal customer is vital but challenging [27]. Each of these services contributed to tourism development [5]. The quality and type of services provided, such as

infrastructure, security; cleanliness can positively or negatively affect tourists' satisfaction at visiting the site [26]. The availability of all tangible facilities and supporting technologies is important to attract more potential tourists and to generate more revenue from the tourism industry [35; 36]. The competitiveness of tourist destination depends on the capacity to provide tourists with goods and services better than its competitors [37]. For setting up customer service expectations hotel rating and evaluation was a key factor in the hotel and lodging sector [38]. Therefore, in this study, the rating for tourist's accommodation in Axum provides substantial information on the quality of service delivered at each hotel, lodges, and guesthouses. Tourism has become a major category of international trade and an indicator of development, civilization and a way to improve cultural level [39]. Tourism comprises different sectors like accommodation, recreation and entertainment, transportation, and travel services. Each of these sectors contributes to tourism development in various destinations [5]. Apart from their expenditure on transportation, accommodation, and catering, tourists wanted to buy national souvenirs and various kinds of local art and craft products [15; 40].

One of the main challenges of Ethiopia's tourism development and competitiveness is the weak and inefficient service standards of the accommodation [17]. The culture of hospitality is deeply rooted in Ethiopia's tradition of welcoming and serving guests for the benefit of goodwill and God's blessing. Ethiopia's tradition of serving and welcoming travelers both domestic and foreign as "God sends guests" still remains active in the most part of the country. This hospitality tradition is the reason for the late introduction of commercial hospitality establishments [41].

Conclusions

Tourism is growing fast in historic scenic spots from 2011–2017 although it shows some up and downtrends, which is related to political, economic, infrastructure and tourism service competitiveness that need further improvement. The tourists flow and income generated from tourism, in the selected historic scenic spots not increased in constant rate. It shows an up and downtrend. So, it is impossible to say the number of local and international tourists, as well as revenue, increased regularly. The reason for the intermittent incensement of the tourists and income may be due to little improvement in promotion, infrastructure and in giving attention and awareness creation in some year rather than all over the year successively. The lack of constant stability of the country due to mass protest and declaration of command post year after a year is one cause of decreased local and international tourists flow and revenue generated. In this research, we have also identified some basic problems that hinder the development of tourism, which needs a solution in order to assure tourism development. Among this, due to underdeveloped and imbalance infrastructure, some of the historic scenic spots found around the city are inaccessible by road. Because of this local and international tourists could not get the chance to visit other tourist sites which are far from the main road. This intern decreases the total number of stay and the revenue generated as well. Low standard hotels, as well as lack of recreational facilities and internet problems are among the service and accommodation-related that dissatisfies the tourists. The sustainability of revenue generated from tourists can be improved by competitiveness that enhances the development of tourism at a destination.

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Section 6. Pedagogy

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TEACHING NATIONAL SYMBOLS THROUGH FILMS IN THE EFL CLASSROOM

Abstract. The paper contains the main ideas of how to use films for teaching national symbols in the EFL classroom and whetting students' appetite for study. It is proved, that as the containers of the nationally specific information symbols are able to develop students' imagination, involve them in multi-skill activities, build their communicative competence in a lively and relaxed atmosphere, form their professional skills and prepare them for successful intercultural communication.

Key words: education, innovative teaching methodology, EFL classroom, national symbol, film.

It is a well-known fact that the high-speed mankind development has resulted in the growing tendencies of globalization and convergence of cultures and languages. The initially steadfast national insularity of the peoples is now replaced by their barest necessity to cooperate fruitfully in different spheres of human life. Their national and historical specificity now becomes the object of various investigations and constitutes the core of the data necessary for the formation of the so-called cultural-communicative competence of the foreign language speakers [1; 3; 4; 7; 8; 9; 10].

Considering the fact that language and culture are inseparable, learning a language involves learn-

ing the associated culture. The close interdependency between culture and language can be used to contribute to social cohesion and stability, in areas where cultural bias, political and religious hostility is prevalent. Therefore, language teaching practices can be used to eradicate stereotypes and to promote intercultural understanding, universally shared values, which will serve to the peaceful coexistence of different people in the world.

For this reason, intercultural understanding poses itself as an important issue in language learning and teaching. Incorporating the study of culture into the curriculum of foreign language teaching has been considered a matter of priority by language educa-

tors throughout the world. In fact, it is believed that students cannot really master a language unless they have also mastered the cultural contexts in which the language occurs.

The paper is dedicated to the analysis of the role of teaching symbols in the EFL classroom as one of the ways of helping students of Foreign Languages Departments understand the cultural and language peculiarities of the English-speaking nations. Symbols are regarded as peculiar containers of information about the important cultural-historical events and valuable national icons worshiped by all the representatives of the given nation.

Since we live in an image-dominated culture, teachers are to profit from using multimedia resources to facilitate EFL learning. The thoroughly selected video material, very frequently films come into teachers' focus, can be very effective in arousing interest, building background for particular topics and motivating students' reaction and analysis [2; 5; 6; 11; 12; 13; 14].

The idea of using films in foreign language teaching is not new. The selected videos may enable us to observe various patterns of human behaviour, including thoughts, beliefs, values, customs, courtesies, rituals, manners of interacting, etc. Thus using movies with rich content describing different aspects of culture of different people seems to be a very appropriate tool to enhance the understanding of cultural diversity.

Films are considered to be windows into culture. They highlight particular sectors from the general cultural life of a society. While watching a film we may acquire knowledge and information about particular places and times, about how people live, think and behave, about body language, styles of dress, table manners, gender roles, ways of treating children and talking to bosses, elders and peers, etc. Moreover, in films we can find all kinds of discourse showing the use of language in various contexts. The context in which the discourse takes place displays the contextual variables of the language such as sta-

tus, age, and sex of participants, the speaker's feelings and communicative intentions, the relationship the speaker has with the hearer, the content of the utterance, and the situation where the utterance occurs, etc. Films can also be used to interpret the nation-related paralinguistic (non-verbal) features of spoken language of other speech communities, such as tone and pitch, and body language — gestures, facial expressions, posture, eye contact — and proxemics (the study of human use of space).

Films describing national symbols are very important to national identity. The importance of national symbols can vary, depending on the strength, history, and political environment of the nation. However, symbols are easily identified, and are used to direct and organize, record and communicate. National symbols are easily recognized entities that are used as means to communicate the history and culture of a particular nation. These symbols can be used to instil pride and unity in a nation's population. National symbols can be a single entity, such as the Statue of Liberty, an easily reproduced item such as a nation's flag, or something more intangible, such as a national anthem.

Intercultural topics based on national symbols and showing how people from different backgrounds communicate and interact are becoming more prominent in language teaching. Teachers can benefit from the treasure trove of such films that deal with subjects like immigration, xenophobia, adjusting to a new culture, or the dilemmas faced when one belongs to two cultures. Although films cannot substitute for actual interaction with members of other cultures, they can provide useful preparation for those encounters by fostering understanding and developing sensitivity. Learning about stereotypes, ethnocentrism, discrimination, and acculturation in the abstract can be flat and uninspiring. But if we experience intercultural contact with our eyes and ears, we begin to understand it. Intercultural contact through the national-symbols-related films enables students to understand other people's actions and

to have empathy with members of minority groups. Films also represent intercultural misunderstandings and the roots of racism.

In their desire to make the most of films in class teachers are to emphasize the film-aided teaching of English in terms of *pre-watching*, *while watching* and *after-watching* activities. *Pre-watching* presupposes activating students' background knowledge of the film through the discussion of its theme or historical context, introducing vocabulary used in the film, etc. *Watching* time should be spent completing specific tasks. One of the ways to keep students actively involved is to stop the film and ask them questions about what they have seen or ask them to predict what they think will happen next. They could follow individual characters, compare and contrast various aspects of the film and so on. The *after-watching* discussion is necessary for relating the film and its message or theme to the topic at hand, students' individual lives or to their understanding of the world in general.

We would like to focus on the after-watching tasks, enhancing students' understanding and appreciation of the film, as well as fostering their linguistic and communicative competences. The suggested activities include the following:

- Writing a brief summary of the film. The focus of the teacher should be on students being more abstract than specific. An alternative for less advanced students could be writing a summary of their favorite scene from the film.
- Discussing the relevant questions, prepared beforehand. These could include general issues like "What were the most memorable or striking images in this film?", "What was your favorite part of the film?", "What do you think was the most important moment in the movie?", "Did the movie have a turning point?", "What conflicts did you notice as you watched?", "Did this film remind you

of other stories you have read or movies you have seen?"

- Dramatization of the dialogues between the main characters or a role play of a scene from the film.
- Creating inner monologues. Students should think about what the characters in the scene are thinking but not saying.
- Dwelling on the film soundtracks, the potential of the music to define the atmosphere, mood and tone of the film.
- Speaking on the message of the film. Students should focus on the film's potential to make a significant social statement, on the intentions of the filmmakers. They could also provide their evaluation of those intentions and analyze the message of the film from the perspective of their own social group, time and place they are living in.
- Recasting the film, defending the actor selection. This task is both challenging and beneficial for enhancing communicative competence, as students are always displaying advanced knowledge of the actors' cast and are able to back their preferences.
- Comparing the film with its accompanying book. If possible, reference to the book could provide teachers with a great deal of potential activities. A consideration of the similarities or dissimilarities between the film and the book fosters evaluation and creates a solid ground for further discussion.

We believe that teachers should experiment with films showing them either in their entirety or in short segments, but always fitting them into a lesson and without regarding them as add-ons or time killers. The task is to foster students' critical thinking, keep them busy by eliciting specific responses or answers from what they watch, working on the linguistic and communicative competences.

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MATHEMATICAL MODELING IN THE STRUCTURE OF STEM-LEARNING

Abstract. The article reveals the place of mathematical modeling in the new educational space of STEM-learning. Based on the disclosure of key components, it was concluded that mathematical modeling contributes to the formation of a system of natural mathematical knowledge, skills and abilities necessary in everyday life and future work, the development of constructive thinking as an integral part of the general culture of modern man.

Keywords: natural-mathematical education, key skills, competence, mathematical modeling, STEM-training.

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МАТЕМАТИЧЕСКОЕ МОДЕЛИРОВАНИЕ В СТРУКТУРЕ STEM-ОБУЧЕНИЯ

Аннотация. В статье раскрывается место математического моделирования в новом образовательном пространстве STEM-обучения. На основе раскрытия ключевых компонентов сделаны выводы, что математическое моделирование способствует формированию системы естественно-математических знаний, навыков и умений, необходимых в повседневной жизни и будущей трудовой деятельности, развитию конструктивного мышления как неотъемлемой составляющей общей культуры современного человека.

Ключевые слова: естественно-математическое образование, ключевые навыки, компетентность, математическое моделирование, STEM-обучение.

Мы прожили первые двадцать лет XXI века, и становится очевидным, что весь мир вступил в эпоху бурных перемен, некую «эпоху турбулентности», меняется все от геополитики до школы. Изменяются ключевые навыки, определяющие успех человека: это уже не чтение, пись-

мо и арифметика, а умение взаимодействовать с окружающими и работать в команде, лидерство, творческое и критическое мышление, умение работать с изменениями и достигать результата. В наших обязанностях подготовить новое поколение для нового мира.

Обучение математике тоже подвергается ряду изменений, касающихся и самих учебников и кадров, которые учат и которых обучают.

Одним из направлений инновационного развития естественно-математического образования является система обучения STEM, благодаря которой дети развивают логическое мышление и техническую грамотность, учатся решать поставленные задачи. В Украине уже делаются первые шаги по внедрению системы обучения STEM. Система уже закреплена на уровне законодательства Украины. Внедрение осуществляется в соответствии с образовательными законами и приказами МОН Украины.

STEM-обучение позволяет объединить научные методы, математическое моделирование, технологические приложения и инженерный дизайн. Тем самым формируется инновационное критическое мышление, появляется возможность и необходимость интегрированного обучения по темам, в рамках которого происходит активная коммуникация обучающихся и формируется новое образовательное пространство.

Решая проблему поиска научного метода, который бы позволил в рамках интегративных тенденций STEM обучения, учитывая глубокое единство содержания научных знаний при их формальном различии, обратим внимание именно на метод моделирования. На роль математических моделей в реализации межпредметных связей математики и естествознания обращали внимание многие методисты и особо акцентировали внимание на том обстоятельстве, что обучение математическому моделированию должно осуществляться не только на уроках математики, но и в процессе обучения всем естественнонаучным дисциплинам, преподающимся в средних общеобразовательных школах.

Использование этого метода к решению конкретных задач изложены в ряде известных монографий и учебных пособий. Вместе с тем, многие из них предполагают достаточно высокий уровень математической подготовки учеников,

что зачастую вызывает определенные трудности при изучении материала. Результаты исследований, проведенных психологами В. В. Давыдовым, Л. И. Айдаров, А. К. Марковой, Л. М. Фридманом и др., Свидетельствуют, что специальное целенаправленное обучение учеников метода моделирования является эффективным средством, которое существенно влияет на характер их учебной деятельности: обучение становится более осознанным, целенаправленным и продуктивным.

Понятие математической модели и некоторые общие положения, связанные с ним, должны в той или иной форме иллюстрироваться на протяжении всего курса математики, а разделы школьной программы, посвященные задачам на работу, движение, проценты, прогрессии и, наконец, задачам на применение производных и интегралов, могут рассматриваться как введение в метод математического моделирования [2].

Близкая точка зрения по этому вопросу была высказана и самим автором в ходе педагогического эксперимента была всесторонне обоснована интегрирующая роль моделирования при реализации межпредметных связей математики и физики и доказана эффективность использования многопрофильного представления предметного содержания математики для развития познавательного интереса учащихся.

Структура математического моделирования включает в себя ключевые навыки успешного человека XXI столетия. Представим её как совокупность трех взаимосвязанных компонентов: теоретического, практического и личностного.

Теоретический компонент компетентности математического моделирования представляет собой совокупность знаний, ведущими из которых являются: научные знания о базовых положений про математическое моделирование, квалификации имеющихся моделей, основных положений теории моделирования и математического моделирования, свойств моделей и соответствующих требований к ним, классификации динамических

систем, особенностей построения математических моделей различных процессов и явлений, решение дифференциальных уравнений; теоретические и методологические знания о сути и способы осуществления деятельности в области математического моделирования.

Практический компонент компетентности относительно математического моделирования содержит ряд умений, предусматривающие осуществление математического моделирования в процессе решения практических задач, к которым относятся:

- интеллектуальные умения - понимать прикладные задачи в различных формулировках, находить необходимую информацию для их уточнения; выделять отдельные признаки и аспекты целого в процессе составления математической модели; систематизировать, сравнивать, отделять, упорядочивать полученную информацию, делать анализ объектов исследования по определенным признакам; использовать «без машинные» логико-математические категории при составлении уравнений и систем уравнений математической модели, сравнивая наглядные данные или воображаемые объекты с их созданными образами; анализировать динамические процессы, их характеристики и определять методы исследования; принимать решения и анализировать полученные результаты построения математической модели, отделяя существенное от второстепенного, закономерное от случайного, общее от единичного, качественное от количественного;

- проектировочные умения - составлять планы процесса создания и исследования математической модели объектов, процессов, явлений; строить задачи, выделять общие и второстепенные цели, входные и выходные характеристики, параметры математической модели; разбивать процесс построения математической модели на отдельные этапы; проектировать математическую модель исследуемого процесса, представленную в виде математических формул, знаков, соотношений, операторов; использовать наиболее эффективные

и целесообразные математические методы для построения модели; применять и совершенствовать имеющиеся алгоритмы по проектированию математической модели и при необходимости разрабатывать новые; применять информационные технологии в области математического моделирования, специализированные пакеты программ, таких как MATLAB (Simulink) интерпретировать полученные результаты, сравнивать их с первичными целями и целью моделирования и, в случае несоответствия им осуществлять необходимую коррекцию;

- организаторские умения - организовывать деятельность по математическому моделированию; поддерживать на должном уровне межличностное общение со всеми участниками процесса построения математической модели исследуемого процесса или явления;

- коммуникативные умения – слушать и понимать собеседника, чувствовать и поддерживать обратную связь во время общения по решению прикладной задачи; быстро и правильно ориентироваться в процессе изменений условий общения; использовать в ходе общения в соответствии с ситуацией языковые и невербальные средства; создавать благоприятную и дружелюбную атмосферу в процессе взаимодействия; вести диалог; участвовать в дискуссиях, убеждать других в правильности своих взглядов;

- рефлексивные умения - анализировать собственную деятельность по разработке математических моделей; выявлять недостатки в своей работе по построению, исследованию, анализу математических моделей и на этой основе организовывать самообразование в сфере математического моделирования; проверять достоверность математических методов и уместность их применения при разработке и построения математической модели, определяя свою позицию относительно определенных действий; оценивать результаты деятельности в соответствии с поставленной целью.

Личностный компонент компетентности с математического моделирования характеризуется

направленностью личностных качеств, влияющих на качество деятельности по математическому моделированию, таких как: ответственность, целеустремленность, активность, оптимальность, инициативность, самостоятельность, толерантность, адекватная самооценка.

Однако обнаруженный нами перечень умений математического моделирования, требует некоторого уточнения. Как было показано выше, к умению математического моделирования обычно относят сознательное использование таких мыслительных операций, как анализ, синтез, обобщение, сравнение, конкретизацию. Докажем, что эти более элементарные умения являются составными частями тех, что выделены в ходе нашего анализа.

1) Умение выделять главное требует сознательного использования умений анализа, синтеза, абстрагирования и обобщения, сравнения и конкретизации.

2) Умение интерпретировать – расшифровывать язык объекта рассмотрения и умение искать аналогии требует умений анализа и синтеза.

3) Умение классификации. В его основе лежит операция деления понятия анализа, синтеза, ин-

терпретации, построение причинно-следственных связей, обобщение.

4) Компонентами моделирования умение является предварительный анализ и перевод (интерпретация) содержания, обобщения.

5) Стратегия как способ достижения, хранения и использования информации с целью получения определенного результата предусматривает все вышеперечисленные умения. Ее целью является формирование понятия при минимальной нагрузки памяти и при условии логического мышления, аннулирования количества ошибочных действий в процессе образования понятия, обеспечение субъективной уверенности в факте его возникновения.

Математическое моделирование – мощный метод познания внешнего мира, прогнозирования и управления. Анализ математической модели позволяет проникнуть в суть изучаемых явлений. Нет такой сферы жизни и деятельности человека, где бы ни использовались математические модели. История методологии математического моделирования уверяет: она может и должна быть интеллектуальным ядром информационных технологий всего процесса информатизации общества [1].

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TEACHING LITERARY EDUCATION AT THE LOWER-SECONDARY SCHOOL

Abstract. The paper presents partial results of a research that deals with the opinions of teachers of Czech Language and Literature on the implementation of Shoah theme in the teaching of Literary Education. In the paper, we present the answers of a defined sample of respondents in the area of weekly literary endowment of Literary Education at a given level of institutional education while comparing these results with those of the teachers who participated in the research, whether they perceive the hourly subsidy as being sufficient or not.

Keywords: Shoah, Holocaust, lesson subsidy, Literary Education, lower-secondary school, teacher.

Introduction

The issue of the Shoah is becoming very topical in today's world, especially as a warning to citizens of democratic societies. *Mémorial de la Shoah* characterizes the term Shoah as follows: "Shoah is the Hebrew word for 'catastrophe'. This term specifically means the killing of nearly 6 million Jews in Europe by Nazi Germany and its collaborators during the Second World War. The English-speaking countries more commonly use the word Holocaust, which is Greek for 'sacrifice by fire'" [17]. The urgency of the events of one line of World War II phenomena can be expressed through the growing degree of open anti-Semitism, racism, intolerance, xenophobia or stigmatization of a certain group of people with a minority opinion or with a different sexual orientation: compare [1]. Not only these aspects led to the adoption of the official definition of anti-Semitism by the *Parliament of the Czech Republic* [25], following the model of the definition of the *International Alliance for Holocaust Remembrance* [23]. Clementina Acedo [2, 2] lists the aspects that in turn lead to increasing levels of expression, which can be summed up by the term Shoah: "In a time of increasing globalization and migration, when many societies have reached

unprecedented levels of cultural diversity, resurgent nationalism and xenophobia can remind people of the events that led to the *Shoah*" [3].

The Issue of the Shoah in the Context of Institutional Education

We believe that citizens of democratic societies should become acquainted with the issue at the youngest possible age, especially in order to develop the ability to recognize the onset of manifestations of connoting aspects of the Shoah, which may lead to the timely prevention of their development [27]. Given the obligation of basic school attendance in the Czech Republic, we believe that this level of institutional education is the best way to present a defined phenomenon to students. The given issue should be an integral part of the educational field of History, which is determined by its position for presentation in the history of grounded facts (the concept of the Shoah does not appear on the pages of the *Framework Educational Program*, we will only encounter the term Holocaust, within the thematic unit "Modern Times" in the field of History [10, 56]. For those interested in anchoring the term Shoah and the Holocaust on the stands of normative educational documents [4; 5; 15; 16]. A suitable space for the implementa-

tion of the issue is also provided by the educational field of Citizenship Education, within which students are led to the development of desirable axiological values and the like. We are of the opinion that the Czech Language and Literature, specifically the literary part of the given educational field, is also a suitable mediator for the presentation of events connected with the Shoah phenomenon. The Shoah phenomenon should be an unconditional part of cross-cutting themes, which correspond closely with the given issues with their expected outcomes.

“We present only some of the benefits of this cross-cutting theme in the field of student attitudes and values: **Personal and Social Education:** ‘leads to awareness of the value of diversity of people, opinions, approaches to problem solving’ [10, 128]; **Education of a Democratic Citizen:** ‘contributes to the formation of values such as justice, freedom, solidarity, tolerance and responsibility, (...) leads to respect for cultural, ethnic and other differences’ [10, 130]; **Education in a European and Global Context:** ‘helps to overcome stereotypes and prejudices, (...) forms positive attitudes towards otherness and cultural diversity [10, 133]; **Multicultural Education:** ‘helps to realize the incompatibility of racial (religious or other) intolerance with the principles of life in a democratic society, (...) leads to involvement in combating manifestations of intolerance, xenophobia, discrimination and racism’ [10, 134]; **Media education:** ‘develops sensitivity to prejudices and simplistic judgments about society (especially minorities) and individuals’” [10, 139; 14, 69–70].

The Place of the Shoah Theme in Literary Education

Literary texts are an ideal mediator between Shoah events and young recipients. Jindráček [11, 109] mentions the fact that “literature is (...) a reservoir of paradigms of human action, offers alternative solutions to basic situations, offers the opportunity to assess the value of these solutions”. The citation implies the fact that literary texts in a way describe various models of human behavior, which students

can be inspired by in real life, they can compare negative and positive patterns of behavior. In connection with Jindráček’s claim, it is appropriate to mention the opinion of Oliveira [18, 1164], that “literature is a way of postulating reality, of inventing possible other modes of thinking and inhabiting the world”.

Teachers of Literary Education are the primary mediator between pupils and texts. According to Hník [9, 139], we should “want teachers to convey (not communicate) the meaning of the text to the pupils; after students to read and try to understand the texts”. Teachers “must be aware of several unique and potentially troublesome issues that can arise as the Holocaust is presented to students, thus complicating both the teaching of the event and students’ understanding of it” [12, 78]: compare [13; 7; 8; 21].

However, the considerable potential of literary texts in building the desired axiological values of pupils through literary texts [20] will not be realized if teachers do not include excerpts on the basis of which these aspects can be demonstrated in Literary Education or if the hourly allowance for Literary Education is not sufficient (or zero). Due to the orientation of the entrance exams for lower-secondary schools to the grammatical component of the Czech Language and Literature, it is not unusual for a certain delay in Literary Education to be at the expense of grammar. However, for the formation of citizens, Literary Education represents a very important space for building and developing pupils’ qualities, which are important for maintaining (and developing) civil society as one of the key factors for maintaining a democratic social establishment. The question of a weekly hourly subsidy of Literary Education – a basic prerequisite for the development of the above outlined characteristics of pupils – was part of a quantitative phase of a research survey focused on the views of Czech Language and Literature teachers.

Research Methodology

The research consists of three parts. The first (qualitative) phase of the research survey took the form of semi-structured interviews with 8 teachers

of Czech Language and Literature in the Vysočina Region. In determining the sample size for the first phase of the research survey, we used a generally known and recognized statistical formula for the minimum number of respondents in a qualitative research survey, " $N_{min} = 0.1 * \sqrt{\text{count}}$ " [6, 26]. Within the presented research, there are about four teachers. At the end of 2017, 1,589.9 teachers were working at a given level of institutional education – full-time equivalents. To ensure greater variability of responses, we selected 8 respondents.

Based on the results of the interviews, questionnaire items were compiled for the second (quantitative) part of the research. In this way, we tried to limit the choices of the "other" option on the part of the tested teachers and to a certain extent to facilitate and clarify the statistical processing of the research tool of the second phase of research.

The second stage of the research, the partial results of which we present here, took the form of electronic questionnaires. A template was used, which allowed entering questionnaire items in the required form (in terms of the number of choices of respondents and the like). A link to the electronic questionnaire was sent to all principals of 134 complete elementary schools in the Vysočina Region with a request to forward it to teachers of the given educational field at the given school. The Vysočina Region was deliberately chosen because there is no university in the given region educating future pedagogical staff, so we assumed a greater willingness of teachers to participate in the research survey. This assumption has been largely fulfilled. The questionnaires included an item in which teachers could leave contact with each other, in case they want to participate in the third (qualitative) phase of the research, in which the answers to the questionnaire will be elaborated through interviews.

Respondents of the Second Phase of the Research Survey

Before the start of the quantitative phase of the research, quota numbers of teachers were determined, based on the age, length of previous teaching

experience and the gender of the respondents. The quotas were compiled based on the document *Pedagogical staff in regional education according to data from the Information System on Salaries* (ISP, 2017) [19], which is freely available on the website of the Ministry of Education, Youth and Sports of the Czech Republic [24]. We supplemented the data listed in the ISP with information from e-mail correspondence with Ing. Jiří Teplý from the *Regional Administration of the Czech Statistical Office in Jihlava* [22] and we confronted them with the *Statistical Yearbook of the Vysočina Region 2017* [22].

The total number of teachers tested within the quota is 114. The amount was obtained based on an estimate of the sample size in the case of nominal or ordinal data at the required relative accuracy of 4%, at a reliability coefficient of 95% and at a relative frequency of 0.05 [6, 25]. It is necessary to emphasize that the stated number of quotas corresponds to the total number of teachers of the lower-secondary schools in the Vysočina Region within all combinations. We believe that precisely based on this fact the required quota number was not met within the questionnaire survey, we reached the number of 80 complete questionnaires. We are of the opinion that in the context of Czech Language and Literature teachers the given number is telling and sufficient: we assume that in 134 complete elementary schools there are on average two teachers of the given field, so the potential number of all teachers in the defined field is 268, which in comparison with 80 completely completed questionnaires and taking into account the fact that the quantitative research survey was preceded by a qualitative phase of research with 8 teachers from the Vysočina Region, leads to our statement. Most respondents (96.3%) stated that they have approval for the Czech Language and Literature.

Results and Discussion

The key question for our research solution was whether teachers of the Czech Language and Literature include Literary Education in the teaching of the given educational field at all. The answers of a defined

sample of respondents are summarized in (Figure 1). As can be seen from the graphic representation, the largest number of teachers include Literary Education in the subsidy of 1 lesson per week. It is quite surprising to find that the second most represented category is the answer “I do not teach literature in this class”. In the graphic representation, we do not show a total of 7 elections, the possibility of 3 lessons per week (after 2 elections, the 7th–9th grade, one choice, the 6th grade) and a total of 3 elections of 4 or more lessons devoted to teaching Literary Education per week (6 elections, 6th, 7th and 8th year). We

believe that due to the low number of choices of the given options, the graphical display of these options for the purpose of our paper is negligible.

The first question in the field asked whether teachers included Literary Education at all. The second question from the given area was a question on the opinion on the (in)sufficiency of the weekly hourly subsidy of the given component of the educational field. The answer to the question “Do you consider a weekly hourly subsidy for Literary Education to be sufficient?” is summarized in (Table 1) (the symbol “n” expresses the number of choices of the given option).

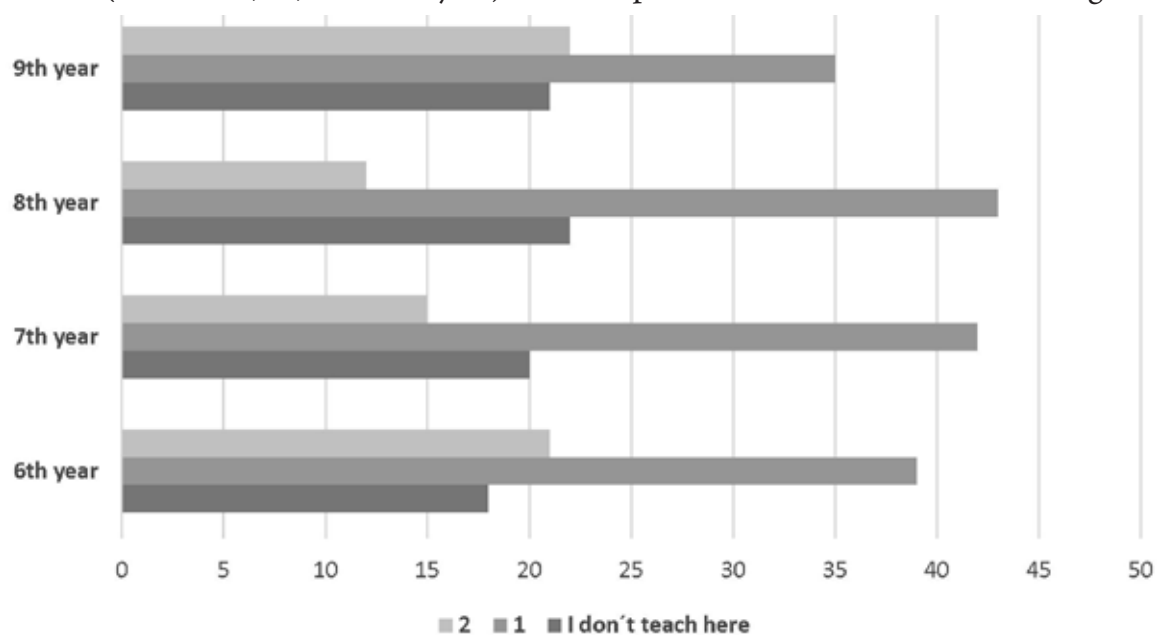


Figure 1. Teaching of Literary Education in individual years (absolute frequency)

Table 1. – Do you consider a weekly hourly subsidy for Literary Education to be sufficient?

	6 th grade (n=63)	7 th grade (n=65)	8 th grade (n=61)	9 th grade (n=64)
no	12	15	17	19
rather no	7	12	17	14
rather yes	21	19	16	15
yes	23	19	11	16

The frequencies listed in Table 1 are recorded in absolute numbers, based on the choice of respondents (teachers filled in all grades in which they teach Czech Language and Literature in the relevant year). For answers in category “6th grade” you can notice a relatively significant predominance of answers

yes and **rather yes**. We believe that this situation is caused by a relatively enough total weekly hourly allowance of the Czech Language and Literature, from which it can be concluded that there is a sufficient hourly space for teaching Literary Education. A similar situation can be observed in the 7th grade,

although the categories of answers **yes** and **rather yes** show a lower numerical representation. The largest number of negative answers (**rather no** and **no**) was given by respondents in the 8th grade. In our opinion, this fact is caused by a kind of “Czech vacuum” in this period (pupils have already mastered the transition from the first stage of elementary school, entrance exams to secondary schools are a relatively distant future). We are of the opinion that it is the examinations for tertiary level of education that are the main reason for the opinion of a significant part of the respondents about the insufficient or rather insufficient lesson subsidy in this period (9th grade).

In summary, it can be stated that the higher the level of the second level of institutional education assessed by the tested respondents, the greater their dissatisfaction with the weekly hourly subsidy of the Czech Language and Literature. The point for discussion remains the relatively balanced score of the answers **yes** and **no** within the category of the 9th grade, which in a way contrasts with our statement. It should be noted that this category contains the most clearly negative **no** answers: **no** answers have a clear increasing tendency towards the upcoming secondary school entrance exams and the associated clear orientation of the curriculum to the grammatical component of the defined field of education – which confirms a total of 21% of teachers who do not include literature at all in this year.

Conclusion

The paper presents partial results of a research survey of mixed design, which we try to find out the opinions of teachers of Czech Language and Literature at the lower-secondary schools in the Vysočina Region on the implementation of the Shoah in the

teaching of literature. Before the start of the second (quantitative) phase of the research, the required (quota) numbers of respondents were determined. Quotas were not met, mainly due to the derivation of the required number of teachers based on data on the total number of lower-secondary school teachers in the region in all approbations (statistics describing only the status of Czech Language and Literature teachers unfortunately do not exist). Within the quantitative phase of the research, a total of 80 completely completed questionnaires were obtained. Given the design of the research, we believe that the number of completed questionnaires received is enough and relatively telling in the area of the description of the opinions of a defined sample of teachers.

In the article, we presented data obtained by questionnaire items focused on the subsidy of Literary Education within a week in individual grades of the lower-secondary school. The data demonstrate a certain (expected) backwardness of Literary Education at the expense of the grammatical component of the mother tongue (we also include stylistic education in this area). In most cases, teachers devote one lesson per week to literature (across all grades). The growing tendency of the **no** answer can be traced both to the integration of Literary Education into teaching (see Figure 1) and within the opinions of a limited sample of respondents on the (in)sufficiency of an hourly subsidy to Literary Education during the week across all lower-secondary school grades.

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REGULARITIES OF FORMING CRITICAL THINKING OF FUTURE TEACHERS OF INITIAL CLASSES

Abstract. The article discusses the patterns of critical thinking formation of future primary school teachers. The general and specific laws of the pedagogical process of higher education are disclosed.

Keywords: critical thinking, future primary school teachers, pedagogical process, regularities of the educational process, general regularities of the educational process, specific regularities of the educational process.

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ЗАКОНОМЕРНОСТИ ФОРМИРОВАНИЯ КРИТИЧЕСКОГО МЫШЛЕНИЯ БУДУЩИХ УЧИТЕЛЕЙ НАЧАЛЬНЫХ КЛАССОВ

Аннотация. В статье рассмотрены закономерности формирования критического мышления будущих учителей начальных классов. Раскрыты общие и специфические закономерности педагогического процесса высшей школы.

Ключевые слова: критическое мышление, будущие учителя начальных классов, педагогический процесс, закономерности педагогического процесса, общие закономерности педагогического процесса, специфические закономерности педагогического процесса.

Внедрение критического мышления (КМ) в процесс обучения современного вуза, его основные аспекты развития у будущих учителей начальной школы (БУНШ) обуславливает новые подходы к его построению, а, следовательно, и выбор методов, приемов и средств обучения. По-новому осмысливаются закономерности развития мышления, общедидактические и специфические принципы по их методике применения, обеспечивающие

технологии развития КМ, то есть стратегию, приоритеты, взаимодействие преподавателя и студента.

Каждый из аспектов обеспечивает всесторонний, целостный процесс формирования КМ БУНШ, направляет деятельность преподавателя и студентов на развитие критически мыслящей личности, пользуется общечеловеческими и национальными ценностями, и при этом является сознательным ответственным гражданином.

Методика развития КМ БУНШ основывается на закономерностях, которые необходимо учитывать на всех этапах обучения.

Под закономерностями обучения понимают объективные, устойчивые и существенные связи в учебном процессе, обуславливающие его эффективность [3, С. 86].

Закономерности развития КМ МУПШ оказываются в объективной зависимости последствий развитости мышления студентов.

Эта система состоит из следующих компонентов:

- интеллектуальные механизмы, осуществляющие мыслительные процессы (ментальные структуры);
- развитие мыслительных процессов: внимания, памяти, восприятия и т.д.;
- владение основными мыслительными операциями и формами мышления;
- эмоциональная сфера, способная реагировать на информацию;
- механизмы памяти, необходимых для усвоения всей совокупности необходимых составляющих;
- ценностные ориентации.

Как и большинство педагогических понятий, закономерности также по-разному классифицируются исследователями. Они выделяют: общие и специфические (В. Ортынский) объективные и субъективные (М. Фицула) дидактические, гносеологические, психологические, социологические, организационные (И. Подласый) внешние и внутренние (В. Ортынский) присущи процессу обучения по его сущности и такие, которые проявляются в зависимости от характера деятельности обучающего и обучающихся (И. Лернер). В этом исследовании мы раскроем те закономерности, которые, по нашему мнению, наиболее соответствуют процессу развития КМ МУПШ.

Закономерности формирования КМ БУНШ основываются на общих и специфических закономерностях педагогического процесса.

Рассмотрим закономерности педагогического процесса, выделенные И. Подласым как наиболее обобщенные. Исследователь выделяет следующие:

1. Закономерность динамики, согласно которой количество всех последующих изменений зависит от количества изменений на предыдущем этапе (тот ученик/ студент (прим. авт.) будет иметь наиболее высокие конечные результаты, который имел более высокие промежуточные результаты).

2. Закономерности развития личности в педагогическом процессе, согласно которой темпы и достигнутый уровень развития зависят от: 1) наследственности; 2) воспитательной и учебной среды; 3) участия в учебно-воспитательной деятельности; 4) примененных средств и способов педагогического воздействия.

3. Закономерность управления учебно-воспитательным процессом. Эффективность педагогического взаимодействия зависит от: 1) интенсивности обратных связей между участниками учебно-воспитательного процесса; 2) количества, характера и обоснованности корректирующих воздействий на воспитанников.

4. Закономерность стимулирования. Производительность педагогического процесса зависит от: 1) действий внутренних стимулов (мотивов) учебно-воспитательной деятельности; 2) интенсивности, характера и своевременности внешних (общественных, педагогических, моральных, материальных и т.д.) стимулов.

5. Закономерность единства чувственного, логического и практики в педагогическом процессе. Эффективность учебно-воспитательного процесса зависит от 1) интенсивности и качества чувственного восприятия; 2) логического осмысления воспринятого; 3) практического применения осмысленного.

6. Закономерность единства внешней (педагогической) и внутренней (познавательной) деятельности. Эффективность педагогического

процесса зависит от: 1) качества педагогической деятельности; 2) качества собственной учебно-познавательной деятельности воспитанников [1, с. 171–172].

Коротко рассмотрим особенности реализации каждой закономерности в процессе развития КМ БУНШ.

Относительно первой закономерности отметим, что преподаватель профессиональной дисциплины должен подбирать и предлагать такие задания, которые требовали бы применения общеметодологических принципов, стратегий и процедур КМ.

Согласно второй закономерности, известный украинский исследователь методики развития КМ С. Терно отмечает: «Проведенный анализ показал, что наиболее благоприятные условия для развития КМ создаются в свободной учебной среде при решении проблемных задач с помощью проблемных методов и интерактивных форм обучения. Оформление результатов в виде написания эссе с последующей рефлексией побуждают самоорганизацию мышления учащихся / студентов (прим авт.). Таким образом обеспечивается участие в учебно-воспитательной деятельности и отбор оптимальных средств и способов влияния» [2, С. 25].

Соблюдение третьей закономерности требует постоянной обратной связи между преподавателем и студентом, построения учебного процесса с использованием методов КМ, направленных на рефлексия. Бесспорно, согласны с С. Терно, обратные связи должны иметь системный характер, а корректирующие воздействия - обоснованность и интенсивность [2, С. 25].

Четвертая закономерность требует создания такой учебной среды, которая стимулирует внутреннюю мотивацию. Такая ситуация возможна через создание проблемных ситуаций, которые активизируют внутренние стимулы учебно-воспитательной деятельности студентов.

Пятая закономерность, на наш взгляд, имеет наибольшее влияние на процесс профессиональной подготовки, поскольку именно закрепление полученных знаний на практике дает наиболее положительный результат. Однако, при этом нельзя забывать об эмоциональном акценте, то есть о чувственном восприятии и логическом осмыслении. Ибо практика работы в вузе показывает, что часто преподаватели дают определенные задачи профессионального направления без учета интенсивности и качества чувственного восприятия, а также его логического осмысления, так называемые «задача ради задачи».

Согласно шестой закономерности, применение методики развития КМ БУНШ требует создания условий для саморазвития студентов через качественную педагогическую деятельность. Преподаватель должен создать такую среду и условия обучения (эмоциональное состояние, проблемные задачи, пути решения сложных задач и проблем, правила мышления), в которых студенты могут осуществлять собственную познавательную деятельность.

Необходимо отметить, что все закономерности взаимосвязаны между собой, что способствует гармонизации учебного процесса.

Перспективы дальнейшего исследования видим в определении принципов методики развития КМ БУНШ.

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THE FEATURES OF FOREIGN STUDENTS' LINGUISTIC TRAINING AT YALE UNIVERSITY (USA)

Abstract. The article considers the system of foreign student's linguistic preparation at Yale University. It was revealed that the adaptive preparation for communication interaction includes the development of the ability of effectively lexical units using, as well as the ability of understanding the interlocutor's speech (listening). The practical methods used in the educational institution for improving the reading and writing competencies are considered. The importance of structuring the system of linguistic support for foreign students was emphasized, which requires the problem-oriented courses formation, each of them should be designed to solve a specific task.

Keywords: foreign student, listening, lexical unit, communication activity, structuring of the preparatory process.

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ОСОБЕННОСТИ ЛИНГВИСТИЧЕСКОЙ ПОДГОТОВКИ ИНОСТРАННЫХ СТУДЕНТОВ В ЙЕЛЬСКОМ УНИВЕРСИТЕТЕ (США)

Аннотация. В статье рассмотрена система лингвистической подготовки иностранных студентов в Йельском университете США. Выявлено, что адаптационная подготовка к проведению коммуникационного взаимодействия включает развитие умения эффективного применения лексических единиц, а также способности понимания речи собеседника (аудирование). Рассмотрены применяемые в учебном заведении практические методы по совершенствованию компетенций чтения и письменной деятельности. Подчеркнута важность структуризации системы лингвистического сопровождения иностранных студентов, что требует формирования проблемно-направленных курсов, каждый из которых должен быть предназначен для решения конкретно поставленной задачи.

Ключевые слова: иностранный студент, аудирование, лексическая единица, коммуникативная деятельность, структуризация подготовительного процесса.

Развитие системы интернационализации образования ставит вопрос об эффективности подготовительных мероприятий, направленных на адаптацию иностранных студентов. Прежде всего, необходимо отметить, что подготовка должна базироваться на принципах аккультурационной триады, которая состоит из лингвистического, культурного и психологического направлений. В данной статье мы рассмотрим пример языковой (лингвистической) подготовки, которая применяется в Йельском университете, студенты которого имеют возможность сотрудничества с Офисом для иностранных студентов и ученых (Office of International Students and Scholars (OISS)), оказывающего помощь в решении организационных проблем и вопросов, связанных с социальной или личной адаптацией [1].

На базе Офиса действует международный центр (International Center) [6], который предлагает множество программ по языковой и культурной адаптации иностранных студентов, среди которых можно выделить следующие:

1. Поддержка английского языка (English Language Support) [5]. Программа имеет три основных направления:

1.1. Английские разговорные группы (English Conversation Groups).

Офис для иностранных студентов и ученых организует ежедневные разговорные группы по изучению английского языка в Международном центре для иностранных студентов, которые имеют желание получения дополнительного опыта разговорного английского как второго иностранного языка. Группы проводят занятия с понедельника по пятницу с 12.30 до 13.30. Следует отметить, что данные собрания не являются полноценными заменами аудиторных занятий, однако могут выступать в качестве дополнения к курсу изучения английского;

1.2. Программа английского языка Йельского университета (English Language Program at Yale (ELP)) [5], создана для удовлетворения потребностей иностранных студентов в академическом и профессиональном совершенствовании навыков английского. Программа предлагает участие в курсах по развитию навыков устной речи, письменной деятельности, развитию словарного запаса и профессиональных навыков общения, что способствует подготовке учащихся к академической и профессиональной деятельности как в университете, так и за его пределами. Центр английского языка (Center for Language Study (CLS)), действующий на основе программы, проводит 12-недельные курсы, в которых используются мультимедийные технологии и материалы для самостоятельного обучения, которые способствуют повышению качества обучения. Лаборатории, аудитории и регистрация Центра работает с понедельника по четверг с 8.00 до 21.00, в пятницу с 8.00 до 17.00. В период летних каникул, праздников, а также осенних и весенних каникул Центр работает с понедельника по пятницу с 8.00 до 17.00 [4].

Центр направлен на изучение языка и культуры, что способствует созданию сообщества преподавателей-практиков и обеспечивает применение различных программ языкового характера в учебном процессе университета, а также является ресурсной базой для поддержки преподавателей, проведения исследований и обмена идеями в языковом сообществе Йельского университета. Центром проводятся семинары по теории и практике преподавания языков, а также предоставляются возможности для экспертов по лингвистическим вопросам возможность выступить на собраниях, посвященных вопросам преподавания и оценивания знаний. Кроме того, Центр английского языка предоставляет финансовую поддержку преподавателям, которые могут

принять участие в работе национальных конференций и разработке инновационных учебных материалов. Внимание уделяется, в том числе, применению средств массовой информации для обучения иностранным языкам, а также новых электронных платформ, повышающих уровень обучения, таких как социальные сети и блоги [3].

Таким образом, необходимо отметить важное ресурсное значение данного Центра в вопросах инновационных разработок по изучению иностранных языков в Йельском университете, в результате поддержки научных теоретических и практических разработок в направлении повышения качества изучения иностранных языков.

Отметим также, что Центр организует курсы для иностранных студентов по изучению английского языка, среди которых наиболее значимыми являются:

1. Академическое письмо 1 (Academic Writing 1). Время: по средам, с 16.00 по 18.00 [2].

Курс направлен на развитие письменного академического английского, а также навыков критического мышления. Занятия предполагают написание, проведение критического анализа и редактирования эссе. Однако, целью курса является не только развитие технических навыков письменной деятельности, но и способности уместного употребления лексики, определения жанра своей работы.

2. Академическое письмо 2 (Academic Writing 2). Время: по четвергам, с 16.00 до 18.00 [2].

Курс предполагает развитие академической письменной деятельности (что включает ознакомление с основами создания творческой письменной работы), а также навыков критического мышления, делая при этом акцент на наиболее подходящем подборе лексики.

Таким образом, оба курса «Академическое письмо» имеют, в целом, единую цель, поэтому их разделение на два курса можно пояснить необходимостью увеличения количества занятий по развитию навыков письменной деятельности.

3. Профессиональные навыки общения (Professional Communication Skills). Время: по вторникам, с 17.00 до 19.00 [2].

Курс обеспечивает проведение теоретических и практических мероприятий в вопросах развития профессиональных навыков общения на английском языке, необходимых иностранным студентам для академической деятельности. Применяя групповые дискуссии и проводя общение с приглашенными докладчиками, студенты получают возможность совершенствования и расширения навыков произношения, интервьюирования на английском языке, а также ознакомления с культурной спецификой США, что необходимо для успешной межличностной коммуникации вне пределов аудитории.

4. Произношение А (Pronunciation (A)). Время: вторник и четверг, с 13.00 до 15.00 [2].

5. Произношение В (Pronunciation (B)). Время: понедельник и среда, с 16.00 до 18.00.

Оба курса «Произношение» имеют основной целью предоставление студентам необходимых инструментов, которые помогут в проведении качественного коммуникационного взаимодействия на английском языке. Программа курса направлена на совершенствование навыков произношения, чему способствует понимание правил эффективного устного выступления, ритма, интонации. В рамках курса, иностранным студентам предоставляется возможность практики разговорной речи, что оказывает существенное влияние на развитие уверенности в своей коммуникации и точности высказываний.

6. Свободное говорение 1(А) (Speaking Fluently 1(A)). Время: понедельник и среда, с 18.00 до 20.00 [2].

Курс предназначен для совершенствования академического и профессионального английского языка, расширения возможностей по применению словарного запаса и произношения. Иностранные студенты получают практические навыки, выступая с презентациями, создавая предпосылки для обратной связи со своими коллегами, обсуждая проблемы, имеющие различные тематические со-

ставляющие. Курс имеет определение как разговорный, однако, во время занятий также используются лекции, уделено внимание новостным сообщениям и чтению, что окажет положительное влияние на повышение навыков аудирования. Таким образом, курс способствует развитию способности свободной коммуникации на английском языке.

7. Свободное говорение 1 (B) (Speaking Fluently 1 (B)). Время: вторник и четверг, с 18.00 до 20.00 [2].

Курс направлен на развитие навыков аудирования в различных тематических направлениях, например «на рабочем месте», а также связанных с деятельностью академического и повседневного характера. Обучение выстраивается с помощью принципа использования иностранного языка в практических ситуациях и дискуссиях, которые имеют определенные тематические модули. Результатом подобного рода практики должно стать улучшенное произношение и развитие способности более точного использования американского разговорного английского языка.

В итоге, можем отметить, что курсы «свободного говорения» характеризуются развитием разговорных навыков английского, в рамках которых иностранный студент будет способен правильно выстраивать устные фразы, подбирая необходимую лексику для эффективного взаимодействия на академическом, профессиональном и повседневном уровнях.

8. Преподавание в американском классе (A). Время: понедельник и среда, с 16.00 до 18.00 [2].

9. Преподавание в американском классе (B). Время: понедельник и среда, с 18.00 до 20.00.

10. Преподавание в американском классе (C). Время: вторник и четверг, с 18.00 до 20.00.

11. Преподавание в американском классе (D). Время: вторник и четверг, с 18.00 до 20.00.

Курсы направления «Преподавание в американском классе» разделяются на несколько групп, однако имеют идентичную цель, которая заключается в развитии устных навыков английского языка для участия в академической деятельности. В рамках занятий происходит формирование умений понимания языка и проведения дискуссии, что делает возможным взаимодействие как с отдельными личностями, так и с группами учащихся.

Таким образом, проведенный анализ адаптационной деятельности, направленной на иностранных студентов, Офиса для иностранных студентов и ученых, а также Центра английского языка, позволяет выделить основные аспекты, использование которых позволяет организовать эффективную работу подготовительной базы, среди которых:

1. Структуризация процесса лингвистической подготовки иностранных студентов, что обусловлено созданием направлений и курсов, целью каждого из которых является решение одной проблемы языковой подготовки. В итоге, в комплексном рассмотрении, однонаправленные курсы при итоговом объединении, будут представлять целостность системы сопровождения;

2. Развитие у иностранных студентов умения понимать и быть понятым оппонентом как в рамках академической, так и социальной деятельности, что требует формирования навыков применения лексических единиц (выстроенных в правильной грамматической последовательности), а также аудирования, важность которого заключается в его влиянии на последующую коммуникационную тактику иностранного студента.

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THE ROLE OF PROFESSIONAL TEAMS IN TRAINING IN PLACE FOR PRIMARY TEACHERS

Abstract. The professional group is an integral part of the organizational structure and management of the elementary school. The professional group helps the administrators and agency to conduct professional and pedagogical activities. In the current, the operation of a professional team is not effective. This study focuses on clarifying the role of professional teams in creating a voluntary, proactive, positive, and democratic learning environment to improve the professional competence of primary teachers.

Keywords: Primary teachers, professional groups, roles, competencies, professional skills, elementary schools, training.

Teacher training is an annual and compulsory activity. Training activities are conducted in many different forms. Teachers can train by themselves or train in place (associated with daily teaching and retraining activities) or attend intensive training courses at training institutions. Each form of training has advantages and disadvantages. In our opinion, training in place for teachers is a suitable model for teacher's economic conditions, suit for teaching practices combined with training, and suit for the social and geographical position of localities. One of the factors that ensure the success of training in place model is promoting the role of professional teams in every elementary school.

The 2018 general education program starts from the 2020–2021 school year. Therefore, it is necessary to foster primary teachers (about 330,000) to meet the requirements of implementing curricula and textbooks according to a capacity-based approach. On the other hand, according to the revised education law, which came into effect on July 1, 2020, there are about 118,000 primary teachers that need to be fostered to reach the university level.

Legal basis for the role of professional teams in primary schools in training in place for primary teachers

Article 18, The Charter of the Primary School issued together with the Circular No. 41/2010/TT-BGDĐT of December 30, 2010, of the Minister of Education and Training, clearly defining the tasks of the professional team in the elementary school. Specifically:

- Formulating a group's general operation plan by week, month and school year to implement the curriculum, teaching plan, and educational activities;
- Implementing professional training, testing, assessing the quality, effectiveness of teaching, education and managing the use of books and equipment of team members according to the school's plan;
- Participating in the evaluation and classification of teachers according to the regulation of primary teachers' professional standards and introducing the team leader and deputy leader.

2. The actual situation of professional groups' activities at elementary schools today.

2.1. The function of a professional group.

- The professional team in the Primary School helps the Principal manage the school's pedagogical professional activities.
- The professional team is the focal point for the Principal to manage the teachers in many aspects, but the main aspect is still professional activities.

– The specialized group helps the Principal develop the operation plan at the group size according to the subject curriculum of the Ministry of Education and Training and the school year plan. At the same time, the professional team organizes professional training for teachers; evaluate, classify, and propose rewarding and discipline teachers following regulations.

2.2. *The situation of activities of professional groups in elementary schools.*

The content of professional activities is not yet abundant, forms are monotonous and restrictive, which has not gone into focusing issues of renovating teaching methods and removing difficulties for teachers in the group. During the colleagues' time, the teacher only observes the teacher's teaching, examines the teacher about the following contents: fully implementing, following the steps and activities as in lesson plan, surpassing knowledge standards, skills, table presentation, language, class behavior.

The majority of participants did not pay attention to the students' learning activities, did not observe the students' expression during class time, the level of students' participation in learning activities, and the causes of the unfocused expressions of students.

After the lesson, the comment section and discussion are often judgmental, imposing on the subjective opinion of the participant but not based on the design of the teaching activities of the teacher. In general, the comment after teaching time is usually rushed right after the lesson, there is not much time for people to reflect on the advantages of the lesson. Attendees are not to learn from colleagues, not to help colleagues complete the lesson but to judge.

This viewpoint and the way of doing so have created considerable pressure for both teachers and learners. Fear psychology of being wrong, fear of being underestimated has led to the implementation of lessons not fluently and unnatural. The psychology of learners is also under pressure when other teachers attend the class, which makes them timid and embarrassing and this makes it difficult for teachers to implement teaching activities.

The professional activities in groups are usually carried out 2 weeks/1 times. During the professional meetings, members reported on the performance of teaching tasks in the past 2 weeks, reported the situation of their class, and some difficulties if any. The management of the leader is usually in the same pattern as the whole school. After the presentation of the members, the leader disseminated some tasks for the next two weeks and synthesized it in writing to have a basis to report to the board. The duration of a team-based professional activity usually takes about 1–2 hours (depending on the number of members in the group).

In summary: The professional activities of specialized groups at primary schools currently do not meet the requirements, functions, and responsibilities of professional groups. The role of training and improving professional competence for teachers of specialized groups has not been focused. The professional leaders have not shown the capacity of management, administration, and organization for members to formulate the need for fostering and self-fostering to raise their professional qualifications. The members of the team have not had many opportunities to show their positive, proactive, and creative skills. Members of professional groups have not been created a favorable environment to search for materials, learning materials, and academic exchange with colleagues to study together and make progress together.

3. Solutions to promote the role of professional groups in fostering primary school teachers

3.1. Organizing professional group activities in the direction of building a professional group into a learning community.

Building a professional team into a learning community to ensure more quality learning opportunities for all teachers who can develop. Through professional groups, teachers can share resources, make teaching public. Everyone who is acknowledged to exist, interact with others, and learn openly, is treated the same in learning. Teachers have the ambition to achieve the best educational performance possible.

Steps to proceed to build a professional team into a learning community:

Step 1: The professional leader assesses the situation, determines the needs and goals of the team members.

Step 2: Developing a plan

Step 3: Organizing the implementation of the plan

Step 4: Reviewing the adjustments

The best environment for teachers to share expertise is when the professional team develops professional activities. At this time, team members have the opportunity to share the results of self-study and self-training of their expertise. This has created conditions for teachers to help each other, learn from each other to improve their professional qualifications.

To create an environment of cooperation and sharing in the spirit of “learning community”, professional groups need to create a friendly and positive atmosphere in professional meetings; It is necessary to create conditions for all members of the group to share their expertise as well as the results of self-study and self-fostering of their expertise. Since then encourage teachers self-discipline, creativity in professional activities, towards higher and higher quality education; help them adapt to the requirements of the 2018 general education program

3.2. Application of professional activities in the form of Seminar on elementary teacher training modules.

The issue of regular training for elementary teachers is specifically through 45 training modules. From the 2014–2015 school year, every teacher must implement 3–4 modules per school year. The mode of implementation is mainly due to teachers who actively register the Modules according to their own needs. The completion schedule is also actively planned by the teacher and submitted to the team leader or administrators. However, these jobs are mostly formal, dealing with administrative procedures. The true quality of the training according to the Module is not high.

Reason:

+ The organizational management capacity of the team leader is not high.

+ The board of management has not focused on the quality of training, but only focuses on the form to complete the administrative procedures.

+ The supervision and evaluation of the effectiveness of the self-training work are not close and serious.

+ Teachers have not been living, studying in an open environment, not yet stimulating people to participate actively and voluntarily.

+ Content of professional activities does not mention professional training for teachers.

How to implement professional activities in the form of a Seminar.

Step 1: The group leader asks the members to conduct the plan of training registration according to the Modules (or take from the list of teachers registered to the board).

Step 2: Summarizing the Modules of the team members to guide the arrangement and organization of plans for the reporting members. Modules that overlap between teachers can be discussed and presented by both people.

Step 3: Teachers perform the task of reading the Module, researching documents to synthesize knowledge, and content in the Module that they have registered.

Step 4: Organizing the students to report their learning and research results to the team. Reported members need to be thoughtful and careful to prepare related content and documents.

Step 5: Members of the professional group listen, criticize the report of research results of their colleagues' modules to study together, acquire knowledge and come to an agreement on the content that can be applied to the school.

Step 6: The leader summarizes the results of the report, the opinions, and comments of the members. Conclusion on newly reported content.

During a professional meeting, only 1–2 teachers should report the Module. Through Seminar-style

reporting, all team members are allowed to listen, exchange, and debate to agree on the content of the module knowledge. This helps the members of the team to learn and listen to the modules they have not registered.

When asked to report the Module to a professional team, teachers should be aware of carefully reading the Module, writing a summary, or planning to present the content in their way. This overcomes the limitations of previous formal reporting. The teacher reads the Module, presents it to the team, that is once to remember the content of the module. The member's exchange, the discussion will help everyone have more useful information. In particular, maintaining the regular way of activities according to the Seminar will create a lively learning environment, attract teachers to participate enthusiastically and actively. Thereby, contributing to improving professional qualifications.

3.3. Improve the capacity of professional team leaders.

– **Objectives:** To formulate for professional team leaders in primary schools a basic knowledge system about the science of education management, school management, and minimum skills to well perform the task of professional team management.

– **Content of the training:** The training includes the basic contents:

+ General knowledge about education management and school management, management psychology...

+ Specific management knowledge: knowledge of management by functions: planning, organizing, directing the implementation of the plan, checking, and assessing the implementation of the plan and organizing conditions for good performance. plan.

+ Knowledge of soft skills for professional team management activities: pedagogical communication, engaging other people, learning about others ...

+ Management skills of professional group activities, including the identifying skill of main activities according to requirements of education activities

and program renovation of the school; the building skill of the operation plan scientifically and feasibly that suits for specific conditions of the professional team; the organizing skill of professional activities effectively; the skill of organization, direct, check, and evaluation of professional team activities; the mobilizing skill of resources for professional team activities; ... and specific soft skills to serve activities of professional team management.

+ Positive attitude towards professional operation and management of a professional team. In which the most basic and urgent aspect is the knowledge and skills of:

+ The management functions of professional team leaders include planning, organizing, and directing the implementation of the plan, checking and evaluating the implementation of the professional operational plan. Process of conduction the operational plan of a professional team.

+ Managing change at primary schools includes contents, changing issues of a professional team in the context of reforming primary education and changing management. Requirements, rules, and processes for changing management

+ Managing educational activities according to the orientation of developing students' capacity.

+ Managing and evaluating results of student education according to the orientation of capacity development.

Conclusion: The professional group plays an important role in improving the professional competence of teachers – members of the group. In the context of renewing the form of training organization and training associated with the practice of work activities, training without interrupting the teaching of teachers, fostering in place is the most appropriate model. For the training in place to be effective, the role of the professional team needs to be fully promoted. Training activities under Module, thematic training and distance training, professional groups have the role of organizing and supervising the learning and self-study activities of the members of the

group. Besides, the professional team that the team leader can coordinate with experts, technicians, and lecturers to evaluate the results of training and self-training of members in the group.

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Section 7. Political science

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MECHANISMS AND TECHNOLOGIES FOR REGULATING MODERN INTERNAL POLITICAL CONFLICTS

Abstract. The article deals with the peculiarities of internal political conflicts and technologies for their settlement. Examples of the typology of political conflicts are given. The article focuses on methods of resolving and preventing modern political conflicts.

Keywords: political conflict; technologies for conflict resolution; conflict prevention; internal political conflict; political process.

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Механизмы и технологии регулирования современных внутриполитических конфликтов

Аннотация. В статье говорится об особенностях внутриполитических конфликтов и технологиях их урегулирования. Приводятся примеры типологии политических конфликтов. Акцентируется внимание на методах разрешения и предупреждения современных политических конфликтов.

Ключевые слова: политический конфликт; технологии урегулирования конфликтов; предупреждение конфликтов; внутриполитический конфликт; политический процесс.

Исследование причин и последствий эскалации конфликтных ситуаций имеет особую значимость в условиях динамично развивающихся современных политических процессов. Спец-

ифика и сложность конфликтогенеза приводит к необходимости поиска и изучения новых способов урегулирования конфликтов. Всестороннее, глубокое исследование сущности, структуры

и содержания политических конфликтов, их разнообразных форм проявления позволит минимизировать, или предотвратить неблагоприятные, деструктивные последствия конфликтов.

Современные представления о политическом конфликте – результат длительной эволюции идей о конфликтах в сферах общественной жизни [2]. Одним из главных условий стабильного и поступательного развития общества является непрерывное изучение и урегулирование политических конфликтов. Причинами возникновения политических конфликтов могут быть самые разные: вопросы власти, нехватка средств к существованию, ошибки политических элит, расхождение интересов, намерений и поступков политических деятелей, групп, партий и др. Предупреждение и разрешение конфликтов находится в тех руках, в которых сосредоточена власть.

Поиск технологий урегулирования политических конфликтов может быть взаимосвязан с рядом универсальных положений, таких как воспрепятствование возникновению конфликта, предупреждение его возрастания на ранних стадиях эскалации политических конфликтов; выведение всех скрытых, латентных конфликтов в открытую форму с целью избегания внезапного развития неконтролируемых процессов; минимизация степени социального возбуждения, вызываемого политическим конфликтом, недопущение распространения его на другие сферы; учет многочисленных внутренних и внешних факторов, таких как, например, степень открытости политической системы, вовлеченность граждан в конфликт, культурно-исторические, социально-экономические, этнические и другие особенности и характеристики общества.

Политический конфликт можно представить как важнейший и трудно разрешимый вид конфликта. Противоречия, которые ведут к внутриполитической конфронтации, проявляются в довольно широком спектре. Они могут зарождаться и выражаться не только в политической области.

Обострение противоречий, ведущих к конкретной внутриполитической конфронтации, чаще всего происходит при быстром социальном развитии, когда одни социальные группы находятся в положении превосходства или неравного противостояния по отношению к другим таким группам. Кроме того, при изучении такого рода конфликтов необходимо учитывать и противоречия, порожденные резким ростом или спадом народонаселения, развитием процессов урбанизации, миграции населения, бесконтрольным распространением и применением оружия, различием социально-экономического положения индустриальных и сырьевых районов государства и многие другие факторы.

Обычно внутриполитические противоречия не носят антагонистического характера. Почти всегда в обществе можно найти такие точки или основы ценностей, которые, при правильных и выверенных стратегических решениях, будут способствовать нахождению баланса, формировать дружественный настрой когда-то враждующих сторон. Но, к сожалению, чаще всего очевидные противоречия сложно разрешить и, тем более, обеспечить дружбу побежденной и пораженной в конфликте сторон. Практически невозможно осуществлять мирные стратегии в период коренных социально-политических и экономических перемен. Очень важно не допускать развития противоречий до крайней антагонистической стадии. Упущение возможностей урегулирования конфликта или острого противостояния социальных групп, может привести к перерастанию конфликта в постоянные «хронические» формы или в латентные стадии.

Главной отличительной особенностью внутриполитического конфликта выступает борьба за реализацию политического интереса, за политическое господство той или иной социальной группы, слоя общества. Возникновение конфликта может произойти в ходе взаимодействия любых политических сил, их организаций (объединений), а также внутри самих сил и их организаций. Представляется необходимым выделить наиболее

значимые разновидности внутриполитических конфликтов.

Так, острую и напряженную характеристику обычно имеют классовые внутриполитические конфликты. Эти конфликты могут вспыхнуть между общественными классами с противоположными непримиримыми интересами. Другой пример острого конфликта – это переворот – радикальная форма проявления столкновений в обществе. В результате переворотов власть переходит от одних социально-политических сил к другим. В политической конфликтологии выделяют некоторые формы переворотов, такие как «государственные перевороты» и «социально-классовые перевороты» [1]. Первые способствуют переходу государственной власти к другим политическим силам, которые не преследуют цели коренных социально-экономических и политических изменений во всем обществе. Например, в Чили, за период с 1894 по 1924 гг. произошло более 100 смен правительства из-за государственных переворотов. Вторые в указанной типологии виды конфликтов – «социально-классовые перевороты» – отличаются тем, что в конце борьбы за власть, ее концентрация находится уже у противоположного по своим политико-идеологическим убеждениям класса или социальной группы, и, соответственно это приводит к коренным изменениям всех сфер жизни общества.

Существуют также конфликты, возникновение которых обусловлено самой внутренней структурой власти, например, такие процессы могут происходить между ветвями власти [2]. Особенность здесь заключается в том, что используются преимущественно легальные средства и методы ведения и полного разрешения конфликтов, а также организуется ход их последующей легитимации. Еще одна уникальная черта кроется в том, что зарождающиеся и развивающиеся внутри государственных структур, такие конфликты могут затрагивать и гражданское общество, либо полностью проявляться через него.

Отметим, что в особую группу внутриполитических конфликтов выделяются межэтнические, межнациональные конфликтные отношения. Их выделение связано с многообразием, сложностью, запутанностью их происхождения, типологией, характером протекания, способами урегулирования и предотвращения. Именно этот тип конфликтов в многонациональных государствах по своим масштабам, продолжительности и интенсивности может превзойти классовые и иные типы социальных и политических конфликтов.

Конкретное наполнение структурных элементов внутриполитического конфликта определяет их классификационное разнообразие. Так, внутриполитический конфликт, в конечном итоге может привести к дальнейшему прогрессивному развитию всех общественных отношений, но при условии, что субъекты конфликта будут использовать цивилизационные мирные методы и средства борьбы. Соответственно, в связи с этим, можно подчеркнуть, что одна из важнейших задач современной политической науки состоит в анализе основных методов и средств не столько ведения конфликта, сколько его урегулирования и разрешения.

Необходимо отметить, что образовательные учреждения выполняют особую роль связующего звена в предупреждении и регулировании конфликтов. Так, благодаря образовательным учреждениям происходит объединение многообразных проявлений народных традиций и ценностей, которые уже сформировались или еще формируются на основе современных достижений человеческой цивилизации. Высшие учебные заведения принимают непосредственное участие в формировании мировоззренческих установок студентов. Таким образом, происходит конструирование социокультурного, образовательного пространства с опорой на национальную культуру, на свободу выбора и идентичности. Кроме того, одной из целей современного образования должно стать формирование у подрастающего поколения этнокультурной компетентности, готов-

ности преодолевать трудности в различных формах взаимодействия с представителями разных этнических общностей; способность участливо и тактично откликаться на запросы, интересы и поступки людей других культур [3, 311–312].

Таким образом, основные современные методы предупреждения и разрешения политиче-

ских конфликтов – метод переговоров, метод третейского разбирательства, метод отрицания конфликта, метод примирения сторон на основе сближения позиций через посредника и другие методы [1], будут эффективными лишь в случае готовности и осознанности необходимости идти навстречу противоположной стороне.

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Section 8. Psycholog

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PEER VICTIMIZATION AND PSYCHOSOCIAL WELLBEING OF NIGERIAN ADOLESCENTS: PREVALENCE, PATTERNS AND ASSOCIATIONS

Abstract. Peer Victimization (PV) has increasingly been recognized as an imperative problem in schools across the globe. High prevalence rates of PV among school adolescents are reported in literature. Risk factors of PV include increased psychiatric disturbance, social maladjustment, and other internalizing problems. This study explores the prevalence of PV and describes its path to psychosocial wellbeing among Nigerian secondary school students. Cross sectional survey design, involving a purposive sampling technique was utilized to select 400 participants (*Mean age = 14.95*) from four secondary schools in Osun State Southwestern Nigeria. Multidimensional Peer Victimization Scale (MPVS) and Mental Health Continuum – Short Form (MHS-SF) were used for data collection. MPVS subscales jointly predicted Psychological Wellbeing (PWB), Emotional Wellbeing (EWB), and Social Wellbeing (SWB) among the participants.

Keywords: Peer victimization, psychosocial wellbeing, adolescents, Nigeria.

Introduction

Peer Victimization (PV) is described as a term used to incorporate several different facets of mistreatment, including a broad spectrum of actions and behaviors ranging from an overt, noticeable, physical act of aggression, to a more understated, subtle, consistent occurrence of a social act of aggression [1]. Olweus [2] defined PV as basically encompassing a component of frequency in which the peer victim-

ization must occur. Incidents of PV in schools are a common occurrence for many around the world [3], with varying prevalence rates [4; 5]. General estimates suggest that roughly 10% to 30% of students are involved in traditional bullying [6]. Varying prevalence of cyber bullying in schools is also reported [7; 8].

PV is linked with depression, anxiety and other related psychopathological symptoms [9; 10] Ham-

ilton, Connolly, Liu, Stange, et.al [11] found that hopelessness mediated the link between peer victimization and depression but only among adolescents with low future orientation. Victimized adolescents often blamed themselves for what had happened, which contributed to greater risk for maladjustment [12]. In contrast, Perren et.al [13] found no support for associations between victimization and self-blame, or self-blame and internalizing problems. Positively associated with PV include self-harm, depressive symptoms, negative affect and alexithymia [14–16] more lonely and less likely to comply to school norms, which explained their greater risk for violent behavior towards schoolmates [17], anger [18], reduced ability to regulate their emotions and greater risk for aggressive behavior [19]. You and Bellmore [20] reported that victimized adolescents experienced more conflict in their friendships; might overeat [21] or skip meals [22]. Moreover, sleep problems [23], lower levels of self-esteem and self-efficacy [24; 25], as well as reduced classmate support [26] were found to explain why victimized adolescents have poor academic achievement.

There is scanty literature of Nigerian studies on peer victimization and psychosocial health status of adolescents. This present study therefore investigated the patterns and predictive influence of peer victimization and psychosocial wellbeing among secondary school adolescents Osun state, southwestern Nigeria.

Hypotheses

1. The factors of MPVS will jointly and significantly predict levels of psychological wellbeing, Emotional Wellbeing (EWB) and Social Wellbeing (SWB) among the participants.

Materials and Methods

Participants

A cross sectional survey design utilizing an ex-post factor design was employed in the study. Multi-stage sampling technique was adopted in this study. Random sampling technique was used to select Ife metropolis from Osun East senatorial district south-

western Nigeria. Four Secondary Schools (two privately owned and two state owned) were purposively selected from the metropolis. Finally 100 respondents were randomly selected from each of the selected schools.

Measures

The Multidimensional Peer-Victimization Scale (MPVS) was developed and validated by Mynard and Joseph [27]. The scale is a 16-item self-report instrument consists of items intended to find out the extent to which students were victimized by their peers. The instrument has four domains of peer victimization, namely Physical Victimization (PV), Social Manipulation (SM), Verbal Victimization (VV), and Attack on Property (AP). Participants were required to indicate how often (0 = 'Not at all', 1 = 'Once', 2 = 'More than once') during the school year they had experienced 16 victimizing experiences. The items were reported to possess satisfactory internal reliability with Cronbach's Alpha values of 0.85, 0.75, 0.77 and 0.73 for physical victimization, verbal victimization, social manipulation and attack on property subscales respectively [27].

Mental Health Continuum-Short Form (MHC-SF) by Keyes [28] is a 14 item questionnaire for assessing positive mental health. MHC-SF has 3 subscales: Emotional Well-Being Scale, Psychological Well-being Scale and Social Well-Being scale measured on a 6-point Likert scale response category ranging from 0 = never to 5 = every day. The MHC-SF has a cronbachs alpha of .89. (SWB scale. 74; EWB scale. 83; PWB scale. 83). MHC-SF acceptable psychometric properties for Nigerian samples.

Results

Demographic Characteristics of Participants.

A total of 170 representing (42.5%) of the respondent were male while 230 representing (57.5%) were female. This indicate that majority of the respondent were females. Majority of the respondents were 9–15 years representing (66%) followed by 16–20years representing (34%). This indicates that majority of the respondent are of 9–15years.

Distribution according to school type show that 200 adolescents (50%) each were drawn from public and private secondary schools. Furthermore 199 students (29.8%) were from junior school while 281 (70.3%) were from the senior schools.

Prevalence of Peer Victimization and Psychosocial Wellbeing

Patterns of dimensions and total of Multidimensional Peer Victimization (MPV) shows a 36.8% and 11.2% prevalence of moderate and severe Physical Victimization (PV) respectively. Attack on Property (AP) was next in ranking with 31.0% (moderate) and 14.2% (severe) prevalence. Next is Social Manipulation (SM) which returning 30.5% (moderate) and 12.7% (severe) prevalence respectively. There was also a 27.2% prevalence of moderate and 8% the severe level of verbal victimization and a 27.0% prevalence of moderate multidimensional peer victimization with 17% at the severe MPV level among the participants.

Pattern of Emotional Wellbeing (EMB) reveals that 16% of the participants were at very low level, 43% at the moderately low level, 38.8% reported moderately high level while only 2.2% reported very high level. Pattern of Social Wellbeing (SWB) reveals that 16.3% of the adolescents reported very low level, 32.5% at the moderately low level, and 36.7% at the moderately high level while only 14.5% were at the very high level. Pattern of Psychological Wellbeing (PWB) discloses that 16.0% of participants reported very low level, 31% reported moderately low level, and 51% reported moderately high level while only 2.0% reported very high level. Pattern of Psychosocial Wellbeing shows that 17.3% of the adolescents reported very low level, 27.5% at the moderately low level, 43% at the moderately high level while only 12.2% were at the very high level.

Test of Hypotheses

Table 1. – Regression analysis of degree of psychological wellbeing (PWB), Emotional wellbeing (EWB) and social wellbeing (SWB) by MPVS

N = 400									
	Psychological Wellbeing (PWB)			Emotional wellbeing (EWB)			Social Wellbeing (SWB)		
Variables	β	t	Sig.	β	T	Sig.	β	t	Sig.
Constant		27.25	0.000		25.87	0.000		19.61	0.000
Physical Victimisation	-0.06	-1.00	0.316	-0.10	-1.73	0.084	-0.06	-1.08	0.279
Verbal Victimisation	-0.07	-1.34	0.182	-0.02	-0.34	0.738	-0.08	-1.42	0.156
Social Manipulation	-0.05	-0.89	0.371	-0.02	-0.26	0.796	0.11	1.82	0.069
Attack on Property	0.34	6.08	0.000	0.28	4.89	0.000	0.27	4.89	0.000
R ²		0.094			0.066			0.098	
F –ratio		10.28			7.03			10.73	
P		0.000			0.000			0.000	

A multiple regression analysis was carried out to determine the degree to which the factors of peer victimization jointly and significantly predicted level of psychosocial wellbeing (PWB, EWB and SWB) among the participants. The analysis summarized in Table 1 suggests that the subscales of MPVS jointly predict Psychological Wellbeing (PWB) ($R^2 = 0.094$, $p = 0.000$). It is observed that 9.4% variance of PWB

is jointly explained by the factors of MPVS. Attack on Property (AP) was the only factor with significant independent beta (β) contribution among the subscale ($\beta = 0.79$, $p = 0.000$).

The analysis in Table 1 further shows that the factors of MPVS jointly predict Emotional Wellbeing (EWB) ($R^2 = .066$, $p = 0.000$). Further analysis show that 6.6% variance of EWB is jointly explained

by the factors of MPVS. Attack on Property (AP) independently predicted EWB ($\beta = 0.28, p = 0.000$).

The analysis in Table 1 also reveals that the subscales of MPVS jointly predict SWB ($R^2 = 0.098, p = 0.000$). It is observed that 9.8% variance of SWB is jointly explained by the factors of peer victimization. AP independently predicted SWB ($\beta = 0.27, p = 0.000$).

Discussions

The findings of this study show a high prevalence of peer victimization, and low psychosocial wellbeing among secondary school adolescents in Nigeria. Peer victimization is a common experience among school children [29–31]. According to Salmivalli and Peets [32] large numbers of children are victimized by their peers. In a related study on a Nigerian secondary school students sample Popoola [33] revealed that 70.6 percent of his study sample reported high level of peer victimization while 27% and 2.1% reported moderate and low levels of peer victimization respectively. Research studies also show a high rate of peer victimization globally [4; 30; 31].

Factors of multidimensional peer victimization were found to jointly predict PWB, EWB and SWB. Previous research findings supported the idea that difficulties in the emotional realm are related to adjustment problems and psychopathology in youth and adolescence [34–36]. PV is associated with a range of negative health outcomes including physical effects as headache, stomachache and dizziness [36] and psychological effects as anxiety and depression [39]. Victimization is

also linked to an increased risk for self-harm and suicidal behavior [38]. The effects of frequent victimizations in childhood are associated with an increased risk of anxiety disorders in early adulthood [39].

Conclusions and Recommendations

There is a high prevalence of peer victimization resulting in low psychosocial wellbeing and among adolescent's secondary schools in Nigeria. Peer victimization among adolescents adversely affects their psychological, emotional and social wellbeing. Resulting from the findings of this study, there is an urgent need of school based psychotherapies such as Cognitive Behavioral Therapy (CBT), Rational Emotive Behavioral Therapy (REBT) and Meseron Therapy (MT), both at the individual therapy level as well as group therapies. Therapies on anger management and psycho-education on pro-social behavior would help identified bullies and perpetrators of victimization to embrace socially acceptable behavior.

Contingency Managements can also be used to reward desirable behavior systematically and extinguish or punish bullying behavior. Social skills training that teach new ways of behaving that are both desirable and rewarding can also be adopted to significantly minimize peer victimization among secondary school adolescents.

Ethical Considerations

It was conducted based on Helsinki Declaration

Competing Interests

Authors have declared that no competing interests exist.

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PERSONALITY STRUCTURE OF LAW ENFORCEMENT OFFICERS IN THE CONTEXT OF PREVENTING THE DEVELOPMENT OF MENTAL BURNOUT SYNDROME

Abstract. In article the personality structure of law enforcement officers in the context of preventing the development of mental burnout syndrome is analyzed. The author is given the analysis of general and special components of the structure of the personality of law enforcement officers.

Keywords: law enforcement, mental burnout syndrome, mental preparedness, personality structure, extreme situations.

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СТРУКТУРА ЛИЧНОСТИ СОТРУДНИКОВ ПРАВООХРАНИТЕЛЬНЫХ ОРГАНОВ В КОНТЕКСТЕ ПРЕДУПРЕЖДЕНИЯ РАЗВИТИЯ СИНДРОМА ПСИХИЧЕСКОГО ВЫГОРАНИЯ

Аннотация. В статье проанализирована структура личности сотрудников правоохранительных органов в контексте предупреждения развития синдрома психического выгорания. Проведен анализ общих и специальных компонентов структуры личности правоохранителей.

Ключевые слова: правоохранительные органы, синдром психического выгорания, психическая готовность, структура личности, экстремальные ситуации.

Проблематика повышения качества работы правоохранительной системы постоянно находится в фокусе внимания исследователей. В этом смысле особенно важными становятся психологические изменения в профессиональной деятельности правоохранителей и их последствия. Социально-психологические, организационные факторы, условия труда по-разному влияют на личностные изменения сотрудников правоохранительных ор-

ганов, в определенных случаях порождая у них синдром психического выгорания. Появление этого синдрома у правоохранителя является отрицательным явлением из-за возможной профессиональной деформации, которая, в свою очередь, может привести к снижению эффективности выполнения правоохранительных функций и даже девиантному и преступному поведению, а также личностным проблемам, влекущим развитие депрессивных со-

стояний. Вследствие этого возникает потребность в изучении структуры личности сотрудников правоохранительных органов для понимания причин появления синдрома психического выгорания и создания способов его предупреждение.

В научной среде исследования структуры личности правоохранителей представлены фрагментарно: Г. Гольдштейн [1] и Э. Битнер [2] изучали задачи полицейского в современном мире и индивидуальные мотивы становится правоохранителем; Г. Герберт, К. Вора [3] и П. Эйнсворт [4] раскрывали специфические черты личности сотрудников в сфере правоохранительной деятельности; П. Бонифачо [5] исследовал способности к адаптации в сфере правоохранительной деятельности в контексте приобретения определенных черт личности. В свою очередь, системные исследования структуры личности правоохранителя в зарубежной и украинской науке не проводились.

В психологической науке общепринятой является структура личности, предложенная К. К. Платоновым. Он выделял в структуре личности четыре основных компонента: направленность, опыт, психические процессы и биопсихические свойства [6, 156]. Для правоохранителей также характерны специальные компоненты структуры личности, связанные со спецификой профессиональной деятельности и среды.

1. Направленность – ведущее психологическое свойство личности, в которой представлена вся система ее побуждений к жизни и деятельности, определяющих избирательность отношений, позиций и активности. Любая профессиональная направленность базируется на общей направленности личности, которая отражает человеческие, гражданские позиции, понимание личностью смысла жизни, своего места в ней, особенности мировоззрения, жизненных идеалов, потребностей, стремлений и т.п.

А. М. Столяренко пишет, что «важным компонентом в структуре личности сотрудников правоохранительных органов являются нравственно-

психологические качества. Их роль и специфика определяются неразрывной связью морали и права, правоохранительных задач борьбы со злом и несправедливостью, глубокой моральной сущностью утверждение законности в жизни» [7, 225]. Таким качествами у правоохранителей являются: 1) общетрудовые качества (трудолюбие, добросовестность, ответственность, дисциплинированность); 2) профессионально-трудовые качества (обостренное отношение к справедливости, истине и правде, преклонение перед законом, принципиальность, неподкупность, преданность долгу, профессиональная честь, непримиримость к нарушениям закона); 3) человеческие качества (гуманность, доброжелательность, вежливость, совестливость, порядочность); 4) самооценочные качества (адекватная самооценка, самокритичность, требовательность к себе, нравственно-психологическая стойкость)».

Существенным фактором, связанным с компонентом направленности, который может вызвать у правоохранителя синдром психического выгорания, является наличие моральных дилемм. Сотрудники правоохранительных органов сталкиваются с широким спектром моральных дилемм и неоднозначных выборов, которые могут поставить под вопрос их моральные убеждения. Проблемы могут возникать в ситуациях, когда правоохранители вынуждены выполнять приказы, противоречащие их моральным убеждениям. Моральные травмы возникают и в ситуациях, когда, по мнению Д. Блумберга, «правоохранители ощущают, что они не смогли предотвратить ранение или смерть (например, «я не сделал достаточно для защиты потерпевшей женщины и ее детей»)» [8, 8].

2. Коммуникативность – компонент структуры личности правоохранителя, отображающий социомический характер профессиональной деятельности.

Как указывает О. О. Леонтьев, «коммуникативность является интегральным психологическим образованием, демонстрирующим

возможности человека к установлению и развитию контактов с другими людьми, в процессе чего происходит обмен информацией, взаимное восприятие субъектов и взаимное влияние» [9, 21]. Специфика коммуникативного потенциала сотрудника правоохранительных органов характеризуется преобладающим типом профессионального взаимодействия с окружающей средой, особенностями социальной перцепции, коммуникативными умениями, крепко связанными с темпераментными особенностями, как эквивалентами естественных предпосылок к интенсивному и продуктивному общению и взаимодействию.

К. Г. Шабанова пишет, что «в отличие от представителей других социономических профессий, сотрудники правоохранительных органов каждый день встречаются с разнообразными категориями населения. В психологическом плане это означает, что деятельность сотрудника правоохранительных органов должна быть гибкой, нестандартной, творческой (при этом творческий подход – только в рамках закона и установленных норм). Это требует знаний, умений и психологической подготовки в сфере общения» [10, 40]. Зачастую такое общение происходит в конфликтной обстановке с участием правонарушителя. Вступая в коммуникацию с правонарушителем, сотрудник ощущает активное сопротивление с его стороны, он должен преодолевать попытки правонарушителя замаскировать свои действия, обмануть и спровоцировать сотрудника на противоправные действия. В этих критических коммуникативных ситуациях правоохранитель обязан сохранять самоконтроль, чтобы не поддаваться на провокации и противостоять преступнику. Неготовность к такой коммуникативной деятельности и отсутствие соответствующих навыков могут привести к развитию синдрома психического выгорания.

3. Регулятивный потенциал – это способность проявлением волевых черт. По С. Л. Рубинштейну, «регулятивный потенциал включает в себя поступки, которые регулируются осознанной целью

и отношением к ней как к мотиву» [11, 35]. Регулятивный потенциал выполняет особую роль в детерминации психологических феноменов и определяет реализацию таких психических функций как проблема выбора, определение момента начала активности, порядок прекращения активности. Регулятивный потенциал как компонент структуры личности сотрудника правоохранительных органов проявляется в ситуациях, когда необходимо действовать активно и экстремально, изменяя ситуацию, реализуя собственную программу действия, преодолевая внутренние или внешние препятствия.

Как указывает С. Сивач, «постоянное нахождение правоохранителей в опасных ситуациях ставит их в состояние постоянного конфликта между инстинктивным стремлением избегать опасности и их обязательством противостоять риску. Их непрерывное наблюдение за случаями ранений и смерти лишь усиливает этот конфликт» [12]. Регулятивный потенциал правоохранителя в экстремальных ситуациях имеет такие элементы: 1) наличие специальных способностей, интереса к экстремальной деятельности; 2) умение принимать рискованные решения, активно действовать в экстремальных ситуациях; 3) готовность к увеличению стрессовых нагрузок; 4) готовность к изменению условий труда и личной жизни.

Итак, структура личности правоохранителя состоит как из общих (направленность, опыт, психические процессы, биопсихические свойства), так и специальных компонентов коммуникативности и регулятивного потенциала. Все обозначенные компоненты структуры личности сотрудника правоохранительных органов воссоздают общие закономерности формирования потенциала личности, которая задействована в правоохранительной деятельности и определяют требования профессиональной готовности правоохранителей к выполнению возложенных на них задач и функций. Предупреждение возникновения и развития синдрома психического

выгорания в данном аспекте предусматривает систематическое развитие общих и специальных компонентов структуры личности правоохранителя.

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Section 9. Sociology

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CLAN AND ITS ROLE IN PREVENTING MURDER: A SOCIOLOGICAL APPROACH TO THE REALITY OF JORDANIAN SOCIETY

Abstract. This paper aimed researching the role of the Jordanian clan in the prevention of murders as one of their social functions, and the continued practice of tribal custom in the field of murders is a factor of confidence among the Jordanian community due to the role of the actor in achieving security and stability and avoiding the habit of revenge, as the tribal custom expresses The continuation and effectiveness of the clan's roles within the contemporary Jordanian society, as the clan always seeks to achieve the interests of its sons, and it remains a pivotal role in the prevention of murders and the increase in societal violence, therefore its job in the field of clan reconciliation remains essential and suppressed to modern organizations related to the judiciary. The study found that there is a strict clan system on which both social and judicial structures are based, and this system has a societal reformer role that respects the individual, group and state, and the clan is part of an integrated security system within the structure of Jordanian society and exercises social control that has a major role in achieving community stability, The procedures carried out by the clan in the event of the murders occur with quick formulas and provide convincing and socially acceptable security penalties to the conflicting parties because their provisions are enforceable and conclusive. Hence, the study concluded that the clan as a traditional social structure is an expression of social legislation capable of remaining in our contemporary reality due to the effectiveness of its preventive role in reducing murders and revenge.

Keywords: roles of the clan, murders, revenge crimes, Jordanian society.

Introduction

The clan considered in the Jordanian society as a social institution aims to achieve security and sta-

bility and transmit reassurance among its members, it is a system of values and criteria through which a balanced society was built that prevails affection

and social solidarity, and it is a structure that aims deeply in the history of Jordanians as an institution that has its weight in movement, political influence and its economic and social, also it has values and inheritance related to it by the ancient history, which had an impact in the reform between the conflicting parties, and the rejection of extremism and violence and the rejection of crime in all its forms.

Since the 1970 s, the authority in Jordan dealt with the clan as the most important social component, to show the idea that the system in Jordan has a tribal depth in its formation, a characteristic that accompanied the history of the state's emergence and gave an Arab and international impression of the state's backwardness and its distance from democracy and institutions, and it is one of the ideas that may have been unfair Jordan's classification and understanding of its political and social reality.

As the clan was more open more flexible the evidence for this is its integration through its members in the various institutions of a modern character, it can also be pointed to its pivotal role in supporting the causes of the Arab nation and supporting the freedom of the Arabs in their struggle against colonialism, despite the fact that the clan has not abandoned its traditional roles except She adopted new roles that were added to her old roles, which contributed to her continuing career and symbolic survival [1].

The clan has played a role in contemporary changes and has had a clear significant impact on the building of the Jordanian state. The clan is an essential component of Jordanian society and has a pivotal role in the process of building the modern Jordanian state. Clans are also considered one of the causes of stability and social moderation and they are considered by many people of society as a safety valve for all And the role of the tribes in their ability to curb revenge crimes with the strictness of the tribal judiciary, and not covering up and equating criminals, is to represent a security institution that does not allow its members to violate the laws and regulations [2], It

had an important role in the social and political composition of Arab regimes, and the existing regimes of reproduction of the tribe's political and social role are considered, especially since those responsible for reproducing these regimes in their new form are technocrats and descend from clan origins and beneficiaries of the clan as is the state [3].

The utterance here about the survival of the clan as a social institution in the structure of the state socially and judicially through tribal traditions and customs is a positive characteristic in Arab societies in general and Jordanian society in particular, where the tribal judges have played a role since the establishment of the Jordanian state a role in managing problems and issues, whether between clans, tribes, families or Between individuals with each other.

Jordanian society is based on tribal foundations, as these foundations are the basic building for this society and these clans still exist until this moment in Jordanian society. It can be said that clans are still a major source of social identity and have a significant impact on the laws in force. The survey study indicated for governance and development. Local authorities in Jordan, which were conducted to seek opinions on the application of clan laws to solve public issues in 2014, that 29% of the participants prefer to use the tribal law to solve public cases, including murders, while 59% of the participants preferred applying both the civil law and the tribal law, and despite the cancellation of the tribal laws in the year 1976, they are still applied side by side with the civil law On the social level, especially in cases of murder, a document was issued in the 1980s stating the maintenance of tribal customs in cases of willful killing, honor, and assault on tribal areas "places of residence" [4].

It must be realized that the clan in the history and present of Jordanian society represents an auxiliary institution in political, social, economic and even religious life, and it is deeply connected to the values and traditions of society, and has played a pivotal role in the existence of Jordanian society and in building its state, and therefore was active in all changes that

took place with the intention the society. It is not possible in any case to overlook the fact that the clan in the Jordanian social system is the most effective institution, given that it is the most prominent factor in building the state, its stability, and preserving its unity and the stability of its social security [1].

The clan assists the government and administrative rulers in dealing with the problems and issues of murders – willful or unintentional – through what is known in the “tribal integrity” that works to alleviate the grudge and the malevolence between the parties – the family of the victim and the family of the perpetrator – and is an introduction to facilitate the work of the government agencies for announcing reconciliation and amnesty between the conflicting parties, so its role was an aid to the state and not a substitute for it, therefore respect for the principle of tribal prejudices in its positive sense must be factors and procedures that assist the state of law and contrib-

ute to the application of provisions easily and not as a substitute for the state [5].

Many members of the Jordanian society support the necessity to adhere the tribal custom in the event of conflict and murders in particular, and they justify this for three reasons: **1** – The tribal norms have acceptance among members of society that enable them to act quickly and remedy the crisis at the moment of the crime. **2** – Imposing appropriate and convincing tribal punishment for the victim’s clan. **3** – The case ends permanently without any vengeance after the tribal conciliation contract [6].

In the context of the subject of the study, the criminal statistical report issued by the Criminal Information Department indicates the number of murders that occurred in the Jordanian society during the period (2014–2018), where a total of (2916) crimes amounted between (intentional killing, intentional killing, manslaughter, attempt With death) as shown in the following table[7].

Table 1.

Crime Kind	Years				
	2014	2015	2016	2017	2018
Murder	80	75	73	56	31
Culpable Murder	90	76	58	68	53
unintentional Murder	37	33	17	38	32
Murder Attempt	565	464	427	358	285
Total	772	648	575	520	401

The problem of the study revolves around:

its attempt to understand and explain the importance of conciliation and tribal judiciary and its procedures in the field of murders of all kinds, and their role in preventing them and from their social dependencies, especially what is known as revenge crimes, so this study came to discuss the social control practiced by the clan in the Jordanian society to preserve Its social fabric, it is an important complementary role on which the state relies in its various institutions for the sake of societal peace, and the problem of study is summarized in its attempt to answer the question about the importance of “the role

played by the clan to prevent murders”? What are the tools and procedures you use to achieve this?

Study Objective:

The study aimed to provide lighting for the clan’s role to prevent murders, through the tribal procedures followed and their rapid intervention to achieve stability and societal peace, which is offset by social acceptance by most segments of Jordanian society, and this role is a complement to the role of the security establishment and the judicial institution as well as the clan in Jordan is considered one of the pillars of society building and pillars of stability.

First, Murders and the tribal role:

Murder is a social phenomenon that spreads to all developing and developed societies alike, and it is an uncivilized phenomenon of all kinds and is not without any society, and most of it is caused by social causes where individuals commit crimes due to social unrest and changes to social systems, where customs and traditions become unhealthy. Able to meet the needs of individuals, so the environment becomes a catalyst in personality disorder, which leads to deviation and the practice of behavioral patterns punishable by law [8].

In the period prior to the establishment of the state, societies lived on a family basis. If a person from the family killed a person from another family, the guardian of blood tried to take revenge on his own from the perpetrator or any member of his family or clan, and when the scope of the families expanded, the tribal bloc in which the tribe would come to help the guardian of blood. One of its members, if it is difficult for him, to take revenge for helping him to preserve its dignity, which sometimes leads to a clash between the offender's tribe and the victim's tribe [9].

The killing crime is defined as: "These are acts that threaten society or make it impossible to achieve coexistence and cooperation between individuals." Also, it is defined as "every act that contradicts what is beneficial to the group and what is fair in its view or is a violation of the prevailing custom, which requires signing Punishment for its violators or is a violation and violation of the group's moral rules and standards [10].

Murder in tribal custom is a great and great crime and no one has the right to violate the sanctity of another person and it is not permissible to attack him. On the sanctity of the tribe, and every member of the tribe must defend it and try to kill any member of the killer's clan, and this is what is known as (the blood surge), this is a reaction to the murder that took place, and does not leave the matter from other clans without taking a truce between the conflicting parties and is called "Atwa", which is the only means

that holds between the conflicting parties and limits complications, and gives people a feeling of security and calm, and then gives way to The reformers to bring the points of view closer and work to end the differences and give rights to its people [11].

As for the types of killing in the tribal custom, it is divided into intentional killing, and the tribes view the act of killing regardless of the instrument used in the killing process. The intention is not seen, but rather the act, and the tribal custom deals with this type through taking a gift and relaying the perpetrator and permitting the chase of the perpetrator to take revenge on him, Likewise, it is permissible to forgive and forgive if the perpetrator dies. As for the second type of killing, it is wrongful killing, which is the occurrence of murder without the intention of the perpetrator, and the tribal custom also deals with this type by taking a blood donation to fulfill the necessary duty, not to deport the perpetrator and not to chase the perpetrator to take revenge on him, Acceptance of blood money or reconciliation with what is less than it, or forgiveness and forgiveness, and this is a mistake because there is no prior intention to kill or harm, and there is no intention to harm or assault or motivate anger, hatred and hatred [12].

Several studies have indicated the importance of clan separation in organizing the local community and demonstrated the importance of this separation from the point of view of clan elders, as it saw that the clan has a large role in resolving disputes that occur between individuals with each other or between two clans when the conflict rages between them in order to obey the values And social laws, so this separation achieves social control as one of the informal controls in society, and this led to the emergence of the clan as a value-control system in the community, as the clan provides support to all its children and protection from the dangers they are exposed to and that individuals boast of their tribal lineage and that elders Tribes provide advice and guidance to members of the clan, so is the value orientations of values and norms and means of social control [13].

It should be noted that some people see the provisions of social custom are not sufficient to solve all the problems and disputes that occur between people, and that members of society prefer to solve their problems and disputes by resorting to the provisions of social custom instead of Islamic law and law, while representatives of official control see that the provisions of custom The social comes mostly in violation of the provisions of Islamic Sharia and law, and these provisions that violate the law and the law are among the reasons for increasing crime rates [14].

People prefer tribal law over civil law for two reasons. The first reason is that some prefer tribal courts for efficiency and speed of tribal procedures, as this is faster in litigation, and judgments are strong, judges enjoy high efficiency. As for the other reason for their preference for tribal law, it is due to the content of the legislation governing it because the penalties it issues The tribal judge is usually more severe than the punishment imposed by the regular judge, Some resort to the tribal judiciary because they consider the constitutional laws suitable for Jordanian society and culture as the provisions of the constitution are derived from the French, British and Egyptian legislators, in addition to the confidence in the tribal judge that outweighs the trust in the regular judge in the face of generalization, and based on the foregoing, the amendments and the law of tribal norms in the draft law to prevent Crimes indicate that tribal law is an essential component of many legal procedures and it is likely that it will remain a fundamental factor and will continue to influence judicial procedures in Jordan [12].

The scientific paper presented by Dr. Omar Rahhal at Birzeit University mentioned the role of men of tribal reform in preserving civil peace from a human rights perspective, and is it possible to dispense with this category where the answer came in the negative because there is an official and societal recognition in the West Bank of the judiciary and tribal reform, In addition to the use of the official agencies and even the police to clan men regarding killings and other societal issues, in addition to the dependence of the of-

ficial authorities and authorities on them in areas that the official agencies cannot reach quickly, in addition to that each society has multiple methods to achieve social control. Palestinian society used the men of reform and tribal judiciary as a method and method to achieve social control in Palestinian society [15].

pointed out in his study that came about tribal reform from a human, moral and constitutional perspective, which saw that tribal reformers are considered to be actors in the criminal justice system, where the results showed that (43%) of society members are confident in informal justice bodies in Supporting and strengthening the rule of law, and their preference for tribal judiciary interference in resolving disputes as a second hand after the courts as being faster and fairer, in addition to that tribal reformists enjoy the support and care of the executive authority and their decisions and clan solutions are based on official judicial bodies [16].

While [17] indicated that individuals resort to the informal judicial system represented (Tribal judiciary) to solve the problems and disputes that occur between them without going to the main al-Faisal and the natural way to resolve disputes, which is the judiciary, for a number of reasons, including: Prosperity of the informal judiciary as a result of poor citizens' trust in the regular judiciary due to its slow decision-making, quick and effective solutions in tribal judiciary And providing a high degree of protection and security for those involved in the presence of tribal sponsors, The nature of the social gemeinschaft that imposes on social individuals a stigma if resorting to the regular judiciary to solve their problems, and the last reason is the inefficiency of some judges as a result of lack of experience, which led to a disturbance of confidence in the judicial system in general and the inability to bear the costs that are paid to lawyers and courts during a period Litigation.

Second, Tribal reconciliation:

The composition of the population in the Jordanian society is considered to be diverse and the subcultures are numerous between cities, rural and

Badia, and the majority of the population is of clan origins regardless of the place of residence and residence, and despite the openness and technological progress taking place, the Jordanian society still retains many values, customs and traditions Tribalism, despite the difference in individual behaviors and their characterization of global globalization, but society in general is still dyed by tribal character, Our society still punishes honor killings and uses weapons even during joyous occasions, and the culture of possession of arms still exists as part of our tribal social legacies, in addition to tribal clemency and the consequent dismantling of social ties between members of one clan and between clans in general, and thus affecting the social fabric Jordanian society as a whole.

Tribal reconciliation, in the event of crimes between the conflicting parties, is of great importance in many aspects, as it works to reduce the burden on the conflicting parties, and also reduce the burden on the judiciary, which prevents the establishment of cases and reduce the number of cases brought before the judiciary, and the importance of reconciliation in achieving justice between The conflicting parties where the rivalry was ended by concluding a reconciliation agreement with each other, and the rapprochement achieves security and peace among the members of society because it eradicates the rivalry, hatred, and grudges between those parties [18].

The tribal senator (sheikh of the clan) plays an important social role in creating the social fabric, its interconnectedness and stability, in addition to its role in following the tribe's issues and adjudicating the differences that occur between its members, and seeking to form hearts, fix the same, approximate souls, find solutions, remove obstacles and obstacles, and empty chests of bickering and hatred Diverging, denouncing every bad act that is contrary to religion, custom, and morals. The tribal sheikh is characterized by experience in tribal relationships and norms as he is the incubator, guide and guide for the tribe and responsible for it [19].

One of the procedures that the clan takes to settle disputes in the event of murders between individuals is what is known as clan reconciliation, and it can be defined as "a contract in which the obligations meet, it is concluded by the will of both parties and results in the discontinuation of all or part of the punishment in return for certain obligations that the official must perform, or is a measure of It would end the rivalry and hostility in the conflicting souls, which is every concession from the holders of the right to pursue the punishment of the offender, whether in the form of conciliation or amnesty, whether it includes a consideration for conciliation or not included, and the conciliation is divided into (complete conciliation and incomplete "conditional" conciliation), As for complete conciliation: This conciliation ends all pending matters between the two conflicting parties and ends the conflict once and for all, and the "conditional" missing conciliation: It is considered that this conciliation included the actor in principle, provided that the actor adheres to the implementation of the restrictions stipulated in the instrument of reconciliation, and if the perpetrator violates this, then he violates the conditions of conciliation and thus may be subjected to retaliatory actions, and accordingly this conciliation ends the conflict between the two parties within certain conditions agreed upon during the conciliation procedures [20].

As for the initial procedures that the clan undertakes to prevent direct reaction, what is known as "clan clashes", namely the deportation of the offender's people and five, that is, until the fifth grandfather of his family and relatives from the area he inhabits to an area far from the victim's family, in order to preserve lives and property The people of the perpetrator and the failure of the problems, especially in the first hours of the crime, which are called by the Arab tribes and clans in general (the outburst of blood) and this is done by calming the souls of the victims' family through what is called the tribal gift [21].

It is possible to say that tribal reconciliation is not a substitute for the law, but it helps the law to solve cases

that occur between individuals. Judicial procedures in the regular courts take a long time, unlike judicial and tribal reconciliation procedures, which solve matters in a much shorter time, in addition to that if the judgment is implemented. The legal judiciary over the perpetrator for example, this ruling may not be enough for the victim's family often and does not fulfill the right of the clan compared to the tribal rule. Because the tribal judiciary works to calm the souls and reform among the litigants. For example, in the killing cases, the tribal rule interferes and imposes a truce of three days or more to calm the souls. The perpetrator and the victim come into the role of the law, which will take its course, and who will apply what is known as the general right to the perpetrator, so the clans are trying to help the law, not obstruct it.

Third, An analytical approach:

The clan association based on the bond of blood, intermarriage, intermarriage, or nervousness is the first basis for the clan's relationship with its members to form an integrated system for the individual and society alike, and to become the basic economic, social, security and religious organization, and to express an extension of the complex family, the individual believes that he is not alone in society and that His clan is the safe haven in time of adversity.

As for the concept of social control, the American sociologist "Ross" defined social control as: the intended control that performs a function in the life of society" [22], and this definition carries the meaning of hegemony and pressure on the part of an absolute higher authority which is the human community, just as social control. It is the effective basis that creates the necessary individual elements that perform a function in society and from achieving solidarity and social cohesion, and from here we can say that the clan according to this definition constitutes a supreme authority and achieves social control through what it does in order to confront the murders that arise between the parties disputed.

It becomes clear to us that the tribal society is characterized by the simple formation of its social

units. Each clan represents a society that can be divided into smaller societies, such as homes and thighs. The clan social organization is based on a geographical arrangement. It is distinguished by a special kinship, economic, and political entity that distinguishes it from other clans in the same geographical environment, and gives it the right to resolve disputes within the clan, to practice the process of social control and the right to approve alliances that guarantee the process of external control.

Social custom is often the most prevalent method in the Bedouin and rural society than informal social control means, as opposed to rural and Bedouin social values sometimes playing a role in encouraging the perpetration of criminal behavior.

The clan also performs the process of social control and provides internal security for its members, and this is done by the Sheikh's clan and his aides overseeing the implementation of the law, which is represented by a group of traditions and customs, and also supervises the implementation of punishment for those who violate those traditions and customs, social control is a phenomenon that has its social rules that It gradually grows from the center of the social environment, which through social interaction processes becomes binding rules for all individuals, as it penetrates into their personalities and becomes part of it, through the social nicety of individuals in the tribal society, As the effectiveness of social control depends on the nature of the tribal group on the one hand, and the pattern of socialization as inherited on the other hand, therefore, the tribal societies make customary law the major tool for social control of the behavior of individuals who violate norms and values [23].

The continuation of the tribal discourse parallel to the governmental discourse that emphasizes the solidarity and unity of the clan through its alignment behind its sons means the ability to maintain the status of the social clan in exchange for other competing clans, therefore the clans' sons continued to advocate the necessity and importance of the continuation of

the social clan's role in building the modern Jordanian state, especially the one connected With internal social control processes, which are the life of the clan's children, their internal organization and security.

Some advocates of the modern state and institutions may believe that the clan represents the most important obstacles to the establishment of the Arab state in its modernist form, but that the person who is careful in the Arab reality in general and the Jordanian reality in particular understands that the clan is a pillar and institution supporting

the establishment of the state and the security of society, except that the necessity of custom law Tribal is a true statement in order not to contradict the Jordanian civil law and constitution, and it actually happened when some tribal customs were included in the draft crime prevention law in Jordan.

It remains to say that the clan has a pivotal role in the processes of social control, and it is indeed the role that the clan has historically exercised. One of the crimes is the basis for successful development work.

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THE SOCIAL FUNCTION OF NIGHT TALES IN THE JORDANIAN FOLK MEMORY: A SOCIOLOGICAL APPROXIMATION

Abstract. The study aimed at researching the folk tale and the social function it played in the lives of people in society in the past, especially Jordan at night. The study reached that the folk tale had jobs related to social and cultural construction. It played an educational and instructive role in developing imagination and expanding mental perceptions through presenting examples of positive behavior in implanting the collective conscience with ideal values. The folk tale was part of the heritage of all peoples and nations but, in its social and historical contexts, it gave specificity to the experience of each group.

It is a social and cultural production with high symbolic and valuable connotations about the history of peoples and their ways of thinking. It is noticeable that there were overlap and harmony in the functions that the tale performed among the religious, amusing, psychological, cultural, social, and educational functions which may be achieved in one tale.

Keywords: Folk Memory, Folk Tale, Night Tales, Social Function.

Introduction

Hatem Al-Ka'abi indicated in his in-depth study of collective behavior that the group is more than a group of individuals, who are people in a manner of interaction based on their feelings, forming a unit that has a special framework of social rules. The interaction of people in social groups leads to the emergence of a collective attribute that controls all activities as they transform each other during their interaction. And they often have stories, novels, myths and legends to express, interpret and justify the social reality in which they live [1].

Talking about the past requires documentation of the different methods and ways in which people thought, how they perceived the world around them, how they lived and watched, and how they searched for its secrets. It is a process for monitoring ideas and linking them to the basic aspects of social life and collective behavior at night within a social structure. What distinguishes a human being is the possession

of collective memory and individual's memory. And history represents the memory of groups, but it cannot be seen as the science of the past, instead it is the science of human evolution without interruption over time [2].

Identity is linked to the cultural heritage which represents the group of cultural patterns that the individual receives from the different groups of which he or she is a member. This heritage includes the customs, traditions, and beliefs inherited by the individual. The cultural building of the personality indicates that people tend to convergence and symmetry, and this similarity in the peculiarity of the character among the majority of members of society is due to their common cultural and social experiences and conditions [3].

The village, in the Jordanian society in the past and specifically before the sixties of the last century, is a rural community with a simple family peculiarity and a traditional cultural arrangement. It is one of the environments that began to blur in contemporary

Jordanian reality, because of the speed of changes that affected society in all its forms, especially in the era of globalization and the melting of subcultures. However, the social life in the Jordanian village continued with the strength of ties, social solidarity and the sovereignty of a collective and emotional sense [4].

The study of cultural and social history is an important matter so that its components offolk literature, values, and traditions cannot be lost as studying the past is the way to understand the present [5]. To get closer to the subject of the study on night tales, the ideas presented by the famous historian (Roger Akers) in an article entitled “When stray dogs bark and spirits from their negligence”, were with a holistic dimension about the night in Europe in the Middle Ages in terms of aspects of social life and the cultural pattern prevailing at the time at night. He also pointed out that there are marginal groups to be active only at night. And this article is useful for the researcher because of the many topics and phenomena that he touched on in the night of Europe in the past [6].

The folk tale expresses the community itself. It wipes out social life in all its aspects, and it has made the society itself one of its most important resources because it produces and consumes it at the same time. The tale is a collective creativity; it is the product of the educated, illiterate, small, large, women and men whose events revolve around them and around them to shape their heritage and history [7].

The pre-electricity Jordanian society carries a society that has a traditional character and has special patterns that constitute its social system, and that the analysis of this pattern is linked to an understanding of the neighboring patterns in the same structure. The traditional social system is a system of building social relationships that produce multiple forms of interactions which are often verbal.

The night social life represents a real society that contains different levels of the collective experience to be of a different collective nature. Its roles and functions may change in light of the difference in context. And the night context may be an appropriate

place to test the social and cognitive experience. The natural transformation from night to day is followed by a sociocultural transformation of the system of values and standards that lead to special practices and patterns of behavior that respond to the desire to live in the fear of darkness that leads to behavioral forms within the shared social system in the same intellectual pattern.

The folk tale in Jordan is an inseparable part of the Levant's folk takes in general. It is similar to the content and the names in Syria, Lebanon, Jordan and Palestine. The differences in the narration of the tale differed as a result of dialects' variations among these countries. This is due to geographical proximity and common history since the focus was on children to imprint values within them, being concerned with horsemanship, love, homeland, and poverty [8].

The Study Question and Importance

The question of the study is determined in a major question “what is the social function of folk night tales in ancient Jordanian society? What did night mean for them in their lives, and how was it reflected in their behavior as a group? Did their stories at night express the cultural and social repertoire in their surroundings before the electricity spread?

The attempt to understand some forms of collective behavior of society, in the hours of the night in that period, and the social phenomena that have not been focused on by other researchers is the motivation behind this study as it will benefit from what people's memories stored about their history and behaviors in the pre-electricity night period.

The paper will be based on an in-depth study based on the oral history of the sample of contemporary life in Jordan before the arrival of electricity in an attempt to explain cultural data, forms of practices and patterns of social behavior at night.

And tales about the night, represented by fear and terror from nature sometimes and from people sometimes, and from myths that talk about ghouls, owls, genie, fairy, and hyena, talk about the pattern of beliefs. The study aimed to try to provide an understanding of the

nature and form of social construction through social systems and knowledge, the form of social relationships in the manner of oral history and the sociological view of collective behavior at times of the night.

Theoretical Approximation between Max Weber and Michel Foucault:

In the context of sociological research, this study underwent the explanatory attempts of knowledge sociology and cultural sociology from a functional and constructive viewpoint in an attempt to explain and understand the cognitive structure and social function that it produces, searching about the relationship of thought with reality along with matter and movement. There is a functional correlation between forms of knowledge and social events because the truth of knowledge lies in its functions as seen by the functionalists.

The Max Weber's methodology was adopted to scientifically understand and explain social phenomena; he indicated that there are two levels to achieve this first understanding: It is a scientific understanding that is based on the non-subordination of social phenomena or coincidence or random factor. Rather, it is to say that it takes on its emergence and follow-up with a specific scientific system that can be revealed by applying an approach of understanding based on objectivity and scientific neutrality and avoiding issuing value judgments. Because the approach to understanding is to try to explain people's social actions by revealing the internal motivations that push them to take certain actions and not others in a specific historical position. Weber found that people's dealings with life are influenced by their beliefs, in addition to factors of history, geography, and economics. The tale may play a role in social life.

Weber's opinions came after his study of Marx's views which confirm that all civilizational phenomena, including religion and the tale, are of limited effect and are mainly related to economic forces. Marx emphasized that Protestant reformism is the result of the emergence of capitalism. As for Weber's studies, it was confirmed to the contrary, since the capitalist

system is based on a mental basis and is subject to specific laws and regulations. Economic conditions do not necessarily lead to the emergence of capitalism. Rather, there are other conditions which are the psychological acceptance of values and ideas that call for change [9].

However, Michel Foucault believed that "history has a more important task in becoming a substitute for philosophy, to withdraw from the actual birth date of truth and values. It must become knowledge of activities and shortcomings, of transcendence and decadence, toxins and antidotes. The task of history is to become a curious knowledge", benefiting from the cognitive depth in the historical dimension, as Foucault pointed out to the importance of analyzing discourse and language, in which he sees that each discourse has its limits and conditions imposed by its own context, and this method will enrich the research that adopts the night as a special context and the tale that contains a special discourse that is related to it. He relied on the principle of question and doubt to represent the best means for the search of truth, and the disclosure of the unknown, as opposed to the traditional methodologies and propositions on which the evidence relies on, dealing with the speech and its approach to the interpretation of its meanings. It is the principle of dismantling and dislodging stability, a process of transition from the stage of description and presentation of knowledge proof to reach specific results to the stage of adopting the question produced in different ways. For the general principle, to be considered, that each of the formulas is a complex of forces relationships. These forces must first search for the nature of the external forces with which they establish relationships, then ask the question about the formula that results from this relationship. The history of ideas is analyzed by freeing memory of all ideas related to historical continuity, starting from the prevailing collective consciousness that permits unity of interpretation, with linkage to the used language. Each discourse has limits and conditions, governed by private context [10].

Foucault's approach transcends the general pattern upon which structuralism has been used in constructing its conceptions and conceptual structures. It links language and patterns of social domination and it stems from an interest in revealing the effective relationships of data, without assuming the unity of the article or discourse. Thus, the continuity, sustainability and cohesion of the article especially determines the meaning within history, so looking at history and writing is in light of contemporary concerns. Accordingly, it effectively and influentially makes changes in its own time. The social world is a permanent struggle for power, a situation that cannot be overcome. Unlikely, resistance must be encouraged against it. There is an endless series of struggle for power which is an unresolved struggle because power is an integral part of any relationship [11].

The folk tale is a fantasy tale that is told orally. Arabs and Jordanians used to pass on this tale to their children by grandfather or grandmother at home, in the field, or the woods almost continuously. The origin of the folk tale dates back to very old periods, and it often talks about heroism, love, homeland, poverty, and the difficult life people live.

The linguistic ability, which represents a human characteristic, is a phenomenon with a common global dimension, is the main communication tool among people. The linguist (Ferdinand de Saussure) believes that language forms an independent system with interconnected dimensions and rules. It expresses a collective system and individual's practice that ranged from persistence and its ability to change over time, representing a very individual way of seeing the world. This makes every language an irreplaceable heritage by which many events and memories can be highlighted. And it may give more accurate information about the memories of the past, especially if they were issued from the mouths of those who witnessed these memories and lived their events or even heard about them, which may enable the drawing of the past with all the events, knowledge, coordination, social structures repre-

sented by the prevailing knowledge system in its temporal and spatial contexts.

The Social Function of Night Tales:

In the past, people were afraid and anxious by nightfall as the night represented a heavy burden on people due to its mystery it carried. Therefore, there were many tales, stories, and novels about it. Poets addressed it, filling memory with its anecdotes, myths, legends, and folk proverbs. The darkness of the night formed the subject of magic and attraction to many groups and an important place for multiple forms of collective behavior. The night was and still is an influencing factor that affects the individuals' and groups' behavior. The night reality represents an organization that combines rational and traditional patterns of behavior, or it is in a cultural context that combines both. The feelings and sensations are related, in one way or another, to the behaviors and the reality itself or the spatial and temporal contexts.

The night tale, in its setting (place and time) and community memory, is a subject that carried social and cultural dimensions that may lead to many capabilities and cognitive connotations, being possible to understand hidden aspects of people's lives. It may help to redraw and understand the old social structure within which the cognitive and technical implications were. Besides, the night tale included, in its cognitive, cultural and artistic depth, social and symbolic dimensions. Hence, we can understand the depth of the changes that affected the structure of the current social structure and the symbolic changes that occurred in it.

The folk tale often contains examples of heroism, struggle and sacrifice for the sake of the group, which expresses the value system of toiling classes, expressing their customs stored in their conscience, and also expressing their hopes for a better life, it is a broad field that accommodates everything that goes on in people's social life. It is a literary expressive prose.

For example, the character of the ghouls played a pivotal role in the folk stories, because as in Taha Al-Habab's writings, she is strong, cunning, and oppressive. Al-Habab's has shaped it in a mod-

ern image that is closer to the peoples' mentality of contemporary reality, not abandoning its functional form in the folktale [12].

The night's tales also contain real people from the memory of the place to keep the Jordanian entity and environment along with all its details. They are rooted stories as they are an extension of succession of many generations. They have an elaborate anecdotal plot, but at the same time they are a thread linking the ideas and beliefs of the grandfather, father, and son, maintaining a continuous functional extension from a beautiful bunch of memories to those who preceded us [13].

It seems that the night folk tales centered on topics that started with the legend that talks about fairies, which are stories aimed at children to have fun and develop their strange and supernatural imagination. Then the fairy tale that does not belong to reality is voiced by unrealistic fables but they hold the group's hopes of salvation. And the realistic folk tale that talks about the reality of people's suffering about love stories and has well-known personalities in people's lives. And the narrator may be one of these characters, biographies, and invasions, specifically the battle of Bani Hilal. And finally the stories of animals such as the hyena and the monster, which is the wolf, fox, donkey, lion, and dog. Each animal expresses a symbolic connotation of characters in the reality of living, such as the hero, coward, and elusive, etc.

The main function of the folk tale is to amuse, self-educate, foster values and customs, and instill ideas of social inclusion within a general collective feeling. In it there is a mixture of reality and imagination, so we sometimes find abnormal events such as animals that speak and act like humans. It is full of lessons and wisdom and contains a summary of many experiences. This is one of the most important means of transmitting culture to the moral values to future generations.

The folk tale has ethical and behavioral functions because it includes wisdom and moral lessons. It can be said that every tale has wisdom and criticism on a

specific topic or a struggle between the values of good and evil. Therefore, the narrator is often keen on an end in which good will triumph. It is the most important function of the tale to consolidate the system of values derived from people's habits. It elaborates the depiction of reality in the form of a tale and it, at the same time, doesn't only express the suffering of the narrator, male or female, but also expresses real reality with a wide sort of imagination.

Besides, it also has an educational function as it includes cultural material, and experiences, that are passed on from one generation to the next one. Those names of things, days and seasons, winter stories and behaviors of eating, sleeping and playing were included in the night tale. It is a collective experience in a beautiful and interesting narrative manner that richly opens horizon of thought in front of the listener. It also plays an important role in language teaching and the dissemination of terms. It is a sophisticated method in the process of upbringing.

However, the essence of the tale stems from its social function in transferring cultural and social heritage and enhancing the community's existence and continuity. This can be achieved via imprinting the values of its existence and collective sense of staying in the souls of children by parents.

Analytical Conclusion:

In the Jordanian social history, the family represented a social, productive unit, and an inclusive pattern in the lives of its children and the overall fabric of Jordanian society. It was the only productive unit before the founding of the modern state and the emergence of institutions. Accordingly, all the requirements for life are duties that are vested in the family and its members such as food, drinks, housing, and marriage. And these duties are the product of family productivity that relied, in the countryside on agriculture, and in the desert to graze livestock as a source of their livelihood. However, it was also a source of cultural coordination expressed in ideas, beliefs, values, and standards.

The family has played an important role in preparing their children socially, as it is responsible for directing

behavior towards what is socially desirable. It is the one who teaches the language that is the basis of social interaction, being responsible for transmitting cultural heritage. It is also the one who gives its children their social positions as it is responsible for the upbringing of the children socially and culturally [14].

Often the storytellers of the night tales were women who sat around the fire stoves in winter or in the summer-harvest nights, narrating the children and grandchildren stories and tales of heroes that were goblins, hyenas, and monsters, or tales that glorified the woman [15].

The Jordanian family and women, anciently, played an important cultural role in the formation of their children, especially since the means of cultural formation, represented by institutions, entertainment means, and sources of information, were not present. Thus, the only night entertainment function was the tale, which was often vested in the mother, grandfather or grandmother. Perhaps it was a daily behavior practiced by the family as a social group, especially in the winter when all forms of social activities are subsided. The mother played an additional role in her multi-role group, but she represented a symbol of the continuity of the spoken cultural heritage [16].

The folk tale spoke about women as human beings and about the mother and wife, dealing with the family, tribe, and common life. It spoke about the sheikh and the hero leader, but it did not overlook, in its topics, the moral aspect linked to kindness, honesty,

altruism, tolerance, and forgiveness (such as the tale of the daughter of the house and the tale of invasions, Abu Salah, the one with a basket). The folk tale also talked about people's lives and pensions, about land, crop, season, hunting, grazing and farming, as stories of (Nus Ensais, the one who has got malice and villainess, and the Good Hassan).

Nevertheless, the imagination was predominant in the content of the folk tale (the male and female ghoul). It is an animal, a fickle man, an evil and kind fairy. She is a figure of fiction in which there are all possibilities of behavior, but the woman is mostly dominated by shaggy hair and ugly physical appearances, for instance, in tales of hyena, hippocampus, and donkey.

The folk tale was filled with topics and different meanings, symbols, and meanings, but they all expressed and differed from different people's concerns, joys and lives in all its forms, and remained a way in which there is ample hope for a better life for ordinary people in times of stress, it is a civilized form of expressing society and entertainment for it.

But it remains to say that the tale played an important social role in the life of Jordanian society in the past. It is an expression of a collective feeling about people's habits and social relationships. It is an enhancement of positive values and habits in society, and an optimal lifestyle based on patience and perseverance. Its flexibility by allowing the narrator to change the character's names and places made it survive up to now.

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Section 10. Philology

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EXTRA-LINGUISTIC AND LINGUISTIC SOURCES OF LINGUISTIC MEANS

Abstract. When it comes to the linguistic features of a literary text, clarification of the specific features of literary information should be the main need. Linguistics summarizes the most important elements of a poetic language. In other words, the subject of linguistic poetics is considered to consist of the general problems of poetic language. It should also be borne in mind that poetic language is a figurative language. The imagery of poetic language is primarily associated with its emotional nature. Speaking of poetic language, one should not assume that this language consists only of the language of poetry, formed as poetry. Poetic language is actually a concept that is broader than the language of poetry. The main features of the language of poetry is that the examples written in this genre correspond to certain dimensions and standards, the syllable structure is balanced, the rhyming system is consistent and corresponds to other dimensions. In poetic language, however, there is no specific requirement for such standard sizes. Poetic language is a language with artistic information. Rhythm, harmony, rhetoric, pathos are embodied in a poetic language, and these features, combined with emotional diversity make the language itself beautiful and enliven its expressiveness.

Keywords: linguistics, poetic language, prose language, imagery, artistic information.

Introduction

In poetic language, the role of expressiveness of stylistic figures, especially repetitions and parallelisms, is very important. Although the boundaries of poetry are wider than the concept of poetry, in some cases, according to the above explanations, there is no significant difference between the two categories. For example, the book *Explanatory Linguistic Terms* describes the problem of poetry as a feature that is directly related to poetry. It is shown here that the poetic word is a figurative artistic poetic word and a poetic metaphor inherent in poetry [1, 217]. The concept of poetry does not distinguish between po-

etic and prosaic examples, since it is directly related to the articulation of information. It is important to convey information with rhythm, pathos, emotions and a certain harmony. The poetic function of a word is different from its cognitive function. The word art is mainly used in a figurative sense and creates a strong emotion, an artistic impression. The breadth of the artistic potential of the word is directly related to the talent and creative abilities of the word masters. Many artists have created strong poetry through the skillful use of words." M. Nagisoil's explanation of the characteristic features of poetry is to some extent repeated in another article on the Azerbaijani language on the

site. In this article, the views on the features of poetry are summarized as follows: a word or expression that has a poetic function in the text is called poetism; the word of art is mainly used in a figurative sense and creates a strong emotion, an artistic impression; Many artists created powerful poetisms through skillful use of words; The poetic function of a word differs from its informative (informational) function; The breadth of the artistic potential of the word is directly related to the talent and creativity of the word masters" [5].

Main part Relevant studies have been conducted on poetisms and poetry in Azerbaijani linguistics and literary criticism. Of course, due to its comprehensiveness, this problem is associated with the problems of language, thinking, social psychology, as well as national and philosophical thought. Therefore, although many of the existing studies are devoted to interesting questions, there is a serious need for additional research and analysis in this area. In this sense, Rafiq Yusifoglu's article "Thoughts on Poetics" is of particular interest. Rafiq Yusifoglu takes a broader approach to the problem of poetisms and shows that he is not limited to literary problems. Rafiq Yusifoglu refers to the "Poetics" of Aristotle (from 384 BC to 322 BC) to substantiate his views on poetisms, and concludes that the space of rhythmic poetisms, which we understand, is connected with oriental poetic thought. The main feature of oriental poetisms is that it is associated with weight, rhyme, sound, repetition, metaphor, word order and the corresponding sequence. As the final result of the author's comments, one can say that the rhythmic, harmonious and emotional nature of oriental poetisms has developed to such an extent that these features are concentrated in examples of poetry, especially in oral texts, occupies a special place in the language. Therefore, "Kitabi-Dede Korgud" became a vivid example of the poetic speech of epics, fairy tales, epics, legends and other anecdotal texts. There is no such thing as poetic thought that does not mention the classical Poetics of Aristotle. This is no accident, because Aristotle himself presented poetry as an art

of artistic creation and interpreted it in this way. Aristotle approached art as an emotional imitation of real events. Art imitation is not really understood as a similar imitation of real events, but as a generalization of events into a figurative means. In this regard, "Poetics" claims that "in the embodiment of poetry, some imitate many aspects of color and form, others imitate habit, and others imitate natural talent" [2]. The general result of Aristotle's ideas about imitation when creating poetry is that poetisms is formed by the interaction of human phenomena and the environment, and these relationships become an informative tool for various fields of activity. The artistic embodiment of informatization gives rise to poetisms. This suggests that the more emotionally stimulated speech in speech, the more it affects improvisation. The main thing is that emotions cannot intensively convey all the information. That is, information is not fully accompanied by art. This information is accompanied by art, in which elements of rhythm, pathos, rhetoric, harmony, artistic embodiment are found in harmony with emotions. These are the most important attributes of artistic information. Art computer science is general, universal and humane as a product of artistic thinking, since it is directly related to the process of speech, the effectiveness and attractiveness of speech. Vagif Aslanov's opinion on the work of Kamil Valiev "Linguistic Poetics" regarding the interpretation of the secular nature of artistic information shows that the possibilities of creating a model of artistic information in the world are not limited to the humanity of artistic information. According to Vagif Aslanov, this issue is in the spotlight. The same opinion applies to the opinion of Kamil Valiev that poetry in "Kitabi dede gorgud" is not "Poetry of prose", but poetry of a language that has preserved an ancient way of thinking [4]. The human and universal nature of literary computer science can be considered due to the fact that at the early information stage, when grammatical elements were not improved, duplication and repetition of the same elements were widely used to convey concepts.

There is no language that does not contain traces of the elements of repetition and duplication, both when creating new words and in more efficient delivery of information. Aelita Mildzikova talks about the formation and sources of artistic computer science in her research on a poetic text. It also analyzes methods by which repetition and repetition create rhythm. An article by A. V. Ostankovich on the artistic role of repetition in the harmony of a sonnet also speaks of the rhythm of repetition. In the article, the question of a systematic repetition of the harmonic rhythm is confirmed by specific facts. The issues of creating rhythm in music, as well as in repetitions, are analyzed. Article A. S. Molchanova shows that repetition is universal in terms of creating rhythm in literary texts. Therefore, the universal rhythmic quality of repetition can be observed in music [3]. Many modern linguistic studies are interested in considerations about the qualities of the elements of repetition and duplication in the context of artistic information, their individual stylistic and poetic features are analyzed on the basis of linguistic facts. Since the rhythm, harmony and emotions created by repetitions are multifaceted, their study also reveals poetic, stylistic and even nominative problems of this issue. [8]. Opinions and considerations regarding the use of repetitions suggest that they are especially relevant for the mother tongue. Nevertheless, since the concept of a native language is general and abstract, it should be borne in mind that the concept of a native language should be understood as a spoken language. These linguistic traditions also play an important role in the formation of artistic information. It is also true that the use of this type of language elements to create an effect in the fiction is highly preferred. Studying the syntactic syntax of creating poetic information through repetition in literary texts makes interesting judgments based on linguistic facts. Studies show that Pathos plays a special role as one of the sources of artistic information. The artist reveals the idea, meaning and content in words, tablets and details, images and landscapes,

affects feelings and emotions, awakens imagination, inclination, desire and faith in a person" [7]. One of the non-linguistic sources used to create poetry in literary works is rhetoric. Rhetoric is presented in the teachings of Aristotle as a variant of eloquent speech and attractive speech. Rhetoric was used more in court cases in ancient Greece. The appeal of rhetorical speech has led to numerous victories in its use. Since rhetorical speech is eloquent, poetic elements play an important role in its expression. Rhetoric is based on composition, which allows you to convey the truth as a lie. [6].

The book of Fikret Shiriev on the culture of speech and rhetoric of the Azerbaijani language says that the ancient Greeks interpreted rhetoric as a skill of persuasion. In the Middle Ages and at the beginning of the Renaissance, rhetoric was presented as the ability to decorate speech. The problem of speech expression in a bright, attractive, emotional and poetic way through Paphos is also appreciated in other studies [9]. Rhetoric provides harmony, rhythm and coherence of language means, from the point of view of poetics. The strong expression of poetry, its colorful features is also supported by emotional influences. Thus, both pathos and rhetoric make emotions brighter. Along with extra linguistic factors in the emergence of poetry, the leading line, of course, falls on linguistic means. A certain range and sequence of language means creates rhythm, harmony and tone in speech, which attracts attention as one of the main attributes of poetic speech.

This order, sequence and repetition of speech elements in the Azerbaijani language continue and develop with ancient and rich traditions. Linguistic processes in the Azerbaijani language are more diverse than in analytically inflective languages. The tradition of creating the rhythmic formation of phonetic elements in the Azerbaijani language can be traced in the sources of Turkic language monuments dating back to ancient and early medieval times.

Poetism is a universal phenomenon inherent in all elements of linguistic levels. Poetry is a system of

ethical and aesthetic norms, which is creatively manifested in social activity and human thinking. Poetry can be expressed in a system of elements belonging to each level of the language with its own characteristics. Poetic repetitions are not a tedious repetition of a member or element of speech, but serve to strengthen the meaning, revitalize thoughts and raise emotions.

Summary

Linguopoetic features of a literary text characterize its transformation into a means of literary

information. Linguopoetry reflects the most common problems of poetic language. The subject of linguopoetic also covers the general problems of the poetic language. The poetic language is a figurative language. The imagery of the poetic language is measured by its harmonious, rhythmic, miserable rhetorical nature, as well as its emotionality. The study and analysis of linguopoetics is of interest from the point of view of substantiating the necessary problems of artistic information.

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COMMUNICATIVE ACT AS A KEY ASPECT IN THE RESEARCH OF INTERPERSONAL LANGUAGE COMMUNICATION

Abstract. The article deals with the concept of a communicative act, presents the classification of speech acts, identifies specific features of speech actions, highlights types of communication strategies, demonstrates the main reasons of mistakes in the communication process. The conditions of successful communication which should correspond to the principle of communicative cooperation are represented.

Keywords: communication, communicative act, speech actions, communication strategy, postulate, language norms.

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АКТ КОММУНИКАЦИИ КАК КЛЮЧЕВОЙ АСПЕКТ В ИССЛЕДОВАНИИ МЕЖЛИЧНОСТНОГО РЕЧЕВОГО ОБЩЕНИЯ

Аннотация. В статье рассмотрено понятие акта коммуникации, представлена классификация речевых актов, выявлены особенности речевых действий, выделены типы стратегий общения, проанализированы причины возникновения ошибок в процессе коммуникации, представлены условия успешности коммуникации, которые должны соответствовать принципу коммуникативного сотрудничества.

Ключевые слова: коммуникация, коммуникативный акт, речевые действия, стратегия общения, постулат, языковые нормы.

Теория речевых актов – одно из ключевых направлений в лингвистической философии, которое оказывает влияние на дальнейшее развитие теории речевой коммуникации (Дж. Серль, Дж. Остин, П. Стросон, Ю. Хабермас, Л. Витгенштейн и др.). Изучение речевой коммуникации

помогает установить многие закономерности, которые связаны с ролью коммуникативного намерения говорящего, фактора адресата, характера коммуникативного взаимодействия партнеров, их коммуникативного поведения. Этим обусловлена актуальность изучения закономерностей вербаль-

ной коммуникации. «Вербальная коммуникация – целенаправленная лингвопсихоментальная деятельность адресанта и адресата в процессе информационного обмена и воздействия на собеседника с помощью знаков естественного языка» [5, С. 134]. Таким образом, информационный обмен предполагает передачу различных смыслов и побуждает к определенному поведению.

Рассмотрение высказываний коммуникантов в аспекте теории речевых актов, разработанной философами Дж. Р. Серлем и Дж. Остин, является одним из направлений исследований коммуникативного поведения. Данная теория рассматривает акт речи как реализацию говорящим высказывания в ситуации непосредственного общения со слушателем. Теория речевых актов позволяет сфокусировать внимание ученых на подробном описании речевого акта как элементарного звена вербального общения.

Учение о строении элементарной единицы общения – речевого акта называется теорией речевых актов. Главная особенность теории речевых актов заключается в подходе к речевому акту как к способу достижения индивидом поставленной цели общения, и в этом аспекте рассматривается использование языковых средств. Цель или интенция является фактором, который регулирует процесс вербальной коммуникации. В связи с этим общение анализируется нами как форма проявления преимущественно межличностных отношений [6, С. 308].

Викулова Л. Г. под речевым актом понимает высказывание, которое порождается и производится с определенной целью, имеет определенный мотив для совершения адресованного действия, например просьбы (Прошу Вас прийти), совета (Советую Вам прочесть эту книгу) и др. Чтобы совершаемое действие можно было назвать тем или иным речевым актом, должны быть выполнены определенные условия: для осуществления своих намерений говорящий должен иметь представление о ситуации, об адресате и прогноиро-

вать собственный образ в предполагаемой ситуации [1, С. 117].

Костюшкина Г. М. определяет коммуникативный акт как сложный речемыслительный процесс, включающий этапы порождения и восприятия речи [3]. По мнению исследователя, структурные составляющие коммуникативных актов подразделяются на два типа: эксплицитные и имплицитные. К эксплицитным компонентам относятся конситуация и речь, т.е. объективно сложившиеся условия общения, участники (автор, реципиент), вербализованная деятельность, охватывающая лингвистический и паралингвистический контент. Имплицитные компоненты представляют контекст и пресуппозицию. Контекст – стратегически-прагматический потенциал коммуникативного акта – рассматривается как процесс планирования и целеполагания, состоящий из мотива общения, цели, установки в плане воздействия на собеседника, стратегий и тактик. Пресуппозиция – наличие общего фонда знаний и представлений участников общения, в том числе знания о нормах поведения, этикетных правилах, речевых и национальных стереотипах и категориальных прототипах. Она может быть наглядно представлена в коммуникации в виде категоричных коммуникативных актов [3, С. 361].

Коммуникативный акт – общее понятие коммуникативной лингвистики и теории общения; процесс, который происходит в определенном месте, на пересечении осей пространства и времени, результатом которого является дискурс. Каждый коммуникативный акт имеет две составляющие: коммуникативную ситуацию и дискурс. Ситуация – фрагмент объективно существующей реальности, составляющей которой является вербальный акт. Дискурс – вербализованная рече-мыслительная деятельность, элементами которой являются лингвистические (средства языкового кода) и нелингвистические (средства других семиотических систем) компоненты. Коммуникативный акт является совокупностью речевых актов,

выполняемых индивидами при взаимодействии друг с другом. Если в речевом акте акцент делается на действие, то в коммуникативном акте – на взаимодействие адресата и адресанта. Каждый коммуникативный акт протекает лишь при определенных обстоятельствах и детерминируется различными факторами, которые могут способствовать или мешать успешному общению. Такими факторами могут быть, например, расстояние между коммуникантами, их взаимоотношения, время, отведенное на общение, наличие или отсутствие шума. Когда разговор происходит при неблагоприятных условиях, то для достижения взаимопонимания необходимо многократное повторение высказывания.

Важным в теории речевых актов является понятие иллокуции, которое ввел Дж. Остин. Иллокутивный акт является важнейшим звеном в структуре речевого акта. Перечень речевых актов, предложенный Дж. Остин, основывается на типологии иллокутивных глаголов: вердиктивы (приговоры), экзерситивы (акты осуществления власти), комиссивы (акты обязательств), бегабитивы (акты общественного поведения) и экспозиционные (акты-объяснение). Указав на неправомерность смешивания иллокутивных актов и иллокутивных глаголов, Дж. Серль создал универсальную классификацию, в основу которой положена иллокутивная цель, она включает: 1) репрезентативы или ассертивы (Я утверждаю), 2) директивы (Я приказываю), 3) комиссивы (Я обещаю), 4) экспрессивы (Я благодарю); 5) декларации (Я освобождаю). Несмотря на то, что типология Дж. Серля отличается последовательностью и логичностью, ее недостаток заключается в отсутствии дальнейшего членения на подклассы по дополнительным признакам.

Почти все типы речевых актов, обещания, советы, просьбы можно отнести к одному из трех классов, выделенных на основе ожидаемой реакции адресата речи: вопросов, побуждений, деклараций или сообщений. Кроме того, внутри каждого класса существуют разновидности высказываний, раз-

личающихся установкой говорящего. Например, среди побуждений выделяют просьбы, советы, рекомендации, распоряжения, разрешения и др.

Кузьмина Т. Н. предложила классификацию речевых актов, построенную на принципе статусных отношений коммуникантов. Речевые акты делятся на два класса: статусно-маркированные и статусно-нейтральные. К последним автор относит констативы, нарративы и дескриптивы. К статусно-маркированным речевым актам относятся инъюктивы, реквестивы, инструктивы [4, С. 832].

Статусно-маркированные речевые акты делятся на статусно-фиксированные и статусно-лабильные. К первой группе относятся речевые акты с заданной позицией адресата: инъюктивы, реквестивы, пермисивы; ко второй – речевые акты с переменным статусным вектором, то есть те, в которых статусный вектор зависит от ситуации общения: комиссивы, локативы, экспрессивы. Статусно-фиксированные речевые акты, в зависимости от статусного вектора, делятся на речевые акты с нисходящим и восходящим статусным вектором говорящего, а именно, инъюктивы и реквестивы. Мы считаем, что представленная классификация позволяет выявить, как статусные характеристики влияют на выбор типа речевого акта. Таким образом, выбор определенного речевого акта зависит не только от намерений говорящего, но и от отношений между коммуникантами.

Викулова Л. Г. особое внимание уделяет анализу сходных понятий «коммуникация» и «общение». Автор утверждает, что общим является их соотнесенность с процессами передачи информации и связь с языком как средством передачи информации. Обмен информацией в пространстве и времени осуществляется чаще всего в неязыковых формах (невербальные сигналы и материальные носители культуры), а вербальные сообщения составляют небольшую часть информационного обмена в обществе. Самым общим понятием становится «коммуникация», а более узким, обозна-

чающим информационный обмен в обществе на вербальном уровне, – «общение».

Существенные признаки коммуникации и общения обусловлены тем, что данные понятия представляют различные аспекты: за общением, в частности, закреплена характеристика межличностного взаимодействия людей в различных сферах их познавательно-трудовой и творческой деятельности при помощи языка. В коммуникации главным является информационный обмен в обществе по разным каналам при помощи различных коммуникативных средств как в межличностном, так и в массовом общении [1, С. 15].

Коммуникативная стратегия говорящего заключается в подборе языковых средств коммуникации, выборе тональности общения, формировании благоприятной атмосферы взаимодействия коммуникантов, в выборе коммуникативных намерений. В лингвистике различают следующие типы стратегий общения:

- коммуникативная стратегия – это правила и последовательность коммуникативных действий, которых придерживается адресант;
- содержательная стратегия – это пошаговое содержательное планирование цели с учетом имеющегося «языкового материала» (языкового кода) в пределах каждого хода (шага) в коммуникации.

В коммуникации, как и в системе языка, действуют определенные законы, связанные с закономерностями процесса общения, психологическими особенностями участников общения, их социальными ролями. Выполнение коммуникативных законов способствует успешности коммуникации, включает в себя использование нормативных языковых знаков в ситуации общения, кроме того, речь должна характеризоваться ясностью, четкостью, выразительностью, отсутствием информативно лишнего компонента. В зависимости от того, какие речевые нормы нарушаются, констатируются речевые ошибки на разных уровнях языковой системы. Существует

несколько причин возникновения ошибок в процессе коммуникации:

- невнимательное слушание (слушание должно быть активным);
- отсутствие ориентации на слушателя;
- неправильные вербальные сигналы – невербальная коммуникация насчитывает до 65% того, что передает говорящий;
- незнание аудитории – сообщение должно опираться на интересы, характеристики и потребности конкретной аудитории;
- непонимание того, что коммуникация является двусторонним процессом;
- несоблюдение элементарных правил вежливости.

Куница В. Н. определяет межличностное общение как взаимодействие, осуществляемое с помощью средств речевого и неречевого воздействия между несколькими людьми, в результате которого возникают психологический контакт и определенные отношения между участниками общения. Взаимодействие между людьми может быть охарактеризовано как межличностное, если оно удовлетворяет следующим критериям: в нем участвует небольшое число людей (чаще всего – группа из 2–3 человек); это непосредственное взаимодействие: его участники находятся в пространственной близости, имеют возможность видеть, слышать, касаться друг друга, легко осуществляют обратную связь; это личностно-ориентированное общение; предполагается, что каждый из его участников признает незаменимость, уникальность своего партнера, принимает во внимание особенности его эмоционального состояния, самооценки, личностных характеристик [5, С. 4].

По мнению Куницыной В. Н., процесс межличностного общения может быть симметричным или комплиментарным, в зависимости от того, на чем основаны отношения между партнерами на равноправии и сходстве или неравенстве и различии. Данные процессы являются взаимодополняющими. При симметричном процессе отношения между партнерами можно назвать зеркальными, и поэтому их

взаимодействие симметрично. Партнеры абсолютно равны, независимо каковы их действия в каждом отдельном случае. Данные отношения отличаются стремлением к равноправию и минимизацией различий между партнерами. В комплиментарном случае действия одного партнера дополняют действия другого. Благодаря этому создается совершенно новая форма отношений. Комплиментарное взаимодействие базируется на различиях партнеров, дополняющих друг друга, где существуют две различные позиции. Один партнер является ведущим и занимает первое место.

Для обеспечения эффективной коммуникативной деятельности ее участники должны проявлять готовность к коммуникации, ожидать от нее определенных результатов, иметь представление о взаимоотношениях с собеседником и знания о возможностях высказывания. Условия успешности коммуникации представлены постулатами П. Грайса, которые должны соответствовать принципу коммуникативного сотрудничества, раскрывать и отражать коммуникативную компетенцию человека. Постулат количества предполагает, что сообщается ровно столько информации, сколько нужно для определенной цели общения

и для дальнейшего успешного продолжения разговора; постулат качества сводится к тому, что коммуниканты выходят из презумпции достоверности информации, то есть информация должна быть правдивой; постулат релевантности информации предусматривает важность сообщения в соответствии с определенными условиями общения; постулат манеры речи предполагает ясность, логичность, последовательность и выразительность речи. Существуют также принципы, которые уточняют постулат кооперации – вежливость и тактичность обращения, которые учитывают, что любое общение проходит в рамках социально принятой поведения

Таким образом, акт коммуникации выступает ключевым аспектом в исследовании межличностного речевого общения, ведь успешная коммуникация – это соблюдение определенных языковых норм, законов, которые усваиваются путем подражания и обучения и реализуются в общении преимущественно автоматически. Важно осознанно создавать необходимые условия успешности акта коммуникации, способствуя достижению взаимопонимания в межличностном речевом общении коммуникантов.

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THE EXISTENTIAL CONSCIOUSNESS OF THE POETIC OF THE "GENERATION OF THE 1990 S" (BASED ON THE POETRY OF BORIS RYZHY)

Abstract

Objective: the article explores the work of one of the leaders of the "Generation of the 1990 s" Boris Ryzhy in the aspect of the formation of the existential consciousness of a new poetic generation, its self-reflection, as well as the awareness of its mission.

Scientific novelty: underlies in the insufficient knowledge of the creative heritage of Boris Ryzhiy, one of the most significant contemporary poets of the young generation, expanding the idea of the cultural phenomenon of the "generation of the 1990 s".

Results. It is shown that the peculiarity of the generation's worldview is the reflection of changes, the revision of metaphysical and spiritual guidelines, the image of the process of the new foundations of the changed worldview. The mission is seen in the "justification" of the world by the forces of art, that is, in demonstrating its harmonizing capabilities as opposed to the chaos of the cultural crisis. It is proved that the poetry of B. Ryzhy reflects the features of transitional artistic thinking: a tragic worldview, an emphasis on marginality, guidelines for subculture; increased auto-reflection, enhanced dialogue with classics, mainly by philosopher writers. It is proved that a new model of the poet's image is proposed in B. Ryzhiy's lyrics. The circle of positive and negative existentials encoding the author's picture of the world is outlined.

Keywords: cultural generation, auto-reflection, existential consciousness, transitional cultural thinking, picture of the world.

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ЭКЗИСТЕНЦИАЛЬНОЕ СОЗНАНИЕ ПОЭТИЧЕСКОГО “ПОКОЛЕНИЯ 1990-Х” (НА МАТЕРИАЛЕ ПОЭЗИИ БОРИСА РЫЖЕГО)

Аннотация

Цель исследования. В статье исследуется творчество одного из лидеров «поколения 1990-х» Бориса Рыжего в аспекте формирования экзистенциального сознания новой поэтической генерации, ее авторефлексии, осознания своей миссии.

Научная новизна: обусловлена недостаточной изученностью творческого наследия одного из самых заметных современных поэтов молодой генерации Бориса Рыжего, расширяющего представление о культурном феномене “Поколения 1990-х”.

Результаты: в статье показывается, что особенностью мировосприятия поколения является рефлексия перемен, пересмотр метафизических и духовных ориентиров, изображение самого процесса новых основ изменившейся картины мира. Миссия видится в «оправдании» мира силами искусства, то есть в демонстрации его гармонизирующих возможностей в противовес хаосу культурного кризиса. Доказывается, что поэзия Б. Рыжего отражает черты переходного художественного мышления: трагическое мировосприятие, акцент на маргинальности, ориентирах субкультуры; повышенную авторефлексию, усиление диалога с классикой, преимущественно писателями философского направления. Доказывается, что в лирике Б. Рыжего предлагается новая модель образа поэта. Очерчивается круг позитивных и негативных экзистенциалов, кодирующих авторскую картину мира.

Ключевые слова: культурное поколение, авторефлексия, экзистенциальное сознание, переходное культурное мышление, картина мира.

Литература 1990–2000-х отмечена важным явлением: свою художественную картину мира представило новое поколение. Это отмечается учеными в европейских и американской литературе [1; 6; 8; 9; 10]. Появление нового поколения

связывается с традиционными ритмами динамики искусства слова и с глобальным культурным кризисом, поставившим литературу перед новыми вызовами. Творчество молодых в этом контексте отражает масштабность перемен, особенности

переходного художественного мышления, возникновение новых видов искусства и субкультурных феноменов. «Среди разных групп молодежи 90-х, причем не только в России, но и на Западе и во многих странах Азии, часто независимо, возникли представления о том, что строить жизнь по проектам и сценариям, доставшимся в наследство от предшествующих поколений, уже невозможно и что нужно вырабатывать новые принципы отношения к миру и к искусству» [4].

Необходимым условием формирования литературного поколения как общности является четкое самоопределение, возникновение единой культурной программы или вектора рецепции и интерпретации изменившегося мира. Самоопределение обостряет экзистенциальные вопросы, на которые новая генерация пытается ответить. Они касаются как определения собственной идентичности, так и прояснения роли искусства и диалога с традицией в условиях культурного кризиса.

Именно выявление особенностей экзистенциального сознания может стать действенным критерием оценки достижений, новаторства, слабых сторон, векторов поиска поколения. Исследование феномена может производиться как на широком материале творчества многих писателей (что пока не сделано), так и на уровне индивидуальных поэтик наиболее ярких фигур. К таким лидерам поэтического «поколения 90-х» относится Борис Рыжий (1974–2001), чье творчество широко признано (посмертная книга стихов удостоена премией «Антибукер» и «Северная Пальмира»), а сама фигура провинциального самородка, бунтаря и трагического самоубийцы начинает мифологизироваться по образцу жизни Сергея Есенина. Важнейшим показателем признания стало включение статей о поэте в энциклопедии [7], учебники для вузов [11] и антологии современной поэзии [2].

Цель настоящей статьи – определить особенности экзистенциального сознания Бориса Рыжего в контексте переходного художественного

мышления, описать круг знаков – экзистенциалов, кодирующих авторскую картину мира и художественную интерпретацию поколения.

Сложилось несколько ракурсов изучения поэтического наследия Бориса Рыжего. Во-первых, в нем видят воплощение позитивной тенденции – расцвета региональных поэтических школ, культурного подъема провинции, подпитывающей на этом этапе центр. Заметим, что в этом же ключе рассматривается творчество других выдающихся екатеринбуржцев – драматургов Н. Коляды (и его школы), О. Богаева, а также Вячеслава и Михаила Дурненковых, поднимающих театр Тольятти и др. Этот аспект представляется важным, поскольку в экзистенциальном сознании Бориса Рыжего провинциальность является ярким «метафизическим» знаком (если использовать определение еще одного известного «провинциала» Павла Басинского, выведшего в своих воспоминаниях «Московский пленник» вечный конфликт бунтующей периферии и центра). В научных представлениях о динамике сложных самоорганизованных систем активность периферии трактуют как признак смены культурной программы, как проявление переходности [5].

Следующий ракурс рассмотрения творчества Б. Рыжего отражает общий процесс смены стилевых парадигм – «преодоления мировоззрения и эстетики постмодернизма», что, по мнению ученых, особенно характерно для поэтов «региональных школ» [11].

Наконец, формируется представление о Борисе Рыжем как поэте-философе. В таком ракурсе высвечиваются отдельные экзистенциалы, целостная же картина мира поэта и особенности его самоопределения пока не описаны. Акцент делается на претворении эмоций в знаки более высокого порядка. «Конкретные эмоции (тоска, одиночество, горе, печаль, отчаяние), какими бы крупными и комплексными они ни были, Борис Рыжий постоянно в процессе поэтического высказывания

преобразует в метаэмоциональные структуры. Основные метаэмоции Б. Рыжего – это чувство жизни, чувство смерти, чувство бесконечности, чувство вечности – в целом – интерфизичности своего существования» [3]. Фактически критик называет знаки-экзистенциалы, кодирующие картину мира поэта, однако системные связи между ними не высвечиваются.

Наследие Бориса Рыжего отражает особенности самосознания поколения. В отличие от литературных «отцов» и старших современников, творец, принадлежащий к «поколению 90-х», не вовлечен в идеологические противостояния, он поднимается в более высокую – метафизическую систему координат и рефлексировывает кризис ориентиров, глобальную неустойчивость мира, обреченность человеческого существования. С этим связано трагическое мировосприятие и, одновременно, интенции к спасению мира силой искусства, что отражает понимание «поколением 90-х» своей миссии. «Я думаю, поэт должен выступать адвокатом по отношению к жизни – мы, поэты, должны оправдать ее. Мне кажется, что я оправдываю, многое оправдываю. Мне хотелось, когда я писал стихи, оправдать жизнь».

Мировосприятие поэта «поколения 1990-х» является контрастным. Поэтому парадоксально сочетаются, с одной стороны, провозглашение высокой миссии оправдания запутавшейся жизни и барочного «перевернутого» мира, а с другой – провозглашение маргинальности настоящего поэта, его символический уход из первого ряда («Я никогда не сяду в первом ряду». Эта позиция, в частности, заявлена в стихотворении «Было много всего...», где позитивным экзистенциалам, оправдывающим жизнь – музыке, любви, кино, иллюзиям юности – противопоставлено фатальное движение жизни человека к увяданию, завершению («трамвай – в депо»). А мифологической моделью является поиск утраченного рая (детства, обещаний жизни и доброго кино) и эсхатологической обреченности.

Особую роль в стихотворениях Б. Рыжего играет символ «путь». Это и воспоминания о счастливой поездке двух влюбленных в трамвае «в никуда», то есть, растворение в счастье, но чаще – это кружения, петли воображения, движение к гибели. Возвращение в утраченный рай невозможно, но он прозревается по контрасту с реальностью, в трагическом разочаровании. Символом его становится «убитый солдат», бродящий, как призрак, по знакомым местам (по самоопределению героя стихотворения «Если в прошлое, лучше трамваем...») или же фигура высшего пилотажа – мертвая петля. Иронически обыгрывается и реинкарнация как безвыходное движение по кругу обреченных воплощений. Именно об этом размышляет лирический герой стихотворения «У памяти на самой кромке...», наблюдая за выпивкой соседа-маргинала и его метаморфозами, превращением в счастливый человек, передающего «кубок» (литровую банку) по кругу своим приятелям:

Я верю, мы живем по кругу,
Не умираем никогда.
И остается, остается
Мне ждать дыханье затая:
Вот он допьет и улыбнется
И повторится жизнь моя.

Экзистенциальная заброшенность кодируется знаками маргинальности. Она же, в свою очередь, усиливается ориентирами субкультуры. Расцвет же субкультур, как известно, является признаком переходной эпохи. Показателен и тот факт, что актуализируются знаки определенной субкультуры – криминальной, что содержит протестные подтексты и высвечивает общий кризисный характер 1990-х. Контрастное сочетание высокой экзистенциальной темы и маргинальных знаков, трагическое изображение человеческой обреченности при помощи криминальных образов создает неожиданный и сильный художественный эффект. «Отполированный тюрьмою / ментами, заводским двором, / Лет десять сряду шел за мною / дешевый урка с топором». Эти строки

можно считать репликой в диалоге с Арсением Тарковским, описавшим этот же сюжет преследования фатумом в стихотворении «Первые свидания»: «Судьба по следу шла за нами / Как сумасшедший с бритвою в руке».

Ощущение всеобщего трагизма бытия соединяется с сентиментальной нотой и подчеркнутой маргинальностью образа лирического героя («мы с тобою отбросы», «хулиган»). Эти черты, на наш взгляд, соотносятся с традицией «прото-воиронии» (определение М. Эпштейном стиля «Москвы – Петушков») Венедикта Ерофеева, с образом «бедного Венички», который застыл, подобно героине картины «Неутешное горе», перед ужасом и несправедливостью бытия, перед экзистенциальной заброшенностью человека во враждебный мир.

К этим характеристикам прибавляются еще две специфические – презентация себя именно как поэта в хаотичном, перевернувшемся мире, а также акцентирование «детскости». На наш взгляд, «детскость» трактуется не столько в возрастном, сколько в метафизическом плане: воспоминаний души о гармонии иных сфер, изгнания из рая (детства), смены мировоззренческих парадигм. А в экзистенциальном ключе – как воплощение беспомощности человека и одновременно его протеста против враждебного мира (мотив плача ребенка).

Примером может служить стихотворение, в котором метадискурс формируют нетрадиционные образы поэта и его музы. Их семантику существенно модифицируют мотивы слезы, детскости, экзистенциального протеста, метафизической безысходности.

о муза бестолковая моя!

Ты, отворачиваясь, прячешь слезы,

а я реву от этой жалкой прозы,

лица не пряча, сердца не тая.

Пацанка, я к щеке твоей прилип –

как старики, как ангелы, как дети,

мы станем жить одни на целом свете,

Ты всхлипываешь, я рифмую «всхлип».

Образ ребенка, наивного и беспомощного перед метафизическими ужасами жизни – ее детерминированностью, конечностью, становится воплощением авторского представления об экзистенциальной обреченности человека вообще. Этот образ возвышен поэтом («пацанкой» названа Муза, упомянуты ангелы, внимающие нежным стихам), он же максимально обобщен (ребенок находится в одном ряду со стариком). И одновременно образ имеет игровую, острающую функцию. Это подтверждает присоединение Бориса Рыжего к традиции острающих колыбельных, утвердившихся в творчестве Николая Заболоцкого («Меркнут знаки зодиака») и Арсения Тарковского. В этих философских по духу и игровых по форме произведениях наивным ребенком предстает человек вообще, погруженный в «пространство мировое шаровое» («Малютка жизнь» А. Тарковского), а также бессонный, тревожный человеческий разум. В похожем наивном тоне в стихотворении Б. Рыжего «Пела мама мне когда-то...» даются размышления о детерминированности жизненного пути («надо мне в огромном мире / жить, работать, умирать»). Предопределенность судьбы и социальных ролей («гражданин», «солдат») моделируется как плоскость дольного мира. А метафизический и экзистенциальный планы создает духовная вертикаль, намеченная образом звезды, небес, высоты (крыши), ракурса (окно). Звезда освещает мучающегося бессонницей и внутренней тревогой человека. Но эта вертикаль не оценивается как однозначно благая, она, скорее, характеризуется как непостижимая, прижимающая человека к земле своим величием. Звучание колыбельной резонирует в финале с биением сердца, образуя рамку. А сияние звезды ставит человека на место, заставляет притихнуть, как ребенка.

< ... > тлеет узкая звезда.

Освещает крыши, крыши.

Я гляжу на свет из тьмы:

не так громко, сердце, – тише –

тут хозяева не мы!

Возможность именно такого прочтения подтверждают образные, мотивные, композиционные параллели с другими произведениями, что позволяет говорить о тенденции художественных поисков. Например, в стихотворении «Пока я спал...» Реализуются те же мотивы сна, пробуждения, плача, остановки. Вертикаль на этот раз создает образ белого снега. Он сходит с небес в разные времена, знаменуя вечность, повторяемость, незыблемость и обновление. Эти контрастные качества оттеняют динамику и переменчивость мировосприятия и судьбы героя, его усталость. Обозначаются и образные ориентиры, с которыми лирический герой может себя идентифицировать или же от которых собирается оттолкнуться. С одной стороны, это явно непозитический «грозный человек с огромной самодельною лопатой». Он воплощает, на наш взгляд, идею детерминированности жизни и приземленности. Другой – плачущий ребенок. Между этими ориентирами находится третья модель – образ поэта, составленный из двух контрастных «Я». Первое «Я» – это счастливый влюбленный подросток, ребенок. Он удвоен образом юной возлюбленной в детской заячьей «обновке» («Взволнованные дети, мы озирались <...>»). Вместе они (еще и на фоне сказочного снега, в стремительном и счастливом беге, легкомысленной неюдетости выбежавшего навстречу возлюбленной героя) вписываются в миф о рае, олицетворяют Адама и Еву. Другой «Я» – уставший, разочарованный, ироничный и сентиментальный. Однако далекие по возрасту и мировосприятию эти две ипостаси соотносятся в плане вечности и резонируют с небесным снегом, поскольку воплощают вечные ценности: юноша – любовь, зрелый лирический герой – творчество. Автор стихотворения видит в бытовом плане бытия метафизический подтекст: фатальности, экзистенциальной обреченности, детерминированности судьбы. Однако остается свобода выбора между приземленностью, примирением и протестом, даже если он выражен плачем.

Скреби лопатой, человеке, плачь,
Мой мальчик, или девочка, мой мальчик.

Самоопределения «ребенок» и «поэт» являются в лирике Б. Рыжего основными. Первое обнажает, на наш взгляд, не инфантильность, в которой некоторые критики упрекают молодое поколение, а экзистенциальную боль, чистоту и беспомощность перед миром, аспект поэтического мировосприятия (муза также принимает облик плачущей «пацанки»). Этот ориентир высвечивает, как представляется, и основной конфликт в произведениях Б. Рыжего. Он разгорается между идеалом (раем детства, воспоминаниями души о гармонии высших сфер и т.п.) и жестокой реальностью, детерминированностью и приземленностью жизни. То есть возрастные и поколенческие аспекты мировосприятия восходят к философским, экзистенциальным. Оба ориентира – «мальчишка» и страдающий от несовершенства мира романтический поэт тесно взаимосвязаны. Дорога жизни, в том числе и взросление в широком смысле, трактуется как текст с трагическим финалом, но освещенный позитивным экзистенциалом творчества, претворения («оправдания») жизни. Высокий пафос снижается самоиронией и подчеркиванием маргинальных деталей («пацанских», хулиганских, провинциальных, аутсайдерских). Однако в эта маргинальность отражает харизматичность и скрытый смысл избранности, что характерно именно для переходного мышления (Д. Тойнби, Н. Хренов считают именно маргиналов, в том числе и поэтов, ведущими фигурами переходной картины мира, причем подразумевается их возможное перемещение в центр, освоение статуса лидеров и вожаков). В образе лирического героя проступают черты традиционных моделей поэта, что свидетельствует о диалоге автора с классикой, о пересмотре культурного багажа. В частности, это особенности моцертианской модели (в пушкинской интерпретации) «гуляки праздного, гения», а также фланера, праздно «шатающегося», «слоняющегося» по городу в поисках дорогих сердцу примет, воспоминаний. Они, однако, отягощены

трагическим предчувствием жизненного и творческого финала.

Но мальчик был, хотя бы для порядку,
что проводил ладонью по лицу,
молчал, стихи записывал в тетрадку,
в которых строчки двигались к концу.

Выводы Поэзия Бориса Рыжего как яркого представителя «поколения 90-х» отражает следующие черты переходного мышления и характерного для новой генерации мировосприятия: трагическое видение «перевернувшегося» мира, акцентацию разрыва времен (исторического, личного, возрастного), конфликт идеала и реальности, поиск культурных ориентиров, повышенную авторефлексию (часто игровую), отход от постмодернистского релятивизма и выстраивание духовной вертикали.

Дискутируя с точками зрения критики и старших собратьев по перу, которые характеризуют лирического героя в творчестве молодого поколения

как «поэта-одиночку», «невольного изгнанника», «переселенца», «недобитка», отметим, что образ «Я» вбирает разные модели, их испытывает, трансформирует и формирует специфические доминанты. Его основами становятся такие модели: «харизматичный поэт-маргинал», «трагически просветленный экзистенциальный человек» (оба ориентира характерны для переходного мышления и отразились, в частности, в «поэме» классика русского постмодернизма Венедикта Ерофеева, оказавшего существенное влияние на творчество нового поколения), а также «ребенок» как воплощение экзистенциальной чистоты, беспомощности.

В контрастной картине мира Бориса Рыжего сталкиваются негативные экзистенциалы (смерть, жесткая детерминированность жизни, метафизическое неблагополучие, неправильный, «перевернутый мир») и позитивные – искусство, детскость, любовь, память, позволяющие «оправдать» жизнь.

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Section 11. Philosophy

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THE PHILOSOPHY OF AWARENESS IN SOCIETY OF METAMODERN AS A WAY OF OVERCOMING THE PHENOMENON OF "MASS MAN"

Abstract. The article reveals the main components of the concept of "philosophy of awareness"; its ontological and epistemological aspects are shown. It is established that the "the Revolt of the Masses" can be defeated by the condition of awareness of the individual, which is a kind of co-existence, that is the embodiment of present self being identity in the outside world.

Keywords: awareness, philosophy of awareness, self-identity, self-knowledge, metamodernism, society, self-awareness, mass man.

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ФИЛОСОФИЯ ОСОЗНАННОСТИ В ОБЩЕСТВЕ МЕТАМОДЕРНА КАК СПОСОБ ПРЕОДОЛЕНИЯ ФЕНОМЕНА «МАССОВОГО ЧЕЛОВЕКА»

*Однажды твоя жизнь пронесется у тебя перед глазами.
Убедись в том, что тебе есть на что посмотреть.*

Аннотация. Статья раскрывает основные составляющие концепта «философия осознанности», показаны его онтологические и эпистемологические аспекты. Установлено, что «восстание масс» может быть побеждено состоянием осознанности индивида, которое есть некая со-бытийность, т.е. воплощение присутствующего самобытия во внешнем мире.

Ключевые слова: осознанность, философия осознанности, самоидентичность, самопознание, метамодернизм, общество, человек осознанный, массовый человек.

Реалии современного мира принуждают индивида непрерывно поглощать огромное количество информационного мусора, стремиться за недостижимым, гнаться за бесконечными материальными благами и, таким образом, человек забывает о себе истинном, он утрачивает осознание того, кто он есть сам по себе. «Сегодня весь мир стал массой» [10, 22] – писал испанский философ Х. Ортега-и-Гассет в прошлом веке, однако XXI столетие еще более актуализировало эту проблему. В обществе метамодерна мы можем смело говорить о проблеме «забывания» своей идентичности, отдаленности человека от самого себя. Индивид обретает себя в том или ином виде потребления. Множество масок, ролей, форм поведения, предлагаемых социумом, потребляются человеком в настоящее время намного охотнее, нежели проявление своей истинной сути. Все чаще люди узнают о своих желаниях и мыслях через СМИ, ТВ и интернет. Рост актуальности интернет-коммуникаций позволяет спрятаться за огромным разнообразием аватаров и экзальтировать только желаемые качества личности, усилить те особенности, которые хотели бы визуализировать прежде всего Другие. Человек хочет сейчас больше казаться, а не быть. Однако такая гиперкомпенсация разрушает целостность индивида, в реальной жизни происходит разрыв между желаемым и действительным, реализуется некая экзистенциальная утрата, о которой человек может даже и не подозревать. Для обретения гармонии каждому необходимо найти и проявить свое истинное Я, выйти из инертного существования. Можно сказать, что проблема состоит не в конечности человеческой жизни, а в том, что в течение самой жизни в человеке пытаются убить его истинную суть или же он сам пропускает жизнь. Люди не замечают, что словно умирают изнутри, хотя остаются формально живыми – «чем больше вы мертвы, тем больше общество уважает вас» [8, 86],

«с техникой сжился, но не техникой жив человек» [10, 79].

Таким образом, на первый план в современном мире сейчас должна выйти проблема «бытия человека в согласии с самим собой», поиск его естественного состояния, некая спонтанность, наслаждение спокойным душевным благополучием, следование своим истинным желаниям, раскрытие индивидуальности во внешней реальности. Реализовать перечисленные интенции можно именно благодаря философии осознанности, которая способна привести человека к счастью, раскрыть его потенциал и помочь обрести гармонию. Цель данной статьи – перечисление основных составляющих концепта «философия осознанности».

1. Осознанность – это постижение себя в настоящем моменте, присутствие в мгновении «здесь и сейчас», полнота ощущений. Еще римский философ-стоик Сенека предостерегал от пренебрежения настоящим и восклицал: «Грядущее неведомо; живи сейчас!» [11, 50]. Как пишет автор книг по дзэн-буддизму, Тит Нат Хан, «осознанность – это непрерывная практика глубокого соприкосновения с каждым моментом повседневной жизни. Быть осознанным означает по-настоящему присутствовать в настоящем моменте телом и разумом» [1]. В. Берч и Д. Пенман отмечают, что «тот момент, когда вы замечаете, что ваше сознание переключилось на что-то другое, и есть момент *осознанности*» [4]. М. Хайдеггер пишет: «бытие значит: присутствие, впускание присутствия: присутствие <...> настоящее означает также присутствие» [13, 397]. Х. Ортега-и-Гассет подчеркивает, что «жить – это очутиться в мире определенном и бесповоротном, здесь и сейчас» [10, 47], важно «пребывать в настоящем, ибо настоящее – лишь наличие прошлого и будущего, то единственное место, где они реально существуют» [10, 207].

Однако в современном мире у человека не хватает ресурсов на осознание реальности каждой секунды. Механическое существование давно уже превратило витальность человека-воспринимающего в роботизацию человека-работающего. Повседневная жизнь индивида наполнена профессиональными задачами, он поклоняется новому божеству, имя которому – Деньги. Тем не менее, осознанность – это **внимание** к себе и интерес к окружающему миру, бдительность к каждому моменту бытия, это индивидуальный танец человека. Важно **наблюдать и чувствовать** настоящее, свое тело, свои движения; убирать излишнее напряжение, акцентировать внимание на восприятии, обнаруживать **смысл** в повседневности. Ошо пишет о том, что «осознанность приходит через чувствительность» [8, 22], которая подразумевает витальность. Э. Толле также подчеркивает, что каждому необходимо максимально использовать свои чувства, быть целиком сфокусированным на текущем моменте и полностью слиться с ним в единое целое [9]. Такой опыт способствует ощущению покоя в душе. Человеку важно полностью сосредоточиться на каждом своем действии, он призван **наслаждаться** им, получать **удовольствие** от самобытия, соприсутствовать бытию. Счастье – это всегда бытие настоящего, момент присутствия, отсутствие спешки и суеты. Важно не отвлекаться ни на гнетущие сожаления о прошлом, которого уже нет, ни на страхи или ожидания тревожащего будущего, которое еще не наступило: «единственное подходящее время, чтобы быть живым – это настоящий момент» [1]. «Сейчас» – это единственное, что точно есть у каждого из нас. «Нельзя ощутить вдох из прошлого или из будущего – можно почувствовать только этот вдох, который мы делаем прямо сейчас» [4].

2. Осознанность – это внимание за собственным дыханием. Полное сосредоточение, концентрация внимания на расслабленном дыхании (ритме вдохов и выдохов) позволяет человеку «остановиться», «вернуться домой», заглянуть

вглубь, погрузиться внутрь себя. Тревога, напряжение, депрессия часто являются следствием зажатого дыхания [4]. Правильное глубокое дыхание представляется связующим мостом между телом и сознанием человека, оно есть обнаружение некоего трансцендентного начала внутри себя, приближение к сущности бытия, т.е. к самому себе. Осознанное дыхание дает возможность почувствовать особое состояние внутренней тишины, пустоты и медитативного ума – «шунью». «Мы жалуемся, что у нас нет времени на жизнь, и в то же время впустую тратим время, не возвращаясь к себе» [1]. Медитации с использованием дыхания – один из способов осознанного возвращения к глубинам своего существа, «вот что такое медитация: окликать самого себя» [8, 74].

3. Осознанность – это внутренняя тишина, расслабление и спокойствие. Цель достижения состояния тишины – это перенос внимания вовнутрь. Внутренняя тишина наделяет человека неким океаническим опытом, естественным состоянием расслабления, когда человек самостоятельно не создает напряжения. К сожалению, как отмечал Ж. Бодрийяр, «тишина изгнана с экранов, изгнана из коммуникации. Изображения, поставляемые средствами массовой информации (а тексты подобны изображениям), никогда не умолкают: изображения сообщений должны следовать друг за другом без перерыва» [3, 93]. Такое постоянное разнообразие импульсов, захватывающих наш интерес, является неким деструктивным фактором, отвлекающим внимание от самоосознания и гармонического состояния. Виртуальное общение наносит большой вред реальному смыслу существования. Технологии превратились в отравляющую субстанцию, яд которой небольшими порциями проникает в человека. Постоянная проверка мессенджеров в телефоне, обновление новостных лент и ожидание нескончаемых «лайков» вводит многих людей в состояние психологического истощения, а иногда и психоза. Человек боится остаться наедине с собой, он боится ощутить эту внутреннюю пустоту.

Тит Нат Хан вводит понятие особой сознательной «возвышенной тишины», которая происходит в сердце человека и является «умением возвращать себе внимание», «смотреть вглубь себя»; она приводит к некоему «глубинному зову», внутренней свободе, легкости, умиротворенности, свободе от «умственного пустозвонства» [12]. Такая тишина характеризуется отсутствием внутреннего беспокойства, способствует осознанности и исцелению.

Благодаря этому состоянию возникает искреннее умение слушать, «слышать» сердцем, что приводит к пониманию Другого. «Дичают по мере того, как перестают считаться друг с другом. Одичество – процесс разобщения» [10, 73]. Человек массы не умеет слушать других, он лишь хочет привить всему миру свои взгляды, оставаясь глухим к этому миру. Есть только его точка зрения, не выносящая критики. А коль она все-таки происходит, то сразу же погружает человека массы в депрессию и агрессию.

4. Осознанность – это высказанная, истинная, точная, собственная речь. Здесь стоит вспомнить М. Фуко, который с горечью подчеркивал давление запрета на производство дискурса в обществе. Более того, в настоящее время эта проблема стала еще более актуальной. Человек не столько боится сказать что-либо из-за возможной вероятности наказания силовыми структурами, сколько он боится самого отвержения общества, он боится проявить себя через речь. Можно с сожалением наблюдать извечную проблему того, «а что же скажет Другой» по поводу моих слов? Поэтому, поскольку Другой сейчас пребывает, как правило, в состоянии моральной и рациональной слепоты, то человек также с легкостью приобретает эти качества и становится безумным. К сожалению, современное общество все больше наполняется сумасшедшими людьми, чье безумие проявляется в том, что они говорят совершенно не то, что думают и чувствуют. Снова вспомним размышления М. Фуко о слове сумасшедшего, которое состоит в том, что произносим его как раз

таким мы, здоровые вроде бы люди – проблема состоит «в той едва заметной брешке, через которую то, что мы говорим, от нас ускользает» [2, 53]. Человек не понимает, о чем говорит. В большинстве случаев, он даже говорит не то, что он на самом деле думает. Х. Ортега-и-Гассет пишет, что человек массы постоянно и ежечасно навязывает всем «мешанину прописных истин, несвязных мыслей и просто словесного мусора, что скопилась в нем по воле случая» [10, 67]. Еще М. Хайдеггер отмечал, что «сказать и говорить – не одно и то же. Человек может говорить; говорит без конца, но так ничего и не сказал» [14, 265]. Таким образом, главный вопрос, требующий решения, состоит именно в поиске осознанности в собственной речи.

5. Осознанность – это выбор и свобода. Человек не всегда может контролировать события собственной жизни (которые часто бывают неприятными), однако он имеет возможность совершать выбор касательно того, как ему реагировать на эти события. Важно, чтобы каждый мог «концентрировать внимание дружелюбно и преднамеренно, на том положении вещей, которое сложилось в данный момент, не высказывая резких суждений» [4], чтобы человек позволил всему Быть. Философия осознанности подразумевает **признание и принятие окружающей реальности** такой, какая она есть (в буддизме махаяны – «татхата», «таковость»). Не теряет своей актуальности общеизвестная истина **безоценочного восприятия** о том, что нет хороших или плохих вещей (или людей), наше сознание делает их таковыми. Важно не то, что окружает человека, имеет значение только тот мир, который находится в нем самом, который необходимо осознать. Такое принятие приводит к освобождению от навязанных установок общества, поскольку лишает чувства страха и тревоги за завтрашний день, которым так любят манипулировать органы власти.

Таким образом, осознанность помогает человеку обрести внутреннюю свободу, свободу выбора себя. Х. Ортега-и-Гассет подчеркивал: «Жить – значит вечно быть осужденным на свободу, вечно

решать, чем ты станешь в этом мире» [10, 47–48]. Свобода подразумевает «возможность стать тем, кто ты есть на самом деле» [10, 193], т.е. реализовать свой внутренний потенциал, не страшась диктата большинства, не подчиняясь общепринятым трендам и установкам.

6. Осознанность – это познание самого себя и окружающего мира. В состоянии осознанности и свободы мы «постигаем глубинную суть вещей» [12]. Таким образом, мы имеем все основания говорить об эпистемологии осознанности, которая всегда является «осознанность чего-либо» [1], мы познаем вещи через их осознание. Мы восхищаемся тем, что этот мир существует. Что-то существует и мы испытываем восторг от этого. Осознанность наполняет **новизной** каждый момент жизни, «осознанность – это всегда нечто новое, непривычное, неизвестное» [8, 14], это своего рода **со-бытийность**. Как и философия, она призвана постоянно удивлять человека. Как отмечал Х. Ортега-и-Гассет, удивление является силой человека мыслящего [10], в отличие от циничного восприятия «массы», которая пресыщена всеми мирскими благами и не стремится к познанию нового.

Познание предполагает **принятие**. Принятие вещей такими, какие они есть. Принятие себя. Философия осознанности предполагает, что человек принимает себя полностью, со всеми своими достоинствами и недостатками. Все знания мира бесполезны, если человек не познал самого себя, не проявил свою индивидуальность. «Масса» – это нечто заурядное, одинаковое и серое, наделенное «герметизмом сознания», «закупоркой души» [10, 66]. Это неотличимые люди, которые ничем не выделяются среди прочих, но имеют высокое, гиперкомпенсаторное мнение о своем величии, совершенстве и уникальности. Массовый человек перестал быть человеком, а превратился в некую оболочку, «муляж человека» [10, 192]. Осознанность же всегда подразумевает **ощущение благодарности** за текущий момент жизни. В противоположность этому, «массам» прису-

ща психология избалованного ребенка, дикаря, «высокомерного недоросля», у которого присутствует «врожденная неблагодарность ко всему, что сумело облегчить ему жизнь» [10, 57].

Метапознание, как способность человека осознавать то, что он думает, дает возможность «ощущать мир напрямую, а не через призму своих мыслей» [4]. Осознанность – это открытость и благоговение перед жизнью, акцент на простых, приятных и прекрасных вещах, окружающих человека. Осознанность – это принятие себя и следование своему Пути. Это обретение особого внутреннего пространства, которое дает возможность погрузиться в глубины своего естества и постигнуть свою истинную суть, свои истинные желания. Йоги Бхаджан писал, что осознав себя, человек обретет осознанность, благодаря которой другие люди осознают и признают его [7, 153].

7. Осознанность – это любовь. Когда человек становится более осознанным, он становится более сострадательным, он начинает любить ближних, он излучает любовь во внешний мир. Ошо подчеркивал: «суть не в том, чтобы ваша любовь была кому-то адресована, а в том, чтобы просто быть любящим» [5]. О том, что общество лишено осознанности свидетельствует феномен «нелюбви», получивший распространение в последнее время [6]. Моральная слепота, повсеместность агрессии, отсутствие искренности, сочувствия в отношениях, исчезновение участливого отношения к Другому – все это проявление отсутствия осознанности в общении с другими. Торжество масс вызывает торжество насилия, массовый человек лишен морали и эмпатии, он не может «на миг отрешиться от себя и вселиться в ближнего» [10, 67], у него нет навыка со-участия в бытии Другого, служения чему-то или кому-то выше него самого. Отсутствие полноты ощущения событийности превращает индивида в некий механический суррогат человека. Поэтому, имеет резон согласиться

с Сенекой и «пестовать нашу человечность» [11, 179], дабы восстанавливать истинно человеческие отношения между людьми.

Таким образом, следует подчеркнуть важность и актуальность развития осознанности в каждом человеке, а также возможность выделения этого направления философии в особую дисциплину. Выявлено, что философия осознанности включает в себя такие составляющие: наслаждение от тотального присутствия в мгновении «здесь и сейчас», полнота ощущений и самопостижение в настоящем моменте, бдительность, т.е. особое внимание к себе в каждый момент жизни, наблюдение и чувствование каждого своего действия, получение удовольствия от личного опыта бытия, внимание за собственным дыханием, поиск внутренней тишины, расслабление и спокойствие, личностно высказанная речь, возможность выбора, ощущение свободы, самопознание и познание окружающего мира, новизна в восприятии реальности, безграничное чувство любви.

Важно отметить, что именно благодаря соответствующей трансформации, вызванной состоянием осознанности, человек имеет возможность преодолеть феномен «массового человека». «Восстание масс» может быть побеждено осознанностью, неким прогрессом духа человека. Х. Ортега-и-Гассет подчеркивал, что «жить означает вживаться в мир» [10, 59], т.е. осознать его и себя в нем. Это то «единство с жизнью», о котором писал также и Э. Толле: «единство с тем, что есть Сейчас» [9, 132] – без страха, без тревог о завтрашнем дне, без сожаления о прошлом. Человек призван постоянно реализовывать в социуме некое событие, т.е. воплощать свое бытие во внешнем мире и, прежде всего, быть его автором.

Осознанность есть живое осознание своего знания, подобно тому, как рефлексия есть живая мысль о собственной мысли. «Массы» внутренне мертвы, в отличие от человека осознанного, который должен воплотить себя в обществе будущего.

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IS GOING TO WAR A MORALLY RIGHT THING TO DO?

Abstract. As the morality of war being a persistent debate in the field of philosophy, this paper focuses its arguments on whether going to war can be justified as a moral action or not, and under what conditions would it be justified. By taking Kant's philosophy and Kantian terms as the central tool to investigate, this paper offers a close reading and analysis of the morality of war and the ideals for governmental form and conceptions in order to reach perpetual peace. This paper aims to show that going to war can not be justified as a moral action, while there is the exist of a just war under certain conditions, and to reflect on the significance of this theory as well as Kant's war philosophy in general as a powerful instrument to continuously shape discussions in the sphere of philosophy and humanity.

Keywords: War, perpetual peace, Kantianism, Just War theory, republic, philosophy, moral, humanity.

War, often interpreted as intense armed conflict between states, governments, or societies, has always been subject to the debate of whether it can be justified as a moral action in human society. Although some might argue that going to war is necessary and can be justified as a moral action, war should never be regarded as a means for governments to achieve certain purposes. It should be considered immoral and ultimately be eliminated unless there are conditions fulfilled for the existence of a just war. The following will employ the philosophy of Immanuel Kant as a main resource to support this argument.

According to Kant, the morality of an act is based on the categorical imperative. To determine the categorical imperative, the maxim of an action must be evaluated as a universal action. The maxim of not going to war is that when a state or country is facing conflict with another country, the country will not resolve it by going to war. The universal law of this maxim, is that whenever any state or country is facing conflict with other countries in the world, they will not resolve it by going to war. In order to check the rationality of this universal maxim, it must be checked against any absurdities it would lead to and

against any other universal laws. The universal law of not going to war follows other universal laws: that it is immoral to take other people's lives, and that it is immoral for a person to destroy or steal another person's property, inasmuch as war involves one country destroying another country's land, buildings, and other properties. Going to war, on the other hand, violates these principles, and would therefore be the maxim that needs justification. Resolving conflict in a non-violent way is therefore the moral good and making war is immoral unless somehow justified.

For the purposes of this paper, we will treat the decision of whether or not to go to war at the level of the state, rather than, for instance, considering the individual as a conscientious objector. In Kantian terms, we evaluate the morality of an action by examining the maxim that action produces. The question, then, is whether a decision not to go to war can be justified as a universal law and what states ought to do to resolve conflict. Our initial definition suggests that war should be considered *prima facie* immoral. From a political point of view, Kant argues that the civil constitution of every state should be republican, and that there must be laws

that regulate nations with respect to other nations. The philosophy behind this is that there is a perverseness of human nature which is revealed in the unfair and uncontrolled relations between nations. In this accounting, the weaker nation should obey the stronger and be subject to the stronger nation's control [1]. War, by exerting hostilities between nations by violent means and damaging other nations' land, people, and property in order to destroy the opposing nation or take its dominion, is a perfect example of the application of this perverseness of human nature. Therefore war, as a natural trend of human nature, cannot serve as a way to decide what is just because it would mean that whoever is strongest could impose their will, which would lead to endless destruction and chaos in the world.

According to Kant, war should be seen and should function as a means of progression in history and human society, and that is a mode of conduct that needs to be overcome at the end. The rights of a state are rights under certain conditions. The absence of public justice during war is unacceptable, and no other principle is more important than all nations creating provisions of public justice through a union of states. Kant views sovereign states as "moral persons" [2] who exist in a state of nature vis-à-vis other states. As with humans who exist in a state of nature without a sovereign power to adjudicate disputes and enforce decisions, a state of war could effectively exist among states. However, a state of war does not necessarily mean war in the form of violent conflicts, but rather a state of threat of potential conflict. When there is a power imbalance, each state naturally tends to fear other states and this fear may potentially cause war. This imbalance will continue as long as there is no international mechanism to adjudicate differences between states. Kant's call for a union of states ideally would include every state in the world, who would be given the power to resolve conflicts between sovereign states.

For Kant, the smaller the personnel of the government, meaning the less despotism the system

has, the greater their representation of the people, the more free will people have, and the more nearly the constitution approaches the possibility of republicanism. Likewise, at the global level, Kant proposes that there must be laws that regulate all nations as a federation of free states under the civil constitution of a broader republic. According to Kant's perpetual peace theory, it is the prerequisite that "no treaty of peace shall be held valid in which there is tacitly reserved matter for a future war" [2]. Without this, a treaty would be only a truce, a suspension of hostilities, instead of perpetual peace. No state shall by force interfere with the constitution or government of another state, for it has no authority to do so, but only in the case of evil into which a state has fallen because of its lawlessness. Therefore, the universal law of the maxim is that whenever any state or country is facing conflict with other countries in the world, going to war is not the resolution it should take.

War not only begins when authoritarian power imposes its will on others with violence, but also when individual interests override the demands of justice. According to Kant's foundational argument, "human beings, while composites of both animal instinctually and free rationality, nevertheless find their deepest sense of personal identity and interest in their rational natures" [3]. Reason is needed for humans to function as both a society and as individuals and to provide humans with an ordered set of rules which orient and direct our lives. A state of war will exist, whether nationally or internationally, until and unless individual moral persons, including sovereign states, submit to the binding resolutions of an overarching authority.

In addition to Kant's philosophy, the principles of virtue ethics also help back up the argument that war is immoral. From a virtue ethics point of view, war causes innocent people to die; it also destroys countries' land, people, properties, and economics which will cause people and states to suffer. Therefore, war is not virtuous as it does not lead to the development of virtue, but only vice.

The counterargument to the opinion that war is immoral is that the argument is too idealistic; one may argue that war always has and always will be necessary, and it is better to try to regulate war itself than to declare it immoral. From other ethical viewpoints, for instance, utilitarianism, war can be morally right because it is sometimes for the greatest good. However, in our Kantian framework, human lives can never be used as a means, but must always be treated as an end. It corresponds with Kant's philosophy that war cannot be used as the ultimate means to achieve peace, and that laws should settle disputes instead of force and violence. Rebuttals to this line of argument include wars in defense, or doubts about whether or not there is any such thing as a "just war." Many thinkers believe that Kant is opposed to war realism, which proposes that one should take all permissible means in order to win a war, and that he agrees on the idea that no war could be just and permissible at all. The first half of the assertion is true, but not Kant's belief that a war can never be morally justified. His conditions for a just war are very restricted, and whenever a war occurs, it should be to help achieve the ultimate end of resolving conflicts and preserving peace [5]. Typically, Kant states that for a "just war" to occur there must be some kind of just cause and right intention to it, meaning that a state must resort to armed force with a proper intention to uphold its just cause. He also gives a strict criterion of how war should be declared by states, reinforcing that the people must be consulted on each and every declaration of war before states assert any hostile acts on other states; something most nations in the world would be capable of doing considering most governing systems and constitutions. Finally, if there should ever be a war that is morally permissible, it should be used as the last resort for the state or nation instead of the very first attempt. Nations should try to utilize every non-violent step as solutions to whatever conflicts they face with other sovereignties, such as diplomatic communication and political negotiation in order to avoid escalating hostilities [5].

Critics might also argue that violent force is sometimes necessary and good to protect innocent life and can be just, courageous, therefore morally correct, depending on the circumstances. The central idea for virtue ethics emphasizes an individual's character as the key element of ethical thinking, rather than rules about the acts themselves and the consequences. With that being said, even though the ultimate purpose for some war is to do good for states and protect innocents, the means of achieving it, such as killing and torturing people, are still considered to be immoral. Killing people, destroying their lands, and inflicting suffering on them is not something a virtuous person does; it therefore cannot be justified as a moral course of action.

In conclusion, according to Kant's philosophy and the principles of virtue ethics, it is not morally right for a state to go to war except under the condition of a just war, which will happen under strict restrictions and should not serve as an ultimate end to resolve human conflicts. As society develops, the definition and characteristics of war are also changing remarkably, and therefore the ethics in which philosophers interpret wars also need to keep pace with that change. Nevertheless, the fundamental ethical issues of acknowledging that war is inherently unethical should not be imagined to change, and that for any war to be justified, significant ethical reasons are required with careful considerations. Although it might not be perfect to everyone, Kant's fundamental Just War Theory continues to serve as a powerful philosophical reference for many to analyze the costs and benefits of going to war and a way to provide arguments to prove the theory that war is ultimately unethical and immoral in human society. Kant's central concept in his philosophy, that it is a demand of our own practical reason that we forge a cosmopolitan federation of free republics, based on the rule of law, human rights, and cultural and commercial development, still resonates today as a plausible and hopeful prescription for humanity's future.

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Section 12. Economics and management

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TAX ADMINISTRATION AND ORGANIZATION OF ITS EFFECTIVE ACTIVITIES CHARACTERISTICS OF AN EFFECTIVE TAX SYSTEM

Abstract. “Tax system” is a social system created to ensure the use of an open system and a tax mechanism that combines political, economic and legal provisions [1]. The tax system plays an important role in the formation of state revenues, their further use and at the same time in the implementation of economic policy in the country. Since the tax system is the basis of the mechanism of state regulation of the economy, the effective functioning of the entire economic complex of the country directly depends on its proper and efficient organization. In this sense, the effectiveness of the tax system the creation of a system of indicators that characterize it, and so on. Such questions are one of the main objects of research not only of states, politicians, tax specialists, but also of researchers.

Keywords: tax system, tax administration, performance indicators, factors of internal and external environment, effective activity of tax administration.

Given the important role of management in the effective organization of any system, we can say that tax administration is the most influential factor in ensuring an effective tax system. In other words, the effectiveness of the tax system directly depends on the activities of the tax administration. However, since these factors are not enough to ensure effective administrative activities,

it is necessary to determine indicators that comprehensively reflect the tax administration. To this end, the following sections will consider the tax administration, its activities, the system of indicators determined on the basis of existing studies, and as a result, a number of new indicators will be proposed that the tax administration can have an effective impact on.

Tax administration

Economic development, social security, state budget and other public administration. One area that significantly affects factors is tax administration. In this sense, the effective organization of tax administration has a significant impact not only on the tax system, but also on the activities of leading structures and institutions of the state.

The main task of the tax administration is the application of tax laws and regulations. As in the management system of any public or private enterprise or organization, the tax administration has the following specific responsibilities:

- registration of taxpayers, including non-registration and detection of false registration;
- processing of tax returns, deductions and information of third parties;
- verification and confirmation of the reliability and completeness of the information received (including audit activities);
- tax calculation;
- Mandatory debt collection process;
- Consideration of administrative applications and complaints;
- Provision of services and assistance to taxpayers;
- Detection and prosecution of tax fraud;
- The application of fines and interest payments.

Since the tax administration operates in a rapidly changing society, it must improve and develop its activities in accordance with constantly growing requirements and expectations. Obviously, the effectiveness of tax administration depends on how well these responsibilities are performed.

The effectiveness of tax administration and its theoretical review

According to the most commonly used general definition, tax administration is effective when the voluntary fulfillment of tax obligations reaches a high level and the costs of tax administration are lower than the income received [2]. Of course,

voluntary payments and cost reduction have a serious impact on tax administration, but it does not fully ensure its efficient operation, and depending on changes in the macro, micro external and internal environment, it is necessary to determine the system of factors characterizing the administrative activity of the tax system. Some indicators lose their relevance, while others become necessary. The creation of a new system of indicators that ensure the efficient operation of tax administration, the study of their positive and negative consequences, the elimination of problems, etc. These issues, which are in the focus of attention of economists, political scientists, and international organizations, lead to the formation of new approaches and standards through various research and analysis. Another reform strategy designed for the effective functioning of tax administration was proposed by the International Monetary Fund in 1997. After the implementation of the strategy, taxpayers are registered covering the issues of tax administration, processing tax returns, services, etc. It has been experimentally proved that the effectiveness of such measures increases significantly over the long term [3]. In 2007, the Financial Plan of the European Commission identified the following basic requirements of modern tax administration [4]:

- have a unique structure and authority to work efficiently;
- providing the necessary resources for the application and management of the tax system;
- Providing a stable legal framework for the proper management and application of taxes;
- Responsibility for operations subject to monitoring and evaluation, etc.

In addition to international organizations and government agencies, individual researchers also have methodologies that can effectively organize the activities of tax administration and conduct various assessments in this direction. In 2016, several Indian researchers proposed a new method for measuring the effectiveness of tax administration.

The tax administration performance indicator was empirically constructed using external audits of VAT administrators conducted by Indian government agencies to quantify the impact of tax administration on tax revenues. In addition, for countries with weak tax administration, the causes of the problem were identified and a set of rules for their elimination was proposed [5].

Setting new indicators for effective tax administration

These indicators characterize the internal environment of tax administration. However, since the concept of efficiency depends on both internal and external factors, when assessing the effectiveness of tax administration, it is necessary to evaluate other indicators that affect its effectiveness. Fundamental changes in economic processes, globalization and financial integration, the rapid development of new technologies, etc. External factors, as in all state structures, affect the tax system and its management, the role of taxation in modern and democratic societies. Among these changes, the most influential factor is technological innovation and its expansion. New technological equipment and software force tax administrators to develop in accordance with these innovations, as well as adapt the rules and regulations that they applied many years ago to technological changes. This leads to radical changes in the activities of both taxpayers and tax officials. With the use of new technologies, tax administrations will be provided with timely, more accurate and reliable information, procedures will become electronic, and, as a result, management costs will be reduced. Such

positive changes have a serious impact on the effective organization of tax administration. A constantly evolving society, the requirements of our time, make us update the existing assessment methodology and tax administration models that have been proposed over the years, and even develop measuring instruments using new software, completely changing its direction. Therefore, ensuring effective tax administration has been relevant for many years and requires constant updating. In this regard, the main goal of our study is to identify a system of indicators that characterize the integrated functioning of tax administration, develop an assessment methodology that takes into account modern requirements, technological innovations and ensures the effective operation of these indicators.

Conclusion

It is clear that the list of factors affecting the activities of the tax administration can be further expanded. However, one of the important conditions is the aggregate selection of indicators depending on their influence and share in the organization of effective activity. Therefore, the significance of the proposed indicators for the effectiveness of tax administration should be determined and evaluated using new opportunities created by technological changes.

Summary

The article discusses the effectiveness of tax administration, which addresses issues such as the activities of tax authorities in various fields, tax relations management, identification of deficiencies and inconsistencies in tax legislation, and also proposes a system of indicators to ensure effective work.

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THE STUDY OF GUIDELINES FOR ECOTOURISM DEVELOPMENT IN THAILAND BASED ON CHINESE TOURIST EXPERIENCE

Abstract. This article main substances: the examination of Chinese tourists travelling to Thailand in different destinations only during 2019 was focused. Data was collected from the Chinese tourists in questionnaire, namely; frequency of, types of travel; self-guided tour accommodation, restaurant, tourist attractions, category, and travel information in ecotourism sources. which such in Thailand's negative tourism image refers to the weakness or area where improvement is needed, because it reflects the poor quality or negative side of Thailand ecotourism, leading to the tourist dissatisfaction, for examples, the security of tourism with transportation, and facilities, accommodations. the routes map should be posted Chinese language for is information for Chinese tourist and call number in case of an emergency. Should has staff communicate available for help 24 hours; The quality of the guide service should be improved by educating the Chinese to understand Chinese tourists. include the restaurant-quality meals and special activity in the tour packages ecotourism better for tourists.

Keywords: Ecotourism, Chinese tourism, Thailand ecotourism, destination image, impressive, communicate, accommodations.

Introduction

This article is about the foreign tourist market, which the Tourism Authority of Thailand has presented a high growth in Chinese tourists visiting Thailand, which has been growing rapidly since 1992 and seems to be continuing due to the policy. Opening the country for modernity Economic reform in China has led to China's enormous economic growth. (Achariyayoch [1]) Therefore, Chinese tourists can travel abroad while Thailand has become one of their target destinations. Due to the charming smile, lovely nature, friendly, fertile, beautiful traditions, culture,

history and Thai food and fruit which Chinese tourists and countries around the world Chinese tourists can enjoy eating, traveling, and relaxing during their visit to Thailand at an affordable price which cannot be traveled anywhere else (Fox et al. [14]) due to interesting tourist attractions including geography, society. Culture and demographic data, economy, government-sponsored tourism policy, and national tourism promotion Chat, etc., which is perceived as a positive image to attract Chinese tourists to Thailand. But there are still factors causing Chinese tourists to not want to visit Thailand, including the

negative image such as tourism services that do not have sufficient potential, including travel safety and convenient public transportation to travel in the city and in other provinces, which are heavily related to ecotourism. These may be a major obstacle to the decline in the number of Chinese tourists visiting Thailand (Ly [21]).

The objective of this study is to examine the development of ecotourism in Thailand and to study the experience of Chinese tourists on Development of ecotourism in Thailand and to be a guideline for the development of ecotourism in Thailand according to Chinese tourist needs. Fennel (2007) addresses the personal and socioeconomic aspects of Chinese tourists traveling to Thailand in order to enable entrepreneurs to target the Chinese tourist

market and seek strategic plans to generate income from ecotourism. Of Thailand Comparative studies of Chinese tourists' opinions on tourism image of Thailand have been conducted with regard to gender, age, occupation, education and income in order to find ways to improve the value of the Chinese tourism market for the needs of tourists who want. Different tourist attractions. Tourists visiting Thailand (Dowling [11]).

Conceptual framework

The study concept is defined in this study as to clarify the connecting variables of the research to use it as a guideline for tool creation, data analysis and result summarization as shown in the following diagram (Figure 1).

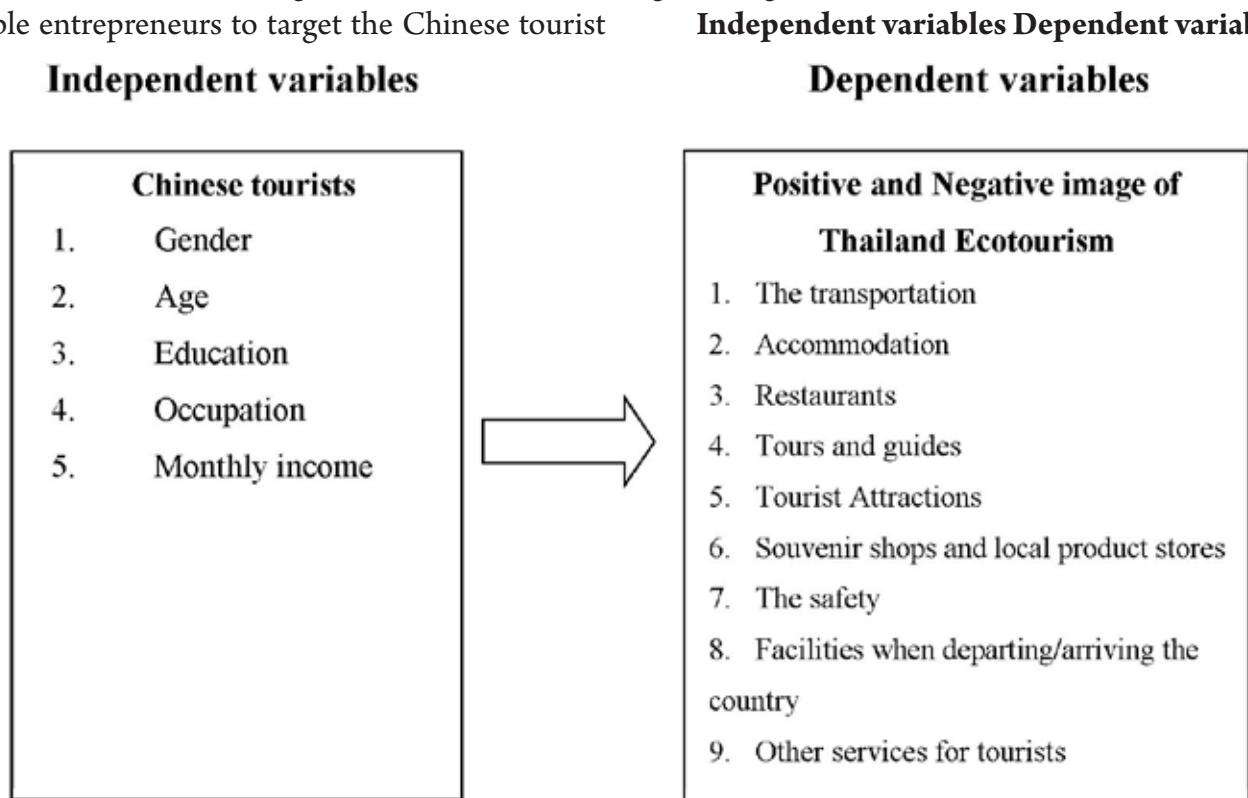


Figure 1. Conceptual Framework

Ecotourism behavior of Chinese tourists in Thailand: Chinese tourists have become a target of the rapidly growing ecotourism of Thailand. The Chinese population is 1.379 billion people. In 2016, 71.1 million Chinese tourists have traveled to various countries in the last five years. The largest number of

Chinese tourists comes from the eastern regions of China, such as Shanghai, which has about 6.2 million tourists in 2013 (ASEAN Secretariat [4]). Other studies claim that most Chinese tourists coming to Thailand come from Guangzhou, Beijing and Shanghai (Tourism Authority of Thailand [30]) due to the

development of trade and tourism between Thailand and China, the expansion of travel routes and the increase of low-cost airlines that facilitate international travel, such as direct flights from China to Thailand,

including Beijing, Shanghai and Kunming flights to Bangkok, Chiang Mai, Phuket, Krabi and Surat Thani. Currently, Chinese tourists are considered the largest number of foreign tourists visiting Thailand in 2014.

Thailand

31st / 140

Travel & Tourism Competitiveness Index 2019 edition



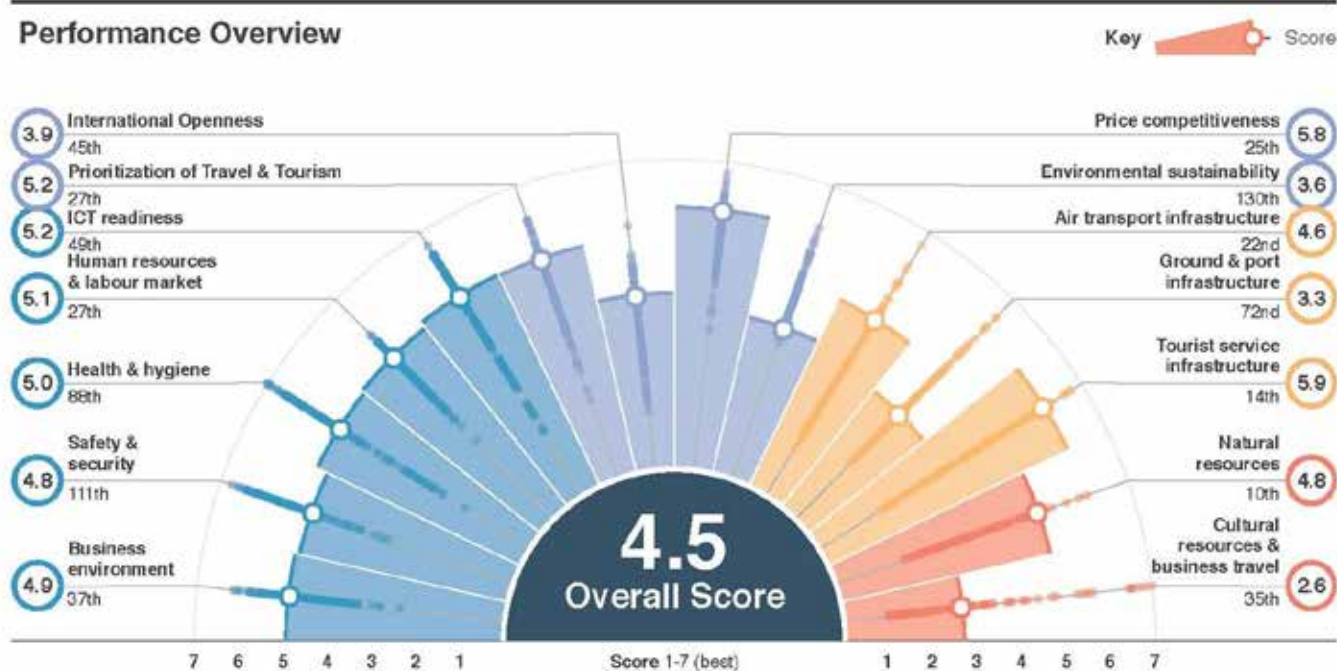
Key Indicators

International tourist arrivals	35,482,500
International tourism inbound receipts	US \$57,477.0 million
Average receipts per arrival	US \$1,619.9
T&T industry GDP	US \$48,863.1 million
% of total	9.6%

Sources: World Tourism Organization (UNWTO) and World Travel and Tourism Council (WTTC)

T&T industry Share of GDP	% GDP	9.6
T&T industry employment	2,436,300 jobs	
% of total	6.5%	
T&T industry Share of Employment	% total employment	6.5

Performance Overview



Past performance

Travel & Tourism Competitiveness Edition	2015	2017	2019
Rank	35 / 141	34 / 136	31 / 140
Score	4.3	4.4	4.5

Figure 2. Travel & Tourism Competitiveness

The number of Chinese tourists visiting Thailand is 1.5 million, according to the number of foreign tourists visiting Thailand. Chinese tourists are ranked No. 1, second. Coming are Malaysian and Russian tourists respectively. Income from Chinese tourists is more than 70,778.54 billion baht in 2014 (Mekong Tourism Coordination Office [26]). The purpose of Chinese tourists visiting Thailand is to see the scenery and examples of popular tourist attractions such as Phra Borom. Maharaj Palace, floating market and shopping mall, But the overall ecotourism in Thailand, Chinese tourists have quite a few trips. Most of them are popular for short trips for Chinese tourists.

Types of ecotourism in Thailand, experience in the tourism industry: the tourism industry of Thailand, such as elephant riding, new travel experiences have been developed, including different water, land and air travel experiences, as well as interesting and engaging city and region studies. In different activities, According to the official website of the Tourism Authority of Thailand (Tourism Authority of Thailand B. E. 2561) [30].

Travel & Tourism Competitiveness Report 2019, World Economic Forum (mots.go.th)

Methods

In this article, the deductive approach was implemented in relation to the positivist philosophy (United Nations Environment Program [31]). The survey method was adopted using the questionnaire. A survey includes data collection to gather the opinions, attitudes, descriptions and cause-and-effect relationships, together with interviews to elicit the large amount of data from the informants. Besides, the data collected from the questionnaire is easy to compare because data are in standard (Wunder [32]). The population in this research includes Chinese tourists who have experienced the ecotourism travel to the different destinations in Thailand during 2018–2019.

Sample

The sample includes a total of 600 Chinese tourists who have visited Thailand. The Yamane's chart was adopted with the convenience sampling (Buckley [6]).

Data analysis

Data were analyzed using One-Way Analysis of Variance (ANOVA) and the statistical software (SPSS22.0, Chicago, USA) was implemented. Duncan's multiple range tests was used to detect a significant difference between means at a significant level of $P < 0.01$. We used three statistics for analyzing data obtained from a questionnaire with the interview namely; percentage, mean and standard deviation. Overall, data analysis showed as follows: on gender, it was found that most respondents were female (307 people, or 51.83 percent), on age: It was found that that most respondents were aged in the range of 30–39 years (287 people, or 47.83 percent), on education level it was found that most respondents graduated the Bachelor's Degree (364 people, or 60.67 percent), It was found that that most respondents were single (263 people, or 43.83 percent), on occupation, it was found that that most respondents were employee (170 people, or 28.33 percent), on average monthly income, It was found that that most respondents had monthly income in the range of 8,000–15,000 yuan, (217 people, or 36.17 percent), on resident place: It was found that that most respondents lived in Beijing (173 people, or 28.33 percent), on frequency of visits, most respondents reported visits for 2–3 times (238 people, or 39.67 percent), on the type of travels, most respondents reported traveling with family/ relatives, (116 people, or xx percent), on the objective of traveling: most respondents reported recreational travel (194 people, or 32.33 percent), on the length of travel, most respondents reported 7 days (347 people, or 57.83 percent), on time of traveling: most respondents reported annual vacations (280 people, or 46.67 percent), on staying during a trip, most respondents reported resorts (332 people, or 55.33 percent), on travel spending per capita, most respondents reported 8,000 yuan (231 people, or 38.50 percent), on tourist information sources, most respondents reported getting information from the internet (184 people, or 30.67 percent), and intent to repeated

travel, most respondents reported the intent of repeat visits (576 people, or 96.00 percent). Regarding satisfaction towards ecotourism in Thailand, the respondents reported the high level of satisfaction towards ecotourism in Thailand (=4.00). On the satisfaction towards ecotourism activities in Thailand, the respondents reported the high level of satisfaction towards ecotourism activities in Thailand (= 3.93). Overall, satisfaction towards ecotourism in Thailand, most respondents were strongly satisfied with the Thailand's tourism web (221 people, or 36.83 percent). In addition, it is found that the respondents reported the high level of satisfaction towards eco-sites and service, and other aspects of ecotourism in Thailand ($x = 3.83$). Regarding ecotourism development in the country, it is found that most respondents reported the satisfactory level of

ecotourism development in the country (223 people, or 37.17 percent). On ecotourism experience of tourists traveling to Thailand, it is found that most respondents reported the satisfactory ecotourism experience (231 people, or 37.17 percent). On suggestions, it is found that most respondents agreed that ecotourism has been developed (408 people, or 68.00 percent).

Results

In this study, the results were as follows:

Hypothesis Test

H_1 : Factors influencing satisfaction towards ecotourism in Thailand

H_0 : Factors that do not influence the preferences of ecotourism in Thailand

H_1 : Factors influencing satisfaction towards ecotourism in Thailand

Table 1. – Correlation coefficient analysis between factors and preferences on ecotourism in Thailand

	Y_1	X_1	X_2	X_3
Y_1	1			
X_1	0.303**	1		
X_2	0.326**	-0.168**	1	
X_3	0.307**	-0.152**	0.761**	1

* Statistical significance level of 0.01

Table 2. – Multiple regression analysis for factors influencing satisfaction towards ecotourism in Thailand

Variable	B	Std. Error	Beta	t	Sig.
constant	3.922	0.094		41.687	0.000**
Overall satisfaction (X_1)	0.176	0.026	0.252	6.681	0.000**
Ecotourism development (X_2)	0.107	0.033	0.188	3.265	0.001**
Ecotourism experience (X_3)	0.066	0.03	0.126	2.192	0.029*

$R = 0.420$, $R^2 = 0.176$, $Adjusted\ R^2 = 0.172$, $SEE = 0.563$, $F = 42.445$, $Sig. = 0.000$

** Statistical significance level of 0.01

* Statistical significance level of 0.05

From the (Table 2), it is found that the overall satisfaction (X_1), ecotourism model development (X_2), and ecotourism experience (X_3) can predict the satisfaction towards ecotourism in Thailand with statistical significance of 0.01 ($F = 42.445$,

$Sig. = 0.000$). Regarding the multiple regression coefficient in the standard score, it was found that the predictor with the highest multiple regression coefficients was overall satisfaction (X_1) ($\beta = 0.252$), followed by ecotourism model development (X_2)

(beta = 0.188) and ecotourism experience (X_3) (beta = 0.126) respectively, all variables can explain the variation of satisfaction towards ecotourism by

17.6 percent ($R^2 = 0.176$) and 82.4 percent by the influence of other variables, which excluded from this study and the equation is written as follows.

Table 3.– Coefficient analysis between factors and satisfaction towards ecotourism activities in Thailand

	Y_1	X_1	X_2	X_3
Y_1	1			
X_1	0.301**	1		
X_2	0.392**	-0.168**	1	
X_3	0.390**	-0.152**	0.761**	1

* Statistical significance level of 0.01

From table 3, it is found that overall satisfaction with ecotourism development and ecotourism experience were positively correlated with ecotourism

satisfaction in Thailand ($r = 0.301, 0.392$ and 0.390 respectively) and the weak relationship was found with statistical significance level of 0.01.

Table 4. – Multiple regression analysis for factors influencing the satisfaction towards ecotourism activities in Thailand

Variable	B	Std. Error	Beta	t	Sig.
constant	3.697	0.093		39.769	0.000**
Overall satisfaction (X_1)	0.169	0.026	0.236	6.466	0.000**
Ecotourism development (X_2)	0.115	0.032	0.197	3.539	0.000**
Ecotourism experience (X_3)	0.11	0.03	0.205	3.686	0.000**

$R = 0.478, R^2 = 0.228, Adjusted R^2 = 0.224, SEE = 0.557, F = 58.679, Sig. = 0.000$ ** Statistical significance level of 0.01

From Table 4, it is found that the overall satisfaction (X_1), ecotourism model development (X_2), and ecotourism experience (X_3) can predict the satisfaction towards ecotourism activities in Thailand at the statistical significance level of 0.01 ($F = 58.679, Sig. = 0.000$). Regarding the multiple regression coefficient in the standard score, it was found that the predictor with the highest multiple

regression coefficients was overall satisfaction (X_1) (beta = 0.236), followed by the ecotourism experience (X_3) (beta = 0.205) and ecotourism model development (X_2) (beta = 0.197) respectively, all variables can explain the variation in satisfaction in the ecotourism activities by 22.8 percent ($R^2 = 0.228$) and by 77.2 percent from the influence of other variables.

Table 5.– Correlation coefficient analyses between factors and eco-sites and service satisfaction including other aspects of ecotourism in Thailand

	Y_1	X_1	X_2	X_3
Y_1	1			
X_1	0.337**	1		
X_2	0.444**	-0.168**	1	
X_3	0.436**	-0.152**	0.761**	1

* Statistical significance level of 0.01

From (Table 5), it is found that overall satisfaction towards ecotourism development and ecotourism experience were positively correlated with the satisfaction with eco-sites and services,

including other aspects of ecotourism in Thailand ($r = 0.337, 0.444$, and 0.436 respectively), and the weak relationship was found with statistical significance level of 0.01.

Table 6. – Multiple regression analysis for factors influencing the satisfaction towards eco-sites and services including other aspects of ecotourism in Thailand

Variable	B	Std. Error	Beta	t	Sig.
constant	3.553	0.091		39.056	0.000**
Overall satisfaction (X_1)	0.192	0.026	0.264	7.531	0.000**
Ecotourism development (X_2)	0.139	0.032	0.235	4.394	0.000**
Ecotourism experience (X_3)	0.119	0.029	0.217	4.078	0.000**

$R = 0.537$, $R^2 = 0.288$, $Adjusted\ R^2 = 0.284$, $SEE = 0.545$, $F = 80.390$, $Sig. = 0.000$ ** Statistical significance level of 0.01

From (Table 6), it is found that the overall satisfaction (X_1), ecotourism model development (X_2), and ecotourism experience (X_3) can jointly predict the satisfaction towards the eco-sites and services, including other aspects of ecotourism in Thailand with statistical significance level of 0.01 ($F = 80.390$, $Sig. = 0.000$). Regarding the multiple regression coefficient in the standard score, it was found that the predictor with the highest multiple regression coefficients was overall satisfaction (X_1) (beta = 0.264), followed by the ecotourism experience (X_3) (beta = 0.235) and ecotourism model development (X_2) (beta = 0.217) respectively, all variables can explain the variation in satisfaction in the ecotourism activities by 28.8 percent ($R_2 = 0.228$) and 71.2 percent

Discussions

The characteristics and behavior of ecotourism are most important ASEAN tourists. Ecotourism is outdated in Thailand. But foreign tourists continue to play an important role in the past In line with the Department of Tourism Year 2013 (ASEAN Secretariat of the Year [4]) reported that tourists who travel with the intention of doing ecotourism activities are mostly European tourists and other foreign tourists, if Chinese tourists in tourism. Ecology will have quite a few, most tourists spend about 1–2 years in tourism days for These trips due to time constraints, travelers take a trip over the weekend. Most Thai tourists

are short-term tourists and travel short-term during the high season. Entrepreneurs choose to choose foreign tourists with longer stays. (Asian Development Bank, However, Eco tourists live in the short term. There are time restrictions, so take into account the specific travel routes in some provinces and the short holiday distances (Aguila and Ragot [3]). Eco tourism is both Chinese tourists. Many other countries choose ecotourism activities such as photography, audio / video recording, studying nature studies and walking. Follow order Compared to previous tourism studies, it was found that in the past, both Chinese tourists were interested in birdwatching, elephant riding and tourism activities. For the tourism pattern, most Chinese tourists want to create their own travel plans according to the Tourism Authority of Thailand (OPC), stating that more than half of the tourists are self-organized tourists. Needs and satisfaction with ecotourism found that Chinese tourists have needs and satisfaction with most of the ecotourism factors. However, from an in-depth analysis, it was found that Chinese tourists traveling to the Surin Islands National Park in terms of needs reported tourism satisfaction. The true needs of Chinese tourists report that they want a positive experience in traveling. Chinese tourists are happy with ecotourism, and some places come from travel experiences. Marine park with beautiful scenery, providing comprehensive knowledge

and understanding from the beginning to the end of the journey, according to McDowall and Wang [24], which this group of tourists need services and facilities, public transport (McDowall and Wang [24]) as well as a Chinese speaking guide on ecotourism. To expand the understanding of nature in various fields, which is like raising the level of experience and satisfaction in tourism. Factors affecting the decision of eco-tourists regarding the demand for ecotourism among Chinese tourists, it is found that factors such as management, social responsibility, personnel and price are important factors for the decision of the travelers. Due to the beauty and abundance of natural resources, the responsibility management of staff therefore tries to accommodate the tourists while the price is the right factor to influence the travel demand which has a positive relationship with the satisfaction with the experience. Tourism that tourists receive. For Chinese tourists, in terms of demand, it is found that price factors affect travel decisions and current prices are important. Therefore, if the expansion of the ecotourism market for foreign tourists is necessary to create ecotourism activities throughout the year, especially during the off-season, according to the Tourism Authority of Thailand [30]) recommendations that High value market character By penetrating the high paying niche market, trendy ecotourism, which is a promotional activity for affected social groups such as teenagers and tourists responsible for green tourism (Eco-Luxury), increases travel during off-season. Travel in Thailand by searching for alternative markets or Stimulating the growth of the off-season tourism market with 7 additional products and activities and the value of Thai lifestyle (continuously expanding from the Thai tourism year). However, in the dimension of satisfaction, it is found that management, social factors, and price factors have influenced the decision making of foreign tourists because the tourism resources of each national park in Thailand are abundant, responsibility and price is value for money, compared with the national parks in other countries.

In this study, a way to promote Thailand's ecotourism market demonstrated that to promote both the domestic and foreign markets by emphasizing the tourism support for environmental conservation in the dimension of the guest such as Let 's Go Travel Green supports tourist spending, especially souvenir products and promotions during the off-season. Furthermore, public relations via social media, since ecotourism focuses on the arrival of the tourists during a high season, it is necessary to promote through social media to create awareness of tourists. With a wide range of tourism activities that are outstanding from month to month, as according to Kala [17] states that Thailand has an advantage in marketing communication and should encourage tourists to visit during the off-season months by encouraging tourism promotion activities and organizing ecotourism and adventure activities. To introduce tourists to travel during different months to promote the ecotourism market, for example, the study of the important guideline, however, this approach has been of the observation slightly. Tourism characteristics and behavior of eco-tourists, they were European tourists mostly, regarding the trend of ecotourism in Thailand, the European tourists continue to play an important role from the past and in the present, in line with the (Tourism Authority of Thailand [30]). The report concludes that most of the tourists doing ecological activities are European tourists. As for the number of rest days for both Thai and Chinese tourists, the travel time is approximately 1–2 days. Due to time restrictions, it is necessary to travel during the weekend. Consistent with the Tourism Authority of Thailand (OPC) stating, most Thai tourists are short-term tourists (Telfer and Sharpley [28]). The period of travel included during the weekend and continuous holidays during high season. The tourism operators tended to choose Chinese tourists with a longer stay for the convenience of accommodation. However, short-term eco-tourists have time restrictions. Therefore, organizing travel routes must take into consideration the convenience of traveling, es-

pecially in some provinces such as Nan province and distanced routes that are not popular for tourists with short holidays. Choosing the factors affecting the decision-making of eco-tourists, in the dimension of demand for Thai tourists, it found that the factor such as social responsibility management personnel and price are potential factors affecting a travel decision because of the beauty and abundance of natural resources. The managerial application demonstrated social responsibility among the officials in trying to accommodate tourists and a reasonable price. The dimension of need is positively related to the satisfaction of Thai tourists. For Chinese tourists, in the dimension of demand, it is found that the price factor affects the decision to travel of Chinese tourists (Chok et al. [9]). Therefore, if expanding the ecotourism market for foreign tourists, it is necessary to create eco-tourism activities throughout the year, especially during the low season. The Mekong Tourism Coordinating Office [30] states that if desiring to adjust a high-value market structure, it should speed up revenue by penetrating the highly-paying trendy niche market, one of them is the green tourism (Eco-Luxury) to promote group travel. Miller and Ward [27] stated that such as youth, responsible tourists, green tourism, expanding tourist base, middle-upper market groups from Asia (excluding China, India), Europe (excluding Russia), America, the Middle East, Oceania in the low season of Thailand by market replacement or stimulating the growth of the travel market during the low season (Miller and Twining-Ward [27]), offering products and activities, adding value to the 7 Thai ways of life (continuously expanding from the Thai tourism year). However in the dimension of satisfaction, it is found that management, social factors, and price factors have influenced a decision making of Chinese tourists because the tourism resources of each national park in Thailand are abundant, large national parks are been of awareness and given attention to management, responsibility and price is value for money, compared with the national parks in other countries (Chok et al. [9]).

In this study, the ways to promote the Thailand's ecotourism market demonstrated that to promote both the domestic and foreign markets by emphasizing the tourism support for environmental conservation in the dimension of the guest such as Let's Go Travel Green supports tourist spending, especially souvenir products and promotions during the off-season and public relations via social media. Since ecotourism focuses on the arrival of the tourists during a high season, it is necessary to promote through social media to create awareness of tourists. With a wide range of tourism activities that are outstanding from month to month, as according to Kala [17] states that Thailand has an advantage in marketing communication and should encourage tourists to visit during the off-season months by encouraging tourism promotion activities and organizing ecotourism and adventure activities. To introduce tourists to travel during different months to promote the ecotourism market, for example, the introduction of various departments, which is another important way. However, this approach should be of small observation, the extended examination to the large group may not be useful for researchers and area studied at the same time. As well as various tourism activities for generations (Gen Y) (Telfer and Sharpley [28]), especially activities such as photography, audio and video recording Social media is not only But only take pictures and share It also means the participation of ecotourists, such as photography or video under the specified keywords. Grants showing ecotourism in various dimensions, such as education which is responsible for learning about ecotourism that is important and likely to expand in the future (Masviriyakul [22]) In-depth, the role of ecotourism in women has been increasingly self-contained since the world-class level in 1992, according to the Study (2003), providing trends of tourism development in the environment and nature. Conserving resources (Cruz [10]) Dixon and P. Sherman [12]) say that the needs of the tourism, education and learning markets as well as human

development From taking care of the global environment in Brazil as a way to promote the market with the dimension of tourists to promote tourism. Ecotourism in ASEAN should increase, the ASEAN community launch, and the promotion of ecotourism for ecotourism that are extremely important in the past, present (Dixon and Sherman [12]). Impressed by the awareness of tourists during the trip and other tourist attractions spread, and they have expressed their willingness to Will come back for the next Eadington and Smith [13] during the ASEAN tourists appreciate and enjoy ecotourism. People invite them to let them travel and visit the Philippines once again (Eadington and Smith [13]). Chinese travelers and Chinese tourists will become a potential market for the Thai tourism industry. This includes links between display goals, tourism goals, attachment and repeat visits. Tourism in Thailand for advertising The Tourism Authority of Thailand (Gössling [15]) (Khanal and Babar [18]) also helps visitors to be safe (Kaew Kaew, 2004). It also shows that the perspective of money Is worth a lot of money, scientists recommend the Tourism Industry Association of Thailand. Aunt means solving cute weather problems (Leksakundilok [20]) For most travelers with an unbelievably low weight in everyday life and work, traveling can lose weight and relax the body and health in the industry. Tourists need to create friendly and well-cut, for example, creating different innovation exercises to determine the duration. Travel and relax in the air (Bu [5] response, 1993). Along these lines, constructing a positive goal is very significant for the travel industry; because a positive picture of the goal will draw in increasingly more guests come to go in that goal. The goal is important whether in the long haul or momentary market improvement. The specialist recommends the Thailand travel industry associations make a Thailand of the travel industry goal of ecotourism and (Choi and Sirakaya [8]). should upgrade the common engaging quality of the goal for ecotourism development (Griffin and Boele [16]). Moreover,

should focus showcase of the travel ecotourism such a for adventure activities, Hiking, learning ecological nature and the timberland park, and demonstrate ecotourism in Thailand to Chinese have access to this type of tourism in Thailand and are interested in ecotourism voyagers increasingly, these societies can be chronicled landmarks of ecotourism in Thailand (Meekaew and Srisontisuk [25]).

Conclusion

Majority of the Thai tourists were female, 21–30 years old mostly, followed by between 41–50 years old and between 21–30 years, respectively, Bachelor's degree, single, company employee, students and civil servant, average income is 25,587 baht, length of travel was 1–2 days generally for tourist the national park, except for the Surin Islands National Park for 3–4-day length of travel. The travel objectives included studying nature, camping, hiking, animal watching, and diving. The average spending on visiting the park was 2,776 baht. The choice of residing during the trip, most tourists reported that they are staying at the resort, and some did not stay overnight. For the traveling style, most tourists reported making own travel plan, except for only the Surin Islands National Park that tourists have relied on the travel agency guide. The proportion of foreign tourists were equal in male and female, mostly aged 21–30 years old, followed by 31–40 years old, Bachelor's degree and postgraduate degree, single, company employee, government official, and private business owner, respectively, average income of 46,003 baht, length of travel was 1–2 days at the national park, except for Khao Yai National Park for which they took 3–4 days of travel. The travel objectives included trekking, studying nature, animal watching, and snorkeling, most of which spend about 3,394 baht on the national park. It was found that most of them stayed at resorts and hotels respectively. For the traveling styles, most of them planned to travel by themselves except for only Surin Islands where tourists plan their trips with travel agency services.

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MARKETING STRATEGIES IN BANKING SECTOR

Abstract. This study aims to summarize the marketing strategies in the banking services industry applied in different places through literature review. The literature review highlights applications of marketing strategies in different countries, but mainly in economically developed countries. In Albania, as in many other developing countries, it is either not found or it has not been studied until 1990. In Albania we find the term “Marketing” and “Marketing Strategy” in the literature mainly after the 90s. Marketing strategy is one the most important areas that needs to be carefully examined by the policy makers of banks. This stems from the need to improve the performance and ensure sustainable growth of banks as competition in the banking industry intensifies. The paper is review of marketing strategies prevalent in Banking Sector. In this era of mature and intense competitive pressures, it is imperative that banks maintain a loyal customer base. Review of the literature on marketing strategies applied in the banking services industry, various practices, their effectiveness, can orient all organizations in Albania or beyond that operate in this industry.

Keywords: Marketing, strategy, banking services, managers.

1. Introduction

In general, in economically developed countries, but especially in developing countries, including Albania, the service industry and specifically the banking services industry lead economic development. Under these conditions, organizations that are part of these industries, in Albania or beyond, are increasingly oriented towards finding and applying marketing strategies that will help them achieve the ever-increasing objectives in an increasingly difficult environment. The banking system in Albania currently consists of twelve commercial banks operating in the market. Alpha bank Albania, American Investment bank, Credins bank, United bank of Albania, First investment bank Albania, Intesa SanPaolo bank Albania, National commercial bank, OTP bank Albania, Procredit bank, Raiffeisen bank, Tirana bank, Union bank. The role of marketing strategies in the banking industry continues to change. For many years the primary focus of bank marketing was public returns. Marketing in banks can be stated as a new

phenomenon that is shaping well over the past few decades. This can be firmly said that well-designed marketing strategies are very important to promote banking services effectively. The role of the banking marketing strategies is to achieve competitive characteristic in banks as an important pillar for achieving the goals and success of these banks. The higher rates of knowledge to the marketing strategies of the human race have increased banks have elements of tangible and intangible assets that enable them to excel on banks that do not bother them and become the owner of the leadership in achieving competitive characteristics that wants to clients. As a result of the economic reforms that took place in Albania after the 1990s, the initial changes involved took place in industry, trade, finance and other areas of economic activity. The banking services industry in Albania has recognized also rapid changes with the country's economic reform. In a growing market, in an ever-evolving industry, capturing, growing and retaining the consumer is becoming increasingly difficult, and

as a result in Albania the application of contemporary marketing strategies is becoming a necessity.

2. Marketing strategy

The term marketing strategy concentrates on planned decisions for marketing goods or services. As we are aware of the concept of strategy, the marketing strategy attracts our attention on the managerial expertise of a marketing manager in conducting a campaign that simplifies the task of achieving the marketing goals. Strategy can be defined from at least two different perspectives, first from the perspective of what an organization intends to do and second from the perspective of what an organization eventually does. From the first perspective, “the strategy is the broad program for defining and achieving an organization’s objectives and implementing the missions” [1, 57–72].

Regarding the marketing strategy, it is right to mention that marketing strategies are highly dependent on whether the company is a market leader, challenger, follower or a nicher [1, 77].

Marketing strategy is a broad plan for achieving marketing objectives. A marketing strategy that is well-articulated will enable one to focus on marketing activities to achieve the organizational goal. An organization’s strategy that combines all of its marketing goals into one comprehensive plan. A good marketing strategy should be drawn from market research and focus on the right product mix in order to achieve the maximum profit potential and sustain the business. The marketing strategy is the foundation of a marketing plan. It is one of the functional strategies of the company that collectively make up a common business strategy. Marketing strategy addresses specifically how to act to achieve the desired results [2, 77]. while explains that marketing strategy is a roadmap of how a firm assigns its resource and relates to its environment and achieves corporate objective in order to generate economic value and keep the firm ahead of its competitors. In laymen terms it is to determine the nature, strength, direction, and interaction between the marketing mix-elements

and the environmental factors in a particular situation. According to [3, 153–174], the aim of the development of an organization’s marketing strategy development is to establish, build, defend and maintain its competitive advantage.

The aforementioned views regarding the strategy make it clear that it is a broad plan that helps us in describing and achieving the organization’s objectives and further in implementing its mission. It is very common for managers to play an important and crucial role in the context.

3. Marketing strategies in banking sector

The banking sector in every economy is generally ahead and is an integral part of the economy. Therefore, this sector is always of special importance and plays a key role in the well-being of the economy. Referring to marketing strategies, those banks that occupy a dominant position in the market and have established their reputation as leaders are said to have strategies for the market leader. These banks have the largest market share and are at the top as market leaders.

Banks considered industry leaders have positions in almost all areas in the command position, such as total deposits, loans, interest, promotional measures, number of branches, product and service facilities. Leading bank is an orientation point for competing banks and willingly or unwillingly, they must accept the leader’s dominance and be oriented by it.

The banking organizations that occupy the second, third and lower ranks are called smuggling organizations or industry followers. They can attack the industry leader and other rival banks in an aggressive bid for the market further by demanding as much of the market as possible, always based on the resources and opportunities available to the organization. A market challenger must first determine its strategic objective. The military principle of the objective assesses that any military operation should be directed towards a clearly defined, decisive and achievable objective in order to have a chance to be achievable. We cannot deny that the strategic objective of most

market challengers is to increase profitability with any means possible.

The follower is able to generate more profits as this organization does not invest money in the production process of the new product. Based on a strategy which is more than product innovation, it is oriented towards their imitation, which is argued and in previous studies [4, 153–174]. The follower is mainly focused and tries to keep current customers and gain a fair share of new customers. Each follower aims to bring distinctive advantages to its target market segment in terms of location, services and funding. In general, the market follower is a major target of attack by challengers and thus the follower must maintain the cost of production or the cost of low services and the quality of his high products and services so that he can resist. The niche strategy, identified as the type of strategy, has been found to be successful for smaller firms due to their inadequate resources. But we also encounter cases where despite the fact that they are not a single business with limited resources and practice strategies analogous to those with limited resources and are oriented towards niche strategy. The main advantage of such a strategy is that firms with a low market share and limited opportunity to grow it in general can be very profitable through smart niching techniques. The notary knows the market needs segment better than that of other firms that are accidentally sold in this niche and exploits them. It is considered better to meet the expectations of customers better than other firms and this is the main reason for its benefit. All the more so because of the added value offered by the niche, it can charge more leading to higher profitability. the mass market achieves high sales volume but that of wealth is the high margin that can be realized.

4. Literature review

A number of studies have been conducted abroad over a period of time regarding the marketing strategies applicable in the banking sector. Followings few of the studies are reviewed hereunder as they would facilitate

a clear backing for carrying out the present study [4, 190–195]; explains the marketing mix strategies such as product mix, place mix, promotion mix, price mix, people mix, physical evidence mix and processes mix for the service sector [4, 190–195]; explains that all the techniques and strategies of marketing are used so that ultimately they induce the people to do business with a particular bank. To create and keep a customer means doing all those things so that people would like to do business and continue to do it with a particular bank rather than with the competitors. A business is not a business if it cannot stay in business. It cannot stay in business if it does not attract and hold enough customers, no matter how efficiently it operates [5], noted that there was considerable ignorance about the facilities and services offered by banks and the roles they were required to play. Most bank customers are unaware of various schemes and services offered by banks. The group recommended educational campaigns to be carried out by banks illustratively and every customer of bank should be provided a booklet containing the range of services offered by banks. The survey conducted by the working group pointed out that by and large less educated people and females are far away from the banks [6, 47]; in his book “Services Marketing”, deals with bank marketing, marketing research, market segmentation, marketing mix for banking services, bank marketing [7, 31–36], places the branch bank manager in a central position in the business in respect of the marketing efficiency of the banks at the local level. The study identified three reasons which underlie the lack of marketing orientation: motivation, ability and time and says that banks need to move quickly to ensure that branch bank managers can speedily meet the challenge. It was suggested that managers be given knowledge and develop in them to implementing the principles in practice. The author feels that despite the existence of commercial banks, which were established to make available timely and adequate services to the customers. Banks suffered due to lack of adequate and appropriate strategies for marketing their financial services. He explained the

marketing mix strategies such as product mix, place, promotion, price, people, physical evidence and processes for the service sector [8, 253–271] tried to investigate the impact of relational benefits on customer satisfaction in retail banking through an empirical study using a sample of 204 bank customers at three large Spanish cities located in central Spain. They found that confidence benefits have a direct, positive effect on the satisfaction of customers with their bank. However, special treatment benefits and social benefits did not have any significant effects on satisfaction in a retail banking.

[9, 568–585] aimed to assess and compare the level of bank service quality provided in Greece and Bulgaria and to identify the dimensions of quality service in the two countries. [10, 15–23]; conducted a study on 'Marketing of Banking Services, Constraints, Challenges and Strategy' and found that mixed banking, complaints from customers about bank charges, competition from non-banking financial companies and growing investment consciousness of the public are some of the impediments to bank marketing. It is suggested that the branch manager can design appropriate marketing strategy through identification of customer needs and service efficiency with appropriate differentiation by understanding customer behavior. [11] presented a set of practical ideas and strategies for managing them, as seen by a practicing banker. A major aspect of his study was the concept psychological ownership and its relevance in bank marketing and an approach for developing customer satisfaction products, packages and need for local touch, training in bank marketing and its credibility, relationship marketing and niche marketing

[12, 380–394] investigated the quality perception of bank customers in five Balkan countries i.e. Greece, Albania, Bulgaria, Serbia and FYROM and the differences in relative importance they attached to the various quality dimensions. The research found that compared to Greece the customers in the rest four Balkan countries perceived receiving a lower level of service quality.

Conclusions

Marketing orientation of banks is imperative for survival and success. With the increased competition and awareness about the banking sectors, customers are now becoming over demanding about the services offered. Already in the new conditions created in Albania in the banking services industry, the participating organizations must find themselves and adapt by designing analogous strategies with the business they do. Organizations in accordance with their resources on the one hand and analyzing the opportunities offered by the market must clearly define the objectives. Their role in this industry, as a leader, challenger, follower or adherent in niche strategy, will be the option to be selected by analyzing in addition to the resources and opportunities offered by the market and the competition of the industry in which it operates on the other hand. Specialized markets exist for each class of financial instruments and banks must determine which market segments to connect their business with. Another aspect is the fact that banks need to reorient themselves in new ways of financial intermediation. The growing competition in the financial sector in general is orienting organizations in finding the hottest parts of the market, otherwise niche strategies.

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